

July 2009 • \$6

# FRIENDS JOURNAL

Quaker  
Thought  
and  
Life  
Today



**Why  
Bottled Water  
is a Blessing**

**Up On the  
Mountaintop**

**Friends Within  
God's Light**



## Good News

**H**ave you found that your income doesn't go as far as it used to? That your retirement accounts have shrunk or disappeared? Perhaps your job has disappeared as well. Do you worry about how you're going to make it through this coming year, or this coming decade, or when you retire? In a world fraught with anxiety over diminishing resources, in which we hear alarming predictions of impending societal collapse, it is worth taking time to pull up a chair, sit down, take some deep breaths, and focus on what's going well. Doing so is good for your health, both mental and physical. Focusing on the positive is a tremendous antidote (and it's also a great motivator).

There's certainly good news to share here at FRIENDS JOURNAL. In this issue, you will find an article written by Paul Buckley, sharing information from our 2008 Survey. Unlike years past, this time we surveyed not only JOURNAL readers, but also adult young Friends, and members and attenders of Friends meetings and churches who don't subscribe or regularly see the JOURNAL. We have asked questions not just about the content of the magazine, but also about what kinds of service and material Friends and readers would like from us, and in what venues. The responses to these questions have been intriguing—and not necessarily what you'd expect! I'm very glad to report that our average reader has grown a little younger in the years since 2001, when we did our last survey. I'm also delighted to report that we are still being read across all the branches of Quakerism, providing a vehicle of communication that is not only international, but truly among Friends. The news becomes even more interesting, however, in that more than 1,000 of our paid subscriptions are to readers who do not now and may have never attended a Quaker meeting, which means that we are reaching a significant number of interested fellow-travelers as well as Friends or former Friends who have no access to a meeting community. Contrary to industry trends, our circulation is modestly growing (up 3.1 percent over last year), and the individuals and meetings that financially support us have given more this year than last (we'll let you know if we make our budgeted numbers after the end of our fiscal year).

And there's more! In this spring's Associated Church Press Awards for our 2008 issues, our October 2008 issue on "Energy, Climate, and Building Community" won first place among 37 special theme issues. The judge, a journalist, said, "A tour de force of the possibilities and problematic dimensions of a simplifying, downsizing society. Articles provide a blend of homegrown and sophisticated discussion on working for change in residence and community, and are societal, global, and long-range in scope. Poetry adds texture and even torque to the conversations raised in prose features." The many contributors to that issue are to be congratulated! We also won two third-place awards: in Personal Experience, First-Person Account (Long Format) category for "Courageously Faithful: Bringing Peace to War" by Elaine D. Duncan in our November 2008 issue, and in Biographical Profile category for "Mary Fisher: Maidservant Turned Prophet" by Marcelle Martin in February 2008. Please affirm these authors for their excellent work. The Associated Church Press was founded in 1916 and is the oldest interdenominational press association in North America.

These are wonderful accomplishments with which we are very pleased. Yet the best good news is that we are blessed by the contributions—written, financial, donated time and talent—and prayers of so many. On the days when I'm tempted to give in to my fears of what the future may hold, it's important for me to remember that God is in charge and miracles of all kinds happen all the time. Speaking as the (hopefully) reformed queen of catastrophic thinking, I'm very grateful that worry isn't necessary or useful and that following our Guide is the only way to proceed.

*Susan*

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# FRIENDS JOURNAL

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### June Poetry

*Last month's (June FJ) contents page failed to list two poems. "Quaker Ladies Lunching," by Katherine Jager, appeared on page 11. "If," by Julie Cadwallader-Staub, appeared on page 35. We regret the omission.*

—Eds.



Rodolfo Clix

Cover photo by  
Klaus Bernpaintner



## The cost is not the issue

I commend FRIENDS JOURNAL for the October special issue on "Energy, Climate, and Building Community." I was deeply disturbed, however, about one article in particular: "A Friend's Path to Nuclear Power" by Karen Street. She compares the deaths caused by coal production with the deaths caused by the 1986 Chernobyl accident without taking into account all factors of the nuclear picture such as the "fallout" from the limited protection of piled-up nuclear waste, to say nothing about the mass destruction of humanity that can be caused by nuclear weapons.

I urge Karen Street to do more homework on the nuclear power issue and examine such issues as: 1) Does nuclear power *really* provide safe, clean energy? 2) Where does nuclear waste come from and where does it go? 3) Will nuclear power help ameliorate our global climate problems? and 4) What are the *real* economics of nuclear power?

Karen Street claims she "searched without success for scientifically reliable sources to support claims that nuclear energy was too dangerous to be worth the risk." It is obvious to me she read only what she wanted to read to support her claims.

I have *not* calculated the cost differences between nuclear power and other power options. However, given the other factors related to nuclear power use, even if the cost were far less, it is a *very* dangerous option.

Jane M. Madsen  
State College, Pa.

## More on Native Americans in Florida

Regarding Dana Reinhold's comments about my article in the February issue, "Making Peace with Mother Earth" in her letter, "There *are* Native Americans in Florida" (Forum, *FJ* May): Yes, there are Native Americans in Florida, descendants of ethnic groups who came south into Florida in the 18th century. They managed to survive against great odds. The indigenous peoples of Florida I referred to did not.

Jerald T. Milanich, a leading authority on Florida's native peoples, estimates that as many as 350,000 were living on the peninsula at the time of the Spanish Conquest in the 16th century. Historians agree that they disappeared within a few hundred years after colonial occupation. In *The New History of Florida*, Milanich spells out some reasons: "The European presence brought diseases and slaving raids that severely reduced and ultimately destroyed

Florida's original inhabitants. By the late 18th century they were no more."

That this tragic era is so little known underscores the horror I feel at this terrible loss.

Fran Palmeri  
Nokomis, Fla.

## Overcoming fear in the witness against war taxes

Can there be a similarity between Friends' historical resistance to confronting their complicity in enslavement and to confronting their complicity in paying for war? The long denial by Friends in the moral tragedy of slavery, well documented in the recently published book by Donna McDaniel and Vanessa Julye, *Fit for Freedom, Not for Friendship*, and the recent rationalizations by Friends for paying their personal income tax (see "What Is the Quaker Testimony on War Taxes?" by Peter Phillips, *FJ* Feb.) appear similar.

During the 17th and 18th centuries, Friends bearing witness to the moral degradation that keeping slaves caused, such as Woolman, Benezet, Mifflin, and others, were ignored or denounced. Today, the small number of Friends witnessing their conscientious objection to paying for weapons, such as cluster-, white phosphorus-, and "smart" bombs, used on civilian populations, are likewise ignored or discounted: "voices crying in the wilderness" of Quaker affluence.

I suspect that as Friends became more affluent in the early years of enslavement they feared losing their property. Similarly, today, Friends may fear the specter of the Internal Revenue Service hovering over their bank accounts.

Those who deny the witness of those refusing to pay for the military appear to deny the strength of the spiritual leadings of others like myself. Until the strength of the Friends is felt speaking out against paying for war, as was their lobbying against the slave trade and then for manumission, Congress will ignore our spiritual testimony. It has been my experience, over 37 years of witnessing, that "all we have to fear is fear itself."

Perry Treadwell  
Atlanta, Ga.

## Discipline and membership

I really appreciated Herb Lape's article "A Case for Eldering and Discipline" (*FJ* April). It is full of wise and practical advice, and I couldn't agree more with his basic

point that careful, moderate discipline is a necessary companion to active spiritual nurture in the life of a healthy meeting.

My own experience working with meetings that are trying to deal with difficult people or behavior prompts two additional comments.

First, I offer an eldery "metric" for action, a trigger that could set the eldery process into motion: When the first person withdraws from your meeting because of the difficult person or behavior, it's time to act, if you haven't done so already. As soon as you lose a person you know you want in your meeting, you might as well have lost the person causing the trouble. If you have not acted decisively by this point, now is the time to do so. Not that you should automatically expel the source of your troubles, but you should probably do something you think might make a difference.

The second comment has to do with membership, specifically with our clearness committees for membership. Not that we should do a better job of recognizing troublemakers and then keep them out. But we should let people applying for membership know that we consider both nurture and discipline to be necessary parts of meeting life, and we should ask them whether they are willing to see this as part of their wider membership commitment. This could lead to a deeper exploration of what membership means, both to the meeting and to the seeker approaching the meeting.

Since most of our members probably have not had this kind of conversation about membership, it might provide a useful topic for a religious education program—or, better yet, some time for open discussion during a meeting for business in worship.

Steven Davison  
Hopewell, N.J.

## A message from one who was visited

My heartfelt thanks to Amy Runge Gaffney ("The Ministry of Prison Visitation," *FJ* April) for seeking, finding, and disclosing her answers to the question posed by the inmate at Federal Correctional Institution in Dublin, California, "Why do you visit people in prison?"

During my four years as a Federal inmate, I was gifted with visits from five participants in Prison Visitation and Support (PVS). In a variety of ways, all expressed their appreciation for what I brought to them. At first I was stunned. Wasn't the dear lady there out of dutiful pity?

No. They each brought a respect born



# On Quaker Unity

Unity during meeting for worship for attention to business is familiar to Quakers. It is a commitment to move forward together and, significantly, it does not mean we have to hold the same views. This method of doing business has long been characteristic of Quakers.

To my surprise, the approach also applies to another kind of unity—that of the meeting community. The two senses of the word are fundamentally one: unity during meeting for business is the formation of a small community around a particular issue; unity of the meeting community is a commitment to each other and to our lives together.

There are many implications of applying what we know of unity in meeting for business to the life of the meeting community. One is that we do not need to agree. We can differ—in fact, we need to know when we differ and acknowledge it. Unity based on silence

about our differences is not unity.

At first it struck me as remarkable that the concerted action of a faith community does not require agreement on faith, but we all know people who disagree and still love each other and act together. We see this in families that embrace different faiths. We also see it when we worship with those with whom we disagree—something we do every week. And this is not new: looking back through history, we see people manifesting excellent values accompanied by different faiths.

There have been many varieties of Quakers and there still are, even within individual meetings. Differences in religious experience do not prevent cooperation. Shared practice does not require a shared explanation of the practice; we just have to love each other as we love those who believe as we do. Common purposes do not require a common religious language; we can each speak and write as we are moved, responding to the essence of what we hear and read rather than to its specific form.

Lives can stand in for beliefs. To find our collective identity as Quakers we can look to our shared lives. Membership does not have to signify that we hold the same beliefs but can simply be a recognition of the place of the meeting in the life of the individual, and of the individual in the life of the meeting.

All this seems paradoxical because we have thought of unity of belief as the path to unity of action, but Quakers know that unity does not require unanimity. Quaker unity is larger than that.

The embrace of religious diversity in our midst can be our gift to the world around us where differences in belief matter so much. Let us be patterns of living together and loving each other, differences and all. Let us openly and joyfully celebrate our peculiar combination of Quaker diversity and Quaker unity.

*Os Cresson*

*Os Cresson, a retired special education teacher, attends West Branch (Iowa) Meeting.*

of looking for and expecting to find that of God in each person. As I gradually relaxed and released my fear fueled by shame and guilt, I began to respond to their love. We came to extend and receive mutual caring, appreciation, forgiveness, and laughter.

I'm now at a halfway house, have been hired full-time despite marking "Yes" to the felony question on countless job applications, have found a welcoming church, and I am moving forward with a strength given by the Christ within.

Thank you, PVS members, for being faithful witnesses to the promise in Isaiah 42:3: "A bruised reed he will not break, and smoking flax he will not quench."

You are each the bearer of light and love to every prisoner.

*Jeff DeVore*  
Garden Grove, Calif.

## Off by three orders of magnitude

I enjoyed the article "On the Cutting Edge: The Peace Activism of Earle Reynolds" by Kristin Grabarek (*FJ* April)—it is most interesting and inspiring.

However I think there's one typo. The author writes that spending by the Atomic Energy Commission on studying the effects

of radiation was \$125 billion. Shouldn't it be \$125 million?

*John MacDougall*  
Cambridge, Mass.

*Indeed, the amount should be \$125 million, not \$125 billion! Thanks to our careful reader for noticing this. —Kristin Grabarek*

## Don't forget those of us who depend on "snail mail"

Knowing the caring for minorities traditionally attributed to Friends, I am becoming concerned about the abridgement of communication for the admittedly dying-off generation of those of us not owning computers or without access thereto. Your advertisements and stories, and now the letter "William Penn lager beer" (Forum, April), all use email addresses. In this last case, I'd dearly like to contribute my protests to the powers-that-be on behalf of those of us who need snail mail addresses.

Is it possible that in the present joblessness of our international economic crisis, a whole underclass will be enlarging the proportions of our computerless aging generation, so it becomes a "significant" minority?

When (in the name of tree conservation) FRIENDS JOURNAL goes online for computer

owners to download, we all shall be completely out of the loop. I would hope caring Friends might give appropriate concern to this trend.

*Bob Mabbs*  
Sioux Falls, S.Dak.

*The trend toward reliance on the Internet seems relentless; we hope you have access to someone who can help you out when you need information. But rest assured: FRIENDS JOURNAL has no intention of dispensing with its paper version! —Eds.*

## A response to the May issue on the Peace Gathering

My interest (not relish, mind you) in war goes back to a time in my very early childhood when I had not yet even entered school. But my reasoning powers were developing all the same.

I was born in 1943. My first childhood remembrances were those of the years 1946 to '48. World War II was over. The war, the war—that was all anyone could talk about. It dominated conversation everywhere—in the living room, at the dinner table, at gatherings, and most

*Continued on page 44*



# UP ON THE Mountaintop

by James A. Fletcher

**T**he morning was freezing cold in Mitchellville, Maryland, as we drove to the train station. Maria and I had flown into Philadelphia from Idaho a couple of days before, and then driven to Mitchellville to stay with friends, since all the hotel rooms in D.C. were taken or sky high in price, and since affordable flights to D.C. were impossible to find.

But we had to go to this Presidential Inauguration—it was the fruit of so many labors that began long before the primaries and continued with dramatic highs and lows as we slogged through the extensive round of primaries and caucuses in what seemed like a never-ending campaign. Both my sons and my daughter were also active in the campaign. I remember the astonishment and joy I felt when some 1,900 attendees turned out at Idaho State Uni-

*James A. Fletcher, a member of Pocatello (Idaho) Worship Group, is vice president for finance and information of Idaho State University. He was one of the founders of the Fellowship of Friends of African Descent. He is treasurer and a member of the National Board of American Friends Service Committee.*

versity during the Idaho presidential caucuses, trying to cram into a room planned for only 500 attendees, which itself would have been a record high. Senator Barack Obama swept the Idaho caucuses by an almost 80-percent tally. One thing led to another in all of the excitement. I was elected a delegate, pledged to Obama, to our State Convention in Boise. And then I was elected as a delegate, pledged to Obama, to the National Convention in Denver.

When the votes were cast at the Convention in Denver that made Obama the Democratic Presidential nominee, it was one of the highest experiences of my life. Although everybody knew it would happen since the votes were abundantly there, the actual confirmation of that known reality when the votes were actually cast sent off an electric shock of joy and celebration throughout the Convention Hall. Emotion overflowed. People were singing, dancing, praying, and crying—and all of this with a special intensity by those of us who were African American delegates. As if in a dream, I felt my fingers interlocked with fellow delegates as we

swayed, right and left, hands over our heads, singing a most beautiful song, the title of which I couldn't remember then, but later recalled that it was "Love Train." I know I had gotten to the spiritual mountaintop about which Martin Luther King had prophesied so many years ago. I had a vision of a Council of Elders, including my own father and grandfather, along with famous past black personages such as Martin Luther King Jr., Malcolm X, Rosa Parks, W.E.B. DuBois, Sojourner Truth, Paul Cuffe, and so many others of this great cloud of witnesses, seated in a circle like a holographic projection in mid-air. They rose and were now standing at this glorious moment, and my father said, "This was well done!"

But that was then, in the warm summer. This was now, in the freezing cold of winter in Washington, D.C. Maria and I knew these events were all linked, and we had to see them through to the climax of this special moment in time. In truth, I felt that all the work of so many decades of my life with the Civil Rights and Human Rights movements, the Freedom Struggle in South Africa,

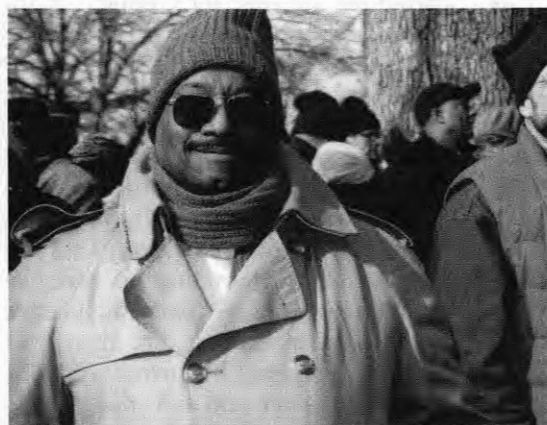




Photos from the presidential inauguration. Right: James Fletcher

We are not yet at the Promised Land, but oh, the Exodus is sweet.

in American Friends Service Committee, Friends Committee on National Legislation, and various other Friends committees dedicated to racial justice—had been moving toward this moment. And I knew that these few efforts of my own life were joined as a drop of flowing water with many other similar drops, large and small, in a river flowing with the hopes and dreams of millions more, now and in centuries past, who had not hoped and prayed in vain and would have loved to see this day. How does it feel when the dreams of ages are realized? I felt a rush of ultimate vindication after the centuries-long suffering of a people, and I knew these feelings must be akin to what the ancient Hebrews must have felt as they experi-



enced the Exodus.

The parking lot at the train station in Mitchellville was overflowing, even at 5:00 AM. The trains were fully packed as we rode into D.C., but the almost totally black crowd was in very high spirits. We rode anxiously and with a little uncertainty as we heard periodic reports of stations near the Capitol being shut down for crowd control reasons. A European camera crew in my car was doing person-to-person interviews. When we arrived at the Federal Center station, we got off the train and flowed into a massive human wave of black folk surging through the station and up all lanes of the escalators, chanting, "Yes, we can! Yes, we can!" Some people with cameras turned around to take pictures of the impressive sight. I knew we were at the heart of a people's movement like no other in the United States since the 1960s. It reminded me somewhat of the jubilation I experienced in Soweto, South Africa, the night of Mandela's historic victory.

The crowd surged up and out of the station, and we followed the signs that, after walking a long way, led to the various entrances to the Capitol area. Ours was the "Blue Gate," which later became the infamous site of a major crowd control and logistical tragedy and the subject of a Congressional investigation, but we didn't know that at the time. We only knew that after our very long walk and thinking we had finally gotten somewhere, it was as if we had gotten nowhere because we stood in line for hours. We moved no more than 15 feet in the hour after the Blue Gate opened at 8:00 AM, about two hours after we arrived.

Tickets at the Blue Gate generally came from Congressional and Senate offices. The positions they led to, whether standing or sitting, were close to the Inaugural Stand, unlike the far more numerous ones at the Silver Gate, which were far away and beyond the Reflecting Pool. It was interesting to note that there were a far greater number of whites in this line with us than in the massive crowds streaming past to the Silver Gate.

We had hand warmers and foot warmers and were wrapped with heavy coats, scarves, hats, gloves, and boots, but after having stood motionless for so long in line, all this seemed to no avail. My dear wife, Maria, said she was colder than she had ever been in her life as the tears streamed down her beautiful face. This really hurt me. I tried everything to help, but nothing seemed to work, and as time passed I felt the deep cold penetrating all my layers of clothing. The people in line grew surly as they saw others farther back break the lines and push to the front while still others, who they believed had forged tickets or no tickets, tried to join the line farther up. Crowd control was lax and people grew very frustrated when they saw those they viewed as cheaters getting through.

