

August 2008 • \$5

# FRIENDS JOURNAL

Quaker  
Thought  
and  
Life  
Today

*Monastic Longings*

*Yo! Are You Amish?*

*Friends and  
the 9/11 Controversies*





**An  
independent  
magazine  
serving the  
Religious Society  
of Friends**



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■ **AMONG FRIENDS**

# 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 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 F. 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, "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!

*Susan Corson-Finnerty*  
August 2008 FRIENDS JOURNAL

# FRIENDS JOURNAL

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*Cover photo by John Evans*

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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 Patapasco Meeting in Ellicott City, Md. In "Supporting Tribal Community Development Loan Funds" by Tom Ewell (Witness, *FJ* 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 apologies. 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.

## Pro-reparations petitions

Upon reading your superb article "Quakers and Reparations for Slavery and Jim Crow" by Jeff Hitchcock (*FJ* June), I am reminded of the four members of Germantown (Pa.) Meeting who signed antislavery petitions in 1688. We were the first religion in this country to speak out against slavery.

I believe now is the time for a group of us Quakers to sign pro-reparations petitions in 2008 and be the first religion to speak out for justice.

*Rosemary Bothwell*  
Jenkintown, Pa.

## Re: reparations for slavery

This is just one of many compositions I have read on this topic. The arguments are eloquent, powerful, and persuasive, and Jeff

Hitchcock's work is certainly no exception. I hope neither he nor the others will think ill of me if I say there is something in all this that I find troubling. I have yet to see one of them evince an awareness, to say nothing at all of outrightly mentioning it, that 1.5 million white U.S. citizens perished in one of the longest, most gruesome, and bloodiest conflicts in the annals of humanity, to eradicate the institution of slavery. Reparations? I would say they have already been more than dearly paid.

*Dennis P. Roberts*  
Spokane, Wash.

## 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 infested 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 doles 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 Juneteenth, 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



responsibility for their behavior and life style. I was a battered wife. I raised my child alone. She's now a doctor, but when she went to college, we kept getting asked if Delo was Hispanic. I would become furiously angry because Delo is Anglicized Huguenot French, but the question is racist, and supposedly illegal, supposedly unconstitutional. I had ancestors who were female who came over in the 1620s. No one asked the females if they wanted to come. One of my ancestresses never even rated a name. She was called Goody or Goodwife with her husband's surname. I had aunts who went to England and Holland trying to find out who she was.

Sometimes when some greedy, lazy racist person starts demanding "reparations," I ask: How many extra votes should I get for how many years because I've had ancestresses who weren't allowed to vote for hundreds of years? It's a trick question. My mother began voting in 1921, when women got the vote. I am entitled to my one vote like any other citizen. No more. No less. All citizens have the same rights. There should be no special rights for just one group.

There was an article in the JOURNAL in which some young pseudo-liberal was pushing for "reparations." I didn't pass that one on. I threw it out. I request that someone reasonably intelligent and not a blatant, "let's play the victim game," practitioner just stop the recurring publishing of this nonsense. It's a power play and it's blatantly racist. Racial discrimination is illegal in the U.S., no matter how it's practiced.

*Dorothy Tinkham Delo*  
Brockton, Mass.

## "Fifty-Second Street" reveals sense of entitlement

George Lakey's article "Fifty-Second Street" (FJ June) illustrates a skillful use of nonviolence to get out of a threatening situation. But as a white woman, I couldn't help but notice how he got into the situation in the first place:

"Ahead of me I saw a group of young men hanging out on the sidewalk. For a second I thought it might be smart to cross the street to avoid them; this was a solidly African American neighborhood and for all I knew they might be turf-conscious and not that friendly toward a white guy. I shrugged my shoulders: it's my right to walk wherever I want to, so I'll just continue on the direct route to my car."

Would an African American man have walked right into a group of white men? Would a woman of any color have walked into a group of men of any color? George Lakey believed he had a right to walk

wherever he wanted to, because he is a privileged white man. Privileged by the advantages he gains from the disadvantages of women and people of color.

It is just this sense of entitlement, and the arrogance it produces, that drives those of us who don't have so much privilege up the wall. If you ask me, he was asking for trouble, and that group of young men knew it and responded from their years of pent-up anger at the daily indignities they suffer from white men just like George Lakey. I'm not excusing what they did, but I understand where it came from.

Sure, anyone should have the right to walk wherever they want, if this was a world without oppression and dominance of some groups over others. But that's not the world we live in. One thing we all need to do is to become aware of how our everyday actions are seen and felt by people who don't have the privileges that we have—to become aware of how our actions come from our places of privilege. Then we'll be moving toward that world in which everyone will have a right to walk wherever they want.

*Peli Lee*  
Santa Fe, N.Mex.

## 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 FRIENDS JOURNAL 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 Casa 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 works 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 of 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*

# Monastic Longings

## ON LAZINESS, DISCIPLINE, AND DEVOTION

by Lisa Marie Rand

**“Y**ou 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



Christopher Bruno

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 resonat-

ed 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

*Lisa Marie Rand, a member of Unami Meeting in Pennsburg, Pa., is a freelance editor and writer, and a proofreader for FRIENDS JOURNAL.*



think I crave the discipline of a structured life where an abbess would say, "Each day you must rise at 6 AM. Each day you must join the community in prayer." Perhaps this is a place where simplicity can be a balm. I can look around and ask myself what outward impediments stand in the way of establishing spiritual discipline. If I can remove some of the outward impediments, perhaps I'll feel more ready to look at the inward impediments.

There are three things that I find compelling about monastic life: community, discipline, and a sense of priority.

Certainly we experience community in many layers, from our local neighborhood to our local meeting, to a sense of nation, the larger body of Friends, and fellow humans upon a shared Earth. Our local Friends meetings are quite varied, and the degree to which Friends interact with one another on a regular basis varies widely. For myself, I have found that I strongly crave more worship sharing, more sharing of meals, more sharing of daily life than my present lifestyle permits. The idea of a spiritual community prayerfully doing chores of daily living together and supporting one another is compelling. Attempting to do my own chores prayerfully feels a feeble substitute. I know I should feel lucky that I can share a weekly potluck lunch with Friends. To my great confusion, although the departure from the meetinghouse always feels too soon, one part of my brain says I have been away too long, that the chores at home are piling up, and I ought to have left before the fellowship hour!

I remember an experience of spiritual 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.

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

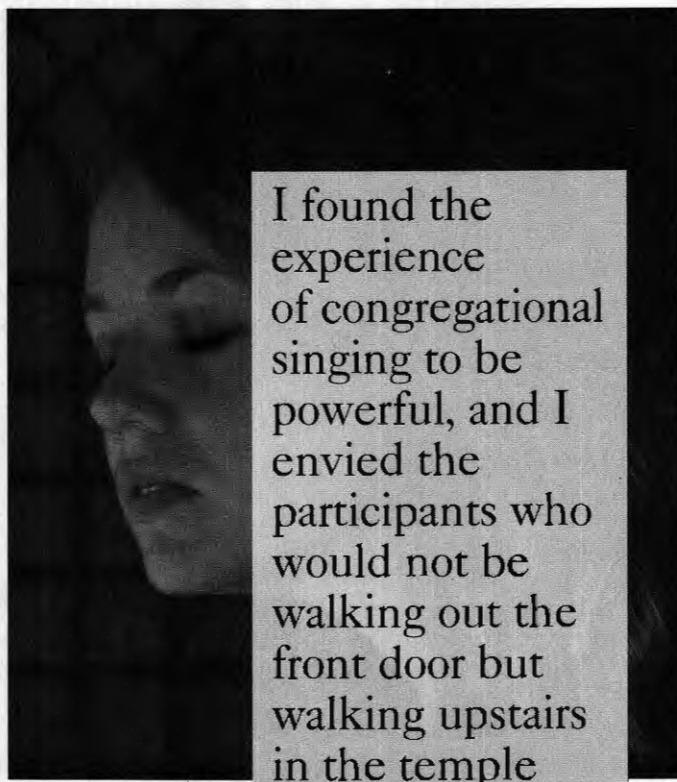
also turned to people I knew who would make fun of the devotees, mocking their joyful dancing, unaware that "Krishna" is but another name for the manifestation of God and God's love. Only embarrassment and a fierce aversion to proselytizing might have kept me from moving in.

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



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.

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

Anita Peppers

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 oppor-

tunity 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. □

## 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

Marc A. Barnett  
lives in Wooster,  
Ohio.

Michael S. Glaser  
lives in St. Mary's  
City, Md.





# Years of Quaker Universalism

by Rhoda R. Gilman

**I**n 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 re-awakened 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 Zendos 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

*Quakers were challenged to fulfill their destiny as "a faith that no longer divides but unites humanity."*

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

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Photos courtesy of Sally Rickerman

Photos: (left) Sally Rickerman's house in Landenberg, Pa.; (right) Sally speaks with Elaine Pagels at Arch Street Meetinghouse in 2006.

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](http://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 has recently been 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." □

FRIENDS JOURNAL August 2008

## 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

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*Shari Wagner lives in Carmel, Ind.*

# “Yo! ARE YOU Amish?”

by Max L. Carter

**D**riving 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-

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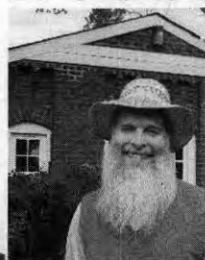


Photo of Max Carter  
by Charlie Clay



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

Barbara Benton



Friends. For one thing, they have a clear identity of who they are and what their history is. In the home of each Amish family are a Bible and a *Martyrs Mirror*, for example. The former supports a Christian identity, and the latter defines, by way of the suffering of earlier Anabaptists, the nonconformist role their ancestors played within that Christian community. I would be surprised if a majority of Quaker homes has an equivalent library of literature underscoring Friends' particularity.

theology into a statement of anthropology: *I am divine*. In either case, the need for a community of Friends is lessened.

Have Friends turned our Testimony of Community on its ear and come to have an unbalanced preference for individualism?

**Boundary markers**—Hats, bonnets, horse-drawn buggies, lanterns, German, and other visible signs of Amish separation from the world help establish the boundaries of the community of faith and a definite identity. Do Friends have such

able aspect of Amish society is the ability to take new technologies and ideas, put them "on probation" to see how they affect core principles, and then make an informed decision about whether to adopt them. We modern Quakers are more prone to accept whatever new thing is coming down the pike, realizing only later that we should have been more careful in welcoming Trojan horses into our lives.

Friends have tools of discernment such as clearness committees and queries to help us slow down the process of too hastily adopting potentially unhelpful actions, ideas, and methods. But we are usually in too big of a rush to wait—or too wedded to our own agendas.

How may we more effectively use the collective wisdom of our heritage and our community to assure that we march into the future wisely?

