With Gratitude

I never open an issue of the JOURNAL without feeling a deep sense of gratitude to the many, many individuals that make this monthly miracle possible. Without the written offerings of literally hundreds of Friends every year, you would not be reading this column, nor enjoying the excellent articles that pour through our pages. Without the gifts of our donors, who contribute generously to support this ministry of the written word, there would be no way to underwrite the issue you hold in your hands for a reasonable price. And without the remarkable contributions of our interns (nine so far this year, with more applying for the fall) and our faithful long-term regular volunteers (14 at present, whose names appear in the masthead on the left), it would be impossible to create for you a magazine of comparable quantity and quality of content. We are very blessed to have readers, contributors, interns, and volunteers from across the nation and around the world, and a Board of Trustees whose membership reflects eight yearly meetings in the U.S. and Canada, and multiple branches of the Religious Society of Friends. Every one of these supporters and contributors to our work deserves many thanks.

In this issue, I want to particularly acknowledge the work of Christine Rusch, who has served as our volunteer Milestones editor from 1999 until spring of 2008. Christine came to us when she was living in South Carolina, a seasoned writer and dramatist. Milestones is perhaps the most frequently first-read part of the magazine and an enduringly popular department. Christine's wonderful ability to appreciate the many facets of human character has been a great asset to us, as she has worked with material provided by monthly meetings and family members to flesh out the remarkable lives of departed members of our Religious Society. Over the past nine years, countless Friends have found inspiration—and often new information about old friends—in the write-ups she has done. Along the way, Christine moved to Michigan and requested that we recruit additional volunteers to help her with the heavy volume of work she performed for us. Mary Julia Street and Guli Fager have provided able assistance in this regard since 2006. It is with deep gratitude that I acknowledge Christine's remarkable contribution to us all—including the Quaker historians of future generations. And I am pleased to say that Mary Julia Street has admirably taken over our Milestones department, keeping it on track as one of the most frequently read parts of the magazine. Guli Fager joined us with the express intention of giving equal in-depth treatment to announcements of births, adoptions, and marriages. I warmly encourage you to send such information to us; in Guli we have an excellent volunteer to work with you in illuminating your joyful news for our readers.

Additionally, congratulations are due to many of our authors. This past spring, FRIENDS JOURNAL was fortunate to win awards in four categories from the Associated Church Press: first place for Biographical Profile ("Julien Davies Cornell: Gentle Quaker, Determined Litigator" by Charles E. Howlett, 5/07), and honorable mentions (third place) for Poetry ("Shadows" by David Morse, 4/07), Department (Witness: "Peace Prayers in Every Language" by Jeannine Vannais, "A Lesson from a Lynching" by Joe Parko, 5/07, and "Love in the Face of Violence" by Pam Ferguson, 6/07), and Summer Doldrums Blown Away by Keith R. Maddock, 8/07), and Theme Issue (Nurturing Younger Friends, 7/07). The ACP was founded in 1916, with nearly 200 publications, websites, news services, and individuals as members, representing a combined circulation of several million. Given our comparatively modest size, Friends achievements in this annual competition are remarkable. Congratulations to all!
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Reparations for slavery, but no casinos for Indians?

I am a Melungeon (Native American) born in 1950. My father was born in 1904 and my mother in 1911. My mother was next to youngest of a large family. My uncles and aunts were born in the 1800s. This places my grandparents also in the 1800s. I am trying to set the stage to make a point. I attend South Mountain Friends Fellowship. We are under the care of Patapsco Meeting in Ellicott City, Md. In “Supporting Tribal Community Development Loan Funds” by Tom Ewell (Witness, 6/ May), I read that Quakers on a committee in Maine decided to deny some local Indians the right to open casinos. The June issue of FRIENDS JOURNAL has an article about reparations for slavery (“Quakers and Reparations for Slavery and Jim Crow,” by Jeff Hitchcock). The invaders came, raped, killed, and caused Tribes and Nations to move together and mix breed. Melungeons are a mix of different tribes. These whites in Maine voted “no” for Indians to have a casino and then gave them a handout. I have been meeting and praying with the Quakers for over four years. I have good friends within the Friends.

I take offense after reading these articles. The invaders have more than razed and salted our Earth. The history and current realities expressed in these two articles is more salt in open wounds. White folks should stop all explaining and apologizing. Every skin left alive knows what happened to us. The U.S. Government, local businesses, and groups are withholding many fortunes earmarked for Indians. Too much talk.

Richard Lee Sutton
Hagerstown, Md.

Reparations and the Spirit

As a fairly new Quaker, I don’t feel qualified to answer the question of why Quakers haven’t supported the idea of reparations for African Americans. However, as an individual Christian I can tell you why I haven’t. The Holy Spirit hasn’t put it on my heart. God has put a lot of other things on my heart. The unfairness of immigration policies, tax policies, the lack of intervention when there is obvious genocide taking place in African nations, medical insurance, housing policies on the local level, and a host of others. After reading Jeff Hitchcock’s article, “Quakers and Reparations for Slavery and Jim Crow” (FJ June), I asked myself and the Spirit of God within, if I was choosing my burdens.

I was directed to the book of Rom. 8: 28, which reads, “And we know that all things work together for good to them that love God, to them who are the called according to his purpose”; and to Matt. 6: 19, where Jesus warns us not to lay up treasures for ourselves on Earth, where moth and rust corrupt, and where thieves break through and steal.

I have left a lot of churches because they were more interested in measuring their success by the world’s standards rather than loving their sisters and brothers. If I thought that reparations were in fact an act of loving my sisters and brothers, I might be inclined to be more in favor of them. But I don’t think that encouraging my African American neighbor to be more like the elite consumers of this culture is an act of love.

Here in the United States we live in a greed-infested, materialistic society that has made a god out of consumerism. It’s idolatry pure and simple. Anything that comes from the government is going to be infused with greed. There is no reason to think that any spiritual good will come from reparations received from Caesar. (Can you say “Beware of Greeks bearing gifts”?) Meanwhile, there are a lot of reasons to think that God had a plan when God allowed humans to act at their basest when they enslaved their fellow black sisters and brothers. And there is reason to think that it was a plan for good.

Today’s African American has a political voice and a political presence. She or he can choose to use it as she or he deems fit. They can make an issue out of reparations or an issue out of equal rights or anything they believe is in their best interest. They can use it to speak out for their African sisters and brothers being forced to flee from their homelands. Maybe our immigration policies should be expanded to allow more Africans into our country as reparation for our past sins against Africa’s people. But whatever their leadership chooses, they will face the same obstacle facing many other well-meaning groups, namely the entrenched power elite.

It is an entrenched political system of the world that does out just enough bread to prevent a revolution, while amassing a disproportionate amount of the country’s wealth for its own appetite and encouraging a “them against us” atmosphere to prevent people of like concerns from realizing they are on a merry-go-round.

What God has put on my heart is not to love my neighbors by helping them get more to spend but by encouraging them to reconsider spending the money they have on things they might not need and to live within their means. And the radical part of that is it has to start with me. Maybe it’s time to share my extra coat with my neighbor. Not my worn-out one but my extra one.

So I guess in many ways the Holy Spirit has put on my heart many of the burdens of Friend Hitchcock, just not his solution. May continued prayer and discussion in the Quaker process lead us to a Godly prophetic statement or vision that we can all gather round as representing God’s heart for the naked, the hungry, and the homeless, black or yellow, red or white.

James C. Schultz
Lake Ronkonkoma, N.Y.

Reparations are racist

Today, when I write this, is Juneenth, which celebrates the day, June 19, 1865—143 years ago—when the news that slaves had been freed reached Texas and the western states. It has been over 140 years since there was slavery in the United States. I feel really angry when professional victims push for “reparations.” It’s the worst kind of racism.

My ancestors were members of the Freeman Society and fought in the Civil War to free the slaves for President Lincoln. I went south with American Friends Service Committee in Freedom Summer, the summer of ’64. It is long past time for individuals of any “color” or race to take personal.
Global warming and population growth

Fifteen-and-a-half years ago I wrote an article that appeared in your October, 1992 issue. That was 500 years after Columbus discovered America in 1492.

At that time I expected global warming to occur gradually, but I did describe 90-degree days in Pennsylvania in December and parching deserts in the southern part of the United States. The media and the world were ignoring the threat of global warming and very few people were worried about it at all.

But recently scientists have noticed signs that global warming is occurring much faster than people previously expected and the media has lighted on the news as a possibility for scary photo ops—Arctic ice melting and glaciers retreating in Alaska and the Swiss Alps. So I thought it might be time to write again.

This time I am even more concerned about population growth. World population was about four billion in 1992. Today, in 2008, it is above six and a half billion and growing. In Europe birth rates are falling. Labor is imported from Turkey. In the United States birthrates are also down, but immigrants, legal and illegal, have large families that cause our national birth rate to be higher. In the Middle East, Africa, India, Indonesia, and South America, growth rates are still dangerously high. Since people are the main producers, by their energy use, of carbon dioxide and other climate warming gases, scientists believe that this is beginning to dangerously speed up the approach of global warming. I hope JOURNAL readers are thinking about what can be done.

Amy H. Weber
State College, Pa.

Casa de los Amigos responds

We at the Casa were thrilled to read Stephen Snyder's article, “Life and Work at the Casa de los Amigos in Mexico City” (FJ May) and his experiences in over ten years of visiting, supporting, and participating in Casa life. Stephen is right—the Casa de los Amigos is an amazing place. We take very seriously our work of creating a permanent convergence space for activists and volunteers, human rights observers, refugees and migrants, students and teachers, travelers and seekers, and Quakers and others of conscience and goodwill from Mexico and around the world.

The Casa is a nonprofit organization—a Quaker Center for Peace and International Understanding—with a broad social mission to perform work rooted in Friends values. Just providing an amazing place to stay will not satisfy that responsibility. Over the last three years, the Casa community has made great effort to revitalize the organization and reorient all the aspects of Casa de los Amigos towards its peacebuilding mission, including the Hospitality Program. We’re grateful for Stephen’s outreach, but we would also like to take the opportunity to share the Casa’s less widely known but equally important work.

The Casa works on migration issues in Mexico City, and with Mexico’s most important migrant rights organizations to provide housing to refugees and others on the move. Our economic solidarity program supports small Mexican producers and a broad range of civil society efforts to create just, alternative markets—and alternatives to migration. And our nonviolence program seeks to learn from and support the nonviolence and conflict transformation community throughout the country.

Casa volunteers have a unique experience serving in a simple, social justice-oriented guest house, directly supporting and interacting with countless social actors in Mexico, and working on Casa programs that speak to the most relevant concerns of the day.

Nick Wright
Mexico City, Mexico

Continued on page 42
by Lisa Marie Rand

"You would make a wonderful nun," Katherine said this to me with a grin, and I acted insulted because I felt her teasing me. Coming from a confirmed atheist, this was not meant to be high praise, and my 13-year-old ego was fragile. Nonetheless, her comment stayed with me on some level. I knew that I wanted to raise a family, so becoming a nun did not seem appropriate. When I left the Catholic Church at age 15, this seemed even less likely an option. However, the idea of religious community, and living a life structured around religious discipline, has been a longing of mine for many years.

Twenty years after Katherine’s comment, I must acknowledge that I have carried a persistent longing to spend time in a monastery. This conflicts with my life commitments—I have a spouse and a young daughter. Still, the desire pulls at me.

For a time, I read everything I could get my hands on relating to monastic life, across the Catholic tradition of my childhood and also within Buddhism. I have treasured writings by Friends like Kathryn Damiano, a founding teacher of the School of the Spirit, who highlight the contemplative aspects of practice within the Religious Society of Friends. I remember when I first heard of Pendle Hill; I had a sense of relief: a Quaker community, grounded in spiritual discipline, exists. Yet I could not pack my bags and move in. Marriage, motherhood, and student loan debts prevented me from living in community at this time. But prior to my daughter’s birth I spent a couple of weekends on retreat, and when it is practical I will take a longer retreat. Meanwhile, I have been turning over this longing, examining it from many angles, and wondering what lessons this desire might reveal to me. What is it that I long for in the monastic life? What does this impulse toward monasticism mean for me as a Quaker and the mother of a small child? What can this longing teach me?

In a recent meeting for worship I spoke of this insistent desire, which at that time I felt was a longing for discipline. As great as my aspirations may be, I am inconsistent in carrying out the various practices I long to have in my life: blessings before each meal, daily retirement for prayer, spiritual reading. I wondered aloud how I might now enjoy some of the gifts I imagine a monastery offers. For example, what is stopping me from rising a bit earlier so I can start each day with meditation? Why can I go only two days with grace at meals before I again forget? I asked: How might I transform my spiritual laziness, that I might taste the fruits for which I hunger?

Soon after I spoke, a Friend visiting our meeting rose and offered his vocal ministry, indicating that "the word that might be needed is obedience." In his message he said that if we are listening for God, we won’t really hear a response unless we are willing to obey that response when we receive it. That message resonated with me; I felt it viscerally, my ears ringing. Still I had to turn it over in my meditations, wondering what it might mean for me, and for my desire for greater spiritual discipline. Certainly I am not supposed to leave behind my family life. But perhaps I am supposed to take a plunge of sorts, to do as much as I am able to bring my heart’s longing into accordance with my present living situation. I now feel a need to surrender my sense of obstacles, and embrace commitment.

I finally understood (although I still do not agree with) the impetus behind the sense of discipline that pervaded my religious experience in childhood, which in an oversimplified way could be summarized as, "If you miss Mass you might go to Hell." As a young adult I thought: why could they not have said, "Worshiping together builds community"? Would that more positive phrasing not have been sufficient? Now I have found that even when you have the hunger for the fruit, as I do, you sometimes wish someone would tell you what to do, because self-discipline can be amazingly challenging in the face of myriad distractions! On some level I...
I found the experience of congregational singing to be powerful, and I envied the participants who would not be walking out the front door but walking upstairs in the temple where they lived.

We took seats on the floor, waiting to see what would come. To my surprise and embarrassment, I loved the singing. There was an unmistakable joy in the chants, and the voices stirred longing in me. To this day, if I hear someone make fun of or tease the Hare Krishnas, I feel myself blush, for on some level I would love to see myself singing like that in praise of God, living a communal life grounded in devotion.

The chant associated with the Krishna Consciousness Movement has appeared in several movies. If you live in an urban area, you may have witnessed saffron-robed dancers with a tilak (Hindu devotional mark) on the forehead, singing, "Hare Krishna Hare Krishna Krishna Krishna Hare Hare, Hare Rama Hare Rama Rama Rama Hare Hare." (This roughly translates as 'All hail to Krishna, all hail to Rama," both of whom are avatars of Vishnu.) Hinduism's Vedic scriptures teach that singing this Maha mantra will bring self-purification and remove obstacles. The mantra is said to awaken love of God and to ask that one's tasks are in service to God. I found the experience of congregational singing to be powerful, and I envied the participants who would not be walking out the front door but walking upstairs in the temple where they lived. My mind also turned to people I knew who would make fun of the devotees, mocking their joyful dancing, unaware that "Krishna" is but another name for the manifestation of God and God's love. Only embarrassment and a fierce aversion to proselytizing might have kept me from moving in.

I am drawn to the idea of an outward, visible sign that would tell people my spiritual life is of central importance to me. Yet I know that the wisdom and experience of Friends have shown that our lives can speak more loudly than any symbol we might wear. Saffron robes might simplify wardrobe choice, but they would do nothing to increase my ability to serve with love. A robe, however, might serve as a reminder to myself. But on my present path, I need to be creative and construct reminders that work for me, for while I can learn from the wisdom of other seekers, no one can really say what will work for me. I have to try, and perhaps fail, and try again.

For me, a sense of balance in my days requires that I have plenty of both social time and solitude, time for running around and for sitting still. As I try to satisfy these various needs, I notice that my calendar has taken on an unconscious schedule of sorts, including dance classes some evenings, regular Friday lunches with a friend, and worship in the meetinghouse on Sundays. Nonetheless, time for personal devotions can be hard to carve out, since competing needs (sleep, housecleaning, novels) beckon in the evening. Regardless of the exterior setting in which these various parts of my life take place, I am beginning to develop a sense of carrying my aspiration for devotion wherever I go.