A couple of obviously well-connected Congressional assistants ahead of us called their Congressmen to say that they didn't believe they could make it through the Blue Gate in time, and made other arrangements to see the Inauguration at their Congressional offices. Still others just gave up and went

Courtesy of James Fletcher

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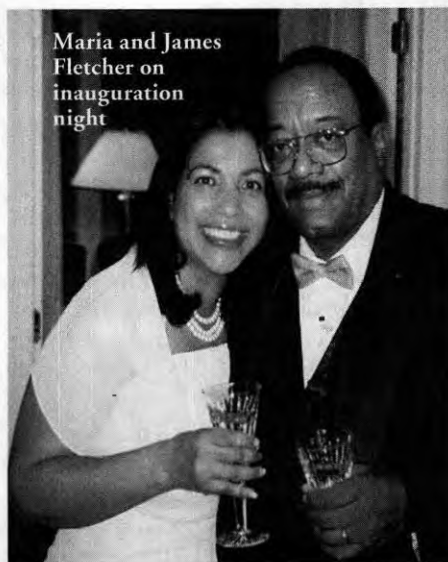


home to watch it on TV in warm surroundings. Maria said she thought we should do this, and even though I felt my heart sinking, I agreed with her, since I couldn't ask her to stay here in this condition. Then she said, "But let's wait just a little while longer before we go." I looked at her beautiful face, enclosed in her Eskimo-like headpiece, smiling radiantly through the deep cold even as a few tears still flowed, and I knew again why I loved her so, and always would.

Then a sudden insight came! We were only two feet from the corner of the walkway perpendicular to the path leading up to the gate. And, people were moving relatively much faster in this path, since several lines fed into it. In fact, as some ahead of us turned this corner, they looked back at the rest of us and cheered, "I made it, I made it!" After we, too, turned the corner, a giant surge carried us eventually along this pathway and around several other convoluted turns until we were swept through the gate and eventually to the metal detectors. The ground was littered with coins people had no time to pick up. The ticket-checking was perfunctory, at best. The security officers merely asked everyone to hold their tickets high, so that they could be seen.

After getting through the gate, people were not as compacted. It felt great to be able to move freely with some open space, and many lined up for the portable latrines after the long wait in line. Everything was walled off. To enter the South Capitol viewing area, you had to climb the 15 or so stairs to the top of a wooden platform, then descend the same number of stairs on the other side of the platform. As many people were unsatisfied with the view they got, there was a reverse movement of people back up the stairs and down to the outer pavement ring so that they could try another entrance. We decided to stick with the entrance we had since the event was beginning and everything was packed. We stood with others on the platform, which, being elevated, gave us a somewhat better view of the proceedings, although a big tree did interfere some.

People reacted as the announcements were made of who entered onto the official Inauguration platform. When "Hail to the Chief" was played, some mistakenly thought it was for Obama,



but when they realized it was being played the last time for President Bush, a widespread audible booing was heard. People clearly expressed their feelings, although I felt that out of respect for the office, this should not be done no matter the person occupying it. Loud cheers came with any mention of the Obamas. When Pastor Rick Warren gave the invocation, I expected that because of the controversies surrounding his presence at the Inauguration, there might have been negative reaction, but there was not. He concluded his invocation with the Lord's Prayer, and as he did, the entire audience joined in. I have been in the midst of group prayer before, but it was a special experience indeed to be part of a group of up to one-and-a-half million people all saying the Lord's Prayer in unison. Aretha Franklin's singing was magnificent. And then, the ensemble began playing the Shaker hymn, "Simple Gifts," which is so dear to many Friends, and I softly sang along. I heard a middle-aged white man behind me say, "This is the day that the Lord has made," and I felt that everything was worth it to be here at this moment. Anticipation rose, and the excitement built up right up to when the oath of office was given. Although Chief Justice Roberts slipped a bit giving it, once the oath was concluded and the chief justice said, "Congratulations, Mr. President," the audience erupted with shouts of joy, the cannons boomed out the 21-gun salute, "Hail to the Chief" was played to a new President, and all of this was followed by rapturous chants of "Yes, we can! Yes we can!"

I knew within me that what had just

happened was a definitive moment in the history of race relations in our country and the world. In many ways it was comparable to the ending of slavery, the Supreme Court school desegregation decision in 1954, the Civil Rights Movement, and the passing of the Civil Rights bills. In this instance, we had just witnessed a decisive shattering of a key part of the glass ceiling, and because of this, life, especially for those of African descent, but also for all our non-African brothers and sisters, will never be the same again. Untold hopes and dreams of black children now and in the future can take wings and fly with a sense of potential fulfillment that had never before been possible.

When President Obama began to speak, the clouds parted, the sun began to shine, and I noticed that even more of the bitter cold of the morning had subsided, even if only by a few degrees. The crowd was transfixed, hanging on every word and applauding and cheering at every key phrase. I was taken by how somber the address was, somewhat in contradiction to the extreme jubilation of the audience. I had had the same feeling during his speech the night of the election. His manner well conveyed the seriousness of our current situation and this moment in history. And yet, the air was pregnant with the overwhelming sense that so many pent-up hopes and dreams were about to be fulfilled, as in the words of Scripture, "Surely, those that have waited patiently for so long shall not go unrewarded." Still, I noticed that in President Obama's gift for understatement, he did not dwell on the historic occasion this represented in his being sworn in as the first African American President in the history of the United States, who would now occupy a White House built by slaves, in a city that had been legally and rigidly segregated, and still reflects those cleavages long after the laws were changed. But he did speak clearly to the occasion when he spoke about the changes that had come in our lifetimes by noting that, not that many years ago, his own father would not be allowed to sit and eat a hamburger in many restaurants close to this very spot where now his son is taking this most sacred oath. Tears flowed.

I thought: How can President Obama

*Continued on page 37*

# The Top Ten Reasons (Plus Three) Why BOTTLED WATER Is a BLESSING

by Chuck Fager

**T**he crusade against bottled water has become something of a standard feature of environmental activism among Friends. I discovered this a couple years ago when some self-appointed eco-elders came after me for having ordered several cases of bottled water with distinctive labels.

*Good heavens*, I wondered as their ire crashed down—what had I done? To listen to the indictment, giving away bottled water at a Quaker event was a mark of moral turpitude that fell somewhere between recruiting torturers for Guantanamo and handing out heroin to preschoolers.

Well, call me clueless and provincial, but this notion came out of the blue. In its wake, I figured it would be a good idea to find out what all the shouting was about, so I did some reading and digging.

Much of the anti-bottled water (or BW) propaganda can be traced back to an outfit in Ottawa, Canada, called the Polaris Institute. On the other side, the defenders of BW seem centered in the International Bottled Water Association, a trade group in Alexandria, Virginia.

After considerable study, I came to two conclusions on this topic. First, the water problem, in the U.S. and the world, is very real and very serious. And second, the anti-BW crusade is a mistaken, misleading, and misguided way to tackle these issues.

Indeed, the more I studied, the more clear it seemed that BW was not at all the plague upon humanity its attackers

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claim it to be. Quite the contrary: at the end of the day, I believe we're very lucky to have it around. Why? Below are my Top Ten Reasons (plus three), a description of which will also suggest much of why I regard the anti-BW jihad as unsound. Here we go:

**1.** Safety—a major anti-BW complaint is not about water, but about the plastic containers most of it comes in. And to be sure, there are drawbacks to plastic. Yet, consider the alternatives. No, not the ten-dollar or more stainless steel mini-jugs that are fashionable in some quarters; their appeal is strictly limited. Glass containers are the primary alternative containers in the marketplace, and they were what plastic supplanted.

Glass containers are pretty benign in recycling terms. But they have a real downside: their broken remnants are the cause of thousands of serious injuries each year, especially in poorer neighborhoods, which is the main reason they were largely replaced by plastic in the first place. The switch was made initially by moms, because kids could carry the bottles safely. Beware of trying to take this away from them. (A 1998 study in distressed Philadelphia neighborhoods showed that broken glass injuries from bottles incurred in public spaces, especially by children, were still quite common. See <<http://www.ncbi.nlm.nih.gov/pubmed/9666372>>.)

**2.** Bottled water is an absolutely critical lifesaver in many natural disasters. Check the lists of emergency supplies put out by the Federal Emergency Management Agency. Look at the pictures of the Hurricane Katrina after-

math and other calamities. In almost all such events, public water systems are made unusable almost immediately, sometimes for a long time. Then it's BW or death by thirst or toxic poisoning. I would hope Friends think long and hard before joining efforts to make this resource more scarce.

**3.** Bottled water is *not* a significant contributor to actual water problems. This is a very important point, so before going any further let me repeat that water problems are *very real* in the world, and in the U.S. But all the BW in the U.S. accounts for less than one hundredth of one percent of water consumption. If it all disappeared tomorrow, this would have *no* measurable effect on the very real water problems the U.S. faces (ditto the world).

**4.** Bottled water has a substantial shelf life. This is especially valuable for emergency preparedness, but also for many other purposes.

**5.** The anti-BW indictment paints the product as an intolerable luxury, pointing out that its price can be several dollars per gallon. But of course, one typically does not buy BW by the gallon, but by the pint. And in such serving sizes, BW is in fact within the economic reach of virtually all people in the United States. That's why one finds it in the coolers of the humblest slum convenience stores, as well as the most elegant spas and food courts. Yet, paradoxically, costly as it is compared with tap water, BW is also the most realistically priced water in public use. *Let me say that again: it is the most realistically priced*



form of water. That's because if there's one thing that's just about beyond dispute regarding the real water issues, it is that solving them will mean that water is going to cost us more, probably a lot more. Buying BW can be useful in preparing us for that eventuality.

**6.** Bottled water is an excellent advertising medium—it conveys a sense of wholesomeness, which is well-deserved, and it is very serviceable for positive brand imaging. Using it as such, which I did, is not a crime.

**7.** The fact that only about one-fifth of plastic BW bottles are currently recycled is perhaps the most substantive item in the case against it, along with the fact that this plastic is made from petroleum. Surely, efforts at recycling need to increase, and oil consumption needs to decrease. Fortunately, there is light at the end of the tunnel: compostable water bottles made from plant products, without petroleum, are already coming onto the market, and BW in these containers is on sale in some areas. I predict it will soon be widely available in retail markets, providing a much more environmentally friendly option.

**8.** Bottled water is a nearly ideal consumer product: it is healthy, non-addictive, hypoallergenic, caffeine-free, calorie free, and contains no artificial colors, flavors, trans fats, etc., etc.

**9.** Likewise, bottled water is neither militarist, sexist, racist, nor homophobic. Almost all classes and kinds of people use it.

These data suggest a quick quiz:

*Which product would you rather have a child in your care consume several servings of each day?*

- Caffeinated soda
- Sweetened juice drinks
- Beer
- Bottled water

To anyone who picked the last alternative, here is another question: why support a campaign to demonize the

healthiest of these products? In our consumer society, young people have numerous options for refreshment. Even once we have all simplified our lives in good Quaker fashion, it's hard to imagine sugary, colored drinks, beer, or water, disappearing from the retail scene. (Drinking bubbly water is a custom that's millennia old; "soda" has been around for more than 200 years; and lemonade 350.) Is it wise or even prudent to help stigmatize what would be by far the most wholesome choice among them?

**10.** Bottled water has a better safety record than



A truckload of bottled water enroute to New Orleans after Katrina, donated by Wal-Mart.



A sidewalk bottled water display outside an organic market. This display suggests that the anti-BW campaign is longer on rhetoric than actual market impact.

tap water. If you doubt this, Google "public water contamination" and "bottled water recalls," and compare the hits. Public water problems outscore BW problems by orders of magnitude, and have caused more than a few fatalities.

This is not an abstract issue for me. Where I live, in Cumberland County, North Carolina, public water safety issues have been an ongoing scandal; there are citizens here being supplied bottled water by the state because authorities are unable to deliver safe water through the tap. And not far away, on and around the large marine base at Camp Lejeune, N.C., the public water system was poisoned for decades by dry-cleaning toxins, affecting hundreds of thousands of people. And have you read the shocking story about dangerous lev-

els of lead in the public water system in Washington, D.C., a scandal covered up by local officials for years? (<http://www.tftptf.com>)

These are but a few of many cases. When it comes to public water contamination, denial is more than a river in Egypt.

This disparity in safety does not mean I want everyone to drink BW and abandon public water systems. Not at all; public water needs to be made as safe as possible, and BW is not the only alternative. But when the crusaders scorn bottled water because "tap water is safe," they are repeating a talking point that does not withstand close scrutiny.

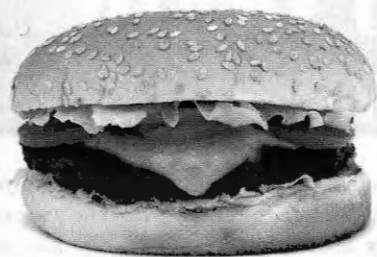
And here are the bonus reasons:

**11.** When there is a safety concern, bottled water is easier to identify for recall. An upside of the packaging that troubles some people also makes it easy to find and pull shipments that have issues.



13. Bottled water is highly convenient for our complex and rushed lifestyles; and this convenience is not a crime, or even a sin. Neither is it an offense against Quaker fundamentals; convenience can contribute to simplicity.

So that's my list of reasons for finding bottled water "not guilty" of being an environmental or social blight. BW does not deserve to be banished from Quaker circles as a sign of spiritual, moral, and ecological depravity; its users are not heedlessly ruining the planet.



The cheeseburger—  
an alternative negative icon

I am not clear how or why the anti-bottled water crusaders selected BW as the symbol for water problems; my guess is that its high visibility was a key factor. But that is a marketing ploy, not a representation of truth about water issues and their solutions. As noted in #3, if bottled water disappeared, the real water problems would remain unaffected.

Perhaps the environmental movement needs a symbol to demonize for public education about water issues. If so, my preference would be a product which, if people did stop using it, the change would truly and positively impact water issues. To this end, I have two concrete suggestions for a new symbol/icon, and they are:

1. The cheeseburger. Anti-BW arguments point out that it takes about three liters of water to produce one liter of bottled water. Okay, fair enough. Yet by contrast, it takes about 1,500 gallons of water to produce a single cheeseburger. That's a ratio of about 2,000 to 1, burger for bottle. Moreover, in most of the world, 60 to 70

feed animals that are eaten, particularly cattle and hogs. So if one wanted to make a serious dent in actual water issues—a very desirable goal—crusading against cheeseburgers would point the propaganda guns at a real target instead of a bogus one.

Another suggested symbol is:

2. Las Vegas. (Or Phoenix; take your pick.) Talk about foolish luxuries—the U.S. cities that are built in deserts are unsustainable, massive water and human disasters waiting to happen, indeed, already starting to happen. (And keep in mind, when these disasters become full-blown catastrophes, bottled water in mass quantities will be a crucial survival item for the victims. See <[http://www.bloomberg.com/apps/news?pid=20601109&sid=a\\_b86mnWn9.w&refer=home](http://www.bloomberg.com/apps/news?pid=20601109&sid=a_b86mnWn9.w&refer=home)>).

I hope Friends will consider these points before continuing to ride the bandwagon to nowhere represented by the anti-bottled water propaganda campaign. Water issues are too real and important to be thus diverted and trivialized.

For reference: There is a growing bibliography on water issues. The one piece I'll mention here is a fine article, "The Last Drop," from *The New Yorker*, which is online at <[http://www.newyorker.com/archive/2006/10/23/061023fa\\_fact1](http://www.newyorker.com/archive/2006/10/23/061023fa_fact1)>.

*And a postscript is as necessary here as it is regrettable: I am not employed by a bottled water company; I have never been employed by a water company; I do not seek to be employed by a bottled water company. To my knowledge no bottled water producers have made grants or donations to my employer, and we are not seeking same. □*

## Wondering

Wouldn't it be really fine  
if we could finally define  
what life is . . . simple and benign  
perhaps, so all could understand.

The puzzle spreads on every hand  
involving everything from sand  
to ocean depths, the changing land,  
the way we use it up; the will  
to dominate, the drive to kill  
whatever—whales or krill.

I think perhaps we're out of luck;  
the puzzle ends in paradox:  
our never-ending source of trouble  
the fact that humankind is double,  
exploding into multiples  
as individuality expands  
without a check. Pandora's box  
was opened; the fatal pair did eat.

We look for simple ways to cheat  
the payoff; slash and burn, move on  
in trust that clever innovation  
will pay the piper.

Interactive  
energies both large and small  
comprise us all; we live  
in packages that decompose . . .  
then reconvene in other roles  
and forms, while mega-system  
hums its cosmic tune.

Too bad we linger in repose,  
addicted to the quick  
and simple, trusting custom  
to roll on.

Life's a rune  
that leaves us wondering—souls  
in transit all too soon.

—Stan Carnarius

*Stan Carnarius lives in Lititz, Pa.*

*The failure of the original Quakers to fully articulate their revolutionary understanding of Light left the Religious Society of Friends vulnerable to the divisions that ripped it asunder in the 1800s.*

# Friends within God's Light

by Jnana Hodson

**M**y initial experiences of traditional Quaker worship left me wondering just how Friends, working within Western Christian teaching, had essentially rediscovered silent group meditation, something widespread among yogis and Buddhists in the Far East. Coming, as I was, from life in a Hindu ashram, I could criticize the postures and breathing of individual Friends within the room, but I could not escape acknowledging the underlying current. I was home.

Only much later would I also discover how much of the Quaker practice is also found within and supported by biblical texts. First, there are the many passages, especially in the Hebrew Bible, urging people to *wait* for God—much as a good waiter stands ready to respond, when needed. As Quakers, we maintain a “waiting worship.”

Second, and of particular importance to Friends, are the New Testa-

ment passages of Light and Christ that embody a concept of *Logos*, which is usually translated as “the Word,” as happens in the opening of the Gospel of John. *Logos*, a stream of Greek philosophy predating Jesus by at least five centuries, has been traced to Heraclitus (ca. 535–475 BCE); the term is described variously as a “principle,” “agent of creation,” “agent through which the human mind can apprehend and comprehend God,” “intermediary,” “soul of the universe,” “reason,” “plan,” or even the underlying connection between opposites—a means of reconciliation. This is certainly the sense of both Light and Christ I find in the close reading of early Quakers.

“Mind the Light” is an ancient counsel among Friends. Indeed, when our movement first swept across the British Isles, we frequently referred to ourselves as Children of Light, applying a name found in Luke 16:8, John 12:36, Ephesians 5:8, and 1 Thessalonians 5:5.

While early Friends were hardly alone in using Light as an element of religious discourse, their encounters and descriptions did advance Light as a defining element of Quaker faith. In rejecting dogma and creed, while emphasizing instead direct spiritual experience, Friends spoke of Light in ways intended to direct others toward what they themselves had felt. Their repre-

sentations were often passionate, profound, and even radiant, but their arguments ultimately emerge as circular, or tautologies. They never quite said exactly what this Light was in ways that people who hadn’t encountered it might understand. Part of the problem originates in the New Testament passages of Light that Friends applied to their own discoveries. A more difficult part of the problem, however, originates in the blasphemy laws facing early Friends. Systematically following their arguments to logical conclusions would have led too far into what would have been considered heretical, prompting authorities to invoke the death penalty. Friends were under enough persecution as it was, something that forced them to couch their words carefully despite their apparent boldness. As a result, crucial gaps developed in their message, so we are left without key parts of the equation. In the process, Friends never satisfactorily counterbalanced their expressions of Light against trinitarian Christian arguments regarding the crucifixion, resurrection, and atonement of Jesus. I am convinced that this reconciliation can be accomplished, but only after methodically working our way through the veiled implications of early Quaker thought. Indeed, it appears the failure of the original Quakers to fully articulate their revolutionary understanding of

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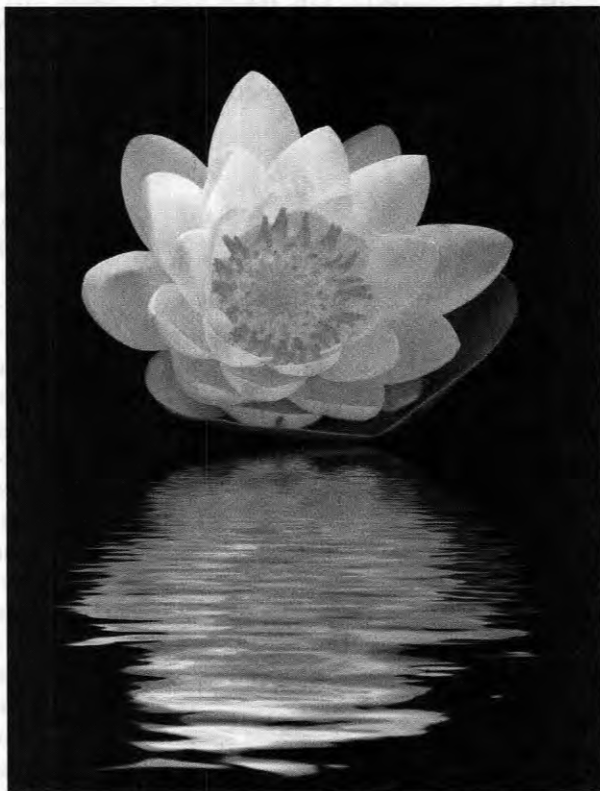
asunder in the 1800s, especially when faced with language and practices based on Jesus as one's personal savior.