The Quaker message still has power and authority. I have been amazed by the excitement with which students at a local Baptist seminary encounter Friends distinctives when I teach courses there on Quakerism. But I find that even the Quaker students at Guilford typically arrive with little understanding of Friends faith and practice other than vaguely defined cultural accretions. Friends have a great story to tell—but few, it seems, who can tell it!

In 1999 I traveled through Israel on my way to a visit in Ramallah, Palestine. When I told the security officials at the airport that I was making a religious visit, I was questioned long and hard about my reasons for coming. It was the countdown to the millennium, and they were leery of apocalyptic wackos! I was asked if I belonged to a religious cult. When I sought to describe Quakerism, my questioner's face lit up, and she exclaimed, "Oh! Amish!"

It was my entrée into Israel. Perhaps by learning a bit more about the wisdom of Amish community and boundary maintenance, our entrée as Friends into the future may be more successful. We need to have a clear identity of who we are, a strong commitment to the family of Friends, a definite understanding of the boundaries that define us, and a willingness to slow down a bit, lest we outrun our Guide. □



Are young (or even older!) Friends provided 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 muted in the context of the needs of the community. They can overdo 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 overdo 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"

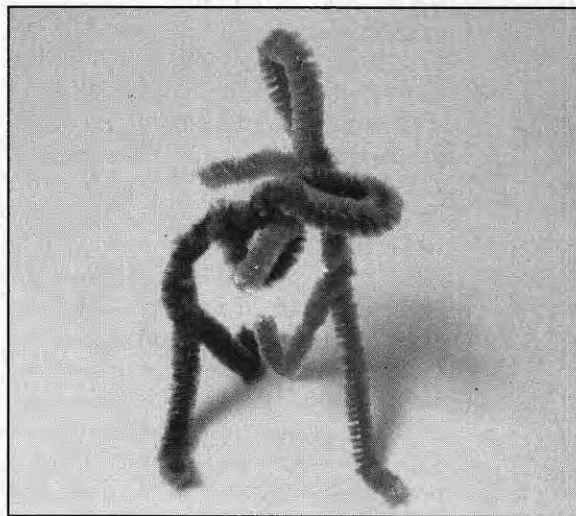
boundary markers?

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 (testimonies) of the inward faith that animates us?

# 21 Tips on Personal Peacemaking

by Lynn Fitz-Hugh



*Lynn Fitz-Hugh, a member of Eastside Meeting in Bellevue, Wash., is a therapist. She is the founder of the Washington State Alternatives to Violence Project. She has broken each of these guidelines at least once!*

**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/needs to, and 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

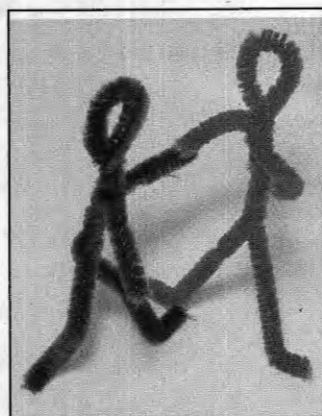
disagree with me about this if you choose). When we judge someone else or try to define him or her as wrong based on “our truth,” we are insisting that our way is *the* way. Instead of this, we must acknowledge and accept the differences. We must figure out how to build bridges across the differences.

#### 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-

Valerie Lile

flict 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 co-dependent 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.

## 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.*

The culture we are raised in is invisible to us—it is like air. It is just there and is presented 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. □



## 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*

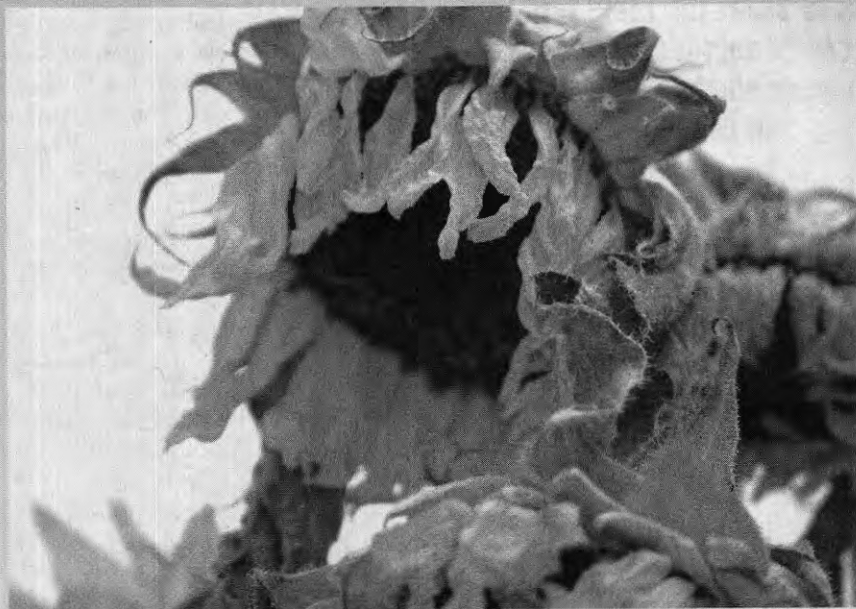
My cage is made of willow wands  
And early morning haze,  
A redbud twig where a small bird sings,  
And winding woodland ways,

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.*

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**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

**O**n 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.

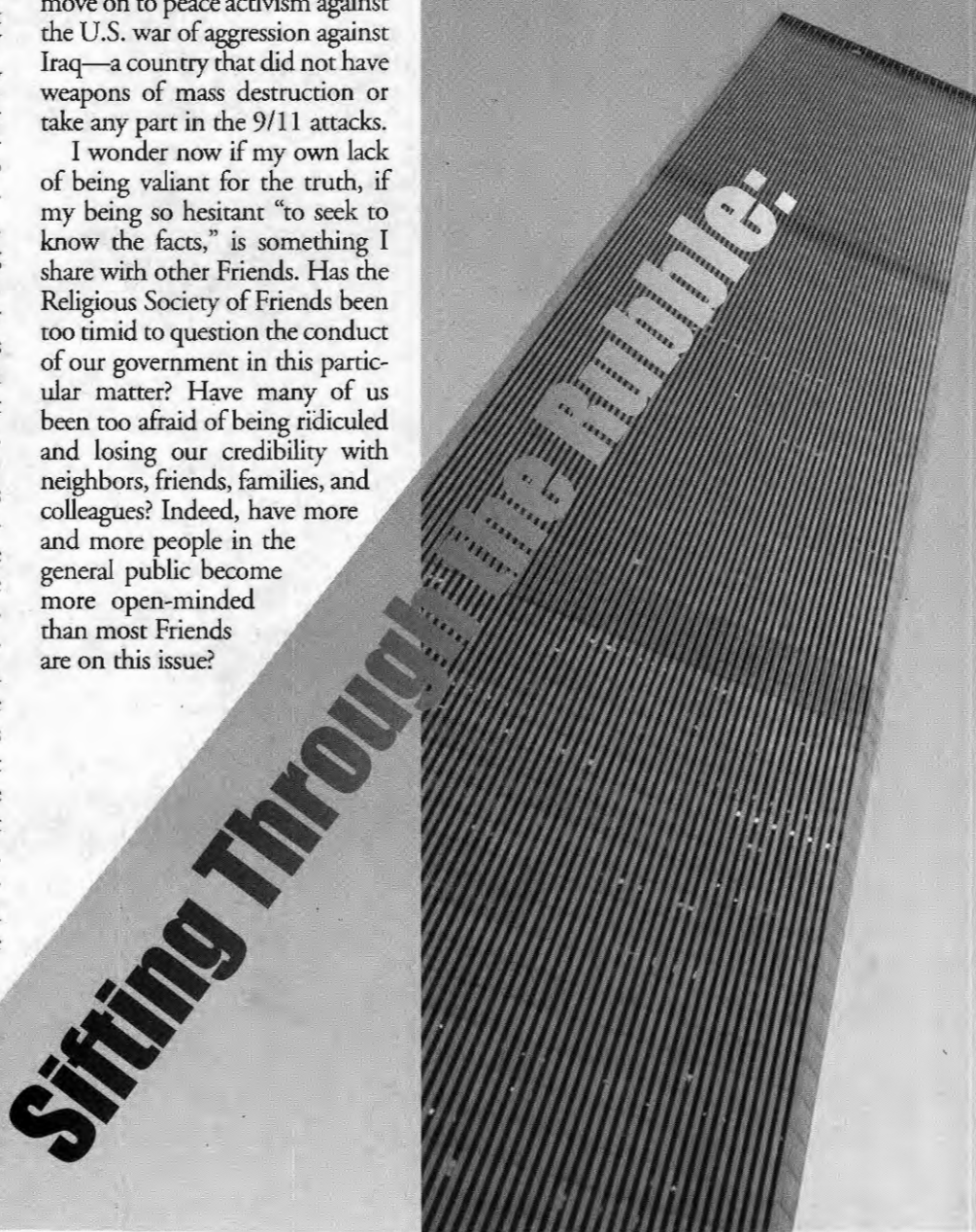
Personally, I have long avoided looking into the various theories that

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?

**What Do Public Opinion Polls Reveal?**

**A**ccording 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-



*Steve Chase is a member of Putney (Vt.) Meeting and director of the Environmental Advocacy and Organizing program of Antioch University New England.*



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 treasonous acts was, presumably, 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-Qaida 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

<www.sxc.hu>

even been imagined by anyone in our government. This theory goes on to claim that this al-Qaida plot left no warning signs of an attack on the United States in the years and months before September 11. It also claims that these surprise attacks could not possibly have been stopped by U.S. 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 now killed hundreds of thousands of innocent civilians, were only contemplated after September 11 as a legitimate defensive response to eliminate the threat of al-Qaida 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-Qaida 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-Qaida 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

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-Qaida 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?

**M**y 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 not 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 the National Archives of declassified 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 Chair 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 Time-*

*line* 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 Friends slavishly 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 like theologian David Ray Griffin, 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

*The Terror Timeline: A Comprehensive Chronicle of the Road to 9/11—and America's Response* by Paul Thompson and the Center for Cooperative Research (New York: Regan Books, 2004).

*The New Pearl Harbor: Disturbing Questions About the Bush Administration and 9/11*, by David Ray Griffin (Northampton, Mass.: Olive Branch Press, 2004).

*The War on Truth: 9/11, Disinformation, and the Anatomy of Terrorism* by Nafeez Mosaddeq Ahmed (Northampton, Mass.: Olive Branch Press, 2005).

*The 9/11 Commission Report: Final Report of the National Commission on Terrorist Attacks Upon the United States*, Authorized Edition (New York: W.W. Norton, 2004).

*The 9/11 Commission Report: Omissions and Distortions* by David Ray Griffin (Northampton, Mass.: Olive Branch Press, 2005).

*Against All Enemies: Inside America's War on Terror* by Richard Clarke (New York: Free Press, 2004).