In this way, the people I am with at any given moment become, in a sense, my religious community. If I am in a yoga class, for example, on one level I have my personal experience; on another level, if the room is full of concentration and positive energy, it feels more like a collective experience of community from when I was a teen. When I left the church, I began reading anything about religion that I could. One day I accepted the free Bhagavad Gita offered by devotees of the Krishna Consciousness Movement (known colloquially as "Hare Krishnas") who stood outside the public library. Along with the book, my friends and I were told we could come to the temple for a free vegetarian meal. In the spirit of adventure, one Sunday afternoon we visited the temple, located inside a brownstone that looked like any other on the block. A small sign on the door said "ISKCON" (International Society for Krishna Consciousness). When we arrived we were shown into a room with a heavy smell of marigolds and incense...
practice of gratitude, regardless of the absence of monastery walls.

Certainly the Religious Society of Friends has long taught that the practice of prayer and reflection should be a daily habit, not only expressed on First Days. We are also advised that our care for one another should extend beyond meeting for worship. Nonetheless, there are aspects of religious longing that I find challenging to meet within my monthly meeting. For example, dancing is an activity that quickly brings me to an awareness of the Divine and awe of Creation, yet it is not an activity that is readily part of the life of the meeting. As I write this I realize that each member of my meeting might have a similar activity, an activity that facilitates a sense of God's presence and of closeness with God. How do we help one another tap into the energy we receive from those special experiences? I feel that if I could carry the sense of blessing and joy that I receive from dance into other areas of my life, my Light could shine more brightly.

I think that any opportunity that I embrace to cultivate devotion during my time away from the meetinghouse can only help me to be more centered and more open on Sunday morning. While I may not experience singing in my meetinghouse, if I have an opportunity to participate in kirtan (devotional singing) at a local yoga studio, the joyful energy will stay with me. I am beginning to see that the experiences that strengthen my faith need not take place among Friends in order to benefit the service I can give to my meeting. Rather than long for more time in the meetinghouse, I hope that I can approach more of my life as an opportunity for worship.

Where does all of this lead me? I know that I am probably spending too much time on the theory, over-thinking things a bit, rather than letting my practice of devotion take care of itself. I know in my heart that any action I make, however small, could first be offered to God or offered with the intention to relieve suffering. It matters not whether my actions occur at home on my farm or in a monastery. I know this in my heart. Maybe at some time in my life I will be a resident in a contemplative community. For now, my place is a bit more out in the world—but that does not mean I need to see through worldly eyes. I can still let devotion, that is, the importance of my spiritual life, be at the heart of my work. Indeed it is the pulse that keeps me going, and that has long been a part of me.

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**Still Life**

Light casting dappled shadow, apples and pears within a wooden bowl sit atop a tattered cloth draped on a long lived table, merely brush strokes on a canvas. One single solitary moment held breathless for eternity, an image of perfect complement from within an artist's eye.

Time and space flash past in sound bites like tail lights in the rear view mirrors. We register their value only as they recede. Too often the speed of human endeavor exceeds the capacity of comprehension. Discovering that one single considered moment can still the heart and quiet the soul is often among the hardest gifts to learn, for within the stillness is found the voice of God.

—Marc A. Barnett

**Prayer**

To step out of the litany of blame and praise to free ourselves from the alphabet of anger and fear to live simply in the moment to be fully present to knock at the door that is waiting.

—Michael S. Glaser

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Marc A. Barnett lives in Wooster, Ohio.

Michael S. Glaser lives in St. Mary's City, Md.
In May 2008, Quaker Universalist Fellowship turned 25 years old. Many Friends would argue that what we usually call Quaker universalism is as old as the Religious Society of Friends itself and has been alive and well for 360 years, not only 25. Yet around the year 1980 there was a strong impulse among Friends on both sides of the Atlantic to reaffirm the universality of Quakerism in a world vastly different from that known by George Fox. The result was two new organizations, formed within a period of five years: Quaker Universalist Group (QUG) in the United Kingdom and Quaker Universalist Fellowship (QUF) in the United States.

The Religious Society of Friends emerged from World War II with a new generation of pacifist leadership and a global reach. A sign of this was the Nobel Peace Prize, awarded jointly to Friends Service Council of London and American Friends Service Committee in 1947. During the 1950s and 1960s, as the United States and the Soviet Union remained frozen in a balance of nuclear terror, old patterns of colonialism dissolved elsewhere in the world. New voices called for human rights, spiritual renewal, and a struggle for justice through nonviolent protest. Across Asia, Eastern faiths were reawakened both by the challenge of Western science and the hope for independence and social change.

Among Friends, a few like Teresina Havens had already been attracted by Buddhism with its close parallels to Quaker practice, and many had listened to the words of Mohandas Gandhi. Although Gandhi’s voice was stilled in 1948, he was soon echoed by others like Thich Nhat Hanh in Vietnam and the Dalai Lama from Tibet. By 1970 popular culture in the West had been stirred, and a powerful wave of Eastern spiritual practice was sweeping through Europe and the U.S., accompanied by a renewed interest in mysticism and esoteric religion of all kinds.

There was also a counteraction. While unprogrammed Friends, like other liberal Christians, flocked to Zendo and practiced mindfulness meditation on meetinghouse benches, Friends Evangelical churches grew by leaps and bounds through missionary work in Africa and Latin America. At the same time, more traditional Friends in England and the United States defended the Christian foundations of Quakerism.

In 1977, John Linton addressed the Seekers Association in London. He had worked and worshipped for many years in India, and he spoke from his experience at New Delhi Meeting when he challenged Quakers to cut their historic ties to Christianity and fulfill their destiny as “a faith that no longer divides but unites humanity.” The time was ripe, and Friends who had silently felt the same need went public in 1979 to form QUG. Three years later, U.S. Friends invited Linton to bring his message across the ocean, and in 1983, at a gathering held in London Grove meetinghouse near Philadelphia, QUF took shape.

Both groups were small and have remained so. Quakers are busy folk, and some questioned the need for yet another organization to support. In the United States QUF also faced barriers of distance and diversity, and active membership was almost by necessity concentrated in the mid-Atlantic states. For a few years QUF held semiannual lectures and workshops. Papers given at them were printed as pamphlets and mailed to a wider membership around the country, accompanied by a short newsletter. Governance was informal, since Internal Revenue Service codes did not then require incorporation for religious nonprofits, and the active members...
were a small, well-acquainted group. In time, lectures were dropped or were occasionally co-sponsored with other Quaker organizations, but publishing continued.

The de facto headquarters and distribution center of QUF became the 1850 stone farmhouse of Sally Rickerman, who served as treasurer, membership clerk, printer, and sometimes editor. She also maintained outreach by mounting displays and selling pamphlets at the annual gatherings of Friends General Conference. Although the subscriber list was not over 300, pamphlets and the newsletter were mailed on their twice-yearly schedule, and in 1986 QUF produced a 100-page collection of six pamphlets originally published by QUG in Britain. Its ambitious title was *The Quaker Universalist Reader Number 1*.

A rather sleepy appearance, however, belied the group's lively intellectual presence. Differing interpretations of universalism evoked searching discussions about whether identification with the Christian history and cultural heritage of Quakerism were essential to a spiritual understanding of Quaker practice, even if not needed for "salvation." In short, are universalists of differing religious faiths truly Friends? Can Christocentric Friends be considered universalist?

Boundaries were pushed even further as Friends in various meetings became concerned about embracing Wicca or paganism and accepting nontheists. Some, who felt under suspicion at their own meetings, maintained that QUF provided them with shelter and a spiritual home; others argued that Quaker universalism by its very nature should be a unifying force, embracing all and not standing at the opposite pole from any beliefs. Two QUF pamphlets, including one by Dan Seeger, its most frequent and best-selling author, became staples of the "Quakerism 101" curriculum produced by Philadelphia Yearly Meeting.

Less controversial over the years were essays and meditations on Buddhist, Hindu, and Islamic thought, and ongoing reflections on the theme of mysticism. Universalists argue for the relationship of early Quakerism to the mystical movements of late medieval Europe, and their interest in the history of that period has led to the reprinting of two 17th-century pamphlets never before made available to modern readers: *The Light Upon the Candlestick*, 1663/1992, and *Fifty nine Particulars—To the Parliament of the Comon-Wealth of England*, 1659/2002. Also reprinted have been two studies on the militant forerunners of Quakerism in 17th-century England, written by David Boulton.

As it entered the 1990s, QUF described itself as "an informal gathering of persons who cherish the spirit of universality that has always been intrinsic to the Quaker faith. We acknowledge and respect the diverse spiritual experience of those within our own meetings as well as of the human family worldwide; we are enriched by our dialogue with all who search sincerely. We affirm the unity of God's creation."

During its second decade the communications revolution brought by computers and the Internet had a transforming effect. The first step, taken in 1995, was to start a conversation among widely scattered QUF subscribers. Until then they had been largely silent, but an e-mail list allowed them to exchange views, life stories, and experiences. Within a few months there was correspondence from Canada, Australia, Japan, England, and all corners of the United States. Some pieces were suitable for short articles, and the newsletter soon took on the character of a small journal.

A year or so later, a website was created. It went through several incarnations until in 2003 it became the main publishing arm of QUF and revitalized the e-mail discussion list with new technology. By then the physical labor of printing, folding, stuffing, and mailing the newsletter and pamphlets, plus the hours required to keep an accurate roster of paid-up members, had outgrown the energy of a handful of aging volunteers. Meanwhile, the freedom and worldwide reach of electronic publishing promised a powerful way to spread ideas and sustain discussion. So the decision was taken to make all publications except books available without charge on the Internet and to rely on contributions from sympathetic and like-minded readers for income. The task of mounting the library of pamphlets on
the Web is still going forward hand-in-hand with the production of new materials (see www.universalistfriends.org).

The growing visibility of QUF on computer screens across the world has accompanied more activity at annual FGC Gatherings. In 1996 an overflow crowd attended the QUF interest group session, and since then a weeklong series of programs has been sponsored nearly every year. A further step was taken when members decided to devote a modest legacy received in 2003 to bringing distinguished plenary speakers to the Gathering—a service that had been performed for some years by FRIENDS JOURNAL. Named in honor of Elizabeth Watson, an author and longtime spokesperson for Quaker universalism, the QUF lectureship sponsored John Shelby Spong in 2005 and Marcus Borg in 2007. Those speakers, along with a lecture by Elaine Pagels, which QUF cosponsored with Philadelphia Yearly Meeting in 2006, reflect a new current within the wider world of mainstream Christianity. It has been stimulated during the past century by scholarly study of the Bible and by the rediscovery of ancient texts long excluded from the Christian canon. One spokesperson for this current, Patricia Williams, is the present editor of QUF's newsletter/journal Universalist Friends. She was recently invited to membership in the Westar Institute, best known as the organization that sponsors the "Jesus Seminar," and she is the author of Quakerism: A Theology for Our Time, published last year in England. "All Quaker libraries might wish to have at least one copy" of this book, according to a reviewer in the March 2008 issue of the British magazine The Friend.

To Pat's work the QUF owes a milestone that marks the rounding out of its first 25 years. Sifting through articles published in both Universalist Friends and its British counterpart, the Universalist, Pat selected material for two additional Quaker universalist "Readers." Entitled Universalism and Religions and Universalism and Spirituality, the volumes bring together a wide range of Quaker voices from both sides of the Atlantic. Although differing greatly in the words and images they use, the authors, each in his or her own way, address the agonizing problems of 21st-century global civilization and the religious conflict that threatens to destroy it. All call for Quakerism to fulfill John Linton's vision of "a faith that no longer divides but unites humanity."

Levi and Catherine Coffin House
Fountain City (Newport), Indiana

This house is a testament to that which calls a man to rise from slumber, to descend the dark stairwell, to open the door to a blast of cold wind and to the fugitive whose shackled and frost bit feet the man bends down to rub near the fire.

This house is a witness to that which moves a woman to stoke the cast iron stove in a kitchen below her kitchen, to haul water from a secret well, to make each stitch fine and tight as if the path to freedom might be secured by the diligence of her needle.

And this house is a vow given by a husband and wife to cleave to the sacred within the stranger, to sleep despite threats of a hurled torch, to enter the desperate dreams of those pursued across wilderness and river but resting for a fortnight in an attic, its door hidden by the headboard of their own bed.

—Shari Wagner

Shari Wagner lives in Carmel, Ind.
by Max L. Carter

Driving down Philadelphia's South Street a few years ago, I was asked by a person who had pulled up next to me, "Are you 'Ay-mish'?"

In spite of my long beard and straw hat, I thought the man should have known better: I was, after all, driving. And it was South Street, for heaven's sake—the thoroughfare of "that's where all the hip­pies meet" pop song fame.

It is a case of mistaken identity frequently made—both for me and for Quakerism itself. About the only similarity, though, is that the Amish continue to dress much the way their Quaker patrons in Pennsylvania used to dress.

In my concern for the state of modern Friends, however, I wonder whether we might benefit from borrowing a few pointers from our Anabaptist friends the way they borrowed our sartorial habits when they first arrived in Pennsylvania in the 1700s.

Problems for the Future of Friends

Here in North America, at least, prospects for the future of Friends seem bleak. Membership has fallen below 100,000 and shows a steady decline over the past several decades. There are a few bright spots, but uniformly across the various branches of Friends there is a concern for developing new leadership, difficulty in keeping our young people, and a feeling that Friends are not impacting the broader society. Furthermore, Quakers seem to have a real identity crisis. Who are we? Are we dry Baptists? Unitarian-Universalists with more inhibitions? A do-it-yourself religion? We don't seem to know.

Some Sources of the Problems

There are many theories about why Quakerism has fallen on hard times, and I have my own pet ones. Primarily, I believe that Friends on both the liberal and evangelical ends of the spectrum have succumbed to what I call "tofu Quakerism." Our Quaker faith has some substance to it, but has derived most of its flavor from whatever culture it happens to be stewing in at the time!

In the Midwest, where I grew up, and here in the South, where I now live, many Quakers have assimilated into the mainstream evangelical Protestantism dominant in the area—with a few forays into holiness and fundamentalist camps. During an eight-year sojourn among Friends in Philadelphia, I found that Quakers there had, by and large, adopted the liberal social, political, and religious norms around them.

With little other than a few quaint relics of our Quaker past to demarcate our distinctiveness, it is a challenge to attract or retain people. The religious communities from which we borrow our ideas and even culture can generally outdo us in being who they are! Why would people choose a poor copy of the real thing?

What the Amish Can Teach Us

Identity—Granted, we don't want to exchange one "copy" for another, but I believe the Amish can offer us a few clues
Communities and Us?
of Who We Are in Relation to the Religious
Aliens Must Be muted in the Context of the
Faith, the Community as a Means of Achiev­
Ining and Often Minimize the Value of a Denom­
Cationally Specific Religious Community.
Evangelicals Stress Individual Spiritual Growth.
Liberals Stress Viewing Ways to Gain a Clear Under­
Standing of the Inward Faith that Animates Us?

Are Young (or Even Older!) Friends Proved Ways to Gain a Clear Understanding of Who We Are in Relation to the Religious Communities Around Us?

Community—From Earliest Childhood, through Their Own Amish Schooling, and into Adulthood and Baptism into the Faith, the Amish Are Taught That Individualism Must Be mated in the Context of the Needs of the Community. They Can Over­
Do It at Times, But Essentially the Anabaptist Theology Stresses Submission to the Community as a Means of Achieving Individual Spiritual Growth.

Of Late, Quakers Have Tended to Over­
Do It on the Other End of the Continuum. Evangelicals Stress “Personal Salvation” and Often Minimize the Value of a Denominationally Specific Religious Community. Liberals Stress “That of God in Every One” Boundary Markers?

I contend that we do, although they have become less noticeable over the years. We no longer dress much differently from “the world” (non-Quakers Wear Birkenstocks Too!), and Few Use the Plain Speech of “Thee” and “Thou,” But We Still Have on-the-Books Distinctives Such as the Value of Silence in Worship to Experience the Real Presence, Honesty and Integrity (Including Not Taking Oaths), Simplicity, Peace, and Equality. Without a Clear Sense of Who We Are, as Defined by These Markers and Their Biblical and Spiritual Roots, We Become Indistinct and Even More Prone to Becoming Lost in the Swamp of Other Ill-Defined Groups.

Do We Educate Ourselves and Others on the Outward and Visible Signs (Testim­
Ories) of the Inward Faith That Animates Us?

Friends Journal August 2008
I think we as Quakers spend a lot of time thinking about and discussing peacemaking, but when it comes to how to do it on the personal, one-to-one level we are often at a great loss. Last year I supervised a group of six people who were going through a huge amount of personal conflict and upheaval among them. I found myself reflecting on everything I had ever learned about how to heal or avoid personal conflict. I wrote it all down to share with them. When I was finished I realized that it is useful for many people to think about this. Here are the 21 things about conflict that I have learned in nearly 50 years.