Of course, this is the field of theology, an inquiry to which many Friends express aversion. We have seen theological disputes too often lead to schisms, rather than deepening a common understanding and experience. Nonetheless, throughout history, people have sought answers to life's central questions—the mysteries regarding creation and origins, life and death, birth and sexuality, family, ethical behavior, poverty and wealth, peace and conflict, persecutions and suffering, disasters and abundance, and so on—and the responses often appear in the context of religion. Attempts to make sense of them, then, leads into theological discourse. Its conclusions, in turn, direct individual and group practices, a sharing of experiences, and teaching a next generation the evolving traditions.

The fact remains: we Friends do engage in meticulous theological inquiry, despite claims that such labors have largely rested since Robert Barclay's cornerstone *Apology* was first published—in Latin in 1676 and English in 1678.

Because Quaker theological work has typically been personal, small-scale, focused on daily practice, and often pragmatic rather than theoretical, we may not even perceive it as theology unless we reconsider. A crucial element of Quaker theology, especially in its first century and a half, was its emphasis on individual experience. Truth, Friends proclaimed, was to be uncovered within oneself, rather than without. Unlike the legalistic logic employed by Calvinists on one hand, and Jesuits on the other, in which theology becomes an elaborate system of law and speculative verdicts, Friends largely related their encounters within the process of metaphorical thinking, with Light as its unifying image, which led Friends to engage the Bi-

will say, 'Christ saith this, and the apostles say this,' but what canst thou say? Art thou a child of the Light, and hast thou walked in the Light, and what thou speakest, is it inwardly from God?" At another point, he contended: "The holy Scriptures were given forth by the Spirit of God, and all people must come to the Spirit of God in themselves . . . for as the Spirit of God was in them that gave forth the Scriptures, so the same Spirit of God must be in all of them that come to understand the Scriptures." Within the early Quaker manner of thinking in metaphor, Light and the Spirit of God



are synonymous.

In my early years among Friends, I related the image of Light to the way I had been taught to meditate: sitting before a single candle, we would gaze at its flame and eventually close our eyes, holding the afterimage behind the bridge of our nose, as long as we could—in a space referred to as the Third Eye, the opening into intuition. Light also worked to relate another sensation of deep meditation, where we begin to feel "light," as in weightlessness; in this, one may also relate a sense of being transformed from bodily matter into something ethereal,

I those of us who came of age in the 1960s and '70s can also relate light to illegal drug use; hallucinations, after all, are an entirely individual experience, and psychedelic is a synonym for colorful. Strobe lights, ultraviolet "black" lights, and light shows were all part of the scene. For many youths, these encounters did open awareness that there were other ways of experiencing mundane life.

As a spiritual metaphor, light works marvelously. It is not seen in itself, but in what it illuminates. It comes from a source and travels to an object. It reveals anything from a lost object or one's place in a landscape to Revelation itself. It sustains life through photosynthesis in chlorophyll-containing organisms. It accompanies warmth and comfort. It represents knowledge and wisdom, in contrast to ignorance. It is energy, rather than matter.

This emphasis on Light set Friends apart from conventional Christianity, where "Word" was instead applied as a central religious metaphor. Through the knowledge of modern physics, we can appreciate the spoken word as a vibration—that is, as energy (a commonality with light). Word can also be a means of conceptualizing and conceiving, of naming and claiming, of commanding and ordering, of relating and evaluating. Word, moreover, can also become an object, especially with the appearance of writing. It becomes a vessel and a tool. From Word, then, one can pass easily into words, and away from metaphorical thought. Crucially, words are also the basis of law, leading to an entirely different kind of religious experience and practice, and a different kind of theology.

Both metaphors are at work in the opening verses of Genesis:

In the beginning God created the heaven and the earth. . . . And God said, Let there be light: and there was light. And God saw the light, that it was good: and God divided the light from darkness. And God called the light Day, and the darkness he called Night. And the evening and the morning were the first day.

Over the generations, most of the religious teachers who have pursued this religious branching—Jewish, Christian,

Mario Alberto Magallanes

G & A Scholiers

Jamie Brelsford



however, returned to the Light, essentially focusing on what God *did* and *does*. As the Quaker saying goes, "Mind the Light." Freed of the blasphemy laws, persecution, and subsequent self-censorship that inhibited early Friends from rigorously defining and fully expressing the dimensions of this Light, modern Quakers are now finally beginning to reinvestigate this essential metaphor of their legacy. Author and teacher Rex Ambler, for instance, describes his work and the resulting "Light groups" in *Light To Live By: An Exploration of Quaker Spirituality* (2002) and *Truth of the Heart: An Anthology of George Fox* (2001) [both published by Quaker Books, London]. In a recent Pendle Hill Pamphlet, *The Mystery of Quaker Light*, author Peter Bien includes a presentation on *Logos* as well as author and teacher Samuel Caldwell's list of characteristics from *Quakerism 101: A Basic Course for Adults*. Here, the Light is defined as:

*divine*—not equivalent to reason or conscience; not "natural"  
*single*—one and indivisible, not my Light vs. your Light  
*unifying*—brings us into unity, draws Friends together  
*universal*—works in the life of every person  
*eternal*—existed before time and will exist forever  
*pure*—perfectly good, unerring, and infallible  
*unchanging*—our awareness of the Light changes, but the Light itself does not  
*personal*—not an abstract force  
*inward*—implies action, dynamic; the Light shines *within* each of us  
*saving*—brings us into right relationship with God, ourselves, and each other  
*guiding*—will lead us into a more meaningful, richer life  
*resistible*—we are free to ignore the guidance of the Light  
*persistent*—our perception of the Light may dim, but we can't completely extinguish it  
*empowering*—will empower us to do what is required, even if we feel inadequate  
*ineffable*—cannot be fully understood and described

grammed end of the modern Quaker spectrum, some individual Friends in that range may quibble over various points. More important, though, is the admission that Friends at the pastoral, evangelical end of the spectrum are likely to be largely baffled by the list. Here, many would find the words "Christ," "Jesus," or "Holy Spirit" to be more meaningful than "Light"—a substitution that would prove equally as baffling for most quietist Friends.

A dialogue addressing these differences will, I believe, bring all strands of today's Friends to a profoundly revitalized faith and teaching, with revolutionary consequences. For non-Quakers, the conversation promises to expand an understanding of what it means to be Christian, regardless of whether one

tian religion. Along the way, the implications can be unsettling for all, which is all the more reason to mind the Light as we grow.

In 1654, in a remarkable epistle to "Friends in the ministry," George Fox brings these concepts together:

There is no justification out of the Light, out of Christ. Justification is in the Light; here is the doer of the will of God, here is the entering into the kingdom. Now believing in the Light becomes a child of the Light, and here is received the wisdom that is justified of her children. Here believing in the Light, you shall not abide in darkness, but shall have the Light of life and come every one to witness the Light that shines in your hearts. . . .

With this life you come to reach the Light in every man, which Christ enlightens every man that cometh into the world withal. And here the things of Christ come to be known and the proof of Christ heard. Keep in the Light of the covenant of peace and walk in the covenant of life.

While Fox maintains the convention of applying male pronouns to Christ, as he does later in the letter, "Christ has come to teach his people himself," here Fox tellingly mixes the gender of reference: Light to *her* children. And how has Christ come to teach this people? As Light! Here, then, in male and female, is another reconciliation of opposites.

Here, too, is a key to my early question of how Friends came to practice group meditation. In simple sitting, we feel the Light itself. Our awareness grows, leading us to follow it ever more conscientiously. "Mind the Light," with its variants, such as "Stand in the Light" or "Walk in the Light," expresses a revolutionary theology. It arises from extended personal experience, rather than creed. No wonder we speak of Quaker faith and practice as one. □

## What Was It, John?

He closed his shop and opened up his heart  
 to let each day be guided by the Light.  
 In faith that way would open, he set out  
 to be God's arm in putting wrongs to right.

A hunchbacked man, small and slow to speak  
 he trembled when he felt the Spirit prompt.  
 And though he held his visions in his heart  
 he never hesitated to respond.

Called down to Carolina, he felt led  
 to visit Quaker planters who held slaves  
 and when Love summoned him to rise and  
 preach,  
 he spoke the Word of God against their ways.

So what? Big deal. A little thing it seems,  
 to rail against the sin of one's own sect—  
 still, his journals burned, a slow persistent fire  
 that in time would singe a nation to repent.

John, what gave your homely words that power?  
 What kept your focus fixed on things above?  
 What gave you holy gall to act on faith,  
 to move in, just say it, a *motion of love*?

—William Jolliff

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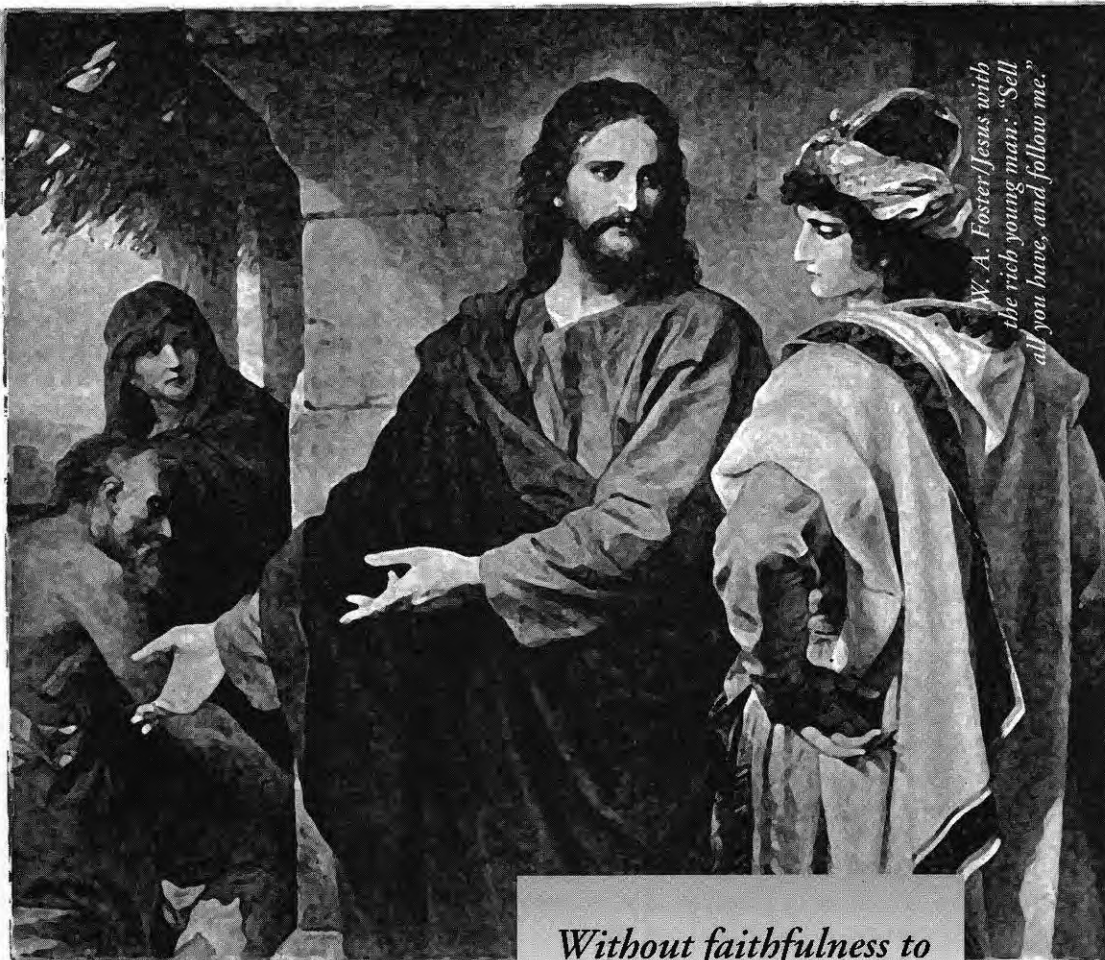
# Christ-Centeredness & Quaker Identity

by R. Scot Miller

I have a memory of a member of my monthly meeting responding to the news that some meetings have pastors, and that those pastors deliver prepared sermons. "Why, that's not Quaker at all!" she cried. Admittedly, I suffered my own such hubris when discovering the diversity of faith and practice that exists amongst Friends while sojourning at the Earlham School of Religion (ESR). My family attended an Evangelical Friends church in New Westville, Ohio, one Sunday evening, and I asked the pastor if they were preaching the Peace Testimony during these troubled times. His reply was that they "did not really see much of a need for it." Now *that*, I thought, is "not Quaker at all!"

I have discovered that other Quaker controversies exist in this part of the United States, which is more heavily populated with Friends than I thought existed. And, while I have only been committed to the witness of Friends for ten years now, I recognize the importance of certain theological discussions occurring amongst the worship communities of Indiana Yearly Meeting (FUM). These discussions, centering around the practice of physical sacraments in Friends worship, threaten to drive a wedge into a faith or-

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W. A. Foster/Jesus with the rich young man: "Sell all you have, and follow me."

ganization that is perceived by some observers as already suffering from dysfunction. Some members of this yearly meeting are challenging those notions of Quakerism that have, for centuries, been commonly accepted as a core tenet of our faith and practice—namely, that the practice of water baptism and substantial Eucharist are not necessary (or perhaps not even favorable) for right relationship with God as experienced by the Religious Society of Friends.

I wish to elaborate upon two quick points. First, I understand there is no concern that the practice of water baptism is threatening our unprogrammed communities. However, the experiences of Indiana Yearly Meeting illustrate concerns that I see looming in the fu-

*Without faithfulness to our spiritual roots and to the narrative of our spiritual mothers and fathers, we will not remember why we work for peace.*

ture of unprogrammed communities in the United States, which are those of identity. I will also address an issue that I assume many readers will be critical of: the suggestion that there is the possibility of an orthodoxy in the context of unprogrammed meetings.



subject of Friends' identity among some ESR students sometimes revealed the presence of unintelligibility. It exists not as much between pastoral and unprogrammed meetings, but between those who might envision unprogrammed Quakerism as a vanguard of the changing face of U.S. religious expression, and those who feel that contemporary unprogrammed Friends are devaluing the praxis of a worship community whose identity was profoundly centered in the person of Jesus of Nazareth. This may or may not be properly illustrated by the reality of non-theistic Friends, and the quiet discussions about whether such individual expressions of Quakerism are comprehensible within the traditional framework of Friends.

**I**t is my contention that, if the Religious Society of Friends is to maintain integrity as a community of faith, something along the lines of Christ-centered expressions of Friends testimonies are necessary to retaining self-awareness and spiritual growth. The rapidity with which Western (or more specifically, U.S.) consumer values have lured individuals to view Quakerism as a marketplace of spiritual (or even explicitly material) revelatory experiences has deconstructed a progressive expression of corporate faith into a hodgepodge of relativity. As such, even our long-standing commitment to peculiarities, such as the Peace Testimony, is subject to manipulation as mere expressions of individual conscience.

Accordingly, along with the erosion of the Christocentric identity that lends continuity and history to the ongoing Quaker narrative, so erodes any understanding of why we have a praxis of peace. Without faithfulness to our spiritual roots and to the narrative of our spiritual mothers and fathers, we will not remember why we work for peace, or even from where the fountain for such inspiration flows. Without faithfulness to these roots, it is not possible to remember why peace is the appropriate response to violence when confronted with a reality where such a response makes no rational, or even moral, sense.

Throughout the history of our Religious Society, Friends have questioned one another concerning an unalterable commitment to the Peace Testimony.

slavery, and the specter of Nazism have all proven too much for some Quakers to resist taking up arms as a response. Even the recent tragedy of September 11, or the realities of Bosnia or Afghanistan, have tested the resolve of faithful people to respond within the limits of nonviolence. In some instances, it may be that we can offer no rational motive for nonviolence other than that, as Quakers, we are called to practice nonviolence in the midst of a violent world because we can be no other way. Our faithfulness is expressed in terms of nonviolence because we stay committed to a story of a God who has expressed a desire for the people of God to respond to violence with love.

If we as Friends lose sight of the origin of our historical testimonies, if we continue to lose our identity as a people of faith committed to a God who is revealed to our community in Christ-centered terms, we run the risk of forgetting our history as a people committed to peace. This by no means suggests that God is not revealed in other faiths, or through other religious leaders. I do not suggest that Friends have nothing to learn by dedicating ourselves to conversing honestly with people of other faiths, especially in order to engage in the practice of self-critique. Yet, how can we even discuss spiritual matters with honesty and integrity if we abandon our history? We are a people defined by our history, and as such, unintelligible without its presence in our witness.

If we continue as a community to maintain that the incorporation of other faith practices or nontheism is the best way to honor our Quaker tradition of tolerance, I believe there will be no Quakers left to work for the equal standing of all faiths in the world community. We will no longer be a people of peace, equality, or integrity because there will be no truth to witness to. My fear is that Quakerism will be swallowed by the universals of the modern world, and when universals are practiced, there are no "heretics" to express an alternative vision of what faith might look like. Quaker orthodoxy is not the acceptance of universals, but a practice of peculiarities. Friends have always challenged the established way of worshiping God, but we must insist on the peculiar practice of Quaker traditions

selves Friends. This invariably calls Friends to worship in memory of the ministry of Jesus of Nazareth—and in the presence of the Holy Spirit.

Do attenders need to be "Christian" in order to be Quakers? This neglects my point. No one need adhere to an orthodoxy in order to worship *with* Friends. And no person need be identified as "Christian" in order to contribute to meetings or the wider Friends community. My point is, that if we are to maintain an identity as a people of peace, and especially as a people of God, then we must always remember and retell a story that claims Jesus as the center of our corporate expression of faith, and the impetus for our actions. We must affirm our testimonies as an expression of faithfulness to the vision of God as expressed through the life of Jesus, and not as simple expressions of universal spiritual maturity. And, as for those progressives who might identify themselves as "Buddhist Quakers" or "nontheist Quakers," I pray that they find wholeness by being better Buddhists, or kinder and gentler materialists. But if we saturate Quakerism with varieties of other faith traditions, we do a disservice, not only to the Friends narrative, but to the practice of Buddhism, or Paganism, or any other faith that is colonized to suit individual spiritual preferences.

We are a people called to express a new way of life to the world, who have traditionally believed that "there is one, even Christ Jesus, that can speak to thy condition." I hope we are not reduced to a people who exist to underwrite an individual preference for peace, or a benign or irrelevant God who sprinkles humanity with saccharine-coated grace. More importantly, I hope this can be accomplished with love and a commitment to healthy relationships with others, as opposed to nervously constructed unity that lacks spiritual depth or integrity. □



On December 11, 2008, a report signed by ten national lab directors, *Sustainable Energy Future: The Essential Role of Nuclear Energy*, was posted on <[www.change.gov](http://www.change.gov)>. Its appearance confirmed again what the scientific and policy communities had long ago concluded: there is a need for expanded nuclear power, and Yucca Mountain is adequate for long-term waste storage. Among these experts, this settled consensus on the need for nuclear power is closely connected to another long-established consensus: the overriding seriousness of climate change.

I am disturbed when I hear Friends express less fear of climate change than

*Karen Street, a member of Berkeley (Calif.) Meeting, continues to work on climate change. For references and footnotes for this article, visit Karen's blog, A Musing Environment: <<http://pathsoflight.us/musing>>.*

of using nuclear energy to help head it off. Friends whose love of the environment finds its main outlet in fighting nuclear power may be robbing the real fight of their energy and activism and helping to reduce our already inadequate options.