*Christian Faith and the Truth Behind 9/11: A Call to Reflection and Action* by David Ray Griffin (Louisville, Ky.: Westminster John Knox Press, 2006).

*Without Precedent: The Inside Story of the 9/11 Commission* by Thomas Kean and Lee Hamilton, with Benjamin Rhodes (New York: Alfred Knopf, 2006).

*Debunking 9/11 Myths: Why Conspiracy Theories Can't Stand Up to the Facts*, An In-Depth Investigation by *Popular Mechanics* edited by David Dunbar and Brad Reagan (New York: Hearst Books, 2006).

*Debunking 9/11 Debunking: An Answer to Popular Mechanics and Other Defenders of the Official Conspiracy Theory* by David Ray Griffin (Northampton, Mass.: Olive Branch Press, 2007).

# A Very Different War:

## *The Story of an Evacuee Sent to the U.S. During World War II*

by Louise Milbourn

**I**t 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 der-

*Louise Milbourn, who lives in Cambridge, England, is a retired teacher of geography and geology. To inquire about the availability of Louise's full story, A Very Different War, in book form, e-mail Su Wood at <suwood@verizon.net>*





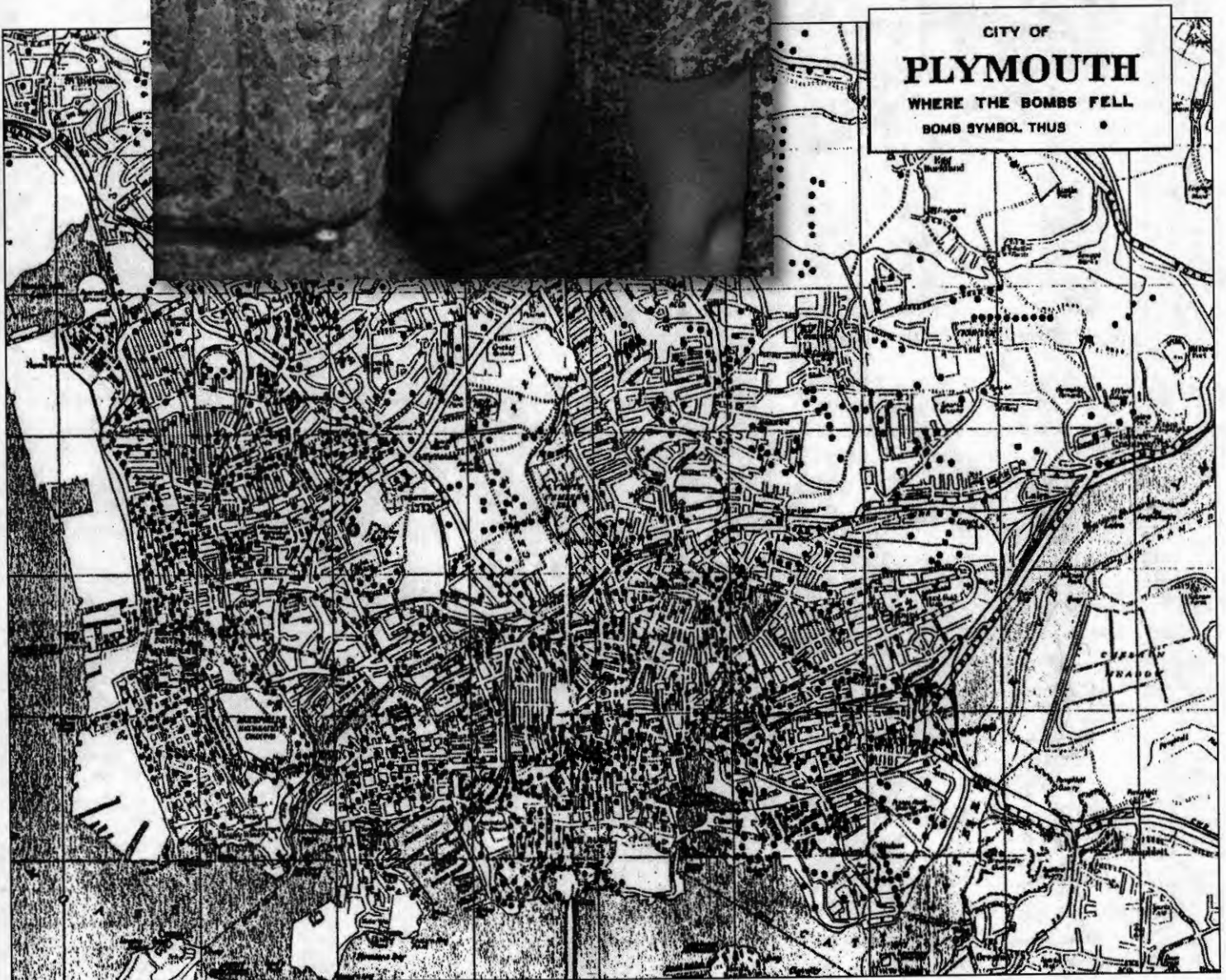
ring-do from the day before, and of the Lone Ranger accompanied by the stirring music of the *William Tell Overture*.

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

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-

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 England, but as the years went by it seemed a very far-off place, and we knew our mother 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 writing. I am puzzled and sad about the situation, although it is quite understandable. The gap

sight, and the adults in my life were discussing 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 uncompromisingly 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 expectations, that I do not identify myself with modes and manners here are so obviously not ours at home.

This sums up the problem of readjustment 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 luxuries of life we had had in the U.S. Blanche and I gradually readjusted, and for me the Sidcot Friends School I attended 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 trauma and come out a stronger personality. □



Louise Milbourn with Richard Wood

al 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 conversation 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 relations, who lived in the district. This for me was a real treat. Uncle Charlie was an amateur 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 geology later on.

Communication between the two continents was by letter; we did not use

is becoming too wide. I'm not sure that school exercises, which would be almost punishments, are a good basis for a happy and natural interchange of thoughts. I know that required jobs are good discipline and the children have plenty, or at least a fair share of such, both at home and at school. Neither our home nor our school being completely "Progressive." The thing on which both Dick and I put great emphasis is in trying to help the individual to develop in character as well as intellect.

The whole Friends community in Moorestown helped in ways they could with the extra expense incurred by the Woods in caring for us. We had scholarships to attend the Friends school. The local doctor, Emlen Stokes, made no charge; nor did the dentist, oculist or ENT specialist who took out Blanche's tonsils. Suitable hand-me-downs would also come our way. We were not the only evacuees from England in town, so we were part of an extended family.

By 1944 the end of the war was in



# 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

*Lynn Martin is a member of Putney (Vt.) Meeting.*

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 world 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. □

## 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.*

## 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.*



# A Non-Quaker's Quaker Perspective

by Michael Zimmerman

It is ironic that most of us who benefit from a Quaker education are not Quakers. As a middle school student at Friends Select School in the early 1970s I don't know that I fully appreciated, for example, the value of meeting for worship. But shortly after I left for Central High School, the benefit of sitting in silence for a period of time once a week became evident. In a teenage world pulsing with sound, images, and feelings, I longed for those contemplative silences wherein I might just be. I have been told on several occasions that mine is a common experience.

I think we non-Quakers flock to Quaker schools because the testimonies of the Religious Society of Friends happily and powerfully augment the tenets of other belief systems. As a Jew, I find Quaker precepts compelling, familiar, and uplifting. In fact, the values of Friends seem to me to complement those of other religions.

As an elementary school teacher and now an administrator at Friends Select School, I have come to appreciate the way Quakerism informs, but perhaps most importantly, adds the gravitas of making life choices to ordinary, everyday decisions.

On one occasion I was preparing for a joint Lower School/Middle School assembly. I was moved by the Quaker Testimony on Nonviolence and by the Quaker passion for thoughtful, open discussion of thorny political and moral issues. I chose to introduce a theater troupe about to present, "The Gold in the Ground: An Iraqi Folktale" in the following manner:

America, our country, is at war in a far away country—Iraq.

Those who support this war believe America has rescued the people who live in Iraq from a terrible dictator. A dictator is a person who becomes president by having the biggest army and threatening to hurt or kill anyone who doesn't agree with his being president. Those who support the war imagine that right now we are helping Iraq to become a democracy, like us, where people vote for their president.

Those who oppose the war think war solves very few, if any, problems. That war is a kind of violence that creates more violence. After all, if someone you love is hurt or killed in a war you may well want to attack back. Those

who oppose the war think there are other, better, approaches.

Whether you support or oppose the war, what you may not know is that Iraq is an ancient country, much older than America. People there have been inventing and telling stories (as people here) practically since time began for people.

Difficult as it may be to address oneself to 5-year-olds and 13-year-olds simultaneously, it seemed to me the result in a Quaker school might well be a discussion of how to get along with our friends in the kindergarten and a consideration of the human face of war in the eighth grade.

As a young teacher on the first day of school, first in line and waiting outside a meetinghouse in Germantown, I felt uncertain. At this moment, a weighty Quaker by the name of Eric Johnson turned to me and said, "Behold, I set before thee an open door." Is it any wonder we non-Quakers enter in droves? □

*Michael Zimmerman is the director of Friends Select School's lower school in Philadelphia, Pa.*

## Finding My Center: Reflections from a Term at Pendle Hill

by Patricia Smith

"Waiting 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

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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 Brinton 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 centered 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 worshipping 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? □

*Patricia Smith is a member of Claremont (Calif.) Meeting.*

## Unobstructed Love

by John Calvi

**T**he 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 tantrums 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 dingy day and a mangy life to a spit shine inwardly and outwardly. It holds all of creation within reach of understanding 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 we shall 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 ordinary living, the transformation 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 movement 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 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 subscription and heeding the call, that's when the crowd thins out. For the blessed few who reach that state of love and stay on, it's a ride that teaches 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 misunderstood 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.) Meeting, 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

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to collect freshly fallen apples and a few from the tree that were ripe enough to come off with a gentle tug. Then I sat down on the front porch, shadowed by the lilac tree, with apples, a bowl of water, and the pot to receive the apple slices. Fresh breezes, bird song, and sometimes the distant sound of farming activity surrounded me. My arthritic joints limited me to processing about 40 to 50 apples per day: enough to make two batches of applesauce.

On the third day, about apple number 118, I reflected that I was making organic applesauce. Our family has never sprayed our fruit trees. Neither do any of our relatives or friends among the farming community of Huron County. Homemade applesauce has always been organic applesauce.

A few of my apples looked as smooth and unblemished as anyone would buy in a chain grocery store but most of them did not present such artificial perfection. Many had streaks, bumps, or blotches—the response of the apple to heal itself from abrasions caused by the rubbing of a leaf or twig beside it. Many had little holes indicating that something had tried to bore inside. Sometimes there would be a black spot—indicating perhaps the apple's effort to seal off such a hole, or the attempt to create such a hole.