1. Nothing is gained in trying to decide whose version of what happened is true. It does not matter in the end. What matters is that each person truly experienced it the way he or she reports it. That is how each person heard the words, and that is what each meant by his or her communication when saying it. That is how things looked to that person and that is what things meant to him or her. (Of course, it's absolutely vital that the parties are being honest with themselves about their experiences.) Attaining peace doesn't require one party to accept or capitulate to the other party's version of truth. Each person simply has to grant that what it has heard is the experience of the other person. For instance, if two people went on two separate vacations and one person's vacation was "wonderful until x happened" and the other person's vacation was horrible "all along," they would not argue about that, but would express sympathy and try to figure out how to do it differently and better next time. This could also happen if they went on the same vacation but had different experiences.

2. Blame is not a helpful concept. It does not move things forward. No one wants to be the blamed one. No one wants to be wrong. No one wants to have been bad or have harmed other people. When we blame, it increases the other person's defensiveness and blocks his or her willingness to listen to us. Blaming, either internally or aloud, is a way to focus on the other person and his or her behavior, rather than on our own painful feelings and our part in what has happened.

3. Instead of saying, "It is his fault," "It is her fault," or "It is my fault," it is more helpful simply to say, "It is." If you can begin to look at the events of a conflict as simply what is, what happened, you will find it begins to change how you feel about it. It just is. That does not mean it is not still painful or that you still might not seek to change the situation in some way. This simply takes out the poison of blame and judgment and in some way helps us focus on more practical actions for the future and lessons to learn from the past.

4. Running away from conflict does not solve it. The conflict is still there when we return, but now someone may also feel abandoned or insignificant. Often, the resulting lapse of time has allowed bad feelings to fester and false assumptions to be made. It is best to address conflict as soon as one has control over one's emotions and the other person is able to engage.

5. When people are very, very upset they get flooded by adrenaline. This is a biological wiring for "fight or flight." We cannot just turn it off. It takes at least 20 minutes with attention off of conflict—
longer if it is hard to get attention off of it—to get rid of all the adrenaline. If the other party asks for a break and then watches TV, it does not mean this person does not care. It may simply mean he or she is trying not to focus on the conflict in order to reduce adrenaline. It is a bad idea for someone to try to talk, listen, or make decisions while flooded with adrenaline. Rational thinking is impaired and the brain has a difficult time working constructively.

6. Timing of efforts to address a conflict is a two-party affair. People exist on a broad spectrum from “eager to address issues” to “extremely terrified about addressing issues.” It is not fair for the most willing party to demand that the other person engage because the first party wants to engage; it is similarly not fair for the more avoidant party to insist that his or her nonengagement policy be accepted by both (or to continue avoiding without addressing when he or she will be willing to engage). If the two parties are not both willing to engage at the moment a problem arises, the one who needs more time to either calm down or gather thoughts needs to indicate that he or she needs this time and when he or she will be willing to meet. This agreement really must be met if the avoidant party expects the other party to do the hard work of holding onto oneself while waiting.

7. When in a conflict with another person, it is not helpful to keep going over in our mind (or with another person) how bad the other person is, or how bad his or her actions were, how upset he or she makes us, or how much we hate this person. All these kinds of thoughts just magnify the conflict, keep us connected to the difficult part of the person, keep us flooded with adrenaline, and prevent us from being able to move into a new place with the person. Contrary to how it often feels, focusing in this negative way does not protect us from the other person.

8. What is helpful is to focus on the good points of the person. If we are not aware of any, try to notice what those might be or what other people like about that person. In a pinch, make up something: “This person is kind and loving to his or her cat at home.” The idea here is not to lie to ourselves or live in fantasy, but we need to start connecting to the part of that person that we would like to have in our life. No one is without good. The more we focus on what we do not like about a person, the more we experience what we do not like about him or her.

9. Making fun of the person you are in conflict with, or engaging in sarcasm or ridicule, is poison. When you disrespect a person, you are very far away from where reconciliation or peace can happen. It is in fact known to be one of the markers for a marriage that will end in divorce.

10. Each person has something to teach us. People do not arrive in our lives by mistake, even when we did not choose them to be in our lives. If we successfully evade one “nuisance,” another one with the same traits will show up. It is best to learn the lessons about ourselves and life that we are to learn from this person. That we do not like this kind of person is not the lesson. This person is in your life as a teacher. It is not that this person is sitting around thinking up lessons for you in a conscious way, but in the sense that God has sent this person to illuminate an area where you struggle and where you can grow.

11. Judging a person or deciding “who is wrong and who is right” is just another form of blaming. People have differences in opinion, in cultural norms, in styles of doing things, in interpreting information, and in acting in the world. There is not a right or a wrong way about this. Our standards are right for each of us because of the life we have lived. That does not make our standards right for someone else who has lived a different life (which, of course, is why you are free to disagree with me about this if you choose). When we judge someone else or try to define him or her as wrong based on “our truth,” we are insisting that our way is the way. Instead of this, we must acknowledge and accept the differences. We must figure out how to build bridges across the differences.

12. People do not cause other people’s feelings. Rather, Person A does something and Person B observes that action and then decides what it means to him or her. We all have had experiences of starting out feeling one way about something, getting a slightly different perspective, and then having a different feeling about it. Despite the sense we have that our feelings are automatic and unbidden, we actually do choose what we feel. When we have been hurt in childhood and in our adult years, we often have an accumulation of feelings about a certain set of behaviors. When someone engages in that behavior, then we have those feelings. This is called restimulation, and it is something within us. It is not caused by the other person. Even though we may not welcome it, it is a chance to look at our old feelings, process them, and heal.

13. When someone else is disappointed or angry with us, this does not mean that we are bad or unworthy. We may have been told this in the past, and therefore this feeling may readily rear its head. It actually just means the other person is having a lot of strong and perhaps complex feelings. It is a good idea to care about others’ feelings, but when we start operating/speaking out of guilt or shame, we are now actually having a competing upset that steals the attention from the person who was originally upset. Once two people are upset, the whole thing becomes a much larger mess.

14. Dragging other people in by trying to convince them of our point of view or trying to get others to choose sides just makes the conflict bigger and worse. As a result, this causes pain in additional people and is another reason for the person with whom we are in con-
Conflict to be angry with us. It is one thing to ask someone to process feelings with us (ideally someone who does not know the person) or to speak without identifying the person. But it is quite another thing to “compile a case together” or confirm each other’s negative feelings.

15. When we direct all of our actions towards trying to prevent another person from feeling a certain way (angry, hurt, disappointed), we find ourselves caught in codependent emotional caretaking. We need to redirect our attention toward how we are feeling, what our needs are, and how we feel about our own behavior.

16. When speaking to another person about our upsets, it is best to use “I” statements of our experience and reactions as our own, rather than blaming others or making them responsible for our feelings. It is also best to listen carefully and respectfully to the other person’s responses and be willing to change our minds if presented with different information.

17. The use of drugs, alcohol, or violence during a conflict, or during the attempt to fix it, will make the conflict worse.

18. People who are very alike often have a great deal of conflict. This is because the behavior of the other person reminds one of oneself in some very painful ways. Perhaps we see our worst or most detested trait in the other person (but of course it looks much worse on him or her). What is helpful is not to focus on how awful the other person is but to focus back on how we feel about ourselves when we behave that way and begin by working on forgiving ourselves for our own behavior. When we can love ourselves as we are, the other person magically becomes much less annoying and more an object for compassion.

19. We are responsible at all times for choosing behavior that meets our highest moral/ethical standards—to truly live by the Golden Rule, to live in such a way that, if anything true we did was published somewhere for all to see, we would have no embarrassment, guilt, or shame about our action.

20. Culture does impact conflict. Different cultures have different ways of showing respect, caring, boundaries, etc. The culture we are raised in is invisible to us—it is like air. It is just there and is preserved as “normal” or “reality” or “the way things are.” We are all therefore somewhat blind to our own cultural assumptions and usually sadly ignorant of other people’s. It is very easy to transgress without realizing it. It is helpful to realize this potential and try to figure out if it is part of the conflict—and if so, to try to address it and use it as an opportunity for learning. Second-generation U.S. citizens and beyond tend to think of themselves as totally assimilated and are unaware of the cultural beliefs passed down through their families even centuries later. It is helpful to learn more about one’s own cultural roots and those of people with whom we are closely connected.

21. When we have made a mistake, it is best to apologize immediately, rather than trying to justify, rationalize, diminish, or cover up the mistake we made. We are not bad because we made a mistake. If we live without blaming, others should also be able to accept our mistakes without blaming. If someone else engages in blaming, that is the other person’s issue and not something we have to take on ourselves.

Dancing with Sponges

I do a little dance with sponges in the kitchen I feel forgiveness ebbing up out of my bones for the frazzled skin of me, floating up through my veins like balm. I see I’m going to be asked to fight a bigger dragon than I thought, a wily invisible dragon who has stretched himself throughout the air I breathe making me hungry making me think I’m entitled to the ten thousand things and if I can’t manage them all I can at least accumulate blame. This bony forgiveness may give me strength to see him, this vast and energetic dragon, to step out and take a breath of air without him in it: let go, I hear a small voice saying let go, let go, let go

—Tina Tau McMahon

Tina Tau McMahon lives in Portland, Oreg.
Distorted Impressions

Six brown leaves cling
to the small old tree
outside the food co-op.
Without my glasses,
I see them
as six song sparrows
perched on branches
moving gracefully
as the wind blows.

—Marybeth Bland

Marybeth Bland lives in Lacey, Wash.

A Reverie
On loved ones departed

My cage is made of willow wands
And early morning haze,
A redbud twig where a small bird sings,
And winding woodland ways,

I dream of jagged mountain peaks
That stab the vacant air,
And wild waves lashing rocky shores,
And hot sands, dry and bare.

Here gentle fields embrace the hills.
I rest my weary eyes
On cozy nests, all empty now,
Bereft in Paradise.

—Hazel Haines

Hazel Haines lived in Clinton, N.Y., when she submitted
this poem. She has since passed away.

Psyche’s Harvest
after George Barker’s poem

The Gardens of Ravished Psyche

If the peaches have gone bad,
the apples long since fallen,
the blackberries already turned to vinegar
I say, leave presentation to the young.
We are done with blooming.
Let’s go out in an autumn blaze.
Rotten to the core will
be our rallying cry.
It takes courage to decay,
a keen nose to find
gold beneath the bruise,
and calm to wither
while the worms
churn us to
sweetest earth.

—Joanne Rocky Delaplaine

Joanne Rocky Delaplaine lives in Bethesda, Md.
Friends are advised to minister to those in need but also to seek to know the facts and the causes of social and economic ills and to work for the removal of those ills.

—Faith and Practice of New England Yearly Meeting of Friends

On the morning of September 11, 2001, I was sitting in a faculty meeting at my university. One of my colleagues came in late. She was upset and blurted out that two airplanes had just crashed into the twin towers of the World Trade Center. The meeting quickly disbanded, and most of us went and stood glued to the TV down in the janitor's room. There we saw the gut-wrenching footage of the hijacked jets hitting the towers. We then watched the unprecedented collapse of those two giant towers, which were built to withstand plane crashes, and, later in the day, we saw the complete collapse of Building 7, which had not even been hit by a plane. We also saw the results of the deadly air attack on the Pentagon and heard reports of another hijacked plane crashing in Pennsylvania. Soon, we faced the hardest news of all—the death toll, still uncertain, was likely in the thousands.

Six years later to the day, my colleagues and I paused for a moment of silence during our faculty meeting to remember the many victims of 9/11 as well as the police and firefighters who were the first responders. In that precious moment, we honored the many people who died, saved lives, were injured, became sick from the WTC dust, or lost loved ones in this national tragedy. While sitting in that silence, I also wondered, as I had for the last few months, if it could be true that U.S. government incompetence—or, even worse, active complicity by key players in the Bush administration—could have contributed to the success of these terrible attacks against the United States.

Personally, I have long avoided looking into the various theories that seek to explain the events of that painful day. While I know these events were the traumatic shock to our body politic that helped the Bush administration win public and Congressional support for its policy agenda of permanent war and occupation in the Mideast, I simply have not wanted to look carefully at the internal logic, evidence, and plausibility of the various theories put forward to explain how the 9/11 attacks succeeded. I certainly did not want to be perceived as, or become, some kind of a "conspiracy nut." It seemed easier to just accept, without any research or critical reflection, the 9/11 Commission's basic theory on the subject and move on to peace activism against the U.S. war of aggression against Iraq—a country that did not have weapons of mass destruction or take any part in the 9/11 attacks.

I wonder now if my own lack of being valiant for the truth, if my being so hesitant "to seek to know the facts," is something I share with other Friends. Has the Religious Society of Friends been too timid to question the conduct of our government in this particular matter? Have many of us been too afraid of being ridiculed and losing our credibility with neighbors, friends, families, and colleagues? Indeed, have more and more people in the general public become more open-minded than most Friends are on this issue?

According to a national 2004 Zogby Associates public opinion poll, 42 percent of the U.S. public was worried that the Bush administration—and even the 9/11 Commission—had covered up or distort—

What Do Public Opinion Polls Reveal?

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success of the September 11 attack was facilitated in part by U.S. government negligence, incompetence, or perhaps even complicity. In September 2007, just three years later, Zogby Associates conducted another national poll and it indicated that 52 percent of people in the U.S. now found The 9/11 Commission Report

attacks succeeded. It also noted that most of these same people favored the formation of a new investigation that would be completely independent of the Bush administration.

The numbers were even more striking when Zogby Associates conducted an opinion poll of the residents of New York State back in 2006. This study indicated that 62 percent of New Yorkers support a new, independent investigation into the events of September 11. This poll also found that nearly half of New York City residents and 42 percent of New York State citizens believe that some elements of the U.S. government were likely guilty of complicity in facilitating the success

for such treacherous acts was, presumptively, to create a traumatic pretext for pushing pre-existing but unpopular neoconservative policy goals— including desires to invade and occupy Afghanistan and Iraq, massively increase the military budget, dramatically expand U.S. Presidential power, and increasingly stifle political dissent and civil liberties long guaranteed by the Constitution. What happened on September 11, 2001—and why—is clearly not a settled question for many people in the U.S. Should it be for Friends?

What Are the Contending 9/11 Theories?

A ny search of the web will detail many different theories about what happened on September 11, 2001. What follows is a quick overview of the key features of the major theories that I have seen in contention in my own recent investigation.

First, there is the initial conspiracy theory put forward by key leaders of the Bush administration immediately after the attacks. This theory claims that 19 al-Qaeda operatives, with likely support from the Taliban and/or Iraq, engaged in a well-planned, surprise attack on the

The 9/11 Controversies

by Steve Chase
Afghanistan and Iraq, which have now issued some significant warnings, which were signs of an attack on the United States. This was an example of key players in the Bush administration's initial theory on all these intelligence agencies or the military. Finally, this theory goes on to claim that the later U.S. military attacks against Afghanistan and Iraq, which have killed hundreds of thousands of innocent civilians, were only contemplated after September 11 as a legitimate defensive response to eliminate the threat of al-Qaeda and its most likely state sponsors.

Second, there is the more detailed and nuanced official conspiracy theory put forward by the 9/11 Commission, which was reluctantly appointed by President Bush after intense public pressure from several of the families of the 9/11 victims. In the Commission's final published report, it laid out its theory that at least 19 al-Qaeda operatives had engaged in a plot that had in fact been envisioned by many U.S. government counter-terrorism experts over the years and had left behind some significant warnings, which were just never put together into a big picture by our government's intelligence agencies. The Commission's theory also asserts that the main reason the attacks of 9/11 were not thwarted by our government was because of poor bureaucratic design and procedures on the part of various government agencies. It differs from the Bush administration's initial theory on all these points. Yet, just like the Bush administration's earlier conspiracy theory, the 9/11 Commission steadfastly steered away from making any claims—or even looking for evidence—of serious negligence, incompetence, or complicity on the part of key players in the U.S. government. As noted in the preface of The 9/11 Commission Report, "Our aim has not been to assign individual blame."