In my article "A Friend's Path to Nuclear Power" (*FJ* Oct. 2008), I shared feelings that arose when I read the latest reports on climate change—grief over the effects we can no longer prevent, and fear that we may lack the will and the clarity to save ourselves from the changes that are still preventable. Responses appearing in subsequent *FJ* issues assure me that my grief is shared, as is my dedication to doing all that can be done to slow or stop our movement toward ever more disastrous effects of climate change. I appreciate Carolyn Treadway's eloquent call for greater ef-

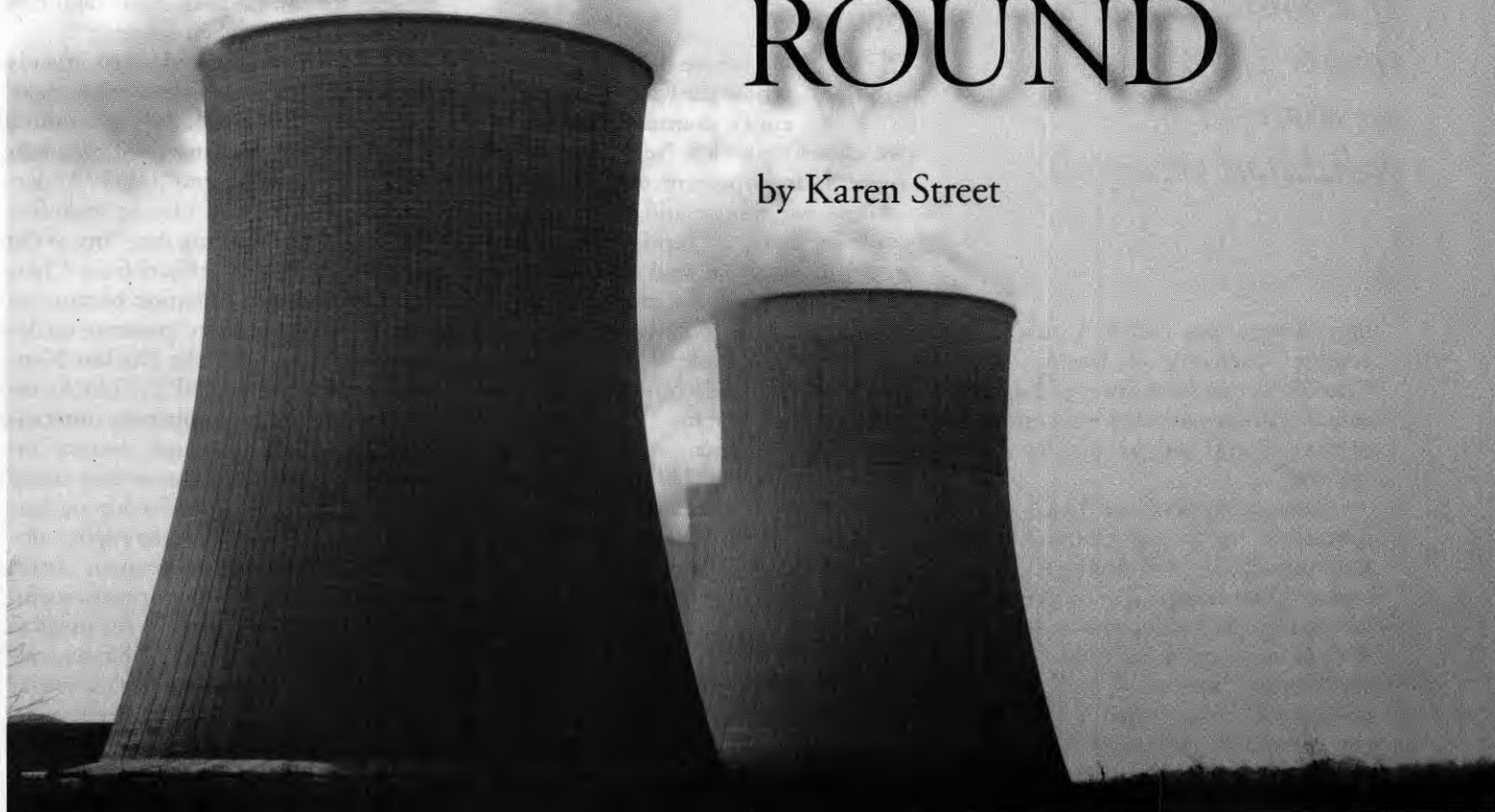
forts at conservation ("The dangers of nuclear power," *FJ* Feb. 2009)—an essential part of any solution. In my workshops, participants learn how to measure and reduce their carbon footprints and inspire others to do the same. (One Friend blames me for the shipboard showers she takes even on cold mornings, another for the decision to cut her air travel in half. Both find joy in these choices, as do those who now monitor their greenhouse gas (GHG) emissions annually, sharing with one another how to achieve even greater reductions.)

Treadway and others would like to believe that a combination of individual conservation, improved energy efficiency, and the expanded use of renewable resources—three major parts of any solution, all agree—will allow us to replace fossil fuels without any help from nuclear power. Yet I hear an insidious

## *The Nuclear Energy Debate among Friends*

# ANOTHER ROUND

by Karen Street



slackening of will in those who express premature optimism based on technical solutions and a few easily achieved behavioral changes. I hear it in letters and articles that say we have so many solutions, we can afford to throw some away.

Meanwhile, reports from the Intergovernmental Panel on Climate Change (IPCC) and elsewhere do not support optimism. In recent months, scientists have reported a speedup in changes caused by global warming: trees dying faster, ocean dead zones expanding, and coral and other ocean animals stressed due to increasing ocean acidity. Antarctic penguins have just been added to the list of expected extinctions this century. While most climatologists would like atmospheric levels of CO<sub>2</sub> to stay below 450 parts per million (ppm), we are on a path to 550 ppm by 2035. Holding carbon emissions this side of 600 ppm becomes increasingly difficult. Between 450 and 600 ppm, dust bowls are expected over much of the Earth, includ-

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ing southwestern North America, this century. Secretary of Energy Steven Chu warns that both cities and agriculture in California (more than one-sixth of the nation's) may be gone by century's end.

These projections are based on assumptions many prefer not to make: that population will increase not decrease; that energy consumption will increase in less developed countries faster than it can decrease in the U.S. (if it can decrease here at all); and that technology for wind, hydro, and biomass can affordably deliver, at best, 30–35 percent of electricity by 2030, with solar not expected to come into significant

play, according to the IPCC, until 2030 and after.

*Assuming*—as done by scientists for purposes of prediction—is not the same as *accepting*. The unavoidable conclusion policymakers draw from the research cited in IPCC reports is that roughly two-thirds of electricity needs projected for 2030 (needs that are expected to be much greater than current levels) must be met by some combination of fossil fuels and nuclear power. So far, predictions by scientists, based on the most sophisticated calculations they can make, have tended to *underestimate* the rate and extent of damage from climate change. Their aim is not to alarm but to realistically assess what will be needed to slow the coming changes. Acknowledging our current realities does not mean we slacken our efforts or our prayers. It does mean that we are in a better position to see where our efforts should be directed. In this context, I stand in solidarity with Friends who support conservation, efficiency, and subsidies for renewals. But I wonder at those who continue to oppose nuclear energy for its real and imagined risks, in spite of the far greater risks of failing to harness this strong horse to our wagon.

## Sources

What are we thinking when we ignore the findings of the scientific community? How are we choosing which “scientists” to believe? It is important to examine the sources we choose and why we place faith in them, as fundamental differences in what we read and whom we trust affect where we plant the banner of our activism. For respondents who cite references, I ask: What encourages them to place their confidence in their sources? For instance, Ace Hoffman and Janette Sherman, in “Another View on Nuclear Power” (*FJ* Jan. 2009) trust “scientists who witnessed the (Chernobyl) catastrophe firsthand,” as if impressions of individuals on-site are a better path to knowledge than data and tests carefully gleaned over time. Robert Anderson, in “Nuclear Power is not the answer” (*FJ* Jan. 2009), accuses a UN organization, International Atomic Energy Agency (IAEA), of making suspect claims, while finding Greenpeace and Women’s International League for Peace

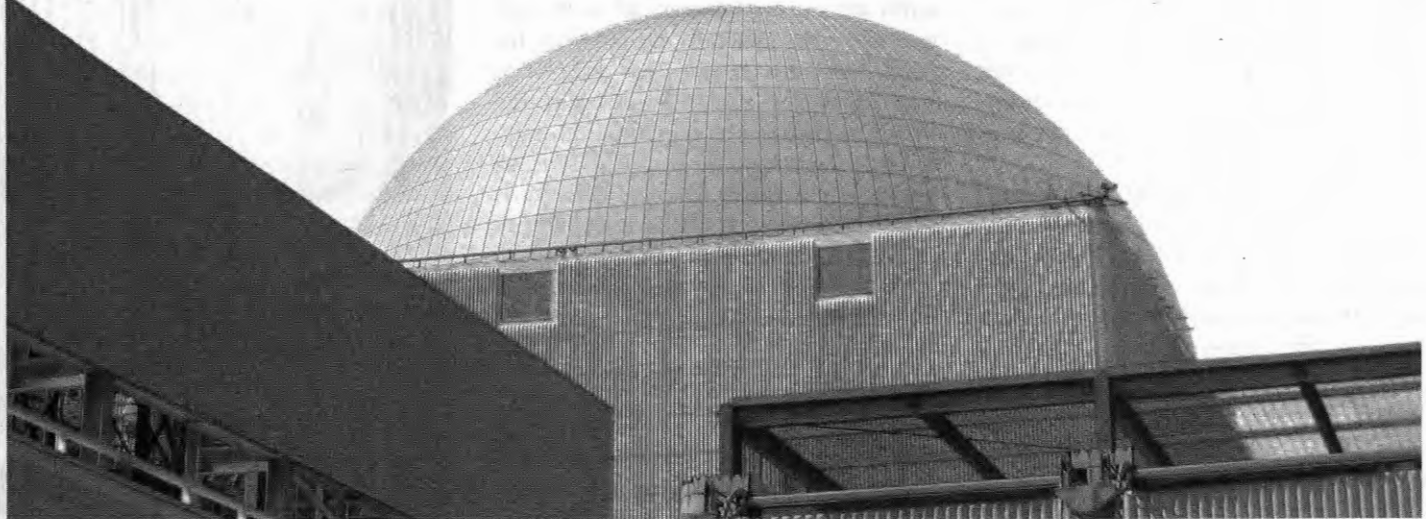
and Freedom to be reliable sources of scientific data. John Wright Daschke, in “The ‘advantages’ of nuclear power are illusory” (*FJ* Jan. 2009), relies on Amory Lovins, who studied physics, worked for Friends of the Earth, and is now a cultural icon. Carolyn Treadway trusts Nuclear Information and Resource Service, Helen Caldicott, Joseph Mangano and others for their understanding of science, and Arjun Makhijani and Lester Brown for policy, though none of these is cited by the Intergovernmental Panel on Climate Change, created by the UN and World Meteorological Organization to “provide . . . an objective source of information about climate change.”

Treadway also describes the U.S. Nuclear Regulatory Commission (NRC) as “in the pocket” of industry, and Hoffman and Sherman say NRC is lying to us because it is “responsible for promoting” nuclear power. Actually, NRC was given the regulatory responsibilities of the Atomic Energy Commission, while the Department of Energy was given the promotion responsibility; these were separated when NRC was created. Perhaps Hoffman and Sherman’s quote comes from an old AEC description. Internationally, NRC is highly respected by scientists and governments who rely on the integrity of their research.

I am further dismayed when Friends align themselves with those who make it a habit to distrust the UN as a source of information. Hoffman and Sherman call IAEA “biased,” and Robert Anderson accuses IAEA of blatant misinformation, even of denying that “any of the catastrophic health” effects from Chernobyl were due to radiation because its primary objective is to “promote nuclear power.” Yet under the Nuclear Non-proliferation Treaty (NPT), IAEA’s responsibility is to implement international safeguards through invasive inspections in order to assure that treaty states do not acquire or develop nuclear weapons. IAEA also has the explicit obligation to assist non-weapons states that sign the NPT in acquiring peaceful nuclear technology, mostly for medical and agricultural uses. IAEA has no conceivable conflict of interest that would incline them to deny documented health effects of a nuclear accident.

I believe that among the most reliable sources available are the IAEA, the





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Intergovernmental Panel on Climate Change (IPCC), and the U.S. National Academy of Sciences (NAS). The information they publish is rigorously peer-reviewed, widely respected by scientists and policy experts, and relied upon by governments and industry. When a report arouses disagreement in the science and policy communities, which does happen, it is covered in magazines like *Science*. Those specializing in alternative analyses that conflict with IAEA, IPCC, or NAS, often present arguments that do not make sense to people trained in science. (For example, Lovins celebrates that more micropower than nuclear power was built in 2006, ignoring that micropower is usually fossil fuel power.)

For those wanting more information on nuclear power, I highly recommend David Bodanasky's *Nuclear Energy*, 2nd edition. This book is written for physicists and engineers and is trusted to characterize accurately what is known and not known in the field. Large parts are accessible to people without any training in the field.

## Lying Radiation Researchers?

I am sometimes baffled at the degree of distrust of the mainstream scientific community among Friends. Some of this comes from media stories of "bought" scientists and industry-controlled research in which unfavorable results are suppressed, mostly regarding drug testing, and the rare "tobacco is OK" article in peer-reviewed journals.

Hoffman and Sherman appear to imply that most research on radioactivity is paid for by industry, and that funding is stopped if the data appear to show a problem, as they claim occurred with tobacco. I believe the opposite is true: essentially all articles published in the scientific peer review journals contained damaging results pertaining to tobacco, and certainly the general discernment of the science community, based on the articles published, is that tobacco is dangerous, which is why the government was able to act to control tobacco use. Similarly, the strongest interest of the scientific community is to discover as much as possible about actual radiation effects on human health. Too many scientists are working on this problem for their work to be easily suppressed by industry or politics. (In spite of attempts by the George W. Bush administration to suppress scientific reports on a variety of topics, the research got out.)

Scientific research on radiation effects is the only reliable way to establish safe limits of exposure; the problem becomes enforcement of these limits. Public concern might usefully focus on oversight of known dangers rather than on distrust of the validated research, which sometimes tells us the dangers we fear most are not real. In addition, it is important to focus on reducing the large risks. These include the dangers of alternatives to nuclear power and the potential consequences of not enough energy in poor countries. By all measures, the risks from current practices with nuclear power are very small in comparison.

## Incompetence at Every Level?

Anderson says that we are close to running out of uranium, and Treadway says that if the entire fuel cycle is considered, nuclear power contributes to global warming. In addition to accusations of massive conspiracy with no clear motivation, these are accusations of sheer incompetence—that tens of governments, hundreds of site managers, tens of thousands of scientists and policy analysts made plans to expand nuclear power, and no one bothered to check life-cycle emissions and the supply of uranium?

Claims about low quantities of uranium probably refer to the relatively small category, "reasonably assured" uranium reserves. A temporary increase in uranium prices with actual and proposed expansion of nuclear power led to small-scale exploration, which increased the amount of known uranium reserves 15 percent between 2005 and 2007, but there still is little motivation for a thorough search. This is because there is more than enough uranium for today's actual and planned nuclear power in mines already located and easily found. Uranium prices have only a tiny effect on the price of nuclear power because, unlike fossil fuel and biopower plants, the price of the fuel is small compared to the cost of the plant. There is certainly enough terrestrial uranium (not counting uranium in seawater) to increase the number of today's reactors by 2–4 times for expected plant lifetimes of 50–75+

higher temperatures (so provide more electricity per input), or/and use other fuels such as U-238 (more than 100 times as common as U-235), plutonium, and thorium (more than 3 times as common as uranium).

Claims about high GHG costs of nuclear power, such as provided by the oft-cited work of Jan Willem Storm van Leeuwen and Philip Smith, are based on dubious numbers. In Part F of *Nuclear Power—The Energy Balance*, the authors ignore data, and instead assume energy cost of construction is (cost of construction) times (energy/unit gross domestic product), at a time of huge costs due to long delays and high interest rates, with no justification for this formula. The energy cost of mining was also obtained without resort to data: the prediction for a Namibian mine was 60 times actual energy use, and greater than the energy use of the entire country.

**Coal power plants release 100 times as much radioactivity per kWh as nuclear plants.**

IAEA's *A guide to life-cycle greenhouse gas (GHG) emissions from electric supply technologies* provides a range of GHG emissions (g/kWh) for the complete life cycle of major electricity sources based on the results of a number of studies from a variety of countries. In summary, nuclear (2.8–24 g/kWh, with larger values for the older method of enriching uranium) is comparable to wind (8–30 g/kWh, ignoring fossil fuel backup), somewhat cleaner than biopower (35–99 g/kWh) and photovoltaics (solar panels, 43–73 g/kWh), and significantly cleaner than natural gas (440–780 g/kWh), coal (950–1250 g/kWh), and lignite (1100–1700 g/kWh).

Assumptions of university and other policy analysts are backed up by the data: nuclear power can expand significantly this century, though technology

wind are so small compared to natural gas, they can generally be ignored. Indeed, Steve Fetter, assistant director at large, part of the science advisor to the President position (energy, environment, science, security), co-wrote *A Nuclear Solution to Climate Change?* in *Science*, May 19, 2000, examining a scenario of expanding nuclear power by a factor of 10 by 2050 as part of addressing climate change.

## Continuing Concerns

There remain a few key concerns that I believe feed the most urgent efforts to stop the expansion of nuclear energy. Of the welter of perceived risks, several are cited in more than one letter:

- accidents at nuclear plants
- health effects of radioactivity, for those living near nuclear plants
- terrorism and nuclear weapons proliferation
- costs
- waste

I will address each of these risks. In doing so, I do not suggest that nuclear energy is totally without risk. We should expect and require continuing efforts to further reduce the risks that nuclear energy does pose, just as we do for the seismic safety of buildings and bridges, the crash safety of automobiles, and standards to protect our air and water from pollution.

## Nuclear Plant Accidents

Chernobyl exercises a tenacious hold on the imagination. We still shudder at the word. Given the distrust the Soviet government earned before Chernobyl and its actions during the accident, there remains a “legacy of mistrust” in succeeding decades, according to IAEA's *Chernobyl Report*. These are the conditions that lead to fantastic reports. The IAEA assertion in my previous article (about 50–60 dead so far from Chernobyl) refers only to the effects of radioactivity, but even so seems unbelievably low to many who hear it. Hoffman and Sherman describe up to a million already dead (without specifying causes), and Anderson claims the number of dead is downplayed by IAEA.

Chernobyl was a horrible accident



waiting to happen. The accident occurred in a poorly designed military plant poorly redesigned as a commercial plant (e.g., with no containment system) in an era of secrecy and incompetence. The Three Mile Island accident showed the benefit of a containment system: significant core damage with molten fuel at the bottom of the reactor vessel, yet negligible release of radioactivity. All commercial plants now in operation, internationally, are built with containment systems and modern, progressively safer designs.

Some who helped put out the fire at Chernobyl died heroic, ghastly deaths, and, as cited above, 50–60 people died during or since the accident, with up to 4,000 more deaths possible. This tragedy should never be sugarcoated, but it should not be the basis on which we make decisions in developed countries any more than we give up ferries because a ferry accident a few months after Chernobyl killed more than 4,000 people. Nor do we give up coal because over 4,000 Chinese coal miners die yearly from accidents alone. An anti-nuclear-power friend asked why nuclear alone is not allowed to have accidents, and I pass this question on to readers, recalling the current safety record of nuclear power plants outside the former Soviet Union: two workers died from radiation exposure in a Japanese reprocessing accident, in 50 years that began with early designs and an early regulatory system.





The near miss that terrified us at Three Mile Island yielded no injuries or fatalities, but it did spur needed, though expensive, retrofits of existing Generation II plants and development of new designs. Current Gen II plants in Europe and the U.S. are now safer than coal or natural gas production, with safety improved even further in Gen III plants in Asia. Gen III+, planned for the U.S. and Europe, and Gen IV designs on the drawing board continue to increase safety.

## Military versus Commercial Operation

In the past, while weighing the ongoing risks of both nuclear waste and nuclear accidents, it was easy to connect commercial power plant safety records with practices at nuclear facilities serving the military. Military safety standards were at one time significantly less rigorous than commercial plants, with a resulting small increase in fatalities and a large increase in public fears of nuclear processes of any kind. A 1957 accident at Windscale, a military reactor, is estimated to have killed 13–20 people over 40 years from the initial exposure. In 1961, three technicians were killed in a military reactor, the National Reactor Testing Laboratory in Idaho. Naval reactors, on the other hand, have operated safely for decades.