Taking my paring knife, I would cut the apple in half, starting at the stem and carrying through the bottom back to the stem. Sometimes the result was clear, white interior. Sometimes it revealed the ravages of the creature who had invaded, and occasionally the worm or bug itself. Then, quarter the apple, cut out the core, and with three or four strokes, remove the peel. The streaks, bumps, and blemishes disappeared with the skin. Sometimes the black spots were equally superficial. Some of the holes were merely subcutaneous and easily removed with a small nick of the knife. Sometimes, even the smallest holes were the ones that went deep into the core. It was hard to tell from looking at the skin.

I recalled my son Chris' indignation at an FGC Gathering many years ago over an encounter he had with an older woman attendee. They had met in the long underpass connecting the two parts of the campus where FGC was being held.

The woman had stopped on seeing him and sputtered, "You—you terrorist!"

He came up to our room hurt and indignant. "How could she say that? She didn't know me at all!"

He was in his teenage, rebellious stage; sporting leather jacket, lots of silver chains, and a mohawk haircut.

"Chris," I said, "Look at yourself in the mirror. What do you think a little old lady, meeting you in a dark tunnel, is likely to think?"

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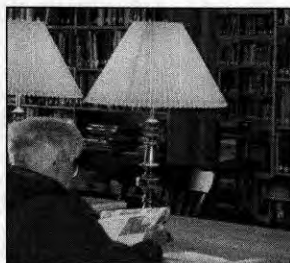
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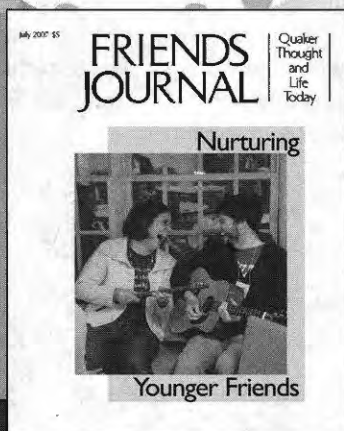
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It can be hard to tell from looking at the surface.

I would carefully pare away the tunnels made by worm or bug. 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, humbleness 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 granddaughters. 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! □

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



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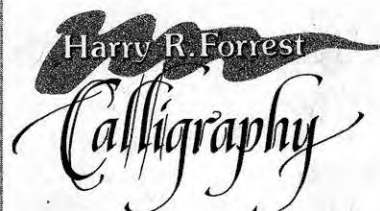
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## ■ REPORTS

# Friends Medical Society

by Deborah Vaughan

**F**riends 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 Perera 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 Congress



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, abolishment 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.

Members spoke from their own experience on the topics: "Health Care for the Underserved in the U.S.," "Thoughts on Population," "Medicine in a Different Culture (Africa)," "A Quaker Gynecologist Views Abortion," "Death Penalty: the Ultimate Violence," "Can a Physician Always be Compassionate?" "War for Quaker Physicians," "Terminal Care—What is Too Much?" "Spirituality and the Practice of Medicine," "The 'Profession' of Healing for Friends." Papers are included in the archives.

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. □

FRIENDS JOURNAL August 2008

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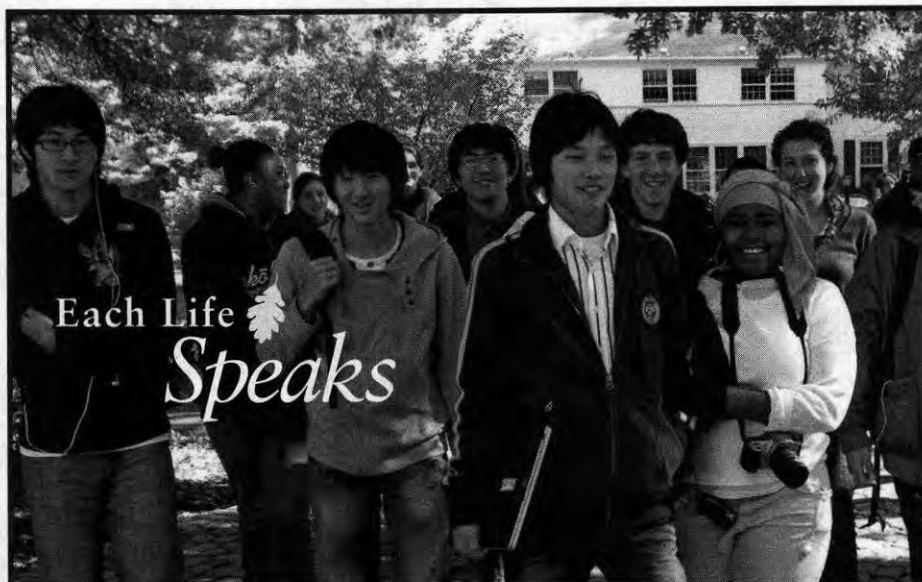
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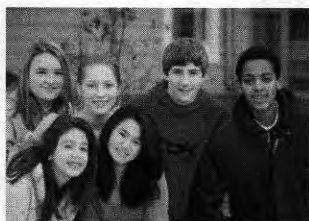
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## BOOKS

### Soundings

By William Charland. Wheatmark, 2008. 216 pages. \$17.95/paperback.

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 as he is 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.

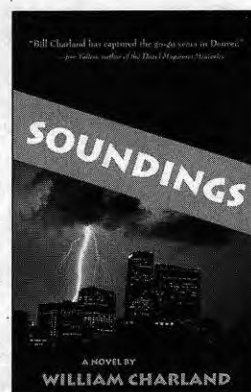
—Sharon Hoover

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

By Elizabeth Matthews. *Auxilium ab Alto* Press, 2007. 190 pages. \$11.92 /softcover.

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 vic-



tim 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



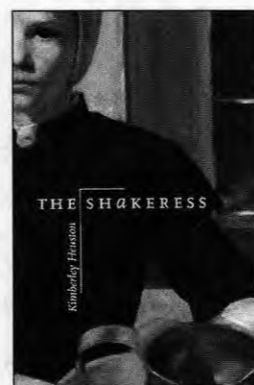
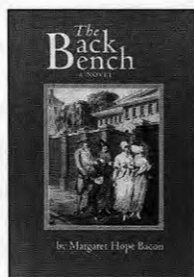
Matthews tells it well. Unfortunately Quakerism does not add much to it.

—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

By Margaret Hope Bacon. Quaker Press of FGC, 2007. 127 pages. \$13/paperback.



## The Shakeress

By Kimberly Houston. Calkins 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 Philadel-

phia, 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.

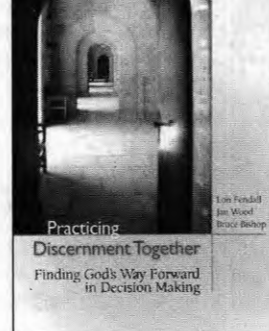
The book's title refers to a true event in a Philadelphia Orthodox meeting for worship when a white teenage girl tried to sit on the back bench, then the separate seating for people of color. At her last meeting in the city, Myra does this and then rises in ministry quoting George Fox, "Let your lives 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

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and dialogue, it falters when we are told what characters think, feel, or want.

—Tom and Sandy Farley

*Tom and Sandy Farley are members of Palo Alto (Calif.) Meeting.*

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#### The Geography of Light

By Carrie Newcomer. Rounder Records, 2008. 14 tracks. \$21.49/CD.



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By Joyce Johnson Rouse. Rouse House Music, 2006. \$15/CD.



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## ■ NEWS

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 have 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 relationship to Friends United Meeting within 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 (*FJ* 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 Precht, 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 Precht, 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/extcal/event.php?event=201>>.

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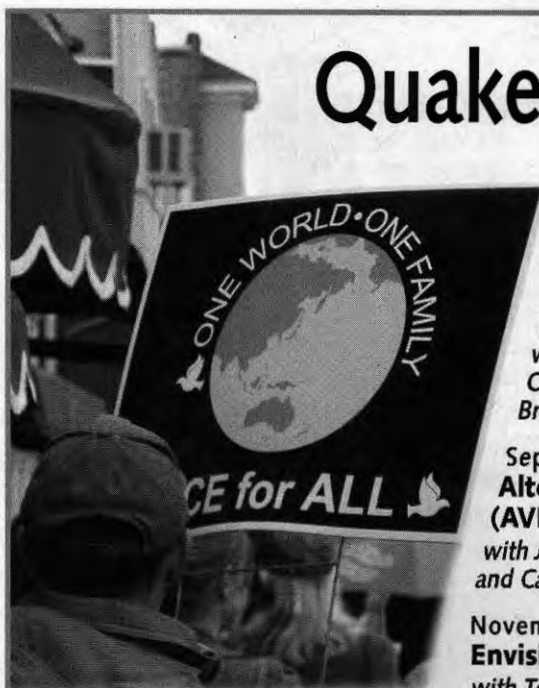
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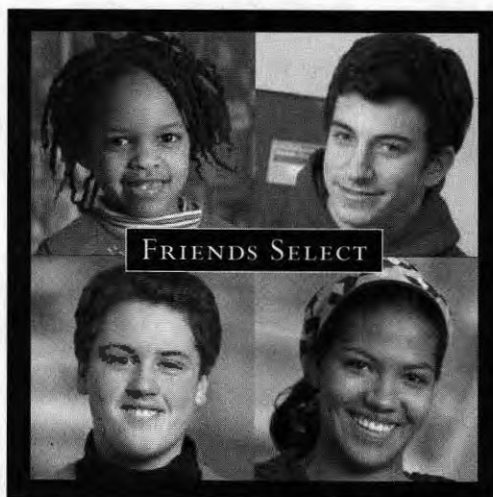


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## ■ MILESTONES

### 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 Miacadán and Tetecala, 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 Friends 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 Auelua, and Ann Duckles Cornejo; her grandchildren, Belinda Cornejo, Norma Cornejo, Rosario Cornejo, Kyle Duckles, Kieran Duckles, Beth Duckles, Jonah Duckles, and Ahloma Wilkens; and her great-grandchildren, Micah Duckles, Axli 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

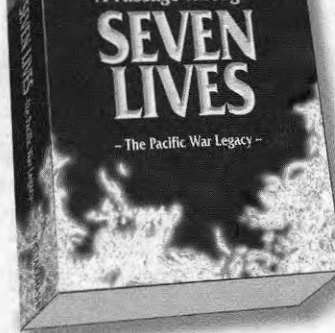


member of the Christian Church in Emporia, Kans., he was a conscientious objector and worked in Northern Germany for the United Nations Relief and Rehabilitation Association, helping refugees from Eastern Europe. He later joined an AFSC relief team in Ludwigshafen, Germany, where he met Gudrun Friis, from Denmark. Wendell and Gudrun were married in Geneva, Switzerland, on July 4, 1948, and moved to the United States later that year. He and Gudrun adopted two children when they lived in Texas, where they were members of Austin and Dallas meetings. Wendell enjoyed gardening and tinkering. In 1994 Wendell and Gudrun moved to the Friends House Retirement community in Sandy Spring, Md., and Sandy Spring Meeting. Wendell is survived by his wife, Gudrun; his son, David Williams; his daughter, Sally Nichols; and two grandchildren.