There is also a third, more critical theory, which has been put forward by people like former national antiterrorist “czar” Richard Clarke, who has argued that it was not just bad luck and poor bureaucratic design that allowed the al-Qaeda attacks to succeed, but near-criminal negligence and incompetence on the part of Bush and several key Bush administration officials, including leaders in the U.S. intelligence agencies. This theory also points to the complete collapse of the country’s air defense system, which on 9/11 did not follow the well-known and frequently practiced standard procedures for intercepting hijacked airplanes in U.S. airspace.

Many in this group also argue that the Bush administration cynically exploited the attacks that their own government's incompetence helped facilitate—as a means for garnering public support for their neoconservative policy goals, including the long-desired invasion and occupation of Iraq. To support this part of the theory, these theorists note that key leaders within the Bush administration had already argued in a 2000 strategy paper, written for the Project for a New American Century, that the soon-to-be Bush administration’s agenda for attaining “worldwide command and control” could not be moved forward in the near term “absent some catastrophic and catalyzing event—like a new Pearl Harbor,” some event that would scare people in the United States into accepting the administration’s agenda for “full-spectrum dominance.” This is said to explain why so many Bush administration leaders were quoted by the news media within the first few days after the attacks talking among themselves about the 9/11 attacks as a “great opportunity” to push through the administration’s agenda on Iraq and other issues.

Finally, there is also a range of much more critical “complicity theories” put forward by people whose review of the available evidence suggests to them the strong possibility, and for some a firm conclusion, that the fundamental problem causing the inability of the U.S. government to stop these attacks is that key officials in the Bush administration had some level of advance knowledge of the attacks and were actively complicit in facilitating the success of the attacks as a pretext for achieving their pre-existing policy goals. Here the talk is of 9/11 as an "inside job."

Christian theologian David Ray Griffin is one such theorist, and in one of his books he lists several increasingly dire levels of possible U.S. government complicity ranging from (1) the theory that key government officials knowingly interfered with normal counter-terrorism efforts in order to let the attacks happen, (2) the theory that some key government operatives actually increased the destruction and psychological impact of the attacks collapse of the Twin Towers through a pre-planned controlled demolition using explosives, and (3) the even more extreme complicity theory that al-Qaeda either was not involved in the attacks at all or were patsies in a scheme initiated, planned, and carried out as a covert operation by key figures in the Bush administration as a pretext for their drive toward war, empire, and greater control of the world’s oil supplies.

**How Should Friends Respond to These Theories?**

My guess is that any survey of Friends would reveal that some of us hold to every one of these contending theories. My query to Friends, though, is how much thoughtful research and reflection have we all done—individually or together—to come to an informed, credible, and plausible conclusion about which theory best fits the available information? Should Friends seek to know the facts and explore the strengths and weaknesses of each and every one of these 9/11 theories—and do so with Friends' traditional attention to truthfulness, fact-seeking, even-handedness, and integrity?

George Bush's answer to this question is an insistent no. As Bush warned the world in his address to the United Nations soon after 9/11, no one should engage in, or even tolerate, any consideration of "outrageous conspiracy theories about the attacks of 11 September." By "outrageous," Bush means any theory that dares to step outside the range of his administration's initial conspiracy theory on the one hand or the slightly more nuanced conspiracy theory put forward by the 9/11 Commission on the other. Yet, I have to ask, is anyone who looks outside of this approved range of explanations intrinsically crazy, un-American, or, as Bush puts it, "with the terrorists? Should we be intimidated by these charges that are aimed at keeping us from thinking for ourselves?"

For myself, the importance of taking a serious look at the full range of 9/11 theories became clear after a student of mine handed me a copy of a declassified government document written and endorsed by the U.S. Joint Chiefs of Staff in 1962.
My student said, “Read this and then let me know if you still believe that it is unthinkable that a U.S. administration might plan to engage in ‘false flag’ terrorism against its own people.” What I read was chilling. There is clearly at least one well-documented case in which officials in the higher circles of the U.S. government planned terrorist attacks against their own citizens as a pretext for war. To verify this fact for yourself, go online to government documents sponsored by George Washington University. There you can download a full copy of the 1962 Joint Chiefs of Staff’s “Operation Northwoods” plan for creating a “pretext for military intervention in Cuba.”

General Lyman Lemnitzer, the Chairman of the Joint Chiefs of Staff at the time, sent the plan under his signature to Secretary of Defense Robert McNamara and President John Kennedy for final approval. Thankfully, both McNamara and Kennedy rejected the “Operation Northwoods” proposal, a plan where the highest-ranking military leaders in the United States called for a covert “deception plan” where the U.S. military would create incidents that could be blamed on an enemy as a pretext for a war against this enemy. The specific incidents listed in this plan include the U.S. government engaging in such covert operations as blowing up U.S. military bases, sinking U.S. warships, hijacking or shooting down military and civilian airplanes, and conducting a “terror campaign in the Miami area, in other Florida cities, and even in Washington.”

The mere existence of the “Operation Northwoods” plan does not in any way resolve the important question of whether key players in the Bush administration engaged in a similar plan on September 11, 2001. Still, it does suggest that there is nothing at all “outrageous” in seriously investigating the possibility of administration complicity in the success, or even the planning, of the 9/11 attacks—which, unfortunately, is something the 9/11 Commission absolutely refused to do.

All of us can do this for ourselves, however. There is a wide variety of books, articles, reports, and documentaries that explore these issues and try to make the case for a particular point of view or come to a conclusion about which theory most plausibly fits the available evidence. The single best and most objective source that I have found is the Complete 9/11 Timeline website, an ongoing project of The Center for Cooperative Research. What is helpful about this website is that its researchers have created thousands of short subject posts based on news stories that relate to the 9/11 terror attacks from national and international mainstream media and government sources. This ever-growing list of 9/11 posts is also categorized, searchable, and, most importantly, each one includes live links to the actual articles, Web pages, reports, and video clips that are referred to in the post summaries. With a click of a computer’s mouse you can immediately go to original sources of information and see them for yourself!

The fundamental question, then, is whether we will find the courage to do so. Perhaps one of the tests of our faithfulness to the truth today will be whether or not we are persuaded to accept the Bush administration’s explanations for 9/11 at face value, or engage instead in fearless research and reflection on all the 9/11 theories, including those that Bush warns us against exploring. Will not seeking the truth help set us free?

Even though I am not yet personally convinced by all the 9/11 evidence and arguments put forward by complicity theorists, I am moved by Griffin’s call in Christian Faith and the Truth Behind 9/11 for our religious congregations to take the lead in creating a liberated space in our communities where both our members and our fellow citizens are encouraged to look more deeply at the 9/11 controversies, explore different perspectives and lines of argument, and come to a more informed consensus in light of these searching dialogues and discussions. As David Ray Griffin notes, if we come to “believe that our political and military leaders are acting on the basis of policies that are diametrically opposed to divine purposes, it is incumbent upon us to say so.” And, as he so rightly adds, “This is especially the case if we live in a rich and powerful country, the policies of which affect the welfare of other peoples, even other species.” Will you and your meeting join me in this search for truth?

Resources for Exploring the Full Spectrum of 9/11 Theories


A Very Different War:
The Story of an Evacuee Sent to the U.S. During World War II

by Louise Milbourn

It was only later that we realized how lucky we had been when we arrived in the United States to stay with a Quaker family in Moorestown, New Jersey. We did not know the family who collected us at the Philadelphia railroad station in August 1940 to take us home with them, but they soon made us feel quite at home.

Our parents had decided before war broke out that their two daughters, Blanche, aged 10 years, and I, Louise, aged 8 years, would be safer sent away from England. Why had they made this decision? It would seem there were a number of reasons. We lived just outside Plymouth in southwest England near an important navy base, which meant that as soon as hostilities began the harbor was a target for German enemy bombs.

At that time there was a strong feeling in Britain of an imminent Nazi invasion. It was thought the Nazis would invade the country as they had already marched into Holland, Belgium, France, Denmark, and Norway. The small British Channel Islands near the coast of France had also been occupied by the time we left England in August 1940. The German forces were that close to landing in mainland Britain.

More importantly, our parents had been helping refugees fleeing the Nazis from continental Europe before the war began. People from Poland, Hungary, Czechoslovakia, Austria, and Germany had passed through our house seeking safety, something any invading authorities would view as treasonable, particularly as some were Jews. Hence there was a felt need to get my sister and me right away from danger. My younger brother stayed at home, as he was only three years old and too young to leave home.

After a frenzy of getting ready we left London and said our last goodbyes to our mother, not knowing we would not see her again for five years. We traveled by train with many other evacuees, each of us clutching a gas mask, and with name labels sewn into our coats in case we got lost. We boarded the Duchess of Atholl, experiencing our last air raid in Liverpool station before embarking for the voyage to Montreal. The battle of the Atlantic was still raging; between September 1939 and June 1940 over two million tons of shipping had been sunk by Nazi U-boats.

The whole Friends community in Moorestown helped the Woods in caring for us. We were not the only evacuees from England in town, so we were part of an extended family.

The journey began with us all being seasick on the first day, which was named Black Saturday. Only some survived this, which, fortunately for our party of 15, included our escort. I can remember depth charges being dropped by our destroyer escort in fear of submarines. Then later, once we neared the mouth of the St. Lawrence River, we saw icebergs: magnificent blocks of ice with blue shadows floating in an azure sea. Memories of the Titanic were not so distant, so they were viewed with awe.

Later we learned that out of the 28 ships in the convoy 11 were sunk. How lucky we were. The next boat on this mercy voyage with evacuees, the City of Benares, was sunk and many children were drowned. Thereafter the scheme was stopped.

The home we had left behind was in the country, on the edge of the city of Plymouth, where my father grew tomatoes in greenhouses. The English climate is not warm enough to grow them outdoors as, we were to discover, they do in New Jersey. It was a happy, comfortable, middle-class life I had experienced at home, with help in the house for my mother. As my parents were Quakers, Sundays meant going to Friends meeting and Sunday school each week. It was this fact more than any other that enabled my sister and me to fit so easily into our new home.

When my sister and I were clearing out my mother’s home after her death in 1995, we made the exciting discovery of all the correspondence she had received from our U.S. foster mother, Nancy Wood, and from us throughout the war. They are such good letters from a wise and caring woman telling of our day-to-day life in Moorestown that I felt they should not be left in a box but shared with a wider audience.

On our arrival she wrote: “Your little girls seem as well and as happy as can be. To me they seem almost a miracle; they have fitted into our scheme of life so easily. There have been no tears at all, not once, and the house is full of laughter all day long—as a house should be with children in it.”

The Wood family consisted of Dick, an editor of The Friend, the journal of Orthodox Friends in Philadelphia; and his wife, Nancy Wood, who had two daughters older than my sister: Rebecca Wood Robinson and Anne Wood, now at Medford Leas, New Jersey; and a son my age, Richard Wood Jr., who became a farmer in Freeport, Maine. He and I soon became playmates. I was a tomboy and enjoyed playing cowboys and Indians with him and his friends and soon became a devotee of the Tom Mix radio program each evening with a story of de-
ring-do from the day before, and of the Lone Ranger accompanied by the stirring music of the *William Tell Overture*.

Then began a happy U.S. childhood. We attended Moorestown Friends School and settled happily into the routine, taking on board the Quaker ethos of the school very easily. Because we threw ourselves into all the activities with great enthusiasm, making friends with other pupils was soon accomplished, even though I was that little "English Girl" who stood out from the crowd—as I was to do later when I returned to England in 1945 and was viewed as the "American Girl."

In winter, we enjoyed sledding on the

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Left: Louise and Blanche Milbourn in 1941

Below: A map of Plymouth, England, shows sites bombed during the war.
small hill by the school, one of the few
hills in a flat region, and ice skating on the
local lake. Cold weather with snow was
something we only rarely had back in
Devon, so having it regularly in a New
Jersey winter was a great delight. Then
came the summer, and thinking of the long
hot vacation brings more memories of
outdoor sports. We stayed at Camp Dark
Waters on the bank of the Rancocas River
(still there today) where swimming and
games, as well as campfires and singing,
could be enjoyed.

With my high spirits it was not unusu-
ally for me to get into trouble of one sort or
another, and the admonition was usually
along these lines: "Lou, does thy conscience
not tell thee this is not the way to behave?"
Interestingly, members of the family were
still in the habit of using "thee" in their con-
versation with close relatives and Friends
with a capital F. Other punishments were
being sent to one’s room, as squabbles
were deemed to be the result of tiredness
and a time for necessary reflection.

From time to time, to ease the pressure
of looking after a family of five, I would
be sent to visit Uncle Charlie and Aunt
Anna Evans, two of the many Wood rela-
tions, who lived in the district. This for me
was a real treat. Uncle Charlie was an ama-
teur archaeologist, and I was enthralled by
all he had to tell me about times past and
the history of Native Americans. It is no
surprise that I took up the study of geol-
ogy later on.

Communication between the two
continents was by letter; we did not use
telephones across the ocean then, let alone
the e-mails of the future. Aunt Nancy
tried to write every week. My sister and I
were also expected to write back to Eng-
land, but as the years went by it seemed a
very far-off place, and we knew our moth-
er was getting news from a much better
correspondent than we were. In response
to a letter of concern from our mother,
Nancy Wood's response was thus:

I showed the girls your letter about their writ-
ing. I am puzzled and sad about the situation,
although it is quite understandable. The gap
sight, and the adults in my life were dis-
cussing how we could return to England.
By 1945 my mother in England managed
to obtain a passage to the United States
to visit and meet the Wood family who had
been caring for her daughters for five
years, and to take us home to Plymouth.
By now Blanche, who had moved onto
Westtown School (where Anne Wood
was to become head of girls later), was not
at all sure she wanted to return. She felt
really happy where she was.

My mother wrote to my father at the
time describing the situation before our
return:

I’m dreading the last days here; they will be at
fever heat. Blanche is feeling dreadfully torn.
Our biggest task is to gain their love and
respect and, oh, it’s going to be hard. They
have received me as an unpleasant necessity,
poor darlings, and quite frankly and uncom-
promisingly prefer Aunt Nancy [Wood]. It is
hard to keep a festering jealousy from rising
up inside me. Perhaps it is not jealousy but
just a new sort of heartbreak that has gone
with this whole business over these five
years. But it is not only our heartbreak but theirs as
well. Theirs that I do not come up to expecta-
tions, that I do not identify myself with
modes and manners here are so obviously not
ours at home.

This sums up the problem of readjust-
ment to England for everyone concerned.
We returned home in August 1945,
almost five years to the day from when we
left. We traveled on the Nieu Amsterdam,
still fitted out in its war-time duties as a
troop ship, bedbugs included. The Britain
we returned to was battle-weary and poor.
Rationing was strict, and we found the
austerity an enormous contrast to the luxu-
ries of life we had had in the U.S.
Blanche and I gradually readjusted, and
for me the Sidcot Friends School I attend-
ed back in England made the transition
bearable, even though it was boarding and
once more I was not living at home.

Finally, I can say that the continuing
thread of Quakerism in my life through
these years enabled me to weather the trau-
ma and come out a stronger personality. 

August 2008 FRIENDs JOURNAL
Sciurus carolinensis
(Common name: Eastern Gray Squirrel)

There's a squirrel looking at us: frozen, curled into a punctuation mark, its eye the only thing that moves as we walk by. "It's tame!" Sophie exclaims. We've left the girls with sunscreen, kisses, phone numbers to call which they'll forget to do—but we don't know that yet; car doors are slamming, time to go, we're on the verge—suspended, like this squirrel.

You point the camera at me. And I look away, the moment scattered, knowing too late that I should have met your eye.
I'd have seen in that picture what it took to leave the children, separate, to their growing: adding to our repertoire goodbye.

—J. Isaacs

J. Isaacs lives in Ottsville, Pa.
Mushrooms and poems
by Lynn Martin

I don't know if it was because the season had been unusually wet, or if it was just the time for them to be born. All I know is they weren't there yesterday and today the path is full of the most incredible variety of tiny little umbrellas. They look like they have been painted and set out in the sun to dry. Mushrooms may be the source of every fairy tale ever told. The woods are full of whispering, giggles, the tiny rustling of unseen wings. The back of my neck feels the touch of watching eyes. Change in the woods comes with earthquake suddenness. More sensitive ears than mine would have heard great explosions as the mushrooms popped out of the Earth.

Something like the way a poem is born. They explode out of my mind with great force. One minute they are a tease; the next my fingers can't fly fast enough. Like mushrooms their appearance is sudden as they reach for the light. Poetry happens in the same kind of silence to the rustle of unseen wings. And poetry provides incredible variety. Each poem has its own form already conceived in the dark. I have no control over the timing. When they are ready, then, only then, do they push upward and unfold into the day. I am always caught by surprise. When the poem is complete, it has its own shape and color and it would take a fairy tale to explain how it came to be.