Hanford was built to produce plutonium during and after World War II. At

the time, the treatment of wastes was “excessively casual,” in part because of the single-minded focus on producing plutonium, as well as the typically poor attention paid in commercial chemical plants of that era to safe disposal of toxic chemicals. Although, according to Bodansky, “[t]o date the wastes have caused no known harm to human health, and it’s not clear that there is a realistic prospect of future harm,” this legacy must be addressed, at a multi-billion dollar cost. There are also military wastes from reactors on submarines, though the volume and radioactivity is less and the waste is solid rather than liquid, and much easier to deal with.

Even though regulation of the military is sometimes a problem, like using sonar in whale breeding grounds, this does not, in my view, constitute a reason to do without commercial nuclear energy.

## Health Effects

Daschke’s claims that Native Americans living on the Colorado plateau have significantly increased rates of bone cancer from uranium mine waste, that depleted uranium is highly toxic, and so on, do not overlap well with studies I have read. See for example National Academy of Sciences, *Gulf War and Health*, Volume 1: *Depleted Uranium, Sarin, Pyridostigmine Bromide, and Vaccines*. While high levels of exposure to radiation can cause problems including cancers, “cardiovascular,

digestive, respiratory and non-malignant thyroid diseases [and arteriosclerosis],” according to the Radiation Effects Research Foundation study of survivors of the bombing in Hiroshima/Nagasaki, no evidence of increased risk exists for low doses. (IAEA’s *Chernobyl Legacy: Summary Report* adds cataracts as a concern for those who put out the fire.)

I’m not sure why researchers would be paid to ignore problems of radioactivity beyond cancer, as Hoffman and Sherman suggest. Their list of radiation-induced ailments includes some I’ve not seen in the rather extensive literature on health effects of ionizing radiation: mental decline from radiation-induced brain damage, diabetes, and chronic illness. Residents downwind from Chernobyl suffer from problems rampant all over the former Soviet Union—cardiovascular disease, injuries, and poisonings—to the same extent as other communities.

However, one measurable impact on health has been attributed to the effects of widespread dislocation in the aftermath of Chernobyl: increased anxiety and fatalism, and the behaviors that accompany them, along with “exaggerated and misplaced health fears,” turn out to be greater among those who were relocated than those who stayed behind or returned home despite restrictions, according to IAEA’s *Chernobyl Legacy: Summary Report*.

## It’s All Around Us

People are exposed to radioactivity from natural sources every second, wherever they are. The highest exposure in the U.S. comes from radon gas in areas with granite or shale, such as in the Limerick nuclear power plant where the importance of radon was discovered, when a worker triggered the alarm system every time he went to work. An investigation revealed very high background radon levels in his house and the surrounding area. Hoffman and Sherman cite a purportedly higher thyroid cancer rate in the proximity of Limerick and other nuclear power plants. I was unable to find evidence of this, and no correlation has been found between thyroid cancer and either naturally occurring radon or the tritium emitted by nuclear power production.

The next highest sources of exposure are terrestrial radiation (soil and building materials), with large variations

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worldwide, followed by the radioactive sources in our own body (especially potassium-40), and cosmic rays (more important at higher altitudes, so a person in Denver gets twice the exposure of the average person in the United States, and people who fly get 100 times the exposure of someone at sea level). Terrestrial radiation in some parts of the U.S. is three times the U.S. average. Areas of Brazil and India are more than 100 times the U.S. average, and Ramsar, Iran, is 800 times the U.S. average. "To date, no radiation-related health effects have been found" from these natural sources, even at these levels (UNSCEAR 1993; NCRP Report #94).

There are ways to increase our exposure to radioactivity. Tobacco collects lead-210 from the air during its growth cycle, and a 1.5 pack-a-day smoker will be exposed to 25 times as much radioactivity from smoking as from all natural sources combined. Even with such a high dose, other carcinogens in cigarettes are more important.

It should be noted that radiation exposure for someone living near a nuclear power plant is many times *less* than from other natural sources, measuring only 0.04 percent of the average yearly background level of radioactivity in the United States. According to Lawrence Berkeley, National Laboratory, the average exposure to radioactivity for someone who smokes one cigarette per year is 100 times the exposure received by a person living close to a nuclear power plant.

Janette Sherman, who, with Joseph Mangano and others, is part of the Radiation and Public Health project (including what they call the "tooth fairy" project, an attempt to find evidence that strontium-90 from nuclear power plants is dangerous to us, an idea refuted by departments of health in several states) claims women near operating nuclear power plants have higher rates of breast cancer. It is known that radioactivity in high doses increases risk of breast cancer, based on studies of young women and girls exposed in Hiroshima/Nagasaki and those receiving radiation treatment or X-rays for a variety of diseases and conditions. In these cases the level of exposure is many times the exposure from natural sources. The high background rate of cancer and the number of more serious carcinogens, such as in tobacco, makes it impossible

to isolate the effects of radiation from nuclear power or natural sources, especially since some populations, as in Denver, show lower cancer rates in an area with higher than average background radiation.

Interestingly, coal power plants release 100 times as much radioactivity per kWh as nuclear plants, and there is 2.5 times as much U.S. coal power as nuclear power. If nuclear power plants are producing detectable rates of breast cancer increase, then coal power plants, producing 250 times as much radioactivity, should produce at least some visible increase in nearby breast cancer rates. (Is anyone looking?)

The failure of statistical correlations to make a link does not always deter us from believing a connection exists, especially when we've been taught to fear something invisible that we don't well understand, like the effects of radiation. Some will never be persuaded, especially those seeking to explain the causes of cancer in those they love. Yet the very low exposure for those living near nuclear plants is a poor candidate for blame, and may distract us from identifying true sources of the illness.

## Nuclear Weapons and Terrorism

Hoffman and Sherman say that our bombs use nuclear waste from our power plants, which are "the most dangerous, the most vulnerable, and the most destructive terrorist targets on the planet." Treadway believes the fuel rods near her house pose "significant danger in the event of an accident or terrorist attack." Many share these and other concerns about the bomb, and about plants being bombed.

Decreasing the threat from nuclear weapons is important. John Holdren, the President's science advisor, in his 2007 plenary talk to AAAS, lists this as one of the four major policy areas scientists can help with (the other three are improving human welfare, the environment, and climate change). We need a strengthened and better-funded IAEA, and we need to zero out nuclear weapons in the countries that have them, according to Holdren. The threat of weapons proliferation from commercial nuclear power plants, on the other hand, is far more limited than often imagined.

Most reactors for making electric power use uranium enriched up to about 4 percent. Enrichment for bombs is more than 90 percent, and requires more technical knowledge. It is true that a country that produces enriched uranium for nuclear power has lowered the technology barrier to a uranium bomb. This was not an important barrier to the official nuclear weapons states in the non-proliferation treaty (U.S., Russia, China, France, and UK) or for North Korea, India, Israel, or Pakistan. There is general agreement that a strong industrial base, plus knowledge that a bomb can be made, has already lowered most of the technical knowledge barriers to bomb production, and so other methods of dissuasion must be used. These other methods include the disarming of the nuclear weapons states and invasive inspections, allowed under the IAEA Additional Protocol, and implementing all of the other measures that can increase international security and reduce the fear of conflict, which can drive decisions to proliferate.

Countries with plutonium bombs have found it cheaper and easier to use a special military reactor to produce plutonium that is more than 94 percent Pu-239 (military grade) or more than 98 percent Pu-239 (super grade), rather than attempt to use the plutonium that power reactors produce, which contains large fractions of plutonium isotopes that greatly complicate bomb design. Reprocessing of spent fuel can separate plutonium, making it more accessible and requiring careful safeguards by the IAEA to assure that it is used only for peaceful purposes, as well as providing effective physical protection to prevent its theft.

For subnational groups (think al-Qaida) that worry less about success and more about symbolism, reactor grade plutonium will suffice. First, however, it must be reprocessed at a specialized site to use again as fuel by separating the plutonium and uranium atoms from the fission products. This also makes it easier to steal. (For this and other reasons, the U.S. does not reprocess, even though developed countries' waste is generally too well-secured to be stolen, nor does the U.S. sell technology to countries that reprocess, such as India.) If a subnational group steals reprocessed waste and has a bomb design, it must still sep-



arate the plutonium from other elements, machine and assemble the plutonium (a microfizzle would likely be fatal to the workers), and deliver it. Though difficult, these are not impossible.

Radiological dispersion devices, or "dirty bombs," require a conventional explosive and radioactive material, perhaps from medicine or industry. The National Research Council's *Making the Nation Safer* summarizes that "few deaths [are] likely, but potential for economic disruption and panic is high," the likely aim.

It may surprise some to know that nuclear power is considered part of the solution to the threat of nuclear proliferation. Currently, 187 countries are party to the Nuclear Non-Proliferation Treaty in part because of the "carrot"—help with nuclear power and medicine—for which they agree to invasive inspections. Additionally, a Nuclear Suppliers Group that exists to support commercial technology is the primary tool to detect clandestine weapons programs.

Internationally, more needs to be done to deter proliferation, even though nuclear weapons states typically obtained weapons with no help from a nuclear power program. (India did some development under cover of its medical research reactor.) Motivation to build a bomb appears strongly correlated not with the existence of nuclear energy programs, but with the prevalence of nuclear weapons. Where there are weapons, there will be more weapons. The answer is to disarm all countries with nuclear weapons, and fund IAEA better, giving it more powers, such as restricting the spread of fuel enrichment. Our experiences with Iran, Iraq, and North Korea show both the strengths and weaknesses of current safeguards.

Meanwhile, at home, Gen IV designs, which may be built as early as 2020, are expected to be not only cheaper and safer, but also more proliferation-resistant.

Attacks on nuclear power plants (NPPs) can be serious, of course, though how serious is classified. Because the public is focused on this concern, they are guarded "unusually carefully" according to Bodansky in *Nuclear Energy*, who also notes that "the chances of failure are substantial and that softer rich targets exist elsewhere." *Making the Nation Safer* points out that "other types of large industrial facilities that are poten-

tially vulnerable to attack, for example, petroleum refineries, chemical plants, and oil and liquefied natural gas super-tankers . . . do not have the robust construction and security features characteristic of NPPs, and many are located near highly populated urban areas." They conclude, "It is not clear whether the vulnerabilities of NPPs constitute a higher risk to society than the vulnerabilities of other industrial facilities."

In short, to promote expansion of highly regulated late-design nuclear power plants is not to abandon but to attend to security concerns. Nor should perceived security concerns prevent us from building power plants that have such great potential to mitigate the causes of war while extending international oversight of nuclear weapons.

## Costs

Anderson describes the cost of building and then decommissioning plants as astronomical, Treadway describes them as extraordinary, but utilities consider nuclear power competitive with fossil fuels, which require 20,000+ times as much fuel, and cheaper than solar and wind power, which have much higher capital costs and receive substantial subsidies (2.1 cents/kWh for wind, much more for solar). Claims that nuclear receives comparable subsidies are hard to substantiate and appear based on calculations that include all things nuclear, not just power. In fact, according to Management Information Service's *Analysis of Federal Expenditures for Energy Development*, between 1950 and 2006, nuclear power received 11 percent of all federal spending (R&D, tax policy, etc.) for energy (one-third of nuclear money went to the breeder reactor, canceled in 1983), while solar, wind, and geothermal received 7 percent; per kWh, renewables expenditures are much larger as nuclear produces more than ten times as much electricity as these three together. Today's Gen II light water reactor received less federal financial help since 1950 than solar.

Daschke suggests that nuclear power companies have redefined capacity factor to exaggerate performance. This charge is new to me. I understand capacity factor as the percentage of electricity produced compared to the

amount that would be produced if the plant were operating at maximum power 24 hours/day, 365 days/year. The 90-percent-plus capacity factor now reported for nuclear plants, up from 56 percent in 1980 and 66 percent in 1990, reflects a strategy of less frequent and faster refueling, but even more reflects how rarely there is a need for planned and unplanned maintenance after NRC-required safety upgrades. NRC required

*Perceived security concerns should not prevent us from building power plants that have such great potential to mitigate the causes of war while extending international oversight of nuclear weapons.*

safety, and the industry found profit.

Costs of early nuclear plants were high for a variety of reasons, including high interest rates, protests delaying construction, and a lack of standardization of designs. After Three Mile Island, construction was put on hold, and then expensive retrofits were mandated. It wasn't until the mid- to late 1990s that new nuclear power began to look cheaper than natural gas. Now it appears that a small GHG tax will make nuclear power cheaper than coal.

Even in 1995, I felt that the fraction of a cent more for nuclear power was worth it, given the lives nuclear power would save. Utilities did not. But nuclear power now looks economically attractive, even more so once carbon controls are finally put in place. Old plants are finally being finished (one in 2007, another in 2013), and as early as 2016, new Gen III+ nuclear power plants may be operating in the U.S. Even in the absence of climate change leadership, util-

*Continued on page 38*

# The 2008 Subscriber Survey

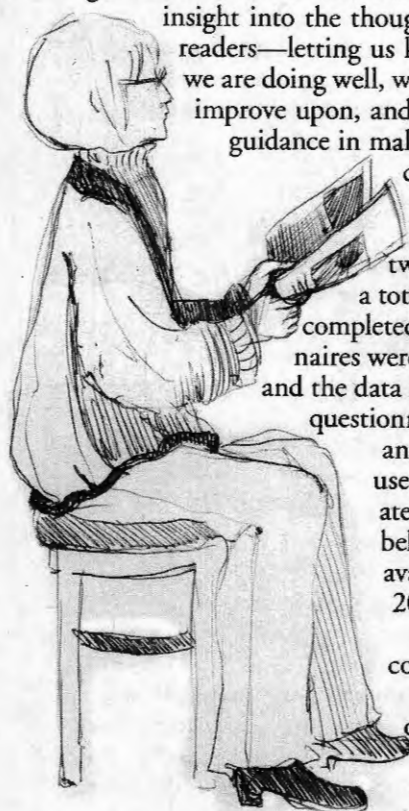
by Paul Buckley

In October 2008, a sample of 2,000 current FRIENDS JOURNAL subscribers received a questionnaire in the mail. The purpose of this survey was to give the staff and board of the JOURNAL

insight into the thoughts of our readers—letting us know what we are doing well, what we can improve upon, and providing guidance in making future choices and decisions.

Within two months, a total of 1,040 completed questionnaires were returned, and the data from those questionnaires were

analyzed and used to generate the report below. When available, the 2008 results have been compared to the results of a similar survey conducted in 2001.



## Demographics

Nearly two-thirds of those who responded were women and the average age was about 63 years old. This is consistent with what we found in 2001 and with what has been reported in other surveys of religious North Americans. Eighty percent of the respondents have children, but as would be expected for people this age, only about one in six reports having a child under the age of 18.

*Paul Buckley is a member of North Meadow Circle of Friends in Indianapolis, Ind., and a former member of the Board of Trustees of Friends Publishing Corporation, which publishes FRIENDS JOURNAL. He has more than 20 years of experience in survey research and directed both the 2001 and 2008 surveys for the JOURNAL.*

While the average age of subscribers is unchanged over the last seven years, the average time since first subscribing dropped slightly from over ten years to nine years—both signs that we are attracting new subscribers. Remarkably, the proportion of very new subscribers (less than one year) grew from only 3 percent in 2001 to 13 percent. Interestingly, the average duration of subscribing is approximately the same as the average time subscribers have been members of the Religious Society of Friends.

Educational attainment is amazingly high—92 percent have at least a bachelor's degree, and 63 percent a graduate degree. By comparison the U.S. Census Bureau's Current Population Survey for 2009 reports that 17 percent of all people in the United States have at least a bachelor's degree.

Almost half of the respondents consider themselves retired. More than one-third are (or were) employed in education and more than one in six as a medical, legal, or other professional. One surprise is that among those under 50 years old, slightly more than 20 percent are self-employed. Average household income has grown over the last seven years, from about \$67,000 to a bit over \$71,000, but this increase is less than the rate of inflation.

Perhaps an indication of a broadening readership, the percent who reported being members of the Religious Society of Friends has fallen from 83 to 72 percent and weekly attendance at meeting for worship has similarly decreased from 68 to 56 percent, while the proportion who never attend meeting more than doubled from 6 to 14 percent.

Respondents are dispersed throughout North America, but are still predominantly living in the Middle Atlantic States—members of Philadelphia Yearly Meeting account for nearly one-quarter of all respondents. While in 2001 we found at least one respondent from each North American yearly meeting, three yearly meetings were completely unrepresented in the 2008 sample, and six other yearly meetings supplied three or fewer respondents. In particular, mem-

bers of Evangelical yearly meetings make up just over one percent of our subscribers, slightly lower than in 2001—but with numbers this small, it is impossible to say if the change is significant.

## Rating Different Types of Articles

Subscribers were asked to indicate whether they would prefer to see “more,” “same,” or “less” of each of 24 types of articles. In 2001, “same” was usually the most common choice, but almost always fell short of 50 percent. This is not the case in 2008. For nearly all types of articles, more than one-half of the respondents chose “same,” indicating that the current mix of articles better meets their preferences. There were, of course, some exceptions. For two categories, “Integrating faith, work and home lives” and “Discussion of theology and philosophical systems,” the greatest number wanted “more.” At the other end of the spectrum, respondents indicated a desire for less “poetry,” “traveling in the ministry,” and “puzzles/activities.” Poetry was particularly unpopular with younger subscribers. “Articles on Bible studies” presented an interesting case of ambivalence: just less than one-half chose “same,” while nearly equal numbers of respondents wanted “more” and “less.”

Comparing the responses of younger subscribers (those under 50) to those over 50 revealed some other interesting differences. Younger readers expressed much greater interest in articles on the environment, race relations, controversial issues among Friends, current Quaker events, and on how to integrate faith into their work and home lives. Not surprisingly, they were also more interested in seeing information on parenting, education, and religious education.

## Internet

An astoundingly high 85 percent of the respondents report they use the Internet. More than eight out of ten have purchased something over the Internet, but most do not subscribe to



any online sites nor were they interested in an online subscription to the JOURNAL—even if it were cheaper than the paper version. While these numbers may change over the coming years (younger readers have higher rates of Internet use), it is clear that even our younger subscribers prefer the print edition.

However, when asked which of the 18 sections in the JOURNAL they might read online, the articles received support from a majority, while more than one-third expressed interest in reading electronic copies of book reviews, the meeting directory, letters to the editor, and notes from other Quaker organizations. At the same time, 77 percent said they were not interested in participating in online discussions of articles.