**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 at a Disciples of Christ mission in the Belgian Congo. Later, when they returned to the United States, he taught on 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 attendee 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 nametag 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 Hiton, Peggy Alice Nelson, Lee Kaiser-Johnson, and Ben Patrick Johnson; and his 20 grandchildren, Anna, Laura, and Nathan Wirth-Johnson; Sara Wagner; Sawyer and Eli Hiton; Nick, John, Sam, Stephanie, Joe, Jake, Caroline, John Paul, and Mary Nelson; Eric, Elicia, Joe, and Elijah Kaiser-Johnson, and Andreona Kaiser-Johnson Garlid.

**Koomanoff**—Frederick Alan Koomanoff, 81, on May 13, 2008, in Sandy Spring, Md. Frederick was born on September 2, 1926, in the Bronx, N.Y., to Margaret McKendry and Alexander Theodor Koomanoff. His education was interrupted by mil-

itary 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 '50s, 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 computers to translate 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. Koomanoff; his daughters, Vivre Bell, Heather Renehan, and Elena Cole; his grandchildren, Michael Bell, Julia Bell, Jessica Renehan, Allison Renehan, Samantha Renehan, Christopher Cole, Patrick Cole, and Kaitlin Cole; his brother, Theodore Koomanoff; and his sister, Eleanor Darling.



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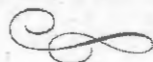


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## Objection to war tax resistance

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—eds.] 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 faith-led 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 befriends.

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

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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.

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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 to sleep 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 feel helpless to do anything about it, so 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? Were 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.

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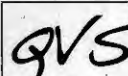
#### Connecting Friends Crossing Cultures Changing Lives

Vincula a los Amigos  
Sobrepasa Barreras Culturales  
Cambia Vidas



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

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



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

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

Consider a special gift this year to the **Pickett Quaker Leadership Endowment.** Outstanding nominations for recognition and financial grants far exceed investment earnings. Can we afford to leave any behind? Contact Mike Moyer, Endowment Coordinator, Wm Penn Univ., Oskaloosa IA 52577, or e-mail <moyerm@mahaska.org>. website: <www.pickettendowment.quaker.org>.

#### Events at Pendle Hill

September 5-7: **4th Annual Retreat for Peace and Social Concerns Committee members,** with Mary Lord, Kathy Guthrie, Clinton Pettus, Scilla Wahrhaftig, Joan Broadfield, and Kristina Keefe-Perry

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



September 19-21: **Lives of Service: A Working Retreat,** with Bob Denison and Pendle Hill's maintenance team

**Contact:** Pendle Hill, 338 Plush Mill Road, Wallingford, PA 19086-6023 (800) 742-3150, extension 3. <www.pendlehill.org>.



EARLHAM  
SCHOOL OF RELIGION

Attention Writers! Earlham School of Religion's Annual **Ministry of Writing Colloquium, October 24-25, 2008.** Keynote speaker Dr. Robert Wicks, author and professor of Psychology at Loyola College in Maryland. For registration information contact Mandy Ford, <fordma@earlham.edu>, <cummiri@earlham.edu>, or (765) 973-2158.

## Personals

### Concerned Singles

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

### QuakerSingles.org

Connect with like-minded Friends.  
Forums, Photos, Private Messaging, and more  
It's Friendly, It's Free, It's Fabulous  
Contact: <peer@quakersingles.org> (336)-669-7164

## Positions Vacant

#### Executive Director—National Campaign for a Peace Tax Fund

NCPTF (in Washington, D.C.) lobbies for passage of Religious Freedom Peace Tax Fund Bill, to establish in law the right of conscientious objection to military taxation. NCPTF seeks Executive Director (to begin 10/1/08) to lead lobbying, administration, and fund-raising activities of NCPTF, and Peace Tax Foundation (501c3 educational organization). For detailed requirements and salary information, and to submit résumé, (do so before 8/15/08), contact <searchcommittee@peacetaxfund.org>. Additional information at <www.peacetaxfund.org> or call 888-PEACETAX.

**Head of School Search:** *Virginia Beach Friends School* is hiring a new Head for its Pre-K to 12 school, starting 7/1/09. College prep, Quaker philosophy, VAIS accredited, 210 students. Review of applications begins 10/1/08. Inquiries to: <VBFSheadsearch@gmail.com> or P.O. Box 1468, Virginia Beach, VA 23451. See website for details: <www.friends-school.org>.

## Real Estate

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

**FOR SALE:** Four bedroom home with barn and small orchard on one acre in quiet upstate NY Quaker community of Poplar Ridge. Available Sept. 2008. For details, call (315)-364-8623, e-mail: <ferrari@bci.net>.

**Sandy Spring Village, Maryland,** 3 BR, 2.5 BATH for sale 3 blocks from historic Sandy Spring Friends Meeting. For details, e-mail <bronna.zlochiver@gmail.com> or call (301) 996-0320.

## Rentals & Retreats

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

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

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

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

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

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

**Beautiful Cape Cod, West Cape May, NJ:** Newly renovated. All conveniences ... central air, w/d, custom kitchen w/dw, microwave, outside shower. Sleeps 8 .. 2 queen, 4 single. Hardwood and tile floors, antiques, art, oriental's. 4 car off street parking. 6 min. walk, 3 min bike ride to beach. Sunday to Sunday (avoid the Saturday traffic jam). On the market @ \$650K, but honoring summer rentals @ \$1,800/week. Call John Eyster at (717) 503-9305, e-mail <speeders@ptd.net>.

**Cottage on Quaker family mountain property.** Secluded, simple living. Two double, 2 single futon beds. Woodstove, bathroom, fire pit. Forest, stream, peace, quiet. Bedford county, PA, 2.5 hrs. from Pittsburgh/ Harrisburg, 3 hrs. from D.C./ Baltimore. Reasonable rates. Holly and Gene Coia (814) 842-9327, <hgcoia@embarqmail.com>.

**Palm Springs, CA.** 2 Bedroom, 2 Bath Condo with patio. Sunny, convenient, quiet. Pool on property. Internet. Monthly rental. Website: <www.bestpalmsspringscondo.com>. E-mail: <info@bestpalmsspringscondo.com>. Call (951) 312-6836.

## Retirement Living



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



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



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

#### Continuing care retirement communities:

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

#### Independent living with residential services:

Coniston and Cartmel - Kennett Square, Pa.  
The Lathrop Communities - Northampton and Easthampton, Mass.

#### Nursing care, residential and assisted living:

Barclay Friends - West Chester, Pa.

#### Advocacy/education programs:

Untie the Elderly - Pa. Restraint Reduction Initiative  
Kendal Outreach, LLC

Collage, Assessment Tool for Well Elderly

**For information, contact:** Doris Lambert, The Kendal Corporation, 1107 E. Baltimore Pike, Kennett Square, PA 19348. (610) 335-1200.

E-mail <info@kcorp.kendal.org>.



MEDFORD LEAS  
A Quaker-related community  
for those age 55+

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- o Two beautiful campuses in Medford and Lumberton, NJ
- o Over 200+ acres of arboretum settings
- o Wide choice of garden-style home & apartment designs
- o Dynamic, resident-driven community life
- o Ideal locations for culture & recreation
- o Superior health & wellness services

For details on our community and our many programs open to the public - call us at (800)-331-4302 or visit our website <www.medfordleas.org>.

Home of the Lewis W. Barton Arboretum & Nature Preserve  
Member, Greater Philadelphia Gardens

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

#### FRIENDS HOUSE

##### Continuing Care Retirement Community

Friends House is located in beautiful Northern California. Assisted living, skilled nursing, and garden apartments for independent living are situated on seven level acres. Residents participate in governance, educational programs, entertainment and hospitality activities, and share a well-maintained library of 5,500 cataloged volumes, an abundance of edible landscaping, and a fitness center. Friends House, a not-for-profit corporation, was organized by unprogrammed Friends. 684 Benicia Dr., Santa Rosa, CA 95409. (707) 538-0152.

<www.friendshouse.org>

RCFE #496801929, SNF #010000123, COA #220

## Schools

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

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

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

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

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



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



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## Services Offered

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

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Contact: Penny Jackim: <ahimsa@earthlink.net>  
(410) 783-1972  
Samples: <www.pennyjackim.calligraphicarts.org>

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



Consulting Services

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<meisterp@uah.edu> <cyranoconsulting.net>

Please mention **Cyrano Consulting Services** in your subject line. Call (256) 725-2053 or (256) 824-2347

#### SOCIALLY RESPONSIBLE INVESTMENTS

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

## Summer Camps

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

#### Journey's End Farm Camp

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

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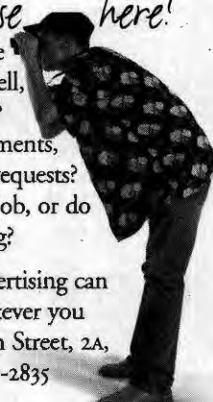
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## MEETINGS

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

& =Handicapped Accessible

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

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

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

## CANADA

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

**TORONTO, ONTARIO**—Worship 11 a.m. 60 Lowther Ave. (Bloor and Bedford), <tmrfrndshouse@hotmail.com>

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

## MEXICO

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

## NICARAGUA

**MANAGUA**—Unprogrammed worship, 10:45 a.m. 1st & 3rd Sundays, El Centro de los Amigos, APTDO 5391, Managua, Nicaragua. <www.pronica.org>, (727) 821-2428, +011(505) 266-0984.

## PALESTINE/ISRAEL

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

## UNITED STATES

### Alabama

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

**FAIRHOPE**—Discussion 9 a.m. Unprogrammed meeting 10 a.m. Sundays. Meetinghouse, 9261 Fairhope Ave., Write: P.O. Box 319, Fairhope, AL 36533. (251) 945-1130.

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

### Alaska

**ANCHORAGE**—Call for time and directions. (907) 277-6700.

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

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

### Arizona

**FLAGSTAFF**—Unprogrammed meeting and First-day school, 10 a.m. 402 S. Beaver, 86001 (928) 226-8785.

**McNEAL**—Cochise Friends worship group at Friends SW Center, Hwy 191, m.p. 16.5. Worship Sun., 11 a.m., except June. Sharing, 3rd Sun. 10 a.m. (520) 456-5967 or (520) 642-1029.