On this morning's mushroom walk, the Earth is hushed and warm. As if the wood is resting in between miracles. So much happens under our feet, unseen until thrust upward toward the light.

I sit at my typewriter and wait.

Rat Speaks to a Poet
(for Eva Aridjis)

I'm the one the other street children call "the Rat," a homely, dark somebody sprouting wild teeth.

Eyes sealed in sticky sleep, today a small dog found me. What a wonder to have him, perfect ears and crushed snout.

Belly full of hunger and heartbeat against my face, he makes me miss my home. But I wouldn't know how to get there.

If you picked me up and drove me, my small brothers would greet us

with a star-load of questions and their black eyes sparking fire.
I would hand out new creation and introduce you around,

lady. I'm so sorry to find you here fearful in the dark carrying your armload of important-looking letters.

If you take one step toward me, you might see open and empty, my two hands.

—Judith Nichols

Judith Nichols lives in Poughkeepsie, N.Y.

This gentle work

This gentle work, this poem every morning, reminds me of working on the dig—at first we could use shovels but then for months it was trowels, fingers, slow and watchful, tender with different layers of dirt, pot shards so old they almost melt, little quartz rocks. After a while a pattern rises up, not the one you expect, maybe: a ring of quartz stones like a path, a spiral path, or a broken pot scattered in a three-thousand-year-old ditch. It is not hard work, but slow, and someone has to stand back and look for patterns, has to tell the laborers, kneeling on red dirt to stop, to try again here, to watch carefully for rocks or pots that look like this. Even after a week or two there are surprises: where there was only a ridge of dirt in a field to hint at an old wall, now we begin to see a village, outlines of round huts, fire-pits, the scraps of long-forgotten lives.

—Tina Tau McMahon

Tina Tau McMahon lives in Portland, Oreg.
Finding My Center: Reflections from a Term at Pendle Hill  
by Patricia Smith

“W" iting upon the Lord in silence”—what an odd phrase, I thought—when, in my Moravian tradition, you sang praises to God and bowed before God. Sitting quietly and expecting God to come to me was incomprehensible. This is how I felt when I first began attending Claremont (Calif.) Meeting. I had been raised being told what to believe and now I was allowed to think for myself. It was frightening! The freedom felt good, but inside, I was churning between what I thought I should believe (after all, mother told me it’s right) and what I truly felt.

A lot of my spiritual questions have centered on my relationship, or lack thereof, with Jesus and what role he plays in my beliefs. After a term at Pendle Hill, I cannot say I was much clearer about my beliefs, but my studies of Quaker history showed me that I am not alone. I do not have to place Jesus upon a pedestal but can find him in my heart as a living example of God’s word. Another of the questions that have arisen for me surrounds the word silence and David Saunders’ query, “Are we just worshipping the
silence? This makes me think about how I use the silence in meeting for worship and what it really means to me.

Not having grown up with any true meditative practice, I continue to explore various methods of settling into the silence. Unfortunately, they often don’t work and I find myself counting Birkenstocks or watching an ant find its way across the floor. But there are also days that I feel a real presence in the room and a warmth within. Daily meeting for worship at Pendle Hill made me realize how much I need this centering process. As Howard Brin- ton writes in Friends for 300 Years, “Silent waiting commits no one to any action or expression which is not a sincere outcome of inward life and thought.” He also says that waiting upon the Lord is “not an intellectual, theological concept, but a living experience.” Both these ideas help me toward a more cen- tered existence.

Wanting to pursue the meaning of silence further, I looked it up in the dictionary and found that, beyond the first two definitions—stillness and absence of sound—the meanings became slightly unsettling: withholding of knowledge; failure to communicate; oblivion and obscurity; absence of mention. Then I looked up quiet. Its meanings were more soothing to my soul: still, calm; not noisy; gentle; not easily disturbed; not ostentatious or pretentious; unobtrusive.

This reminded me of a passage I read in Frederick Buechner’s book Whistling in the Dark: “Silence is a given, quiet a gift. Silence is the absence of sound and quiet is the stilling of sound. Silence can’t be anything but silent. Quiet chooses to be silent. It holds its breath to listen. It waits and it is still.”

Am I, after the hustle and bustle of a busy week, just worshiping the silence on First Day? What do I have to do to get into the quiet and find that warmth within that gives me calm? ❏

Unobstructed Love

by John Calvi

The problem with unobstructed love is that it’s rarely understood. Maybe that’s because it does not appear like any other love—puppy love, romantic love, true love, love of country. No, unobstructed love is unlike anything we see in day-to-day life. It is seen mostly in stories of great heroes. But even then it’s so rarely witnessed that it can seem illogical, perhaps even a sickness or a chronic miscalculation.

But when the Light shines through one’s soul and there becomes a certainty of what one must do, even after all the tumults of asking that the cup pass from our lips, and the horizon one sees is suddenly more broad than ever before—well, it’s not easily forgotten. The rare gift to be one with one’s word, hopes, and faith washes up a diry day and a manly life to a spit shine inwardly and outwardly. It holds all of creation within reach of under- standing and just far enough away to remain in awe.

The surrender does not come easy as it is nonverbal and lacks explanation. Whether it is a visitation, a message, or a simple knowing, the experience is a private one and known in one’s heart and deep in the gut. How shall we think about it or which words to use comes about later with time and wonder and our awkward attempts to make sense of another realm.

When love has the walls around it lifted so that care and compassion are moved up and out of the rat runs of ordi- nary living, the transforma- tion resembles water seeking its own level. The rules of gravity have been changed and it might be that there is no downhill and yet there is great motion and new move- ment and expanse.

We are spotty in our practice of unobstructed love. We try to love the ones we know we should. We might even try to love the ones we did love before something came undone. There’s the duty to love the inferior and goodness knows there’s slews of them. But what of loving all that is? What of loving those who might do us great harm, perhaps the ultimate harm? Could Jesus possibly have meant to Love our enemies? Surely, it’s a metaphor or a translation problem.

And yet, at the stage of unobstructed love, it’s a simple reach. Not a simple practice, goodness knows, but once glimpsed, the temptation to feel and see that Grace again is too wondrous to await chance. No, this is an elixir beyond all.

And so it comes that a Mother Teresa, a Martin Luther King, a Daniel Berrigan, a Gandhi set off on some spiritual adventure, and the great parade of spectators haven’t a clue as to the core of the adventure, not a clue—not want house and car, leave family and home, be in danger—maybe in jail or war zone? How could this not appear as madness

for the merely in love?

The moments of Grace are not so rare. But the signing up for the lifetime subscrip- tion and heading the call, that’s when the crowds thin out. For the blessed few who reach that state of love and stay on, it’s a ride that reaches us all how limited our vision is and how regular our hopes. This is not a ride for anyone. There’s no gift in being mis- understood by so many. No, this is a ride for a few and a message to us all that great love exists and can change hearts, move mountains and empires, and provide an edge to the known world for us to wonder at and hope the blessing comes again soon to someone.

John Calvi, a member of Putney (Vt.) Meet- ing, convened the Quaker Initiative to End Torture (QUIT). He has been working with torture survivors since 1982 as a healer and massage therapist. See <www.johncalvi.com>.

One Bad Apple: A Meditation on Organic Applesauce

by Marjorie E. Nelson

I spent the week before Labor Day at my family farm in Michigan making applesauce. This has been a custom of mine for over 25 years. When the old Transparent apple tree was clearly in its last years, I had asked Dad to buy a new Transparent sapling to replace it. This tree’s apples are not quite the same as the old one but they still make nice applesauce. Last year there had been no apples on this tree. This year it was loaded.

I would go out every day with my dishpan...
Sometimes I feel as if we have our own life-time learning establishment.

-A Foxdale Resident

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It can be hard to tell from looking at the surface.

I would carefully pare away the tunnels made by worms or bugs. Always what I had left to put in the cooking pot was far more than what I had discarded. One bad apple—
we all know the saying—can spoil the whole barrel. True enough if all you do is pick apples and just put them all in a barrel. That’s the way it is with natural apples. The worms or bugs will gladly spread from one apple to another, enjoying the feast you intended for your family and friends. But with time and careful attention, those same apples make delicious organic applesauce, or a pie, or dried apple slices.

Friends speak about “that of God in every one.” I reflected as I pared that there is also much more good than bad in people. However, it requires time and careful attention to free it for the feast God intends us to be for each other.

Marjorie E. Nelson is a member of Athens (Ohio) Meeting.

Reasons To Never Give Up
by Kathe Bryant

There are days when depression threatens to engulf me and I feel like giving up.

At such times I remind myself of my roots, of the long line of survivors who did not dream of giving up.

Early ancestors of mine, facing death and starvation, migrated to a new country. By the grace of God and through grit and determination, the good Earth rewarded them richly with its bounty and a better life. The offspring of these pioneers, my grandparents, struggled and survived under the most primitive conditions. Observing them, I learned many lessons in patience, humility and frugality.

All of their lives, my parents accepted any kind of work, no matter how difficult or demeaning it was. They loved me with a love so fierce, they would rather starve than see me go hungry, and they would not have hesitated to forfeit their lives to keep me safe. I learned early about unconditional love. Would I not erase my ancestors’ sacrifices from my heart by giving up?

My husband loved me and his son so much, he spent most of his working years struggling with a well-paying job that he disliked to provide us with a comfortable lifestyle. Not until he retired did he pursue the vocation and travels he had always dreamed about. How can I disappoint him.
now and give up, when he spent all those years making sure my needs would be met once he was gone?

After my husband’s death, it was hard to accept that he was not with me anymore. But I soon learned that he is still with me. A favorite piece of his music, a book, or an ethical or religious issue will bring him ever so near. His love of nature, a favorite dish or animal has become a part of me because they remind me of him.

When I think of the closeness my grandmother and I shared, I realize that part of her will always be with me. I cherish those lessons in gentleness, kindness, and patience I learned by her example. I must pass on those wonderful lessons while I still can. It’s too early to give up.

I admire my father’s hopefulness, when there was no reason to hope; his courage to fight for his life when it would have been much easier to give up; his work ethic and the many sacrifices he made for his beloved family. I can’t give up before fully experiencing this same tenacity for life. He instilled in me a love for the Earth, plants, and flowers. When I marvel at the beauty of a new blossom, he is with me. He is part of who I am.

My mother and I have always been very close: first out of necessity when the war separated us from my father. Later we became close by choice, because she looks to me to take care of her now. She saved my life many times in the early years. Her caring ways helped me keep my sanity when the world around me seemed insane. She taught me faith, courage, trust, and patience. I must not give up for there are too many lessons to be learned yet.

I have learned about joy, honesty, hopeful­ness, and wonder from my young grand­ daughters. There are so many things we must learn from each other yet.

I can’t give up because God has never given up on me. God is woven into the fabric of my family’s legacy and is still molding my life. I feel blessed by all the loving people who were and still are part of my life. Every day I am in awe of God’s creation: a butterfly resting on a blossom, a bird winging in the sky. Every moment I am aware of God’s presence in me and all around me. Every new day is a gift, an opportunity to share God’s love with someone. No, I shall not give up!

Kathie Bryant is a member of Plainfield (Ind.) Meeting. She recently lost her husband and mother.


**Reports**

**Friends Medical Society**

by Deborah Vaughan

Friends Medical Society, after 50 years, has become inactive. In June 2007, the archives were moved as planned to the Special Collections, Haverford College Library, in Haverford, Pa. They are available to interested readers in the Quaker Collection, no. 1199.

In November 1950, a small group of Quaker doctors met at Pendle Hill to discuss common concerns relating to national and world developments. As a result of this meeting, presided over by Huston Westover and Charles A. Perera, the formation was announced of the Friends Medical Society, established to give voice and expression to the medical implications of traditional Quaker values. Initial efforts concentrated on helping physicians, dentists, and other medical personnel with problems of conscience arising from the “doctors’ draft” of 1948, and encouraging their interest in serving in areas of medical need; while at the same time carrying out a long-range study of the special contributions hundred at any one time, was widely scattered across the United States, some in Canada, and mostly on the East Coast.

Left to right: Bela Banerjee, Sarah Bishop, David Cundiff, and Donnell Boardman

Physicians who served as chairs were Huston Westover, Martin Vorhaus, Joseph Stokes Jr., George Perera, Jonathan E. Rhoads, J. Russell Elkinton, Victor C. Vaughan, Samuel B. Burgess, George Nicklin, and Donald Gann. Annual meetings were held generally in Philadelphia, often in November to coincide with the fall meetings of AFSC, with occasional weekend conferences. A Bicentennial Symposium was held on April 9 and 10, 1976, on the subject of the Quaker Heritage in Medicine.

For 20 years the Friends Medical Society supported the work of a public health nurse, Bela Banerjee, in India. Her account of her work was published in the February 1, 1979, issue of FRIENDS JOURNAL.

Friends Medical Society worked closely with American Friends Service Committee in the establishment of the first rehabilitation unit in Quang Ngai, Vietnam. FMS members served on AFSC’s Family Planning Committee to consider a Quaker response to the societal and political effects of overpopulation. Their report, emphasizing the value of the quality of life, was published by Hill and Wang in 1970 as *Who Shall Live? Man’s Control over Birth and Death*.

Members reported on their humanitarian efforts in many parts of the world and the United States: Herbert Bowles in a North Korean Hospital in the 1950s; Joseph Stokes Jr., with Samuel Corson and George Petera in the Soviet Union in the midst of the Cold War, later in relief programs in Biafra and Bangladesh; Jonathan Rhoads in North Vietnam; Miyo and David Bassett in India; and Frank Lepreau in Haiti.

Public statements were made to Congres-

Clockwise, from top left: Anne Harrington, Mary Cole, George Nicklin, and Deborah Vaughan that Quaker and like-minded physicians and other health professionals might make to medical problems in general.

For the next 50 years FMS served as a medium of communication among health professionals in sympathy with Quaker principles. Its membership, never more than a few

Deborah Vaughan was the secretary of FMS for 30 years. She is a member of Germantown Meeting in Philadelphia, Pa. If you were involved with FMS, you can write to Deborah at 208 Kendal Drive, Kennett Square, PA 19348.
sional committees and relayed in news releases on issues of concern to Friends: prevention of nuclear war, abolition of capital punishment, support of the Peace Tax Fund, and promotion of a national health program.

In surveys of the membership as to how their Quaker convictions influenced their work as health care professionals, many saw their medical service as an expression of their faith, and their work informed by their Quaker belief that there is that of God in every individual.

The Friends Medical Society was always closely associated with American Friends Service Committee, but other venues for humanitarian service had developed, among them Physicians for Social Responsibility (1961), and Doctors Without Borders (1970).

On the occasion of the 50th Anniversary of the Friends Medical Society, October 21, 2000, an all-day Conference with Papers, chaired by George Nicklin, was held at Arch Street Meetinghouse in Philadelphia.


The following year, two-day-long conferences were held, on April 28 at Arch Street Meetinghouse, and on October 27 at Friends Center, after the tragedy at the World Trade Center.

Speakers reported on their service as individuals—a psychiatrist viewed his field from his perspective as a Quaker, a pediatrician described training young doctors to practice in rural areas and diverse cultures—but also as participants in projects under a variety of auspices.

A pediatrician's trip to Iraq to study the health effects of sanctions and bombing was coordinated by Physicians For Social Responsibility and AFSC and organized by Conscience International of Atlanta. Another pediatrician cooperated with Iraqi "Red Crescent" in bringing to the U.S. children whose acute surgical needs could not be met locally.

In "Notes from Ground Zero" a Public Health Service Volunteer described working—even as late as ten days after 9/11—in an inferno of heat and smoke.

The chairman, George Nicklin, said the papers presented emphasized the impact an individual can make on society and the potential for even greater success through collaborative endeavors.
**BOOKS**

**Soundings**


William Charland has written hundreds of newspaper columns and several books advising men and women on how to approach the end of one job and the search for another while being both practical and true to their consciences. The novel *Soundings* makes use of Charland's knowledge of both careers and of Quakerism. It is a well-plotted mystery based on the "go-go years" of the high-tech bubble in Denver where Charland had lived through the era. The hero is a mixed-race Nanticoke Indian, helped by his attractive female "cousin," both of whom have been nurtured by a caring community. Charland's hero is beset with the dark side of visions, in an echo of the work of James Welch in *The Death of Jim Loney*, although Charland's characters and themes don't have the shadings and depth of Welch's. Nevertheless, they are credible, and the book reads easily. Charland uses his knowledge of the city, its environs, and its fixation on technology to develop the twists of his plot, and he does it well. Charland, a member of Gila Meeting in Silver City, N.Mex., does not approach religion frontally in the novel, but portrays a contemporary man of integrity caught in our multicultural, multi-technological, multi-company world. The main character learns to accept his humanness and to move beyond that to a life that holds the promise of transformation.