## A Sample of Comments

There were a number of questions that offered respondents the opportunity to write in whatever they thought necessary and, at the end, a chance to add any final comments. Some of these were heartwarming and full of praise, others were more critical:

*"The FJ is a wonderful magazine. I learn from it, draw hope from it, find inspiration, and feel closer to other Friends when I hear what they are doing. The focus of different issues often bears directly on my concerns. Thank you!"*

*"I used to really enjoy FJ. Now, I often don't even bother reading it. I find it boring and the writing often mediocre. A more spiritually provocative stance might help."*

A surprising number of comments came from subscribers who were raised as Quakers, but are no longer members and from people who have never had a connection to Friends:

*"Although I am not now a Quaker, I was brought up in a Quaker family. My mother gives me a subscription to FRIENDS JOURNAL for Christmas each year and I enjoy reading the articles in the magazine."*

*"I was raised in a lively Friends meeting and . . . now belong to a UCC church. FRIENDS JOURNAL helps me stay connected to my Quaker roots and also I appreciate Quaker perspectives on current issues."*

*"I am not a Quaker, but I treasure the FRIENDS JOURNAL. I subscribed be-*

*cause I love the open minded discussions. I often cite articles during Bible Study or discussion groups in my own church (ELCA Lutheran)."*

*"I plan to attend a meeting . . . this month. Currently, I am a member of an Episcopal church."*

The 2001 survey included questions about the magazine's format and the possible use of color. Although there were no such questions in the 2008 questionnaire, several respondents were led to offer their feelings:

*"Your layout needs an upgrade—get a fresh, modern look! You come off as stodgy."*

*"By design, it is a beautiful example of Friends' simplicity."*

*"No color on slick paper for Friends Journal, please."*

*"Keep the B&W format and hand-drawn sketches—that is the personality of the magazine & one of the things I love about it."*

*"Would it cost a whole lot to brighten up a bit? Even in B&W I think it could have more pizzazz—or do Quakers believe in pizzazz?"*

*"Really, I don't read it all that much—what I love is the graphics—the elegance of the black and white simplicity. And I like having it around—like an old friend."*

And quite a number emphasized their feelings about the need for a paper magazine:

*"I like the paper copy of FRIENDS JOURNAL. I can pick it up when I have free time and read it and put it down & pick it up another time. That is not how I read on the computer."*

*"I find it difficult to read online, so I prefer hard copy. I enjoy the portability of books and magazines. They can be read in all sorts of places! They can also be perused in snippets of time!"*

*"Please do not assume that all of us use the Internet! A main grievance is ads & articles that only include web addresses and no other way to contact."*

But most of all, the comments reflected their views on the contents:

*"Sometimes the articles feel politically/socioeconomic-led rather than Spirit-led. I don't necessarily disagree with the politics, but sometimes I'm wondering where God is in the article."*

*"What I like the least are the articles that argue for social issues, justice, equal treatment of the races, etc. that are supported only by clear thinking. We are a Religious Society and I would like to know how someone's actions or positions are supported by their faith."*

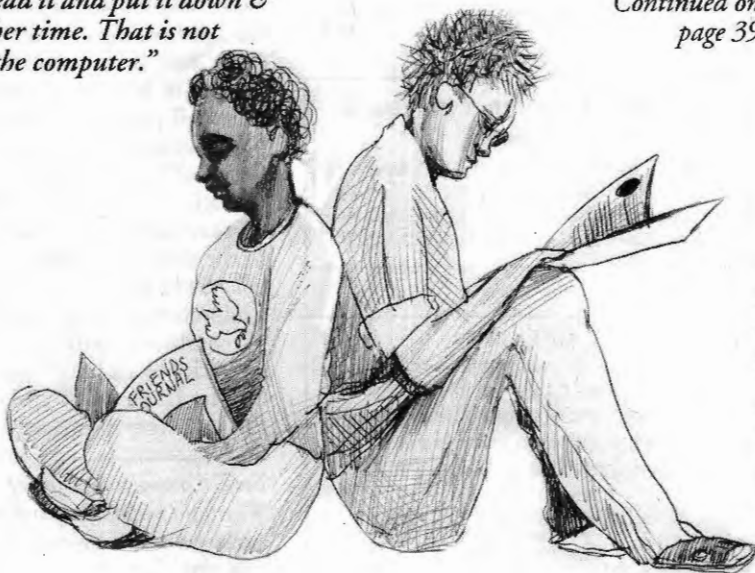
*"I find the JOURNAL a bit too religious. I've always appreciated Quakerism for its social stances and commitment to nonviolence. I haven't found enough stimulation in this area."*

Finally, some commented on the somewhat new practice of having a theme for some issues:

*"I am glad to have 2-3 articles on one theme in an issue, but I don't enjoy issues where the majority of all the articles are on one theme."*


*"Have only two special issues per year devoted to a single topic or theme."*

Continued on  
page 39



Drawings by Alla Podolsky

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## ■ MEMOIR

# Beyond All Understanding

by Brad Cotton

The nurses are all in Room 21, the room we use for the most serious cases—the cardiac arrests, heart attacks, trauma. They are all prepared, the cardiac monitor, resuscitation equipment ready. It is 0530, the time to try to simply coast to the end of the night shift, coming at 0700. Did someone forget to tell me, the emergency department doctor, what was coming?

James, aka Ohio prisoner #548672, is 300 pounds and African American. Although in cardiac arrest with CPR in progress, he is, by regulation, shackled securely to the EMS gurney. My paramedic friend Ryan, recently back from Iraq and with whom I have recently lost touch, tells me they have had little evidence of heart activity despite having shocked James several times and given powerful intravenous doses of epinephrine. James was found down in his cell; it has been close to an hour processing him out of the prison and rushing him to Room 21.

Ryan breathes for James, squeezing the bag, forcing oxygen into James's lungs. Ryan and I served together as volunteer firefighters/ EMTs. I am proud to serve as his EMS medical director.

We get a lot of prisoners in the emergency department from the two large institutions in our county. I have a good relationship with the corrections officers, perhaps because they have seen me over the years treat their orange jump-suited charges with the same respect and concern I have shown them and their families when they have been ill or hurt. It is gratifying to overhear them tell prisoners, "You got Doc Cotton, he'll take good care of you." That makes me feel like a good Quaker and emergency physician. I remember stitching up one 25-year-old prisoner's face after he "slipped" in the shower. Stitching is time to chat; he tells me he has been studying to be a heavy equipment operator when he gets out, driving multi-ton bulldozers that could take out a city block in no time. The corrections officers laugh when I advise my patient to get that very prominent four-letter word

*Brad Cotton, convenor of Circleville (Ohio) Worship Group, has worked for 32 years as a paramedic and emergency department RN and physician.*

tattoo removed from his forehead before he applies for a job. I tell him as a prospective employer I certainly would feel a little uncomfortable putting so much destructive bulldozing power in the hands of someone with that word tattooed and shouting so loudly from his face.

There is nothing to be done for James. His heart activity is a flat straight line. We stop efforts at 0552. I thank the nurses and the EMTs for their hard work—especially the EMTs, as it certainly was hard bringing in a very overweight James. They say their backs are okay.

We tidy up Room 21. There is no family waiting across the hall this time.

I ask Ryan how his injury, sustained when a suicide bomber attacked his transport in Iraq, is doing. Ryan deserves recognition, so I announce to our team that Ryan is back from Iraq and that he was injured there. One of the nurses who opposes the war as much as I do thanks Ryan for his service.

Catching up with Ryan alone in the hall, it seems things have not gone well since his return from the suicide attack. Fortunately, no one save the attacker was killed in his transport. We talk about what it feels like to know someone wanted to kill you so badly that they were willing to blow themselves up. Ryan's PTSD has cost him his wife and many friends, and he was let go from the volunteer fire department where we worked together. He was such an enthusiastic kid that we all called him "Opie," as he was as young and eager as his namesake from the television show *Mayberry R.F.D.* I tell Ryan that I also have PTSD, which I developed after the death of a five-year-old entrusted to my care. PTSD hurts; it takes over everything. I am sure I had a less severe case; I feel better now, and I hope he will. I was able, sometimes, to let people care for me, but other times I was hostile, difficult to work with, and unreachable. Some of the nurses here now can vouch for these facts. I tell Ryan that to me, he is the enthusiastic young Opie of seven years ago. I hope Ryan remains stationed in our area and we shall talk many times.

When I report James's death to the coroner, I see that he was serving life for serial rape. I go back to Room 21 and spend a

Rick Trombley



quiet minute with him. What darkness he must have lived in, what darkness he brought to others. I remember working as a medic in Cleveland's east side, and hearing the horrible "n-word" that so many poor African American mothers called their own children, that the children and teens called each other. Did James' darkness start there? Or was he another innocent person wrongfully convicted, with only a hurried public defender to speak for him? At any rate, his life sentence is over.



Driving home, I listen to Bob Dylan's words: "The answer my friend, is blowin' in the wind." I remember being in Quaker gatherings singing that as a child, my mother playing Peter, Paul and Mary's version in our home.

In the evening, during a beautiful early spring, my wife and I watch our one-year-old granddaughter explore our yard for her first time. I hold Gracie and put her shoe back on for her.

To folks who ask me what do Quakers believe, I tell them I am not sure what we believe, but that I hope we ask the right questions together. For 350 years we have asked questions together, listened to the wind in each other's words and in each other's silence. In meeting for worship I sometimes feel that peace "which passeth all understanding" (Philippians 4:7) or the all-knowing quiet compassionate smile of Buddha. I hold James, Ryan, my wife Toye, Gracie, all our children and grandchildren, James's victims, the nurses and all our patients, my parents and siblings, everyone, even myself, in the Light. □

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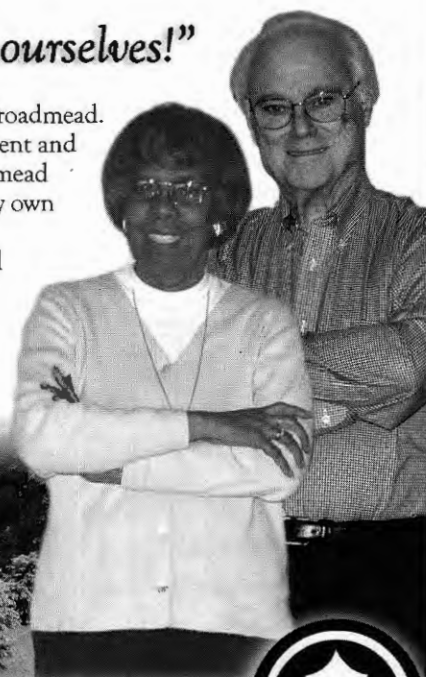
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## BOOKS

### Young Friends' Bookshelf

#### This Is the Day!

By Nancy White Carlstrom. Illustrated by Richard Cowdrey. Zonderkidz, 2009. 32 pages. \$15.99/hardcover.

A blue heron glides from page to page and floats from day to day in this colorfully illustrated picture book. Can you find it in every page? Not always up front, not always in the center, but always present, this blue heron acts as a quiet guide across an entire week of different ways to celebrate nature. There is a suggestion for each day inspired by Psalm 118:24, "This is the day the Lord has made: let us rejoice and be glad in it." For example, the suggested activity for Thursday is to "Hum your praise with the buzzing bees."

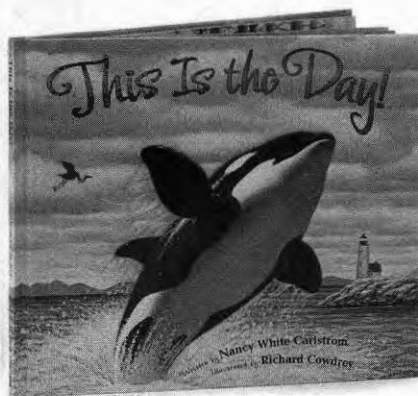
The illustrations present a bright introduction to unspoiled environments, such as the forest and the seashore. Many children will remember the curious otter, the adventurous eaglet learning to fly, the intense fox's expression and the motionless rabbits. For the younger children, there are many opportunities to look at each image and ask: I wonder what is happening in this picture? What kind of animal is this?

The book uses words such as "God" and "the Lord" and has a definite Christian flavor.

Although, it is inspired by a biblical Psalm, the focus is an appreciation and celebration of nature. Since the appreciation of nature should result in ecological awareness, the book could be used as part of a First-day school lesson on the topic. I believe the pictures are stronger than the words in expressing the book's theme. Perhaps this is just an example of how a picture can express a thousand words, which can be a form of simplicity itself.

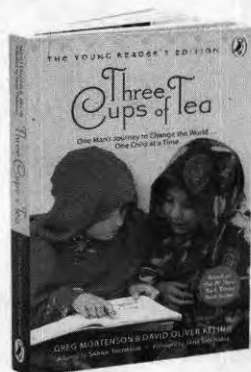
—Meagan Healy

Meagan Healy attends Friends Meeting of Washington, D.C.



#### Listen to the Wind

By Greg Mortenson. Illustrated by Susan Roth. Dial Books for Young Readers, 2009. 32 pages. \$16.99/hardcover.



#### Three Cups of Tea: One Man's Journey to Change the World One Child at a Time—The Young Reader's Edition

By Sarah Thomson, Greg Mortenson, David Oliver Relin. Puffin, 2009. 240 pages. \$8.99/paperback.

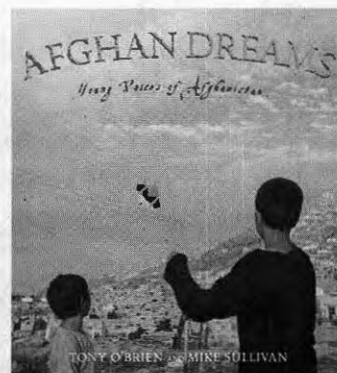
Told from the perspective of children, *Listen to the Wind* is the picture book adaptation of *Three Cups of Tea*, the inspiring true story of one man's vision of building schools in rural Pakistan. With the evocative mixed-media collage work of illustrator Susan Roth, children of the tiny village of Korphe tell us about the lost mountaineer who villagers brought back to health from the brink of high-altitude delirium. This lost and rescued hiker searched his soul for a way to return the kindnesses of the villagers. What "Dr. Greg" heard, when encouraged by a village elder to be still and listen to the wind, set him on a new life's journey. The basic human need for trust and responsibility that transcends economic or social status, and his patience in learning what local wise men have to offer are demonstrated in Dr. Greg's journey. First-day school classes will find inspiration for social action.

*Three Cups of Tea: One Man's Journey to Change the World One Child at a Time*, an adaptation for middle grade readers, is far more detailed than the lovely picture book.

The original book, *Three Cups of Tea*, is appropriate for adults and teens, thus making the package of books a potential all-around read for the entire meeting.

—Anne Hunt

Anne Hunt is a member of Langley Hill (Va.) Meeting.



#### Afghan Dreams: Young Voices of Afghanistan

By Tony O'Brien and Michael Sullivan. Bloomsbury U.S., 2008. 80 pages. \$18.99/hardcover.

In *Afghan Dreams*, stunning photographic portraits of Afghani children, ages 8-15, coupled with their own words describing their hopes, dreams, and hardships in war-torn Afghanistan, give us insight into a troubled and complex part of the world. Short stories speak volumes, as do the deep, penetrating eyes of the children in this collection of stories. We meet students, rug makers, incense sellers, pickpockets, and aspiring teachers. These children have grown up with war all around them, and know nothing different. Yet they remain hopeful and resilient, with the dreams of a peaceful Afghanistan. Best for children grade four and up, this seems a good choice for hearing and talking about a part of the world laying heavy on our hearts and often in the news.

—Anne Hunt

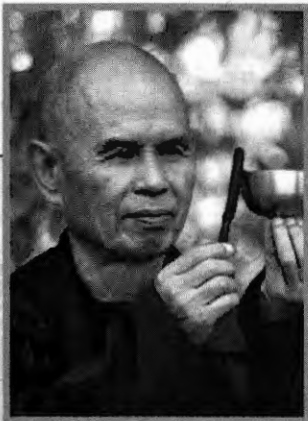
#### Exodus

By Julie Bertanga. Walker Books for Young Readers, 2009. 368 pages. \$8.99/paperback.

The year is 2099. Storms have been raging for decades, temperatures rising, and the polar ice caps melting. As the oceans rise around her island of Wing, 15-year-old Mara strikes out with a group of islanders to try to find other remaining civilizations.

It is through her vision and determination that they launch the expedition by boat, only to find the one remaining city of New Mungo closed to them. In refugee-





## ZEN MASTER ~ THICH NHAT HANH

*"Only understanding and  
compassion on a collective level  
can liberate us."*

— *The World We Have*, Parallax Press 2008

# 2009 U.S. TEACHING TOUR

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*Be Peace, Be Joy, Be Hope*  
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Stonehill College, Easton, MA

### COLORADO EVENTS

Retreat:  
*One Buddha is Not Enough -  
Awakening our True Potential*  
August 21 - 26  
Estes Park Center, CO

Public Talk:  
*Daily Enlightenment -  
Waking Up to Life*  
August 29  
Buell Theater, Denver, CO

### CALIFORNIA EVENTS

English Retreat:  
*The World We Are - Planting  
Peace, Harvesting Happiness*  
September 8-13  
Deer Park Monastery, CA

Public Talk:  
*Our True Agenda -  
Tending to the Space Inside*  
September 19  
Pasadena Civic Auditorium, CA

Vietnamese Retreat:  
September 23-27  
Deer Park Monastery, CA

### NEW YORK EVENTS

Blue Cliff Retreat:  
*Enlightenment is Now or Never*  
October 2 - 6  
Blue Cliff Monastery, NY

Beacon Theatre:  
*Building a Peaceful and  
Compassionate Society*  
Public Talk  
October 9  
Day of Mindfulness  
October 10  
Omega Institute  
New York City, NY



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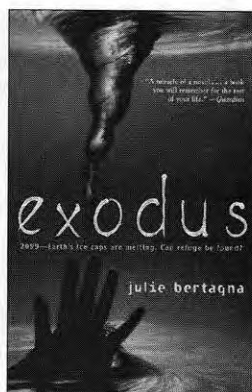
families with children and teens are welcome to the retreats

for more information and registration contact us, starting January 7: 760-741-CALM or [info@tnhtour.org](mailto:info@tnhtour.org)



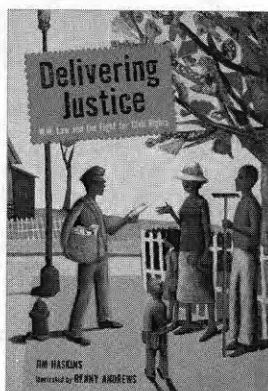
## Independent Living at FRP's Guild House West

Friends Rehabilitation Program (FRP) is a Quaker-related nonprofit with over 40 years of service in Philadelphia. We provide affordable housing for seniors and offer a unique opportunity for continuing community service for residents. For information about FRP's Guild House West at 1221 Fairmount Ave., Philadelphia contact Andrew Anderson (215) 235-2183



style camps outside the gates, masses of boats are tied together in a state of perpetual waiting. It is Mara who eventually finds a way through the gates, finding herself in a murky underworld. Will she find a way to help all those left outside the gates, as well as those cast-offs left below the shiny new city? Through her wanderings along an "old-fashioned" 3-D internet world, Mara finds courage and inventiveness, along with friendship, to save herself and the boatloads of refugees. Teens will find themselves along for an adventurous and courageous ride in a futuristic vision of an environmental disaster. The sequel, *Zenith*, released in April 2009, takes Mara and her ships of refugees to the top of the world where they hope to escape the rising waters and start a new life.

—Anne Hunt



## Delivering Justice: W.W. Law and the Fight for Civil Rights

By Jim Haskins. Illustrated by Benny Andrews. Candlewick, 2008. 32 pages. \$7.99/paperback.

Many children have read about the lives of Harriet Tubman, Martin Luther King Jr., Rosa Parks, and President Barack Obama and their respective roles in the Civil Rights Movement. This book tells an important story about a civil rights leader many may never have heard about: Westley Law. Significant events in his life are illustrated by Benny Andrews' bright and colorful illustrations. What makes this story great are the lessons taught by Westley Law's life—he was a persistent and peaceful activist for good, and through his actions, respected

his grandmother's life.

When Westley Law was a boy, he did not see his mother very often, because she lived and worked in the home of a white family. Law lived with his grandmother, who told him that on the day he was born, "I got on my knees and prayed that you would grow up to be a leader of our people." Westley Law experienced discrimination in his hometown, Savannah, Ga. He was troubled by the way his grandmother was made to wait until all of the white customers had been served at the local department store.

As an adult, he joined the NAACP and decided to work for peaceful change in Savannah. He helped residents study for tests that would allow them to vote. Law also organized a boycott of the local department store and arranged sit-ins at local diners.

He stressed that the protestors must use peaceful means. His efforts were successful and Savannah's businesses became integrated in 1961, three years before the passage of the Civil Rights Act.

I recommend this book for ages six to eight. It gives children information about what life was like for an African American growing up in the South in the 1950s. It also demonstrates how peaceful methods can bring about change.

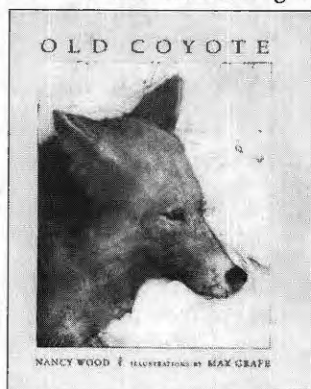
—Vickie LeCroy

Vickie LeCroy is a member of Cincinnati (Ohio) Meeting.

## Old Coyote

By Nancy Wood. Illustrated by Max Grafe. Candlewick, 2008. 32 pages. \$6.99/paperback.

This is a story that could help a child deal with the death of an older person. This touching picture book tells about an old coyote's last day on Earth and is told in a way that evokes a Native American tale. Old Coyote has lived a long, full life and is ready to pass on to the next world. Soft, warm pictures show Old Coyote visiting his old haunts and reminiscing about time



spent with his friends and loved ones.