**PHOENIX**—Worship and First-day school, 10 a.m. 1702 E. Glendale, Phoenix, 85020. (602) 762-1975 or 955-1878.

**TEMPE**—Worship and First-day school 10 a.m. 318 E 15th St., 85281. (480) 968-3966. <www.tempequakers.org>

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

### Arkansas

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

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

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

**TEXARKANA**—Unprogrammed Meeting for worship, Saturdays, 10 a.m. 3500 Texas Blvd. For information call (903) 794-5948.

### California

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

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



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

**OAKLAND WORSHIP GROUP**-5 p.m. Sundays, at the home of Pamela Calvert and Helen Haug, 3708 Midvale Ave. For more information call (510) 336-9695.

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

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

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

**GRASS VALLEY**-Meeting for worship, 9:45 a.m., discussion/sharing, 11 a.m. Sierra Friends Center campus, 13075 Woolman Ln. Phone: (530) 272-3736.

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

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

**MARLOMA LONG BEACH**-10 A.M. 2935 Spaulding St. at Orizaba. (562) 594-0566.

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

**MODESTO**-Unprogrammed worship 10 a.m. e-mail: <fernhaven@bigvalley.net>.

**MONTEREY PENINSULA**-Friends meeting for worship, Sundays, 10 a.m. Call (831) 649-8615.

**NAPA-SONOMA**-Friends meeting, Sundays 10 a.m. Enter at rear: 1780 Third St. near Jefferson; Napa, Calif. Joe Wilcox, clerk, (707) 253-1505 or <nvaquaker@napanet.net>.

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

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

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

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

**REDLANDS-RIVERSIDE-SAN BERNARDINO**-Inland Valley Friends Meeting, 10 a.m. 4061 Mission Inn Ave., Riverside, CA 92501. (951) 682-5364 or (909) 882-4250.

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

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

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

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

**SAN LUIS OBISPO**-Call: (805) 543-2791.

**SANTA BARBARA**-2012 Chapala St., Sundays 10 a.m., children's program. (805) 687-0165.

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

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

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

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

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

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

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

## Colorado

**BOULDER**-Meeting for worship 8:30 a.m. and 10 a.m. First-day school and childcare available 10 a.m. 1825 Upland Avenue. Phone Mary Hey at (303) 442-3638.

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

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

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

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

## Connecticut

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

**MIDDLETOWN**-Worship and First-day school, 10 a.m. 51 Lawn Ave. Phone: (860) 347-8079.

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

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

**NEW MILFORD**-Housatonic Meeting, Worship and First-day school, Rte. 7 at Lanesville Rd. Worship 10 a.m. Phone: (860) 355-9330.

**STORRS**-Meeting for worship 10 a.m. Corner North Eagleville and Hunting Lodge Rds. (860) 429-0087.

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

## Delaware

**CAMDEN**-Worship 11 a.m., (10 a.m. in summer) First-day sch. 10 a.m., 2 mi. So. of Dover. 122 E. Cam-Wyo Ave., Camden. (302) 734-1279; (302) 698-3324.

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

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

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

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

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

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

## District of Columbia

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

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

Unprogrammed meetings for worship are regularly held at: **MEETINGHOUSE**-2111 Florida Ave. Worship at 9 a.m., 10:30 a.m., and 6 p.m. Sundays; also 7 p.m. Wednesdays. First-day school at 10:50 a.m.

**QUAKER HOUSE**-2121 Decatur Pl., next to meetinghouse. Worship at 10:30 a.m. with special welcome for Lesbians and Gays.

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

## Florida

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

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

**DELAND**-Worship and First-day school 10 a.m. 217 N. Stone. Info: (386) 734-8914.

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

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

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

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

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

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

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

**LAKE WALES**-Worship group, (863) 676-2199 or (863) 635-9366.

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

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

**MIAMI-CORAL GABLES**-Meeting and First-day school, 10:30 a.m. 1185 Sunset Dr. (305) 661-7374. Co-clerks: Rustin Lenvenson, Warren Hoskins. <http://miamiifriends.org>.

**OCALA**-1010 NE 44th Ave., 34470. 11 a.m. Contact: George Newkirk, (352) 236-2839. <gnewkirk1@cox.net>.

**ORLANDO**-Meeting and First-day school, 9:30 a.m. 316 E. Marks St., Orlando, 32803. (407) 425-5125.

**ST. PETERSBURG**-Meeting for worship and First-day school, 10:30 a.m. 130 19th Ave. S.E. Phone: (727) 896-0310.

**SARASOTA**-Worship 10 a.m., discussion 11 a.m. 3139 57th St., Sarasota, FL NW corner 57th St. and Lockwood Ridge Rd. (941) 358-5759.

**TALLAHASSEE**-2001 S. Magnolia Dr., 32301; hymn singing 10 a.m., worship 10:30 a.m.; midweek worship and Bible study. (850) 878-3620 or 421-6111.

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

**WINTER PARK**-Meeting 10 a.m. Alumni House, Rollins College. Phone: (407) 894-8988.

## Georgia

**ATHENS**-Unprogrammed worship and First-day school 9:30 a.m. Sunday, discussion 11-12. On Poplar St. in the personage of Oconee St. Methodist Church. (706) 353-2856.

**ATLANTA**-Worship and First-day school 10 a.m. 701 W. Howard Ave., Decatur, GA 30030. (404) 377-2474.

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

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

**ST. SIMONS ISLAND**-Meeting for worship. For information, call (912) 635-3397 or (912) 638-7187.

## Hawaii

**BIG ISLAND**-10 a.m. Sunday. Unprogrammed worship and lunch at alternating locations. Call (808) 322-3116, 325-7323.

**HONOLULU**-Sundays, 9:45 a.m. hymn singing; 10 a.m. worship and First-day school. 2426 Oahu Ave., 96822. Overnight inquiries welcomed. Phone: (808) 988-2714.

**MAUI**-Friends Worship Group. Call for meeting times and locations; Jay Penniman (808) 573-4987 or <jfp@igc.org>.

## Idaho

**BOISE**-Boise Valley Friends. Unprogrammed worship, 9:30 a.m. First Day, 801 S. Capitol Blvd. (Log Cabin Literary Center). (208) 344-4384.

**MOSCOW**-Moscow-Pullman Meeting, Campus Christian Center, 822 Elm St., Moscow. Unprogrammed worship 11:30 a.m. Sunday. Childcare. (509) 332-4323.

**SANDPOINT**-Friends Meeting, unprogrammed worship at 1025 Alder St., 10 a.m. Sundays. For information call Elizabeth Willey, (208) 263-4788.

## Illinois

**BLOOMINGTON-NORMAL**-Sunday morning unprogrammed worship at 11 a.m. in homes. Newcomers welcomed. Please call Meeting Clerk Larry Stout at (309) 888-2704 for more information.

**CHICAGO**-Chicago Monthly Meeting, 10749 S. Artesian Ave. Worship 10 a.m. Phone: (312) 445-8949.

**CHICAGO-Northside** (unprogrammed). Mailing address: P.O. Box 408429, Chicago, IL 60640. Worship 10 a.m. at 4427 N. Clark, Chicago (Japanese American Service Committee). Phone: (773) 784-2155.

**DOWNERS GROVE**-(West Suburban Chicago) Worship and First-day school 10:30 a.m. 5710 Lomond Ave. (Exit I-355 at Maple Ave., East 3 blocks, turn right on Lomond) Phone: (630) 968-3861 or (630) 852-5812.

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

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

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

**MONMOUTH**-Spoon River Friends Meeting. 10 a.m. in homes. (309) 734-7759 for location.

**ROCKFORD**-Unprogrammed worship, First Days, 11 a.m., 326 N. Avon St. (815) 964-7416 or 965-7241.

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

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

## Indiana

**BLOOMINGTON**-Meeting for worship 10:30 a.m. Moores Pike at Smith Road. (812) 336-5576.

**FALL CREEK**-Unprogrammed worship at 10 a.m., children's First-day School at 11 a.m. Conservative meeting for worship on the 1st First Day of each month at 1 p.m. Historic rural meeting, overnight guests welcome. 1794 E. SR 38, Contact P.O. Box 561, Pendleton, IN 46064; (765) 788-7143 or (765) 642-6182.

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

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

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

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

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

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

## Iowa

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

**DECORAH**-First-day school 9:30, worship 10:30. 603 E. Water St. (563) 382-3699. Summer schedule varies.

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

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

**IOWA CITY**-Unprogrammed meeting for worship 10 a.m. 311 N. Linn St. Call (319) 351-2234.

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

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

## Kansas

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

**MANHATTAN**-Unprogrammed meeting. UFM Building, 1221 Thurston St., First Sundays, Sept.–May, 10 a.m. For other meetings and information call (785) 539-2046, 539-2636, or 565-1075; or write to Friends Meeting, c/o Conrow, 2371 Grandview Terrace, Manhattan, KS 66502.

**TOPEKA**-Unprogrammed worship 9:45 a.m. followed by discussion. 603 S.W. 8th, Topeka. First-day school and childcare provided. Phone: (785) 233-5210 or 220-7676.

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

## Kentucky

**BEREA**-Meeting Sunday, 10 a.m. 300 Harrison Road, Berea, KY. (859) 985-8950. <[www.bereafriendsmeeting.org](http://www.bereafriendsmeeting.org)>.

**HENDERSON**-Friends worship group. Call for meeting time and location: Cynthia Knudson (812) 471-7184.

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

**LOUISVILLE**-Meeting for worship 10:30 a.m. 3050 Bon Air Ave., 40205. Telephone: (502) 452-6812.

## Louisiana

**BATON ROUGE**-Unprogrammed worship 11:30 a.m. Sunday, 2303 Government St. Clerk: Marshall Vidrine (225) 629-5362. <[www.batonrougefriends.net](http://www.batonrougefriends.net)>.

**NEW ORLEANS**-Unprogrammed worship Sundays 10 a.m. Nursery provided. 921 S. Carrollton Ave. (504) 865-1675.

**RUSTON**-(Caddo Four States) Unprogrammed worship, call (318) 251-2669 for information.

**SHREVEPORT**-(Caddo Four States) Unprogrammed worship, Saturdays, 10 a.m., in Texarkana, AR. For information call (318) 459-3751.

## Maine

**& BAR HARBOR AREA**-Acadia Friends. Unprogrammed worship and First-day school, 9 a.m., Neighborhood House, Northeast Harbor. (207) 288-4941 or (207) 288-9695.

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

**BRUNSWICK**-Unprogrammed worship 10 a.m. 56 Elm St. (Rt.24), Topsham. (207) 725-8216.

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

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

**FARMINGTON AREA**-Unprogrammed meeting for worship, 10–11 a.m. 227 Main St., Farmington. Telephone: (207) 778-3168 or (207) 778-2268.

**MIDCOAST**-Unprogrammed meeting for worship, 10 a.m. Friends meetinghouse, Damariscotta. Coming from the south on Rt. 1, turn left onto Belvedere Rd., right if coming from the north. (207) 563-3464 or 371-2447.