—Sharon Hoover

Sharon Hoover is a member of Alfred (N.Y.) Meeting.

From the Canadian Arctic to the President's Desk: H.M.S. Resolute and How She Prevented a War


This is an odd, but at times engaging, work of historical fiction. It is based on one of the great mysteries of the 19th century: the disappearance in the Canadian Arctic of the English explorer Sir John Franklin with two ships of the Royal Navy in 1845, and the series of expeditions over the next 15 years attempting to determine his fate. (Decades later, it was determined that Franklin and his men fell victim to exposure, disease, starvation, and perhaps lead poisoning.) One of the rescue parties sent out in 1852 included the ship *Resolute*, under the command of Henry Kellett. As was often the case, the *Resolute* became trapped in ice. Kellett's superior, Sir Edward Belcher, ordered her abandoned. In 1855, after having drifted 1,200 miles, a U.S. whaling ship discovered and salvaged the *Resolute*, bringing her back to New London, Connecticut.

Since the British government waived all claim to the ship, Congress appropriated $40,000 to have her refitted and returned to England as a goodwill gesture. When the *Resolute* was broken up in 1879, the British government had an ornate desk made from the timbers and presented it to President Rutherford B. Hayes. Most presidents since have used it, and it remains in the White House.

This is interesting in itself; but Elizabeth Matthews has attempted to combine it with a story of Quaker faith. She introduces several characters of her own creation into the narrative, beginning with a Quaker family of whaling merchants, the Abrahams, in New London, Connecticut. The oldest son of the family, Fairfax ("Fair Abe"), sailing on one of his father's ships, encounters the *Resolute*, and after stowing away and suffering torture at the hands of the sadistic Belcher, is found and befriended by Henry Kellett. By coincidence, Kellett's wife, Alice, had worked with none other than Fair Abe's mother to relieve sufferers during the Irish Potato Famine. Eventually, Fair Abe and the Kelletts' daughter meet, fall in love, and marry. Meanwhile, in Matthews' narrative, the salvage of the *Resolute* (naturally by one of the Abraham firm's whaling ships), combined with British assertions of a right to stop U.S. ships believed to be carrying slaves, have brought the United States and Great Britain to the brink of war in 1856. The Abraham family comes up with the idea of returning the *Resolute* to England, an example of Quaker peacemaking. Also interwoven are tensions between Fair Abe and his father over how radical they should be in opposing slavery.

The marriage of history and fiction does not work very well. The Abrahams are really late 20th-century liberal Friends plopped down a century and a half earlier. They "speak truth to power," a phrase that Friends did not use until the 1950s, and "don't preach about Christ," which would not have been true of any persuasion of 19th-century Friends. The real story is interesting enough, and Elizabeth...
Matthews tells it well. Unfortunately Quakerism does not add much to it.

—Thomas D. Hamm

Thomas D. Hamm is archivist and professor of History at Earlham College, and a member of First Friends Meeting in Richmond, Ind. He is at work on a book on Hicksite Friends in the 19th century.

The Back Bench


The Shakeress

By Kimberly Houston. Calhoun Creek, 2008. 207 pages. $11.95/paperback (reprint).

Two new historical novels came to us about teenage girls tragically orphaned in roughly the same time period. The Shakeress begins in 1828 and runs through 1835. The Back Bench spans one year, 1837-38. In both, the girls are thrown into the religious fervor of the day.

Kimberly Houston shows the appeal of the clean, simple, honest, and chaste Shaker lifestyle. Naomi is the second oldest of four children whose parents die attempting to rescue a baby from a fire that destroys their New Hampshire farmhouse. Finding the grudging care of an aunt and uncle unwelcoming, the children join a neighboring community of Shakers. There, Naomi finds her personal calling to herbal medicine and caring for the sick. Her siblings thrive in the community. With cooperation from the Shakers and her brothers, 17-year-old Naomi leaves the Shakers and her siblings to begin her own medical/herbal practice. She witnesses miraculous healings by Mormon ministers and joins them as they begin their westward migration.

In The Back Bench, 14-year-old Myra and her older brother, Tom, are orphaned when their Hicksite Quaker mother dies of meningitis. They have to sell the family farm in rural Pennsylvania. They are sent to live with an Orthodox Quaker aunt and uncle in Philadelphia, more sympathetically drawn than Naomi's relatives, but with similar resentment felt by a woman having to take in her sister-in-law's children. All but one of the city girls at the new Friends' Select School snub Myra rudely for being a Hicksite, a farm girl, and antislavery. She attends two meetings of the Female Anti-Slavery Society at Lucretia Mott's home and is impressed by the equality she sees there among black and white, younger and older, and Quaker or not. Myra’s uncle supports her interest in botany as well as her antislavery sentiments, but he keeps quiet to maintain harmony with his wife. Events come to a climax when Myra witnesses a rioting gang burn the new antislavery meeting hall.

The book's title refers to a true event in a Philadelphia Orthodox meeting for worship when a white teenage girl tried to sit on the back bench, then the separate seating for people of color. At her last meeting in the city, Myra does this and then rises in ministry quoting George Fox, "Let your lives speak." Myra's aunt is scandalized, but her uncle supports her. He promises her training in botanical drawing and has helped Myra and Tom arrange to go as hired help to a Quaker farm near their married sister.

Both protagonists struggle with grief and pain. Naomi is a more fully realized character, perhaps because we follow her through several years of her life. She wrestles with issues of faith and comes to her own decision. Myra wrestles with issues of racial justice and social rejection while holding firmly to her Hicksite values.

Both Shakers and Mormons seem more centered in their faith than do the Quakers who are fragmented by theology, social class, and what sides to take in the changing urban culture. Both books give a good look at the harsh realities of life for farm and city girls in the United States in the 1830s. We meet bright girls gifted in botany, and see what narrow avenues were open to them in that era.

The Shakeress easily meets the writing and editing standards we expect from an established publisher of historical and young adult fiction. But we are bothered that the Latter Day Saints were not mentioned in any of the cover blurbs, so Naomi's conversion to Mormonism near the end felt as if the book had become a promotion piece for the LDS. In comparison, The Back Bench is clearly Quaker from beginning to end but shows evidence of lacking an editor experienced in fiction and the young adult genre. The author lets both exposition and historical information get in the way of telling the story at times. While the story does move well when entrusted to action
er of religious institutions, and has been protecting Friends houses of worship and schools for more than 20 years. In fact, since 1979, GuideOne has been the Friends Insurance Group property and casualty insurer of choice. To arrange for a FREE premium quotation, and to learn more about GuideOne Insurance, call 1-877-448-4331 ext. 5429.

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**Also of Interest: Music**

**The Geography of Light**

**Sweet Flowing River: Songs for the Joy of Life**
By Clare Westermann. Glimmerglass Reflections, 2007. 16 tracks. E-mail: <cwettemann@stny.rr.com> for price of CD.

**Earth Mama: Magnificent Healing, Music for Relaxation, Reflection and Restoration**
By Joyce Johnson Rouse. Rouse House Music, 2006. $15/CD.

**A Few Songs Occasioned by the Spirit**
By Jon Watts. 2006. 9 tracks. $15/CD.

"With a call to Evangelicals, Liberals, United Meetings, Conservatives, and all those found to be friends to discover and understand their common history."
Monthly meetings in Baltimore, New York, and New England yearly meetings, affiliated with both Friends General Conference and Friends United Meeting, continue to express concerns about their relationships with Friends United Meeting. Asked by their yearly meetings for guidance, and looking ahead to annual gatherings of their yearly meetings, monthly meetings have experienced threshings, special reports from committees, and special sessions of meetings for worship for business last spring to discern their response to the personnel policy of FUM. That policy, which requires employees of FUM to abstain from a sexual relationship except in marriage between a man and a woman, is considered by many meetings to be discriminatory toward homosexuals. Another concern for meetings is the reaffirmation by the FUM General Board of the Richmond Declaration of Faith in Kenya last year, which is seen by many Friends as a credal statement.

Meanwhile, local meetings also recognize worthwhile ministries supported by FUM in Kenya and elsewhere in Africa and the Middle East. "Although we may not share a common form of worship with FUM and the Quakers in Kenya, we do share in common the Peace Testimony and a desire for peace," State College (Pa.) Meeting noted in the minutes of its meeting for worship for business in March 2008. Still, the minutes record, “While the meeting did share unity in wanting to support FUM’s peace work in Kenya, grave concerns were expressed in regard to FUM’s discriminatory practices." The following minute, to be sent to both Baltimore Yearly Meeting and to FUM, was approved by State College Meeting: "We at State College Friends Meeting support the peace work of Friends in Kenya but not discriminatory policies toward gays and lesbians. We therefore approve the release of money for the purpose of peace work in Kenya. We as a meeting continue to struggle with certain policies of FUM and are not yet clear about support for FUM itself. We will continue to dialogue about this in our meeting.”

A minute approved in meeting for worship with a concern for business in February 2008 by New Brunswick (N.J.) Meeting (New York Yearly Meeting) states, in part: “We can have no unity with discrimination against homosexuality nor can we condone this discrimination with silence…. We implore New York Yearly Meeting to examine its relationships with Friends United Meeting in this next year and to witness clearly to the dignity of each and every person under God’s light. Our commitment to our Quaker values of integrity and equality leads many of us...
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to question whether we as members of yearly meeting can continue to remain members and supporters of Friends United Meeting. We encourage open, continued, and loving dialogue between New York Yearly Meeting and all Friends United Meeting affiliated Friends.”

Bethesda (Md.) Meeting, in a meeting for business in March 2008, approved a letter to Baltimore Yearly Meeting regarding the relationship with FUM. In the letter, Bethesda Meeting states: “While most of us think that BYM’s existing approach to FUM needs to change, we have so far been unable to reach a new sense of unity on this topic. Some of our community felt that we should continue to be part of FUM (including paying what we owe) and continue to work for change from within. Many others felt that financially supporting an organization with values and practices so divergent from our own is completely out of alignment with who we are as Quakers. Others suggested, should BYM decide to resume financial contributions to FUM, that our monthly meeting withhold that portion of our own contribution and support projects (such as Ramallah Friends School) directly. We will continue to discuss these matters internally and provide updates to BYM as we make progress on these sensitive matters before us.”

Baltimore (Md.) Meeting, Stony Run (Baltimore Yearly Meeting) approved this minute during its April 2008 meeting for worship with a concern for business: “Stony Run Meeting recommends that BYM allocate the portion of accumulated and future BYM apportioned funds which otherwise would have been directed to FUM without restriction to instead support intervisitation and possible shared education initiatives among Friends and to support work in Africa through the Africa Great Lakes Initiative.” In its recommendation of the minute to BYM, Baltimore Meeting stated, “We pray for God’s healing among us that our eyes will open wide to see God’s love and God’s will made manifest by our fellow Friends, and that all who call themselves Friends will share the joy we have found in knowing the spirit manifest among us in Friends whose life experience and beliefs may be different from ours.”

Sylvia Graves, general secretary for FUM, spent time early this year visiting among monthly meetings in Baltimore, New York, and New England Yearly Meetings: “I made myself available to talk with them about their concerns over the FUM employment policy, how this came about and how it stands now. We were in dialogue about our differences, how we understand each other,
and how we can work together,” she said.
—State College, New Brunswick, Bethesda, Baltimore Story Run newsletters; telephone conversation with Sylvia Graves

Karl Chamberlain, the Texas-death row author of several poems (FF Jan. and Feb.) and an interview (Apr.), was executed by the state of Texas on June 11, 2008. He had been scheduled for execution earlier in the year but a stay was put on executions by Texas pending the Supreme Court ruling on whether death by lethal injections was cruel and unusual punishment. Chamberlain was the first to be executed in Texas after the Supreme Court ruled to resume capital punishment by lethal injections. Karl was on death row for the murder of Felicia Prechtl, whom he first raped. His final statement was: “I want you all to know, I love you with all my heart. We are here today to honor Felicia Prechtl, a woman I didn’t even know, and to celebrate my death. I am so terribly sorry. I wish I could die more than once to tell you how sorry I am.” Chamberlain said he understood if his victim’s relatives would like to hurt him more, but he wanted them to know that it was his memory of her and her life that contributed to his remorse. “I love you. May God be with us all. May God have mercy on us all. I am ready. Please do not hate anybody because...” he said with a big smile on his face as the drugs began taking effect. He was unable to finish as he slipped into unconsciousness. This statement can be found at <http://off2drom/modules/exccal/event.php?event=201>.

**BULLETIN BOARD**

**Opportunities**

-The Quaker Youth Book Project is now accepting submissions of writing and art by Friends ages 15 to 35. Friends are invited to submit their nonfiction writing and visual art for consideration and possible inclusion in the book. All submissions will be considered and the book will be assembled by an editorial board of young adult Friends from all branches of the Religious Society of Friends and all over the world. Submissions will be accepted by e-mail or mail until February 28, 2009. Contact <QuipYouthBook@gmail.com> for more information. The Call for Submissions, which includes submission guidelines and suggested topics and questions, is available now on the Project’s website in English and Spanish. <www.quakeryouth.org/quipbook>
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Quaker Service

September 5–7
Faithful, Effective Work for Peace and Justice: 4th Annual Retreat for Peace and Social Concerns Committee Members with Mary Lord, Kathy Guthrie, Clinton Pettus, Scilla Wahhatfi, Joan Broadfield, and Kristina Keefe-Perry

September 12–14
Alternatives to Violence Project (AVP) Advanced Training with Jorge Arauz, Gail Newbold, and Carolyn Schodt

November 9–13
Envisioning a Moral Economy with Tom Head

To find out more, contact: 800.742.3150 (US only) ext. 3 610.566.4507 ext. 3 registrar@pendlehill.org

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MILESTONES

Deaths

Duckles—Jean Duckles, 90, on April 26, 2008, in Mexico City. Jean was born on June 5, 1917, in Manhattan, Kans., to Louise and William Jones. Her father was a minister in the Congregational Church, serving a number of congregations during Jean's early years. She met her future husband, Edwin Duckles, when they were students at University of California at Berkeley. After their marriage, they turned to the Religious Society of Friends, finding that it met a need that they had felt. In 1945 Jean and Ed moved to Mexico, initially living in the small villages of Macuscat and Tetcals, in the state of Morelos, where they led the early service projects of AFSC in those villages. There they lived in homes with no electricity, cooking on kerosene stoves and caring for their first two children, an infant and a two-year-old. In 1947, the family moved to Mexico City, where Mexico City Meeting met in the home they rented. Jean and her family made their home in Mexico for 37 years, continuing to run AFSC projects in Mexico and Central America. With other members of Mexico City Meeting, Jean founded Casa de los Amigos, a center for peace and international understanding in Mexico City. Jean and Ed were central to developing the work of AFSC in Mexico, and to the transition from AFSC to the Mexican Friends Service Committee. Jean facilitated dialogue among the diverse Quaker traditions in Mexico, contributing to the formation of the General Meeting of Friends in Mexico, and raised funds to support Casa de los Amigos. After retiring from AFSC, Jean and Ed moved to Santa Rosa, Calif., and joined Strawberry Creek Commons, a cooperative housing community, participating in the growth and development of the cooperative for 25 years. Jean was a member of the Board of Directors of Friends House, a retirement community and nursing care facility in Santa Rosa. She volunteered with Friendship Outside, a program assisting people in prison and their families, and was an advocate for the homeless, participating in efforts that resulted in a city-run facility for homeless women and children in Santa Rosa. Ed died in 2001, and in 2003 Jean returned to Mexico City, where she lived in a small apartment in the home of her daughter Ann, until her death. Jean enjoyed being around young people, especially Ann's three daughters and their friends. Babies and very young children brought Jean particular delight. In her last days, her face would light up when babies visited her. Jean was preceded in death by her husband, Ed, and her son, Richard Duckles, in 2006. She is survived by her children, Robert Duckles, Judy Duckles Auehua, and Ann Duckles Cornejo; her grandchildren, Belinda Cornejo, Norma Cornejo, Rosario Cornejo, Kyle Duckles, Kieran Duckles, Beth Duckles, Jothah Duckles, and Ahloma Wilkens; and her great-grandchildren, Micah Duckles, Adli Wilkens, Kaxia Wilkens, and Damon Wilkens.