This book would be a good one to read with a five- to eight-year-old who has lost an older relative or pet. The tale focuses on the richness of life and the natural passing from this world. It would not be appropriate to use if a child was dealing with the death of a younger person who had not had the opportunity to live a full life.

—Vickie LeCroy

## William Mouse

By Bowen Betty Morgan. Sessions of York, The Ebor Press, UK, 2007. 24 pages. £6.50/paperback.

We were asked to review a children's picture book published by Friends and set partly in a meetinghouse in England. We enjoyed the illustrations, but found the story lacking.

While on a Sunday School class field trip, Joe finds a mother mouse and litter of infants all dead but one. Joe runs home with the survivor and, without telling his parents, takes on nurturing the infant rodent, which he names William.

Such a task is more daunting in real life than the provision of warmth and feedings at frequent intervals included in the story. One of your reviewers attempted a similar mouse-rescue as a child, and even with the help of both parents, the animal did not survive. We are concerned that children may take this book as an example and try rescuing small creatures unassisted or without understanding the practical commitment or emotional investment in becoming responsible for a living being.

William does survive and at meeting a week later Joe shows off his new pet to a critical group of Quaker children. Sharing the mouse with a younger boy leads to a minor disaster during silent worship. A girl grabs William and runs out declaring her intent to set him free. When she does, the mouse leaps for Joe's pocket. At meeting the following week, the meeting elder officially welcomes William.

As First-day school teachers, we were disturbed by the representation of the program, which the author calls "Sunday School." This group of children seems to have no one to moderate the behavior of the most negative and assertive ones. Where are the adult leaders? Who is going to say that we don't take people's pets and release them without discussion? What are they doing to promote mutual respect and cooperation? Did anyone care that Joe ran home the first week with the mouse instead of returning to the meetinghouse? Where are the parents? While this book may appeal to collec-



tors of all things Quaker, we would not recommend its purchase to our meeting or to families we know, whether Quaker or non-Quaker.

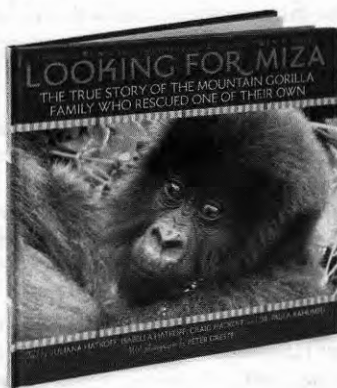
—Tom and Sandy Farley

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



## Breakfast in the Rainforest: A Visit with Mountain Gorillas

By Richard Sobol. Candlewick, 2008. 48 pages. \$18.99/hardcover.



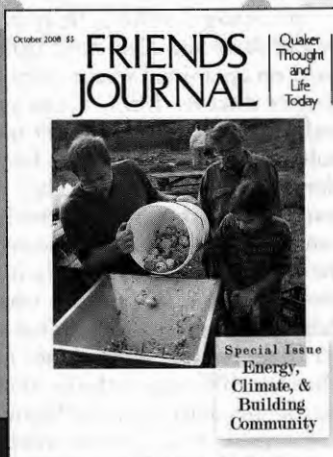
## Looking for Miza: The True Story of the Mountain Gorilla Family Who Rescued One of Their Own

By Juliana, Isabella, and Craig Hatkoff and Paula Kahumba. Scholastic, 2008. 40 pages. \$16.99/hardcover.

Less than 1,000 mountain gorillas remain in the rainforests of central Africa. It is a region that has seen much strife in recent years, so pressures on the gorilla population have increased. Two recent non-fiction books tuck the story of the gorillas' survival into a larger narrative. *Breakfast in the Rainforest* is set in a park in western Uganda. *Looking for Miza* takes place just

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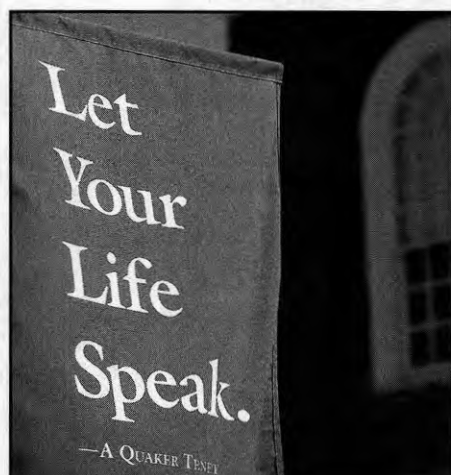
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across the border in eastern Congo.

Richard Sobol is a wildlife photographer who explains the planning it takes to have breakfast in the rainforest with a family of mountain gorillas. The park limits visitors to one hour a day, usually when the gorillas are having their mid-morning meal. Sobol manages to pack in quite a bit about the gorillas' lifestyle, habitat, and the dangers they face while showing how he prepares for his photographic expedition. He even tells you how much he paid for his multi-day pass and how that money supports the work of wildlife preservation. There is little drama.

In *Looking for Miza*, the authors of *Owen and Mzee* and *Knut* have again collaborated on an animal rescue story. Two park rangers discover Miza, a two-year-old female still partially dependent on mother's milk, is missing from the family group along with her mother. They begin the search. Her father, the silverback or dominant male of the clan, also searches. Amid the searches, the authors fill in information about how gorillas live and what dangers they face. Miza's father finds her and brings her back, but her mother does not return. Miza has difficulty with the sudden weaning, but her older sister and brother help her find suitable food. The underlying story is how gorilla families form a supportive environment for each other.

While the photography is outstanding in both books, *Breakfast in the Rainforest* brings the reader inside the art and work of a nature photographer. It also tells more about Africa and the parks; there is a fuller sense of place. In *Looking for Miza*, the authors reveal how rangers identify gorillas by the indentation of their noses. The end pages show nose prints of gorillas named in the story. Both books offer useful references for those wanting more factual information. The compelling family story of Miza has the more dramatic narrative line. This makes the insertion of background material feel more intrusive, perhaps also an effect of being written by a committee.

—Tom and Sandy Farley

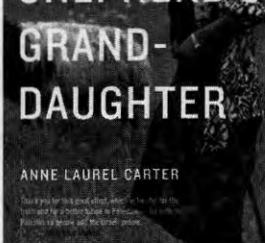
## The Shepherd's Granddaughter

By Anne Laurel Carter. Groundwood Books, 2008. 192 pages. \$17.95/hardcover.

## Bones of Faerie

By Janni Lee Simner. Random House, 2009. 256 pages. \$16.99/hardcover.

Here in Vermont, we have a small, quiet meeting. The one message I've heard this



year was a Rumi story of Moses and the Shepherd. The shepherd prays to God, saying, "I will comb your hair, I will wash your feet." Moses scolds him: "God has no hair! You disrespect God by talking that way." The shepherd stops praying. Then God comes to Moses and says, "Shame on you! I do not hear the words they say. I look inside the heart!"

How do we help our children to understand turmoil and divisiveness in our world? How do we grasp it ourselves? We have to get beyond the words, the propaganda of both sides, to see the layers of the heart. These two books, as different as two books can be, both address this ability to transform your perception of the "enemy."

*The Shepherd's Granddaughter* is set in Palestine with an extended family of grape and olive farmers whose land is slowly being taken over by Israeli settlers. The author has lived in Israel, worked on kibbutzim and studied Hebrew, as well as taught in Ramallah and lived with Palestinian families. The story is not a balanced telling giving both points of view. It is a book about a Palestinian family and the glimpses we get of the Settlers' motives are simple and irritating: God wants us to have this land and we're afraid of you, so you must leave.

Although this book has sharply told scenes of bulldozers razing the ancient olive groves and conflicts with Israeli soldiers, it is far more complex than just a horror story of political violence. This is the story of a girl whose grandfather is teaching her to be a shepherd. It is about her mother, whose deep love is playing the piano, her cousin who is so gifted in science that he gets into university with a scholarship, her brother who bristles with anger at the Israelis and wants action, and her father, who quotes Gandhi and seeks friendship with a bridge-building rabbi. This book opens with a Rumi quote; "Out beyond ideas of wrongdoing and rightdoing, there is a field. I will meet you there." The field in this book is represented by a hidden oasis of green grass, where Amani takes her flock of sheep. Here she meets and slowly befriends a Settler boy from New York. He tries to stop the destruction, but is powerless as a child. Instead, he offers Amani friendship. The field is also home to a family of wolves, whose

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iconic and metaphoric image echo the threatened lifestyle of the Palestinian farmer.

In *Bones of Faerie*, the conflict is between two worlds: ours and Faerie. Instead of a difference in religion, it is the difference of having magic or not having magic. A short generation ago, there was a war, when humans dropped nuclear bombs into the world of Faerie, and they used powerful magic to turn our plants against us. In the aftermath, magic has slipped into our blood, and children are born with powers. Liza's village is ruled by fear. They grow squash and beans, but they have to do battle just to harvest them. Anyone with magic powers is quickly put to death, a rule Liza does not question until her newborn sister is abandoned on a hillside because she was born with magical hair. By the time Liza goes to find her, it is too late. This graphic scene opens the book.

When Liza's mother disappears the next week, Liza goes out to find her. She discovers a neighboring village where magic is embraced and children are taught to control their gifts. She is deeply suspicious, but terrified because her own far-seeing magic is starting to show, bringing her visions of war and her mother. In this village, magic is used to heal. Liza has been taught that magic can only kill, so here she is forced to challenge all of her assumptions. As she attempts to find her mother, she must face dangers left over from the war, both human and magical. The story is gripping and Liza's transformation convincing, but it seems impossible that a satisfying, hopeful ending is possible. Only Simmer's delicate handling of the choices around life and death bring a resounding resolution to this beautiful and frightening book.

—Alison James

*Alison James is a member of South Starksboro (Vt.) Meeting.*

## The Enemy

By Davide Cali. Illustrated by Serge Bloch. Random House, 2009. 40 pages. \$17.99/hardcover.

## NO!

By David McPhail. Illustrated by the author. Roaring Brook Press, 2009. 40 pages. \$16.95/hardcover.

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It's hard not to like a picture book that says "No" to war and to bullying in the same story, or one that shows soldiers discovering that the enemy is human. However, neither of these books truly spoke to us of what peace is about. In the end we find McPhail's book to be the more thought-provoking.

In *The Enemy*, David Cali and Serge Bloch have collaborated in a cartoon-like style reminiscent of Jules Feiffer. Two soldiers hide in foxholes drawn as if torn through the white paper pages. Their world has shrunk down to focus on the other as *The Enemy* whom each must believe is inhuman to keep up the pretext for war. Neither wants to kill, but each fears the other too much to disarm. Finally, they each lob a bottle into the other's hole with the message "Let's end the war now." The illustrations, mostly drawn in khaki, green, and black, add a few touches of visual humor. To us, the situation harks back to the trenches of World War I and seems irrelevant to what people now face in Afghanistan, Sudan, or Gaza where most soldiers are not in lonely foxholes.

*NO!* by David McPhail is a nearly wordless book, more realistic visually and yet surreal in concept. A boy prints a letter to the President and walks down the street to the mailbox. A bully blocks his way. The boy says "NO!" twice. The bully backs off. The boy mails the letter. There's a visual subplot. As the boy walks to the mailbox, jets fly over and bomb a hill behind him, a tank passes and fires into a row house, soldiers march by and break into a family home, and a man defaces a poster of the President and is chased and beaten by a police officer. After the boy says "No!" these scenes all change. The shop keeper chats in a friendly way with the police officer. The family receives presents from the soldiers. Beyond the firebombed house the tank pulls a farmer's plow. The bully catches up with the boy and returns his cap. The jet drops them a bicycle on a parachute, and they ride off together. No other words are spoken, but the text of the boy's letter is revealed at the end: "Dear President, At my school we have rules. NO pushing. NO punching. Do you have any rules?"

*NO!* offers the concept that standing up to bullies and saying no to violence has a ripple effect reducing violence elsewhere. We wish this were as simple in real life as in stories. With so few words, the book invites discussion of our and our children's own experiences. Teachers as well as parents may find this worth the challenges it presents.

—Sandy and Tom Farley

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The historical records found in The Quaker Collection at Haverford College and the Friends Historical Library at Swarthmore College tracing the leadership of the Religious Society of Friends in the anti-slavery movement are scheduled to be online in 2010. The two Quaker schools, located near each other in the Philadelphia area, share a grant from the Library Services and Technology Act to digitize records related to Quakers and slavery. Haverford and Swarthmore, joint custodians of most of the Quaker records from the colonial U.S., will be able to distribute documents and other materials revealing some of the earliest beginnings in the Quaker antislavery movement. Among the records are a letter from George Fox to Quaker slave owners on the island of Barbados, legal documents by Quakers freeing their slaves, and the manuscript of a book on slavery by abolitionist Thomas Clark in the 18th century. Other material describes Quaker involvement and leadership in abolitionist movements from the 1770s to the late 1800s. More than 4,000 pages are to be scanned and made available online. Students from both Haverford and Swarthmore will create a website with a detailed timeline, links to documents, and articles by various scholars. John Anderies, head of Haverford's Special Collections, is co-director of the project. "Digitization of these materials will support their long-term preservation by reducing the amount they are handled. It will also provide greatly increased access to researchers who are not able to visit us," he said. The online site is scheduled to be completed in the summer of 2010 in conjunction with a November 2010 international interdisciplinary conference on Quakers and slavery. The conference will be sponsored by the McNeil Center for Early American Studies and Bryn Mawr, Haverford, and Swarthmore colleges. —*Haverford College news; Eiles Lotozo, communications director for Haverford College*

Southeastern Yearly Meeting, in its annual gathering held in the Life Enrichment Center in Fruitland Park, Fla., in April, again approved a minute to suspend its formal membership in Friends United Meeting. At issue is the personnel policy of FUM, which requires that sexual relationships "should be confined to the bonds of marriage which we understand to be between one man and one woman" and that the "lifestyle of volunteers under appointment to Quaker Volunteer Witness . . . should be in accordance with these testimonies." SEYM is one of five yearly meetings with concerns that the FUM personnel pol-

icy discriminates against persons who may be gay, lesbian, bisexual, or transgender in sexual orientation. In its annual meeting in 2007, SEYM approved a minute to suspend its formal membership in FUM and stipulated that if "at the end of a two-year period, our membership is not in unity to renew the relationship, SEYM will permanently lay down our membership in FUM." At the yearly meeting last April, however, SEYM approved a minute affirming that it could not be bound by "that 2007 directive," particularly in regards to laying down membership in FUM. Noting that "suspended" is the word used now to describe SEYM's membership relationship with FUM, Lyn Cope, SEYM administrative secretary, said, "It appears that SEYM is no longer affiliated with FUM and will defer a decision to re-affiliate indefinitely until we can come to unity." Susan Taylor, clerk of SEYM, said, "Our relationship with FUM is left in suspension. The Executive Committee will work further on this concern and continue to support our observers at FUM. We are waiting for the way forward according to the leading of the Spirit." Acknowledging that results to resolve its concerns with FUM are incomplete, SEYM affirms in its latest minute, "We are both frustrated and blessed in our efforts to resolve the issue, and we will need to find time to do so. Until then, our formal membership in FUM will remain suspended. SEYM fully supports and values the spiritual gifts of our gay, lesbian, bisexual, transgender, and queer Friends, and we are in unity that we do not accept FUM's existing personnel policy. We will contribute to selected FUM projects and we will continue to support observers to FUM gatherings and to welcome visitors from FUM among us. We seek to remain in a loving relationship with Friends United Meeting." —*Southeastern Yearly Meeting minutes; telephone conversations with Susan Taylor, clerk, and Lyn Cope, administrative secretary for SEYM*

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### Upcoming Events

- August—Bware (Kenya) Yearly Meeting
- August—East Africa Yearly Meeting
- August—Elgon East (Kenya) Yearly Meeting
- August—Tanzania Yearly Meeting
- August—Vihiga (Kenya) Yearly Meeting
- August—Kakamega (Kenya) Yearly Meeting

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- August—East Africa Yearly Meeting (North)
- August—Malava (Kenya) Yearly Meeting
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- August—Tuloi (Kenya) Yearly Meeting
- August—Lugari (Kenya)—Yearly Meeting
- August—Vokoli (Kenya) Yearly Meeting
- August—Nairobi (Kenya) Yearly Meeting
- August 1–6—New England Yearly Meeting
- August 3–9—Baltimore Yearly Meeting
- August 4–9—Ohio Yearly Meeting (Conservative)
- August 14–16—Jamaica Yearly Meeting
- August 14–22—Canadian Yearly Meeting
- August 20–25—France Yearly Meeting
- August 23–27—Uganda Yearly Meeting

### Opportunities

•Friends World Committee for Consultation, Quaker Peace and Social Witness, and Quaker Council for European Affairs are trying to assess whether there is any interest and enthusiasm for a Quaker presence and voice at the Climate Summit in Copenhagen in December 2009. The summit will attract a large number of people for different reasons. There will be Quakers among them (we assume). To discern the scope for this, we need to know who among Friends is going to be there and what you are willing to participate in. Some ideas are: an official presence under the FWCC banner (depends on whether we can agree on what we would say if we got the chance to say something), a worship sharing event as a side event for delegates to raise our concerns in a Quaker context. If you are going to Copenhagen, or are interested in going, please send the following information to <[mweitsch@qcea.org](mailto:mweitsch@qcea.org)>. Your name, contact details, meeting/YM/other Quaker body you belong to, your role in Copenhagen—Who are you going for/with? Would you be willing/able to participate in some Quaker presence in Copenhagen? Would you be willing/able to uphold a worship sharing event? You can also call + 32 2 234 30 64. Please send your response by August 15.

•Retired Swarthmore College professor and Sarasota (Calif.) Meeting's wintering Friend Jerry Frost conducted a five-week class entitled *War, Religion, and Peace* this spring. Links to all five audio recordings of these classes are available for your listening pleasure at <[http://sarasota.quaker.org/Jerry\\_Frost.php](http://sarasota.quaker.org/Jerry_Frost.php)>.



**Up on the Mountaintop**  
*continued from page 8*

possibly fulfill all the hopes and dreams that have been invested in him; in many ways, this is so unfair to him. But an instant later I realized that, as George Fox reputedly once said to Margaret Fell, "God has no hands but ours to do his work, no minds but ours to think his thoughts, and no hearts but ours to feel his love." The task of changing our country for the better is up to us, all of us. Our task is to keep working to build the Peaceable Kingdom of our prayers, hopes, and dreams, knowing that God will always be with us in this sacred effort. So much needs to be done. The horrible scourge of racism, although dealt some mighty blows, still ravages our land, and was not at all erased because of this breakthrough victory. Classism, militarism, sexism, homophobia, and ageism are still alive. We are not yet at the Promised Land but oh, the Exodus is sweet, we are on our way, and the promise beckons! God has shown that we are not alone and we do not labor in vain. We must take this "day that the Lord has made" to celebrate how far we have come and not be transfixed by how far we have yet to go, because celebration is food for the soul and nourishes the inner strength we need to continue toward our journey's end. The force of soul and spirit is again flowing at high tide. George Fox wrote that although there was an ocean of darkness and death, there was also an ocean of light and love that flowed over that ocean and overcame it. And, as Martin Luther King Jr. said, "The moral arc of the universe is long, but it bends toward justice."

To me, as an African American and a Quaker, I cannot tell you how wonderful it felt to not just believe, but now to truly know, deep within, that all I had ever hoped and prayed could be, now certainly would someday come to pass in this country, and all the years of believing were not in vain—and, what's more, that my living was not in vain. Through all the dark times and reverses, the bright beacon of hope that this represents shines eternal, telling us, "Push on, good servant, your work is well done, and as I have promised, surely those that have waited patiently for so long shall not go unrewarded!" □






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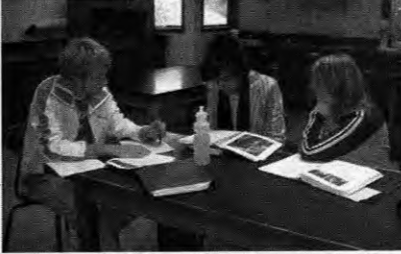
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## Nuclear Energy: Another Round

*continued from page 23*

ities have recently begun to bank on nuclear power over fossil fuels.