**ORONO**-Unprogrammed meeting for worship 10 a.m. Orono Senior Center. (207) 862-3957. (207) 296-2926.

**PORTLAND**-Unprogrammed worship, First-day school, 10:30 a.m. and 5 p.m. except 1st Sundays, 1837 Forest Ave. (Rte. 302). Call for summer hours. (207) 797-4720.

**SOUTHERN MAINE**-Unprogrammed worship, Sundays a.m., FMI (207) 282-2717 or (207) 967-4451.

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

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

**WINTHROP CENTER**-Friends Church. Winthrop Center Rd. (Rte 135 South). Unprogrammed worship 8:30 a.m. Programmed worship 10 a.m. (207) 935-4790, e-mail <[winthropcenterfriends@hotmail.com](mailto:winthropcenterfriends@hotmail.com)>.

## Maryland

**& ANNAPOLIS**-351 Dubois Rd. Worship 11 a.m. Phone: (410) 573-0364. <[www.quaker.org/annapolis](http://www.quaker.org/annapolis)>.

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

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

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

**DARLINGTON**-Deer Creek Meeting. Worship 10 a.m. Clerk, Mara D. Walter, (410) 457-9188.

**EASTON**-Third Haven Meeting, 405 S. Washington St. 10 a.m. Sun., 5:30 p.m. Wed. John Schreiner, clerk, (410) 745-6124 or (410) 822-0293.

**& ELLICOTT CITY**-Patapsco Friends Meeting, Mt. Hebron House, 10:30 a.m. First-day school, weekly simple meal. (410) 465-6554. <[www.patapscofriends.com](http://www.patapscofriends.com)>. Worship is held each week at: **Hagerstown**—South Mountain Friends Fellowship, Maryland Correctional Institute.

**FALLSTON**-Little Falls Meeting, 719 Old Fallston Rd. Worship 10:30 a.m. Bobbie Siebens, clerk, (410) 877-3015.

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

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

**& SANDY SPRING**-Meetinghouse Road off Md. Rt. 108. Worship Sundays, 9:30 and 11 a.m. and Thursdays, 7:30 p.m. Classes Sundays, 11 a.m. First Sunday of month worship 9:30 a.m. only, followed by meeting for business. Phone (301) 774-9792.

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

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

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

## Massachusetts

**& ACTON**-Worship and First-day school 10 a.m. Minute Man Arc, 130 Baker Ave., Ext., Concord. (978) 263-8660.

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

**AMHERST-GREENFIELD**-Mount Toby Meeting. Worship and First-day school 10 a.m. 194 Long Plain Rd. (Rte 63), Leverett. (413) 548-9188 or clerk (413) 256-1721.

**ANDOVER-LAWRENCE**-Worship: Sundays at 2 p.m. Forest Street Union Church, 15 Forest Street, Methuen, Mass. (978) 470-3580.

**BOSTON**-Worship 10:30 a.m. First Day. Beacon Hill Friends House, 6 Chestnut St., Boston, 02108. Phone: (617) 227-9118.

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

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

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

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

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

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

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

**NORTH SHORE**-Worship and First-day school 10 a.m. Glen Urquhart School, Beverly Farms, Mass., (978) 922-2513.

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

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

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

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

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

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

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

## Michigan

**& ANN ARBOR**-Unprogrammed worship 9 a.m. (except 3rd Sunday) and 11 a.m., 1420 Hill St., <[www.annarborfriends.org](http://www.annarborfriends.org)>, office: (734) 761-7435, clerk: (734) 662-6704; guestroom and residential community: (734) 846-6545 or <[qhrcc\\_apply@umich.edu](mailto:qhrcc_apply@umich.edu)>.

**BIRMINGHAM**-Meeting 10:30 a.m. Brookside School Theatre, N.E. corner Lone Pine Rd. & Cranbrook Rd., Bloomfield Hills. Summer: Springdale Park, (end of) Strathmore Rd. Clerk: Geoff Brieger (248) 547-3073.

**CADILLAC**-Tustin Friends worship group. Unprogrammed worship, Wednesdays, 7 p.m. For additional information: <[www.tustinfriends.org](http://www.tustinfriends.org)> or call (231) 829-3440, or (231) 829-3328.

**& DETROIT**-First Day meeting 10:30 a.m. Call (313) 341-9404, or write 4011 Norfolk, Detroit, MI 48221, for information.

**& EAST LANSING**-Red Cedar Friends Meeting. Unprogrammed worship and First-day school, 12:30 p.m. Edgewood UCC Chapel, 469 N. Hagadorn Rd., E. Lansing.

Worship only, 9:30 a.m. (except 1st Sunday of month), at Everybody Reads bookstore, 2019 E. Michigan Ave., Lansing. (517) 371-1047 or <[redcedar.quaker.org](mailto:redcedar.quaker.org)>.

**GRAND RAPIDS**-Worship and First-day school 10:30 a.m. (616) 942-4713 or 454-1642.

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

**& MT. PLEASANT**-Pine River Friends Meeting. Unprogrammed worship 10 a.m., discussion 11 a.m., Wesley Foundation, 1400 S. Washington St., (989) 772-2421 or (989) 631-6667 or <[www.pineriverfriends.org](http://www.pineriverfriends.org)>.

## Minnesota

**BRAINERD**-Unprogrammed meeting and discussion, Sundays. Call: (218) 963-2976.

**& MINNEAPOLIS**-Minneapolis Friends Meeting, 4401 York Ave. South, Mpls., MN 55410. Call for times. (612) 926-6159. <[www.quaker.org/minnfm](http://www.quaker.org/minnfm)>.

**MINNEAPOLIS**-Laughing Waters Worship Group 4:30 to 6:30 p.m., childcare, <[www.laughingwatersfriends.org](http://www.laughingwatersfriends.org)>, (612) 724-4956.

**& NORTHFIELD**-Unprogrammed worship and First-day school, 10:30 a.m. Sundays, at 313 1/2 Division St. (upstairs). First Sunday of each month, in private homes. Information: Nancy Cantwell, (507) 645-4603 or <[www.cannonvalleyfriends.org](http://www.cannonvalleyfriends.org)>.

**ROCHESTER**-Worship First Day 9:30 a.m., Allegro Dance Studio, 2342 Superior Dr. NW. (507) 287-8553. <[www.rochesterminnfriends.org](http://www.rochesterminnfriends.org)>.

**& ST. PAUL**-Prospect Hill Friends Meeting. Meets Sun. 4 p.m. Call (612) 379-7386 or (651) 645-7657 for current information.

**& ST. PAUL**-Twin Cities Friends Meeting, 1725 Grand Ave., St. Paul. Unprogrammed worship Sunday at 8:30 a.m. and 11 a.m., Wednesday at 6:30 p.m. Call for times of Adult Education, First-day school, and meeting for worship with attention to business (651) 699-6995.



**STILLWATER**-St. Croix Valley Friends. Unprogrammed worship at 11 a.m. (10 a.m. Summer). Phone: (651) 439-7981, 773-5376.

## Mississippi

**OXFORD**-11 a.m., 400 Murray St., (662) 234-1602, unprogrammed, e-mail: <nann.johnson@gmail.com>.

## Missouri

**COLUMBIA**-Unprogrammed worship 10 a.m. 6408 East Locust Grove Dr. (573) 474-1827.

**KANSAS CITY**-Penn Valley Meeting, 4405 Gillham Rd. 10 a.m. Call: (816) 931-5256.

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

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

## Montana

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

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

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

## Nebraska

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

**KEARNEY**-Unprogrammed worship group 4 p.m. 1st and 3rd First Days, Newman Center, 821 W. 27th St. Call (308) 237-9377.

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

**OMAHA**-Worship 9:45 a.m., discussion 11 a.m., First-day school available. (402) 553-2211, 391-4765 for directions.

## Nevada

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

**RENO**-Unprogrammed worship. For information call: (775) 329-9400. website: <www.RenoFriends.org>.

## New Hampshire

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

**DOVER**-Unprogrammed worship, 10:30 a.m. 141 Central Ave. Childcare available. Clerk, Jnana Hodson: (603) 742-2110, or write: 23 Hill St., Dover, NH 03820.

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

**HANOVER**-Worship and First-day school, Sundays, 10 a.m. Friends meetinghouse, 43 Lebanon St. (next to high school). Clerk: Fritz Weiss, (802) 763-2474.

**KEENE**-Friends Meeting, unprogrammed, 10 a.m. Children's program and child care. Main Entrance, Keene Family YMCA, 38 Roxbury St., Keene, NH, Call (603) 357-4905.

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

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

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

## New Jersey

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

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

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

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

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

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

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

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

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

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

**MARLTON**-See CROPWELL.

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

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

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

**MOORESTOWN**-118 E. Main St. First Day worship 10 a.m. Adult RE 9 a.m. (Sept.-May). For info call (856) 235-1561. or e-mail <mmm1802@verizon.net>.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

## New Mexico

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

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

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

**SILVER CITY AREA**-Gila Friends Meeting. 10 a.m. at the NW Corner of 7th and Arizona. (575) 388-3478 or 535-2856.

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

**TAOS**-Clearlight Worship Group. Sundays. 10:30 a.m. at the Peace House, 801 North Paseo del Pueblo. Contact Ana Pacheco (575) 779-0921 or Kevin McCourt (575) 779-2110.

## New York

**ALBANY**-Worship and First-day school 11 a.m. 727 Madison Ave. Phone: (518) 436-8812.

**ALFRED**-Worship 10:30 a.m., 6 West University St.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

**JERICHO M.M.**

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

**MATINECOCK M.M.**-10 a.m.

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

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

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

**WESTBURY M.M.**

Contact us at <learnard@portjeff.net> or (631) 928-

2768. Our website is <www.nyym.org/qlm>.

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

**NEW YORK CITY- Brooklyn Meeting** at 110 Schermerhorn Street: unprogrammed worship every Sunday at 11 a.m. and every Tuesday at 6:30 p.m.; **Fifteenth Street Meeting** at 15 Rutherford Place (15th Street), Manhattan:

unprogrammed worship every Sunday at 9:30 a.m. and 11:00 a.m.; **Flushing Meeting** at 137-16 Northern Blvd, Queens: unprogrammed worship every Sunday at 11:00 a.m.; **Manhattan Meeting** at 15 Rutherford Place (15th Street): programmed worship every 1st, 2nd, 3rd and 5th

Sundays at 9:30 a.m. in Room 1; **Morningside Meeting** at Riverside Church, 91 Claremont Ave., Manhattan (W. 120th Street): unprogrammed worship every Sunday at 11:00 a.m. in Rm. 127; **Staten Island Meeting**: unprogrammed worship every Sunday at 10:00 a.m. Phone (212) 777-8866 (Mon.-Fri., 9-5) about First-day schools, business meetings, and other information. **Downtown Manhattan Allowed**

**Meeting**: outdoors in lower Manhattan, Thursdays 6-7 p.m. May - Sept. For exact location call (212) 787-3903.

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

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

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

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

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

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

**ROCHESTER**-84 Scio St. between East Avenue and E. Main St. Downtown. Sept.-May 9:45 Adult RE.

Unprogrammed worship and child care 11 a.m. (Jun.-Aug. 10 a.m.) Other weekly and monthly worship call for information (585) 325-7260. LGBT friendly.