Williams—Wendell W Williams, 89, on February 9, 2008, in Sandy Spring, Md. Wendell was born on March 6, 1918, in Marysville, Kans., the only child of Alta Skiller and John Rosenquist Williams, early settlers in Lyon County, Kans. He received degrees from College of Emporia, University of Kansas, and Indiana University, where he earned a PhD in Adult Education. A social worker and
Johnson—Charles Richard Johnson, 80, on March 29, 2008, at his home in St. Paul, Minn. Charles was born on June 17, 1927, in Memphis, Tenn. While at Phillips University, he met Ava-Dale Plummer, and they were married in 1949. After Charles completed graduate studies in French and anthropology, he and Ava-Dale served as Disciples of Christ mission in the Belgian Congo. Later, when they returned to the United States, he taught at a Navajo reservation, and then earned a PhD in French. In 1969, he joined the faculty of Macalester College in St. Paul. In addition to his teaching, he researched and produced bilingual primers and an anthology of previously unrecorded Hmong literature and culture with the aid of French-speaking Hmong scholar Se Yang. His books are still widely used. Charles was an active attender of Twin Cities Meeting in St. Paul, with a particular passion for issues of peace and social justice. He regularly attended Adult Forum sessions and gatherings of older members of the meeting community. Frequently quoting Scripture and poetry, he also enriched worship by singing old hymns. Charles' teaching reflected the lessons taught to him by his greatest teacher, the Living Christ. He retired in 1988. Frequently ministering to members, friends, and neighbors, he bore moral witness throughout his life by supporting and encouraging others. He was a dedicated war tax resister and often wore a rainbow-colored necklace that read, simply, "Ally." Both teacher and lifelong learner, he allowed himself to be taught by those he met. While he chose not to seek membership in his decades of attending meeting, he expressed community with the meeting with his wisdom, kindness, humor, and welcoming demeanor. Charles is survived by his wife, Ava-Dale; his six children, James Robert Wirth-Johnson, Susan Ellen Garrett, Winifred Ann Hixon, Peggy Alice Nelson, Lee Kaiser-Johnson, and Ben Patrick Johnson; and his 20 grandchildren, Anna, Laura, and Nathan Wirth-Johnson; Sara Wagner; Sawyer and El Hixon; Nick, John, Sarah, Stephanie, Joe, Jake, Caroline, John Paul, and Mary Nelson; Eric, Eliza, Joe, and Elijah Kaiser-Johnson, and Androna Kaiser-Johnson Garlid.

Koonanoff—Frederick Alan Koonanoff, 81, on May 13, 2008, in Sandy Spring, Md. Frederick was born on September 2, 1926, in the Bronx, N.Y., to Margaret McEntire and Alexander Theodor Koonanoff. His education was interrupted by military service for 11 months in 1945. He received a bachelor's in Industrial Engineering in 1952 and a master's in Industrial Engineering in 1954, both from New York University. He did some work later toward a PhD at Ohio State University. While Fred was working in New York in the '60s, he met his future wife, Lora, at a piano recital where she was playing. They were married in Germany when Fred's job sent him there. He was a division chief for Battelle Memorial Institute in Ohio from 1958 to 1967, then a department director for Eastern Airlines from 1970 to 1972. In the early '70s, Friends Committee on National Legislation chose Fred to testify for Quakers before the Senate Appropriations Committee about cutting the funding for the war in Vietnam. He made a comprehensive moral, strategic, and fiscal argument in his testimony, and supported the FCNL staff then as well as later. In 1972 he founded Stentran Systems, a company that used computer translated machine shorthand into English. In 1976 he moved to Garrett Park, Md., and began work at the U.S. Energy Research and Development Agency (now the Department of Energy). He directed the solar powered satellite project there from 1978 to 1981, the Carbon Dioxide Research Division from 1981 to 1989, and the scientific facilities for the Basic Energy Sciences program from 1989 to 1992. Fred explored alternative energy technologies and the greenhouse effect. While studying climate change in the 1980s, Fred learned that China had an abundance of good data on climate and agricultural production, going back a thousand years, which could be used to help construct a history of climate change on the Earth. With these data, computer models could project carbon dioxide concentrations and their relationships to climate. Fred convinced the U.S. government to relax its rule prohibiting the export of computers to China, so that the Chinese government could enter and share its data. Fred had a boundless enthusiasm for protecting the environment, using alternative sources of energy, and exploring outer space. He attended Langley Hill Meeting in McLean, Va., from the mid-1970s until about 1995, when he and Lora began to attend Bethesda (Md.) Meeting. Fred thought that membership in a religious organization would detract from the directness of his connection with the Holy, but he played an active part in the life of the meeting. Fred and Lora joined a small group of Friendly Eights and he was an enthusiastic and generous contributor to its conversations. He enjoyed talking about controversial topics. Each Orthodox Easter Fred would deliver a message from his Bulgarian heritage, describing the custom of circling the church three times, chanting "He is risen! Indeed He is risen!" He was active in the life of Garrett Park, and for several years was the president of its community association. Fred was preceded in death by his grandson, Sean Cole; and his sister, Margaret Morris. He is survived by his wife, Lora G. Koonanoff; his daughters, Vivre Bell, Heather Rennie, and Elena Cole; his grandchildren, Michael Bell, Julia Bell, Jessica Rennie, Allison Rennie, Samantha Rennie, Christopher Cole, Patrick Cole, and Kaidin Cole; his brother, Theodore Koonanoff; and his sister, Eleanor Darling.

What does war solve?

"A Passage Through SEVEN LIVES is a stunning and provocative memoir/history of Japanese culture and imperialism before and after the WW II. It is told with sensitivity and a wistful, personalized look at the life of ordinary citizens both in the U.S. and Japan.

"Kyo Takahashi weaves a majestic tapestry, using the history of Japan and bloody battlefields as the warp, and lives of people who were involved in the war, as the weft. The author's personal recollections are interspersed with a detailed review of the political and social history of this era. Every fact was blended in carefully with artistic renderings of key individuals and various events, creating a shocking and enlightening panorama.

"This book is a valuable addition for those not familiar with Quaker friends involvement, and AFSC's supportive actions for Japanese Americans who were sent to the internment camps during this period."

From Reviews

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Objection to war tax resistance

As a retired military man, I take exception to anyone who wants to use the privileges of this country and not help to foot the cost.

[Note: the March issue of FRIENDS JOURNAL included several articles on war tax resistance—ed.] Many of my forefathers and yours died for this freedom and you don't want to pay taxes to keep it? Move Cuba is nice!

Gary Shuler
Stanley, N.C.

Listening to young Friends

While reading Lynn Fitz-Hugh's article, "Vibrant Meetings Grow the Religious Society of Friends," (FJ May) about the current state of our Society, I could hear our old Quaker elder, Allie Walton, once again whispering in my ear, "I love it when the young people get angry." We need to listen to the righteous anger of younger Friends. I hear them calling us back to a place of faithful community, which has been lost in many places. As the field secretary of Illinois Yearly Meeting for the past three years, I can attest to the truth of Lynn's observations. We need to speak Truth to ourselves before we try to speak it elsewhere.

Maurine Pyle
Libertyville, Ill.

In admiration of Danielle Short

How great is the article by Friend Danielle Short ("Seeing That of God in Our Immigrant Neighbors," FJ May). How great it is to know her and watch her truly practice what she preaches. I classify the world into 80 percent bad, evil, wicked—and 20 percent "good." Danielle Short is in the top 10 percent of the good side. Danielle Short has the most intelligent and sensitive insight regarding migrants she befriens. I've seen her stand up to hush hostile crowds as she teaches all of us by her magnificent example. She even loves and shares with adversaries. She always presents an "alternative vision of society" where we honor that of God in everyone.

It's so honorable when she states: "By letting go of our desires to own and consume, we free ourselves to focus on deeper truths." Further, "we view undocumented immigrants as God's children," and consistent with pure love.

This young woman (and her very young daughter) are so precious to us here in Denver. We are blessed that she always works with everyone concerned tirelessly. God bless Danielle and all of us that are privileged to know her.

Richard Moreno
Denver, Colo.

Another Friendly option for young Friends traveling abroad

The deepening of our sense of global community experienced because of foreign travel and work for our young Friends was a subject of a recent JOURNAL editorial ("Gaining a New Perspective," FJ Feb.). Workcamps and travel under the auspices of Friends have also led to the development of effective Quaker leaders. The Directory For Traveling Friends has eased the difficulty of travel and introduced Friendly travelers to the warm welcome awaiting them in foreign countries, where their hosts can introduce them to the true culture of their lands.

You can travel beyond the Quaker travel directory with another organization with Quaker roots. Bob Luitweiler, the founder of SERVAS, died this month. He was an imprisoned conscientious objector who traveled in postwar Europe and conceived the idea that travel during which you developed an intimate relationship with native hosts would dampen the enthusiasm of going to war with people whom you know and who have been your hosts or guests. SERVAS, the organization he conceived, now has hosts in over 120 countries. The Directory For Traveling Friends is similar to the organizational model that Bob conceived and shepherded into being. You can be a host or a traveler or both and enjoy traveling off the tourist beat or hosting travelers from around the world by becoming a member of SERVAS.

Bob Neuhauser
Lancaster, Pa.

Media and the 2008 election

The media is deep into the presidential primaries. MSNBC, CNN, FOX, and others report abundantly on demographic trends, strategies, endorsements, mistakes, and momentum. As the country moves into the election, one hopes our media will push Republican, Democrat, Libertarian, and Green representatives to explain positions on substantive issues. If news stars like Dobbs, Matthews, O'Reilly, and others insist, party spokespeople will have to address in some depth causes and solutions to our $10 trillion national debt, 35 million U.S. citizens in poverty, 40 million with no healthcare, 11 million without jobs, levels of air and water...
contamination, the energy crisis, the world food crisis, global warming, the highest rate of incarceration in the world, the mortgage crisis, our soldiers dying and being maimed, four million Iraqi refugees, and erosion of our middle class.

To take just one example, do the parties feel it necessary that we have a defense budget of $600 billion, which is as much as the next 15 big defense spenders combined? What is their take on defense spending that is 72 times that of Iran or North Korea and is 46 percent of the world total? Do they think it wise that our wars include billions and billions of dollars for private contract companies? Why is it necessary to have a defense network of 5,311 sites around the world or U.S. troops in 130 countries? Why do we spend $1,756 per capita, compared to per-capita defense spending of $37 in China and $244 in Russia? There is plenty for us to examine in depth.

Donovan Russell
Moravia, N.Y.

Clinging to delusions of nonviolence

How prone are we, when confronted with failures of our own making, to put the blame upon others, oftentimes upon those who least deserve it? How blind we are to the justifications we create for actions that harm others, accusing our victims, saying, "They brought this upon themselves, we had no choice. In time they will come to see the rightness of our actions and perhaps they will find peace in their hearts." We believe our rationalizations, for we need them to ease our discomfort, and sadly, such a process feeds upon itself, perpetuating self-delusion in order to further protect ourselves from the dissonance experienced when the values we profess conflict with our actions. And when those persons who least deserve the hurt cry out for justice, we accuse them further by claiming they are "playing" the victim, and that their hurt will pass and they will come to appreciate what we had to do for the good of everyone else.

How many milestone atrocities have their been committed in the history of civilization that have used such a convenient thought system? How many people have had their hearts (and lives) broken when the people they have given their loyalty and trust to have abandoned them for a "good" reason (they had no choice) and then went on to justify their actions? Millions, is the answer, for it is the unlovely side of human nature that commits such acts of violence. And often such violence is carried out in the name of love.
Violence comes in many forms and uses limitless justifications through self-delusional thinking. What were the Pharisees thinking when they so persistently went after Jesus, even finding fault with his healing of the blind and crippled because it was done on a sacred day? A man who taught only love, and yet hordes of people, including those who were recipients of his compassion, cried out for his death. They perceived him as being blasphemous. Jesus knew that no matter what he said to correct the errors of their perceptions, they would cling to them tenaciously and bring about his death, regardless. So he simply turned his cheek.

We all think that we could never do such a thing, yet we do it all the time in the privacy of our thoughts—and in our collective thinking, and without realizing it. We are lulled by our rationalizations and thoughts that soothe our discomfort—it is such an easy thing to do. How else can we go about our daily lives, caught up in the demanding responsibilities of living in our ultra-materialistic world, when nearly a billion people live on less than one dollar per day? One child every three seconds dies unnecessarily from preventable diseases, and .

We push it out of our awareness and do nothing. This is an example of a big atrocity, yet there are many “smaller” ones right in our midst that we are blind to—choose to ignore.

Ask yourself this question: Do I know someone who people are hurting and who is in need of comfort? Am I absolutely certain that what has been done to them is what they justly deserve? Are they really treated in a manner that was fair and just? Or do you prefer to accept that: Oh, it is understandable that they are feeling and thinking this way, anyone would in a similar situation. There really is nothing that can be done. In time they will come to understand that there really was no other choice. They would have done the same thing if they were in our position.

How long did it take the Quakers to come to the realization that owning slaves was wrong after one of their flock, John Woolman, brought it to their attention?

One hundred years! Wow! Now that’s an example of a good and righteous people clinging to a self-delusional thought system and strongly believing in it.

So what perceptions are we clinging to that are hurting others?

Live up to the Light thou hast!

Francis Oliver Lynn
Princeton, N.J.
Personal

Concerned Singles


QuakerSingS.org

Contact with like-minded friends. Forums, Photos, Private Messaging, and more. It's Free, It's Fun, It's Fabulous. Contact - peer@quakersingss.org - (530) 663-7164

Positions Vacant

Executive Director - National Campaign for a Peace Tax Fund.

Quaker SingS.org

Contact with like-minded friends. Forums, Photos, Private Messaging, and more. It's Free, It's Fun, It's Fabulous. Contact - peer@quakersingss.org - (530) 663-7164

Retirement Living

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

Friends Homes, Inc., founded by North Carolina Yearly Meeting of the Society of Friends, has been providing retirement communities dedicated to the letter and spirit of the Society of Friends. Both Friends Homes at Guilford and Friends Homes West are fee-for-service, continuing care retirement communities providing personalized care in long-term health living, assisted living, and skilled nursing care. Located in Greensboro, North Carolina, both communities are close to Guilford College and nearby schools, featuring a school, scouting, the beauty of the four seasons, as well as outstanding cultural, intellectual, and spiritual opportunities in an area of deep roots and traditions. Information: (336) 526-9902 or write: Friends Homes West, 8080 W. Friendly Avenue, Greensboro, NC 27410. Friends Homes West is accredited member of the Association for Adult Communities. Contact: info@bestpalmspringscondo.com. E-mail: <info@bestpalmspringscondo.com>.

KENDAL


Beautiful Cape Cod, West Cape May, NJ: Newly renovated. All efficiencies... central air, full kitchen w/dishwasher, microwave, outside shower, fireplace, deck, 3 bedrooms, 2 bathrooms, beautiful hardwood, tile, gym. Two minute walk to beautiful beach. $750 per week/minimum 2 week stay. (609) 728-3867.
**MEETINGS**

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

6 or undated Accessible

Meeting Notice Rates: $30 per line per year.

$26 minimum. Payable in a year 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.

**CANADA**

OTTAWA-Worship and First-day school 10:30 a.m. 91A Fourth Ave. (613) 232-9523.

TORONTO, ONTARIO-Worship 11 a.m. 50 Lowther Ave. (Bloor and Bedford), <miffmorningside@hotmail.com>.

VANCOUVER-and area, worship 10:30, 190 W 70th. (604) 263-5015.

**MEXICO**


**NICARAGUA**

MANAGUA-Unprogrammed worship, 10:45 a.m. 1st & 3rd Saturday. Call Emilio Bonetti, APTDQ 5391, Managua. <nicaragua@yurcorq.org>, (727) 821-2428, +505 (266) 266-0984.

**PALESTINE/ISRAEL**

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

**UNITED STATES**

ALABAMA

BIRMINGHAM-Unprogrammed meeting, 10 a.m. Sundays, 4413 5th Ave. S., Birmingham, AL 35222. (205) 952-5676.

FAIRHOPE-Discussion 9 a.m. Unprogrammed meeting 10 a.m. Sundays, Meetinghouse, 2011 Fairhope Ave, Wetumpka, AL 36092. (334) 567-9463.

HUNTSVILLE-Unprogrammed meeting 10 a.m. Sundays, 6251 First-day school, 10 a.m. Fairhope Ave, Wetumpka, AL 36092.

**ARKANSAS**

FAYETTEVILLE-Unprogrammed worship 10 a.m. in the suite of my work at <www.carolgraycalligraphy.com>. Contact me to discuss your needs at (410)-339-5576 <www.carolgraycalligraphy.com>.

**CALIFORNIA**

ARCATA-11 a.m. 1920 Zednehmer. (707) 262-1946.

BERKELEY-Unprogrammed meeting, Worship, 9 a.m. and 11 a.m. 2151 Ure St, at Walnut. (510) 843-9755.

**CHICAGO**

ATLANTIC-11 a.m. 3910 N. 31st St. (60657) 410-332-6956.

FRIENDS HOUSE

Continuing Care Retirement Community

We provide beautiful, bright rooms, delicious meals, health and wellness programs, entertainment and hospitality activities, and a shared maintenance of 5,000 agedotaged volumes, an abundance of edible landscaping, and a fitness center. Friends House, a not-for-profit corporation, was organized in 1968 in the South, 2901 E. 56th St., Chicago, IL 60637. (312) 349-7330.

PYRAMID-2004 Salisbury Road South Richmond, VA 23221. (804) 356-3425.

H.FREEMAN ASSOCIATES, LLC

Consulting services for educational institutions and non-profit organizations. Two offices, in Richmond, Virginia and Berkeley, California.

Calligrapher (NYM) creates individually designed marriage certificates, birthing documents for newborn adopted children, and other one-of-a-kind documents.

See samples of my work at <www.wynnemwelly.com>. Contact me to discuss your needs at (410)-533-5576 <wymney@wynnemwelly.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 10033.


**SCHOOLS**


ARTHUR MORGAN school: service-learning day and school program for grades 7-8. Small academic classes, diverse class selection, outdoor and community service trips, daily work program. A small, caring, community environment. For information about admissions: (877) 675-4262. <info@arthurmorganschool.org>. 60 AMS Circle, Broomall, NE 20914. <www.arthurmorganschool.org>.

Friends House: coed; Pre-K through 8; serving center city, Northeast, and most areas of Philadelphia. We provide a nurturing and challenging program in a small, nurturing environment. Friends House School, 1500 Orthodox Street, Philadelphia, PA 19124. (215) 533-9362.

Landsdowne 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. 1101 Kedron 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 accelerated program for five-year-olds is available. The school also offers an extended-day program, tutoring, and summer school. Information: Stratford Friends School, 2020 Ridgeland Road, Havertown, PA 19083. (610) 446-3144. <gamma@stratfordfriends.org> <www.stratfordfriends.org>.

The Quaker School at Horsham—A Friends school for bright children who learn differently. Coed, pre-first through ninth grades, research based curriculum carefully designed to address language-based learning differences. After school care. Enrichment programs: Affiliation, music, art, academics, sports, new campus, 260 Meetinghouse Road, Horsham, PA 19044 (215) 674-2875 <www.quakerschool.org>.

Friends high school intensive

Independent study

Project-based learning

Living in Quaker community

Call (303) 273-3183 to find out more <www.woolman.org>.

**Services Offered**

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Active Friend and practicing MS Counselor offers Life Coaching to help you make personal or professional changes. All services provided on a Sliding Fee Scale (pay what you can). Create life from the inside out. For more information: (707) 332-6956 or (610) 996-0878. Elizabeth Bums, MS Counseling, Downingtown, PA 19335.

Custom Marriage Certificates and other traditional or decorated documents. Various calligraphic styles and watercolor designs available. Over ten years experience. Pam Bennett, P.O. Box 135, Upland, CA 91784. (410) 458-6255. <prbca@verizon.net>.

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Contact: Penny, Jackman: <ahimsa@earthlink.net> (410) 783-5283.

Samples: <www.pennyjackman@ahimsaarts.com>.

2004 Salisbury Road South Richmond, VA 23221.
BERKELEY-Strawbery Creek, P.O. Box 5965, Berkeley, CA 94705. (510) 524-9186. Unprogrammed worship and First-day school, 10 a.m. At Berkeley Technology Academy, 1600 Shattuck Ave., Berkeley, 510-848-0603.

OAKLAND-Worship Group-5 p.m. Sundays, at the home of Pamela Calvert and Helen Hove, 7308 Midvale Ave. For more information call (510) 266-4665.

A CLAREMONT-3 p.m. Classes for children. 227 W. Harvard Ave., Claremont.

DAVIS-Meeting for worship First Days, 9:45 a.m. 345 L St. Visitors call (916) 459-5920.

FRESNO-Unprogrammed meeting, Sunday, 10 a.m. 2219 San Joaquin Ave., Fresno. (415) 237-4102.

GRASS VALLEY-Meeting for worship, 9:45 a.m., discussion following. Second Sunday of each month, 13075 Willow Ln. Phone: (530) 277-3736.

LA JOLLA-Meeting 10 a.m. 7309 Eads Ave. Visitors call (619) 437-8572.

MARIN COUNTY-10 a.m. Falik Cultural Center, 1406 Mission Ave., E. San Rafael, Calif. (415) 415-5775.

MARLORA LONG BEACH-10 a.m. 2583 Spaulding at Otzika. (562) 310-5353.

MENDOCINO-Worship 10 a.m. at Caspar Shul, halfway between Mendocino and Ft. Bragg.

MONTEREY PENINSULA-Friends Meeting, 11 a.m., 906 Central Ave., Monterey. Information: (831) 646-0155.

MENDOCINO-10 a.m. Meeting 11 a.m. at Lanesville Rd. Worship 10 a.m. Phone: (707) 835-9330.

ORANGE-COUNTY-Meeting for worship 10 a.m. 177 W. 4th St., Ste. 200, Santa Ana, CA 92701-4610. (714) 836-6352.

PALO ALTO-Palm Springs Meeting (5 p.m. First-day school) 10 a.m. Call for worship, (650) 356-1047.

REDLANDS-11 a.m. Meeting 2901-2905 Riverside, Riverside, CA 92501. (909) 826-4250.

SACRAMENTO-Meeting 10 a.m. 800 57th Street. Phone: (916) 457-3988.

SAN DIEGO-Unprogrammed worship, First Days, 10:30 a.m. 3050 Westgate Place. (619) 697-5474.

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

SANTA BARBARA-10 a.m. Meeting 7 a.m. Sunday and 7 a.m. Sunday School. (805) 569-0119.

SANTA CRUZ-Meeting 10:30 a.m. 225 Rooney Rd., 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. 1547 Guerneville Rd. Phone: (707) 578-3322.

SEBASTOPOL-10 a.m. Meeting 2901-2905 Riverside, Riverside, CA 92501. (909) 826-2592.

SEATTLE-Unprogrammed worship, First Days, 10 a.m. Garbol Blog., Libby Park (on Valentine and Pleasant Hill Rd.). (206) 573-6075.

STOCKTON-10 a.m. Meeting 2nd and 4th First-day classes for children. 10:30 a.m. 1507 Colorado. (650) 856-0744.

PASADENA-Courkie Grove Monthly Meeting, 630 E. Orange Grove Blvd. First-day school 10 a.m. meeting for worship 11 a.m. Phone: (626) 355-5359.

REDLANDS-SAN BERNARDINO-Inland Valley Friends Meeting. 10 a.m. 4061 Mission Inn Ave. Riverside, CA 92507. Phone: (909) 826-4250.

SACRAMENTO-Meeting 10 a.m. 800 57th Street. Phone: (916) 457-3988.

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PASADENA-Courkie Grove Monthly Meeting, 630 E. Orange Grove Blvd. First-day school 10 a.m. meeting for worship 11 a.m. Phone: (626) 355-5359.
CLINTON-Merhart Valley Monthly Meeting, New Swarthmore Meeting House, Austin Rd., Clinton, IN 47822.
(317) 853-3333.

CLINTON-CORNERS-BULLS HEAD-Geogwgh Monthly Meeting. First and Third Sundays at 10:30 a.m. at Bulls Head Road (Northern Dutchess County) 1/4 mile E of Taconic Pkwy. (845) 876-3793.

CORNWALL-First-day meeting and child-care First-day school, 10:30 a.m. Quaker Ave. Phone: 534-7474.


ELMIRA-10 a.m. Sundays. 155 West 9th St. Phone: (607) 962-1483.

FLUSHING-Unprogrammed meeting for worship, First-day school, 11 a.m. at 137-16 Northern Boulevard, Flushing, NY 11354. (718) 358-9638.

FREDONIA-Unprogrammed meeting 10:30 a.m. Call: (716) 667-6090 or (716) 359-5419. Summer session Chautauqua Inst. 9:30 a.m.

HAMiLTON-Meeting for worship 10 a.m. Upperville Meetinghouse, Route 5, New York 12890. Sundays. (518) 624-1328.

HUDSON-Unprogrammed meeting for worship every Sunday at 10 a.m. Telephone: (518) 937-6617 (voice mail); e-mail: brickworks@juno.com.


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

BETHHELEM-Pm and second and fourth First Days 10:30 a.m.

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

JERSEY M.M.

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

MATiNEE-M.M.-10 a.m.

ORIENT-Group worship, Orient Congregational Church in Parish Center, 8 a.m. (518) 477-2233.

PECiON BAY M.M.-Wainscott Chapel, Wainscott, 10 a.m. Contact: (601) 259-3004.

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

WESTBURY M.M.

Contact us at <kewaldman@porgle.net> or (631) 269-2786. Our website is <www.nyqtm.org>.

NEW PALTZ-First-day school, and childcare 10:30 a.m. 8 1/2 Footpath Rd. (607) 422-7799.

NEW YORK CITY- Brooklyn Meeting at 11 Schenamon Street: unprogrammed worship every Sunday at 11 a.m. and 1:30 p.m. on Monday at 6:30 p.m. 159-02 11th Avenue, 116th Street, Manhattan. Contact: (646) 428-5920. Meeting for worship every 1st, 3rd, and 5th Sunday at 9:30 a.m. in Rm 127. Staten Island Meeting: unprogrammed worship every Sunday at 10 a.m. Phone: (212) 777-8686. (Mon. - Fri. 9-5) about First-day school, business meetings, and other information. Downtown Brooklyn Allowed Meetings in lower Manhattan, 3rd, 5th, and 9th Saturday at 9:30 a.m. in Room 127. Staten Island Meeting: unprogrammed worship every Sunday at 10 a.m. Phone: (212) 777-8686. (Mon.-Fri. 9-5) about First-day school, business meetings, and other information. Downtown Brooklyn Allowed Meetings in lower Manhattan, Thursday 5-7 p.m. May - Sept. For exact location call (212) 787-3902.

OLD CHATHAM Meeting for worship 11 a.m. Powell House, 13 S. Main St. Phone: 765-6980.

ONEONTA-COPERSTIINN-Butternut Monthly Meeting. Phone: (607) 389-1313 or (607) 389-2213.

POTSDAM-CANTON-First-day school, and childcare 10:30 a.m. 8 1/2 Footpath Rd. (607) 422-7799.

ORCHARD PARK-Weekly meeting for worship every Sunday at 10 a.m. 206 Reeder Rd. \(\text{or} (607) 662-5783.

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

POTS DAM-CANTON-First-day school, and childcare 10:30 a.m. 8 1/2 Footpath Rd. (607) 422-7799.

POUGHKEEPSIE-Meeting for worship and Sunday school 10 a.m. 249 Hooker Ave., Hudson, 12534. (845) 845-2870.

POUGHKEEPSIE-BROOKLYN-First-day school, and childcare 10:30 a.m. 8 1/2 Footpath Rd. (607) 422-7799.

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WAYNESVILLE- Friends (513) 897-5946, (513) 897-5946.
OXFORD- Unprogrammed worshipping, 9 a.m. at Oxford Friends Meeting House, 300 3rd St. NE (except summer months). Babysitting provided.

OHIO:

AKRON- Unprogrammed meeting, 11 a.m. Sunday, First-day school 11 a.m. at 216 Myrtle Parkway, Akron, OH 44303. (330) 896-2044.

COLUMBUS-Unprogrammed meeting 10:30 a.m. 1650 Delaware Ave, Columbus, OH 43216.

DAYTON- Unprogrammed meeting 9:30 a.m. 280 South Main St., Dayton, OH 45402.

GRANVILLE-Unprogrammed meeting 10 a.m. For information call, (740) 967-5227.

LEXINGTON-Meeting for worship 9:30 a.m. UC Berkeley, 209 East Main Street, Berea Worthington. Phone: (330) 342-3000.

MARIETTA-Mid-Ohio Valley Friends, Bethel Mts. School, 1880 South Main St. Each Sunday 10 a.m. Phone: (330) 792-9119.

MIDDLETOWN-Meeting for worship 9 a.m. 1650 Delaware Ave., Middletown, OH 45042. (937) 645-2003.

PIKE COUNTY-Friends School, 100 old Swann St., and meeting for worship 11 a.m. 800 E. Lancaster Ave., between 11:15 a.m. and 3 p.m. (610) 660-2250.

READING- First-day school 10 a.m. 1630 17th St., New Middletown, OH 44442.

SYRACUSE- Meeting for worship 9 a.m. at 125 3rd St. SE, Syracuse, NY 13202. Phone: (315) 468-2653.

WAYNE- Meeting for worship 9:30 a.m. 23070 State Rte. 515, Waynesville, OH 45068.

WOBURN-Unprogrammed worship 10:30 a.m. 365 E Pine St. at 2466 W Chocolate Ave., Northfield, OH 44203. Phone: (330) 262-0840. <www.woburnquakers.org>

WORLD-Wide Conference on Quaker Education: Meeting for worship 11 a.m. Phone: (973) 767-8466.

WORCESTER- Meeting for worship 9 a.m. 161 Old Hall St., Worcester, MA 01603. Phone: (508) 346-2927.

BEAUFORT-Unprogrammed, First and third Sundays, 2:30 p.m. Paul's Friends Meeting House, 2868 6th St., Charleston, WV 25304.

BREED- Unprogrammed meeting for worship, 11 a.m. 280 N Main St., Bedford, OH 44146.

CELTIC RIVER-No meeting, First-day school 9:30 a.m. 208 1st St., Utica, OH 43088.

CHAPIN- Meeting for worship 9:30 a.m. 1717 Salee Ave. At Mack Memorial Church of the Brethren, Phone: (937) 253-2560.

COLUMBUS- Meeting for worship 9:30 a.m. 1096 Magnolia Dr. (216) 791-2220.

DAYTON- Meeting 9:30 a.m. 280 South Main St., Dayton, OH 45402.

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LEXINGTON-Meeting for worship 9:30 a.m. UC Berkeley, 209 East Main Street, Berea Worthington. Phone: (330) 342-3000.

MARIETTA-Mid-Ohio Valley Friends, Bethel Mts. School, 1880 South Main St. Each Sunday 10 a.m. Phone: (330) 792-9119.

MIDDLETOWN-Meeting for worship 9 a.m. 1650 Delaware Ave., Middletown, OH 45042. (937) 645-2003.

PIKE COUNTY-Friends School, 100 old Swann St., and meeting for worship 11 a.m. 800 E. Lancaster Ave., between 11:15 a.m. and 3 p.m. (610) 660-2250.

READING- First-day school 10 a.m. 1630 17th St., New Middletown, OH 44442.

SYRACUSE- Meeting for worship 9 a.m. at 125 3rd St. SE, Syracuse, NY 13202. Phone: (315) 468-2653.

WAYNE- Meeting for worship 9:30 a.m. 23070 State Rte. 515, Waynesville, OH 45068.
STATE COLLEGE - Early and late worship 8:30 and 11 a.m. Children’s program 10:15 a.m. Adult discussion on most Sundays at 9:45 a.m. E. 1:00 p.m. forehead (at E. 120). Supervised activities and first-day school for young friends. 10:15 a.m. 11 a.m. and 1 p.m. Contact (861) 982-4101.

WASHINGTON - Meeting for worship, unprogrammed. First Sunday 10:30 a.m. Meetings for worship and Bible Study at 11 a.m. at 1517 Meeting House Lane. Contact the board (215) 955-0764.

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Friends Fiduciary Corporation

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For more information:

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