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

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

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

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

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

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

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

## North Carolina

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

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

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

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

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

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

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

**DAVIDSON**-10 a.m., check <http://davidson.quaker.org> for meeting location, (704) 895-8404.

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

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

**GREENSBORO**-Friendship Meeting (unprogrammed), 1103 New Garden Rd. Worship and child care at 10:30 a.m. Call: (336) 854-5155 or 316-2262.

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

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

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

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

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

## Ohio

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

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

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

**CLEVELAND**-Meeting for worship and First-day school 11 a.m. 10916 Magnolia Dr. (216) 791-2220.

**COLUMBUS**-Unprogrammed meeting 10:30 a.m. 1954 Indianola Ave.; (614) 291-2331.

**DAYTON**-Friends meeting FGC. Unprogrammed worship and First-day school 9:30 a.m. 1717 Salem Ave. At Mack Memorial Church of the Brethren, Phone: (937) 253-3366.

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

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

**KENT**-Meeting for worship and First-day school 10:30 a.m., UCM lounge, 1435 East Main Street. Barb Warrington. Phone: (330) 342-3503.

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

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

**OXFORD**-Unprogrammed worship and First-day school, 10 a.m. (513) 523-1061.

**WAYNESVILLE**-Friends meeting, First-day school 9:30 a.m., unprogrammed worship 10:45 a.m. 4th and High Sts. (513) 897-5946, (513) 850-4235.

**WILMINGTON**-Campus Meeting (FUM/FGC), Wilmington College Quaker Heritage Center Meetinghouse, College St. Unprogrammed worship 10:30 a.m., year-round.

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

**& YELLOW SPRINGS**-Unprogrammed worship, FGC, 11 a.m. Rockford Meetinghouse, President St. (Antioch campus). Clerk: Cheryl Keen (937) 767-8486.

## Oklahoma

**OKLAHOMA CITY**-Friends Meeting. Unprogrammed meeting for worship 7 p.m. Sundays. 1401 N.W. 25th, east entrance (Wesley United Meth.). (405) 632-7574.

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

**TULSA**-Green Country Friends Meeting. Unprogrammed worship 3:15 p.m. Forum 4:30 p.m. For information, call (918) 743-6827.

## Oregon

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

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

**& CORVALLIS**-Meeting for worship 11 a.m. 3311 N.W. Polk Ave. Phone: 752-3569.

**& EUGENE**-Meeting for worship 9 a.m. and 11 a.m. Sunday. 2274 Onyx St. Phone: 343-3840.

**FLORENCE**-Unprogrammed worship (541) 997-4237.

**PORTLAND**-Multnomah Monthly Meeting, 4312 S.E. Stark. Worship at 8:30 and 10 a.m. First-day school at 10 a.m. Phone: (503) 232-2822. See <www.multnomahfriends.org> for worship groups in Beaverton and The Dalles.

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

## Pennsylvania

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

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

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

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

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

**CHESTER**-Meeting for worship 11 a.m., Sunday. 520 E. 24th St., Chester, PA 19013. (610) 874-5860. Map and other info at <www.pym.org/pym\_mms/chesterpa\_chq.php>.

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

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

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

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

**FALLSTOWN (BUCKS COUNTY)**-Fallsington Friends Meeting Inc., 9300 New Falls Road, Meeting for Worship 11 a.m., 5 miles from Pennsbury Manor, reconstructed home of William Penn in Bucks County.

**GAP**-Sadsbury Meeting. Unprogrammed worship 10:15 a.m. First-day school. Simmontown Rd., off Rte. 41, Gap, Pa. Call (610) 593-7004.

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

**& GWYNEDD**-Worship 9:30 a.m. to 10:30 a.m. Adult FDS 10:45 a.m. Fellowship 11:45 a.m. to 12:15 p.m. Business meeting 3rd First Day of the month 10:30 a.m. Summeytown Pike and Rte. 202. (215) 699-3055. <gwyneddffriends.org>.

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

**HAVERFORD**-First-day school 10:30 a.m., meeting for worship 10:30 a.m., Fifth-day meeting for worship 12:30 p.m. at the College, Commons Room, Buck Lane, between Lancaster Pike and Haverford Rd.

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

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

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

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

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

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

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

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

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

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

**MAKEFIELD**-Worship 10-10:30 a.m. First-day school 10:30-11:30. E of Dolington on Mt. Eyre Rd.

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

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

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

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

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

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

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

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

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

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

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

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

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

**FRANKFORD**-1500 Orthodox St., 19124. Meeting starts at 10 a.m. (215) 533-5523.

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

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

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

**UNITY**-Unity and Wain Sts., 19124. (215) 295-2886. \*Worship 7 p.m. Fridays.

**PHOENIXVILLE**-Schuylkill Friends Meeting, 37 N. Whitehouse Road, Phoenixville, PA 19460. (610) 933-8984. Worship and First-day School 10 a.m.

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

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

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

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

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

**& RADNOR**-Meeting for worship 10 a.m. year-round. First-day school also 10 a.m. except summer. Conestoga and Sproul Roads (Rte. 320), Villanova. (610) 293-1153.

**READING**-First-day school 10 a.m., meeting 10:15 a.m. 108 North Sixth St. (610) 372-5345.

**SOLEBURY**-Worship 10 a.m., First-day school 10 a.m. Sugar Rd., 2 miles NW of New Hope. (215) 297-5054.

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



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

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

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

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

**WELLSVILLE**-Warrington Monthly Meeting, worship 11 a.m. Rte. 74 east. Call (717) 432-7402.

**WEST CHESTER**-Worship and First-day school 10:30 a.m. 425 N. High St. Elizabeth Abraham, (610) 696-0491.

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

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

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

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

**WRIGHTSTOWN**-Rte. 413 at Penns Park Road (535 Durham Road, 18940). Meeting for worship 10 a.m. Children's First-day school 10:15 a.m. (215) 968-3994.

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

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

## Rhode Island

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

**SAYLESVILLE**-Worship 10:30 a.m. Sundays. 374 Great Rd., Lincoln. <http://s-quakers.tripod.com/home>

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

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

## South Carolina

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

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

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

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

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

## South Dakota

**SIoux FALLS AREA FRIENDS**-occasional Sunday and mid-week worship. Call for time: (605) 256-0830.

## Tennessee

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

**JOHNSON CITY**-Foxfire Friends unprogrammed worship 11 a.m. (423) 283-4392 (Edie Patrick).

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

**NASHVILLE**-Meeting for worship (unprogrammed) and First-day school 10:30 a.m. Adult sharing 11:45 a.m. on second and fourth First Days. 530 26th Ave. North; (615) 329-2640. Dick Houghton, clerk.

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

## Texas

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

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

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

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

**EL PASO**-Meeting at 10:15 a.m. first and third Sunday. 3501 Hueco, Rex Strickland Room. Phone: (915) 546-5651. Please leave a message.

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

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

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

**RIO GRANDE VALLEY**-Unprogrammed worship 10:30 a.m. Sundays. <www.rgvquakers.org>. (956) 686-4855.

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

**TEXARKANA**-Unprogrammed meeting for worship, Saturdays 10 a.m. 3500 Texas Blvd. For information call (903) 794-5948.

## Utah

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

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

**SALT LAKE CITY**-Unprogrammed meeting and First-day school 10 a.m. at 171 East 4800 South. Telephone: (801) 281-3518 or 582-0719.

## Vermont

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

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

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

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

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

**WILDERNESS**-Meeting for worship 10 a.m. in Shrewsbury Library, 98 Town Hill Road, Cuttingsville. Call Joyce Wilson, (802) 492-3542, or Malcolm Bell, (802) 824-6459.

## Virginia

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

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

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

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

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

**HERNDON**-Singing 10:15 a.m., Worship and First-day School 10:30 a.m., 660 Spring St. (703) 736-0582. <www.HerndonFriends.org>

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

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

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

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

**NORFOLK**-Worship and First-day school at 10 a.m. Phone (757) 624-1841 or (757) 627-6317 for information.

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

**ROANOKE**-Worship 10:30 a.m. 541 Luck Ave., Rice Room at Jefferson Center, (540) 929-4975 or E-mail: <jenny@rev.net>. <www.roanokequakers.org>

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

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

**WINCHESTER**-Hopewell Centre Meeting. 7 miles N from Winchester. Interstate 81 to Clearbrook Exit. Go west on Hopewell Rd. 0.7 miles. Turn Left into Hopewell Centre Driveway. Unprogrammed meeting for worship 10 a.m. First-day school 11 a.m. Clerk: (540) 667-9114. E-mail: <a.m.bacon@comcast.net>

## Washington

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

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

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

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

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

**PULLMAN**-See Moscow, Idaho.

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

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

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

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

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

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

## West Virginia

**CHARLESTON**-Worship Sundays 10 a.m. Wellons (304) 345-8559 or Mininger (304) 756-3033.

**BUCKHANNON**-Worship group. WV Wesleyan College campus. Second and Fourth First Days 10 a.m. Judy Seaman (304) 636-7712 or Grace Harris (304) 472-3097.

**MORGANTOWN**-Monongalia Friends Meeting. Every Sunday 11 a.m. Phone: Keith Garbutt, (304) 292-1261.

**PARKERSBURG**-Mid-Ohio Valley Friends. See Marietta, Ohio, listing.

## Wisconsin

**BELOIT**-Unprogrammed worship 11 a.m. Sundays, 811 Clary St. Phone: (608) 365-5858.

**EAU CLAIRE**-Worship and FDS at 10:30 a.m. (9:30 June-Aug.) 416 Niagara St. Call (715) 833-1138 or 874-6646.

**GREEN BAY AREA**-Fox Valley Friends Meeting, Sundays 11 a.m. at the Ecumenical Center at the University of Wisconsin Green Bay campus. For directions or more information call (920) 863-8837.

**KICKAPOO VALLEY FRIENDS**-Gays Mills. Sunday Program 10 a.m. Worship and FDS 11 a.m. (608) 637-2060. E-mail: <chakoian@mailbag.com>

**MADISON**-Meetinghouse, 1704 Roberts Ct., (608) 256-2249. <www.madisonfriends.org>. Unprogrammed worship Sunday at 9 and 11 a.m., Wednesday, call for times. Children's classes at 11 a.m. Sunday.

**MADISON**-Yahara Friends. Unprogrammed worship, Sunday 10:30 a.m. (608) 251-3375. Web: <www.quakernet.org/MonthlyMeetings/Yahara/>

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

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



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