### Waste

The question that persists, however, is whether nuclear waste, as now regulated and stored, increases levels of exposure sufficiently to cause health effects. At Yucca Mountain, or any likely site, for the first 10,000 years, including transport, radioactive exposure is trivial. Exposure is expected to peak 300,000 years from now, with a maximum exposure to a small number of people of 260 millirem/year, somewhat less than U.S. average background radiation. This long time frame is a result of multiple engineered barriers and physical barriers, with some confirmation from the slow migration of fission products from the natural reactor millions of years ago at Oklo. According to National Research Council's *Disposition of High-Level Waste and Spent Nuclear Fuel: The Continuing Societal and Technical Challenges*, even with "residual uncertainty" of several orders of magnitude, the bottom line is unlikely to change. Those most exposed would have an exposure comparable to the background rate in Washington state, and considerably less than background in parts of Brazil, Norway, India, and Iran. The extra exposure is equivalent to that from a one-cigarette-per-day habit over a year. The radioactive pollution near Yucca Mountain at that time will be trivial compared to the pollution of all groundwater everywhere due to 20th-century chemicals.

Nevertheless, some politicians and environmentalists continue to oppose nuclear power until we "solve the waste problem," by which they appear to mean complete sequestration for eternity. A few are willing to imagine the near-term collapse of civilization—hundreds of millions dead, massive species extinction, worldwide conflict over land, food, and clean water—due to global warming, just in order to avoid the risk of someone being contaminated by nuclear waste leaks in the far distant future.

Some assume that a long-term repository isn't likely to be found in the near future. The U.S. is now a few years be-

hind Sweden and other countries that learned to let communities bid rather than choosing a site. Sweden is likely to pick a site this year or next and to start using it in 2020 or so. The UK has started a similar procedure and Finland has already selected its repository site, which is expected to open in 2020. None of these countries consider nuclear waste disposal an obstacle.

### What Is Mine to Do?

Unfortunately (though some may cheer at this evidence of the power of small groups to affect policy), public perception has an effect on retarding nuclear plant construction. In California, for example, new nuclear plants are not allowed "until the waste problem is solved," so we continue to import coal power and to build natural gas plants: expensive, polluting, carbon producing.

Perhaps it is time to redirect the formidable persuasive power of Friends to make us a stronger part of the solution. Instead of fighting nuclear energy out of fear of nuclear weapons, fight to reduce nuclear weapon stockpiles and strengthen the international controls and monitoring on all nuclear materials. Instead of working to limit nuclear power, work to limit GHGs by redesigning cities to make cars unattractive. Instead of denying low-interest loans to nuclear construction, raise the costs of air travel, a particular weakness of Friends, to reflect its actual cost to the environment. Rather than fighting the expansion of nuclear energy, one of our surest, most immediate ways to reduce the use of fossil fuels, encourage legislation to pay for R&D and the transition costs of a green economy.

Meanwhile, together we can continue to help move Friends and others to look to our own lives for ways to "live more simply so that others may simply live." That Friendly admonition has never been more apt. □



*"Special themed issues—especially the ones on aging and finances—were superb!"*

## Summary

Overall, the 2008 respondents were very similar to those in 2001. Our average reader is still over 60, female, and a retired teacher. What distinguishes her from others in her age group is that she is very well educated and very likely to be making use of the Internet. Compared to her counterpart in the 2001 survey, she seems more content with the mix of articles.

The survey revealed a dedicated base of longtime Quaker readers, yet we are noticeably gaining new subscribers who are new to the Religious Society of Friends, and, increasingly, those beyond the bounds of the Society. The overwhelming majority is dedicated to a print version of the magazine.

The timing for these results could not be better—transitions



are occurring in publishing, in Friends' corporate lives and interrelationships, and in Friends' personal lives. In the coming months and years, the FRIENDS JOURNAL board and staff will be mining this data to improve the JOURNAL. We hope the result will better serve our readers in the next decade. □

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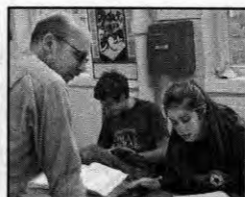
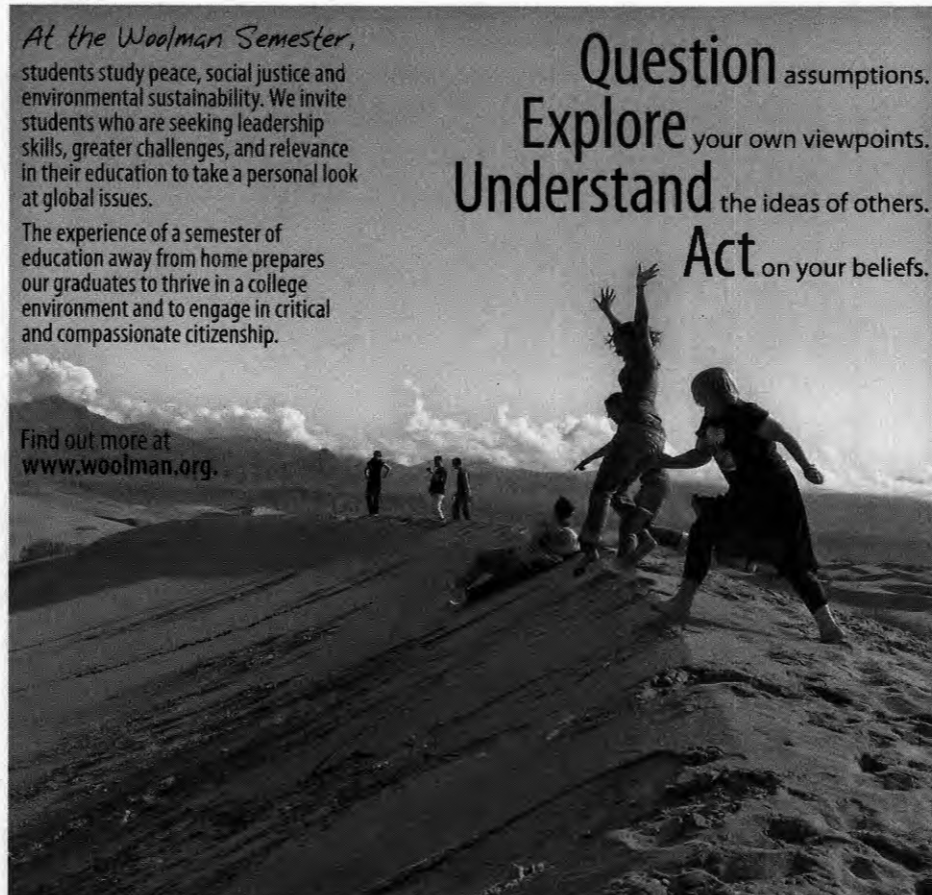
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Henry Martin, a retired magazine cartoonist, is a resident of Pennswood Village. Copyright 2009

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## ■ MILESTONES

### Deaths

**Lord**—*Josephine (Joy) Balderston Swift Lord*, 89, on March 8, 2009, in Pleasant Hill, Tenn. Joy was born on February 20, 1920, in Eaton, Ohio, to Catherine Balderston and Aubrey Swift. After Joy's father died in 1923, her family went to live with her mother's parents in Wilmington, Del. Joy was a third-generation graduate from Westtown School in 1937 and graduated from Guilford College with a degree in Psychology in 1941. She also played piano and contributed a lovely soprano voice to Guilford College choir. While working for AFSC, she met Charles Lord, a conscientious objector working at Philadelphia's Byberry Mental Hospital. They were married under the care of Wilmington (Del.) Meeting in 1945. Joy was secretary for several years in Philadelphia for David Richie's Weekend Workcamps Program. In 1949–53 Joy attended First Friends Church in Grinnell, Iowa, where she and Charlie farmed with his father. Joy and Charlie joined the United Church Board for World Missions in 1954 and served as missionaries in Southern Rhodesia (now Zimbabwe) for 11 years. In 1966–67 Joy moved to Wilmington, Ohio, for Charlie to teach at Wilmington College, and while there she attended Wilmington (Ohio) Meeting. She worked in the Dayton, Ohio, AFSC office in 1968–69 while Charlie served as a United Church of Christ (UCC) pastor. While they lived in Pennsburg, Pa., where Charlie again served as a pastor, she attended Unami Meeting. In 1976–82 she worked in the library of Moravian Theological College in Mbeya, Tanzania, where Charlie was teaching. Joy and Charlie attended Crossville (Tenn.) Meeting after they moved in 1992 to Uplands Retirement Village in Pleasant Hill, Tenn. An excellent athlete in high school and college, Joy maintained a lively interest in tennis into her later years. Wherever she lived, she dedicated her life to service for others, volunteering for church and community committees and singing in church choirs. Most recently she had been active in organizations dedicated to the environment such as Save Our Cumberland Mountains (SOCM), and even when she could no longer walk, Joy still participated in "rockathons," protesting from her rocking chair. She was preceded in death by her brothers, Lloyd Swift and Charles Swift; and by her sister, Mary Telfair. She is survived by her husband, Charles Lord; three children, Beth Lord, Donna Little, and Ron Lord; three grandchildren; and one great-grandchild.

**Rush**—*Ann Laura Trueblood Rush*, 90, on November 18, 2007, in Unity, N.H. Ann was born on January 30, 1917, in Kansas City, Mo., to Mary Reese and Alva Trueblood. Ann was a lifelong Friend, attending Methodist church as a child, there being no Quaker meeting in Kansas City. When she was nine, seeing the living conditions for African Americans in Kansas City shocked her and influenced the later work she would do. Ann excelled in basketball and field hockey as a girl, and in the winter loved to ice skate. She studied drama at University of Michigan, and while there she was moved and inspired by the Reverend Henry Hitcrane's sermons, soon after experiencing an altered stare



walking across the campus, a feeling that she was walking among the treetops, a cosmic sense that all things are connected. These two experiences led her to leave college unexpectedly. Ann met her husband, John Rush, when he was serving as a conscientious objector, and they were married at Orange Grove Meeting in Pasadena, Calif., in 1945. Ann worked for simplicity, peace, and justice all her adult life. She and John moved to a Quaker community in Fairhope, Ala., where Ann taught school. Shocked by the open racial segregation around them, they soon moved to Tracy, Calif. In 1953, she and John and two other Quaker families founded the Argenta Friends Community in British Columbia, Canada, and were later part of Argenta Friends School. During her life Ann and her family lived in several intentional communities, where "all things were held in common," and in the 1960s and '70s she supported farm workers and tried to stop the Vietnam War. Throughout her life Ann was influenced by A. J. Muste. She and John spent their retirement years spreading the message of Peace Pilgrim, along with others compiling the book *Peace Pilgrim: Her life and Work in Her Own Words*, about the life of Mildred Lisette Norman Ryder, who walked more than 25,000 miles on a pilgrimage for peace. Ann and John ran the first Peace Pilgrim Center, sending Peace Pilgrim books, pamphlets, and tapes to people all over the world. Ann remained athletic, winning a 10-kilometer race at 60. She swam throughout her life, and as a woman in her 70s went on a wilderness canoe retreat down Utah's Green River. In her final years, Ann was a member of the Quaker City Unity Meeting in Charlestown, N.H. She was especially kind toward the meeting's youth and enjoyed singing. The Peace Abbey in Sherborn, Mass., included Ann and John's names on a memorial stone on their grounds reading, "May honor be bestowed on these conscientious objectors who walked the Earth spreading the tradition of nonviolence to future generations." Ann's husband, John Rush, died in March 2008. She is survived by a son, Heath Rush; two daughters, Chava McDonald and Erica Pfister; eight grandchildren; 18 great-grandchildren; numerous nieces and nephews; and many devoted friends.

**Rush—John Miles Rush**, 90, on March 28, 2008, in Unity, N.H. John was born on June 11, 1917, at home, near Depew, Okla. John was a lifelong Friend, who alternated school years between living on a farm and in town in Wichita, Kans., where the family rented a house. As a senior in high school and college student, he worked in the public library. He graduated from Friends University in Wichita with a degree in business and economics and went to Washington, D.C., to work at the Census Bureau. During World War II, he was sent to a conscientious objectors' camp in California. During this period, John met his future wife, Ann Trueblood. They were married at Orange Grove Meeting in Pasadena, Calif., in 1945. John and Ann moved to a Quaker community in Fairhope, Ala., and John worked there as a bookkeeper at a small oil company. Always active, when he was 70 he hiked with Ann to the bottom of the Grand

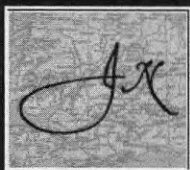
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Canyon and back. John liked to say that at 80 he had won a foot race in his age category, adding with a twinkle that he had been the only contestant over 80. In his final years, John was a member of Quaker City Unity Meeting in Charlestown, N.H. John was hardworking, stubborn, principled, kind, and often skeptical, but he wasn't cynical, and he had a song or joke for every occasion. He was especially kind toward the meeting's youth and enjoyed singing. John was preceded in death by his wife, Ann Trueblood Rush. He is survived by a son, Heath Rush; two daughters, Chava McDonald and Erica Pfister; eight grandchildren; 18 great-grandchildren; numerous nieces and nephews; and many devoted friends.

**Sigmond**—*Laurence Marc Sigmond*, 58, on April 22, 2009, in Philadelphia, Pa. Laurence was born on April 7, 1951, in Philadelphia, Pa., to Barbara and Robert Sigmond. His family moved to Pittsburgh, Pa., when Laurence was five years old, and he grew up with his sister, Alison, in the Squirrel Hill neighborhood. Laurence attended Taylor Allderderice High School, remaining behind to finish when his parents moved back to Philadelphia at the beginning of his senior year. He briefly attended Pittsburgh Meeting and participated in AFSC's international workcamps. Majoring in Mathematics at Antioch College, he participated at Antioch's work-study program. Laurence became a nurse's assistant in Wales, United Kingdom, and traveled through Europe, afterwards living briefly in a remote region of Guatemala with his first wife, Pumpkin. In the mid-70s, having divorced from Pumpkin, Laurence settled in the Germantown neighborhood of Philadelphia, where he helped start the Southwest Germantown Association and Friends of Fern Hill Park. He began working at Weavers Way Food Co-op in Mt. Airy, at first managing basement operations and then becoming the co-op's purchaser. Laurence met Linda Schatz while she was doing her cooperator hours, and they developed a friendship and eventually married. After working at the co-op for about ten years, Laurence founded his own software company. Under the name Logical Systems, he created custom UNIX databases for small businesses. Linda and Laurence's son, Carl, was born in 1989. When Carl was five years old, Laurence decided to seek a religious home, becoming a part of the community at Germantown Meeting and joining the meeting in 1996. He served the meeting on several committees. Laurence and Linda divorced in 1997. For several years he was the peace and justice coordinator for Philadelphia Yearly Meeting, and also served on the Central Committee of Friends General Conference. More recently, he served as the official photographer for FGC Gatherings in Blacksburg, Va.; Puget Sound, Wash., and Amherst, Mass. In his service, Laurence had a way of keeping both the past and the future in mind as he dealt with problems of the present. He was generous with his time as well as with praise and support for others, and he had a love of community and a sense of humor that warmed those around him. He is survived by his father, Robert Sigmond; his son, Carl Sigmond; his fiancée, Ruth Sueker; his former wife, Linda



Schatz; his fiancée's sons, Benjy and Jeremy Sueker; and his sister, Alison Bischoff.

**Thomas**—*Lydia Eliza Hollingsworth Thomas*, 106, on July 18, 2008, in West Chester, Pa. Lydia was born on October 30, 1901, in Wheel, Md., to Alice Anna Stubbs and Barclay Eli Hollingsworth. Lydia grew up in Little Falls Meeting in Fallston, Md., and attended George School, a Quaker high school in Bucks County, Pa., and Miss Conklins's Secretarial School in New York City. She worked as a secretary for a doctor in Philadelphia during the 1920s. In 1928 Lydia married Raymond Moore Thomas, whom she had met at George School, in Race Street Meetinghouse in Philadelphia. Since music was not allowed as part of a Quaker wedding at that time, she arranged to have harp music wafting in through the open doors. After marrying, Lydia moved with her husband to his family's homestead in Tredyffrin Township in Chester County, Pa., and Lydia served as secretary for the family nursery business founded in 1853 by Raymond's grandfather. In 1935 she began attending Valley Meeting in Wayne, Pa. She and Raymond moved in 1947 into a house on a hill overlooking the nursery, and from this home Lydia extended gracious hospitality for nearly six decades. Raymond and Lydia celebrated their 63rd anniversary in 1991. Lydia was a central figure in a cohesive family, personifying graceful strength and simple virtue and touching many lives in quiet ways. She was a 60-year member of the Strafford chapter of the Needlework Guild of America. The Tredyffrin Township Council proclaimed her 100th birthday Lydia Hollingsworth Thomas Day. Both the Pennsylvania State Senate and Pennsylvania Governor Edward G. Rendell honored her on her 106th birthday. Even during the last two years of her life, Lydia was in good health and was an inspiration to everyone she met. Lydia was preceded in death by her husband, Raymond Thomas; her granddaughter, Lydia Anne Moore; her son-in-law Thomas W. Moore; and her seven siblings. She is survived by her daughters, Anne Moore and Amy Hoopes (Rae); six grandchildren, Howard Moore, Charles Moore, Emily Paterakis, Evelyn Streett, Timothy Hoopes, and Thomas Hoopes; and ten great-grandchildren.

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anywhere else. There was scarcely an able-bodied man walking around who had not been in the Army, Navy, Air Force, or something. Blinded, legless, armless, crippled veterans were not, so it seemed to me, plentiful; yet there were sufficient of them so as to be noticeable. It struck me as strange how war exacted such a sacrifice from so few, yet left the vast majority unscathed. For most, the war had ended, and it was business as usual. The war had exerted little more than the barest ripple on the continuity of their lives.

My father had a neighbor friend. Both were veterans (little did either realize it at the time, but both would be recalled to active duty in the Korean war just a few years hence). Every time they got together, there ensued one long litany of exchanging wartime memories and experiences—some sad and tragic, a few just sort of ho-hum, and many side-splittingly comical. One weekend—and why, I cannot recall—they made a trip to the Naval base at Bremerton, Wash., and took me along with them. Off we went that Saturday morning, in our neighbor's old vintage Model T Ford.

The fabled World War II battleship, the USS *Missouri*, was docked in Bremerton at this very time. I'm not sure I can describe the sense of awe and wonderment that pulsed through my childish psyche, and fully do it justice, as I walked the pier, traversing the full length of this enormous vessel, peering right down the muzzles of the huge 16-inch-diameter guns that comprised its main forward battery. I thought of men fighting, bleeding, dying. Were they heroes, victims, or villains? To be honest about it, I wasn't sure then; and I am not even close to being sure about it now.

By the time I had reached age six or seven, I had lurking within me this feeling—a foreboding, perhaps—that there would one day be another war, and I would be a soldier. Mind you, it was something I neither looked upon with relish nor even wanted. On the contrary, I fully dreaded it; but I just knew it was inevitable—sort of a *fait accompli*. My generation bore the burden of fighting the Vietnam War. I served on active duty myself as an infantry officer.

Childhood premonition maybe? Yes, possibly. No *adult* premonition I ever had came to pass so quickly, surely, and truly as did this one of my childhood.

Such, then, is the story of how I found war, or of how it found me.

*"War is divine. It is appointed by divine ordinance as the perpetual ordeal and expiation for man's sin."*—Joseph de Maistre,

*theologian and sociologist, France, early 19th century.*

I hope de Maistre is wrong; but he just could be right.

Dennis P. Roberts  
Spokane, Wash.

## Revisiting *Who Shall Live?*

In December 1966, the Family Planning Committee of American Friends Service Committee appointed a Working Party of Quaker physicians and moral philosophers, to explore the issues involved in abortion, and to prepare a report to the Board of Directors of AFSC.

At its meeting on October 31, 1969, the Board of Directors endorsed the general point of view of the study, and mindful that it did not speak for all Friends, authorized its publication believing that it might contribute helpfully to the dialogue.

*Who Shall Live? Man's Control over Birth and Death* explores the moral issues posed by scientific advances in the control of birth and death, and asks: how can we maintain the size of the population so that every individual can not merely survive but participate productively in a future threatened by an imbalance between resources and population?

To bring population and resources into balance we have a responsibility to society to control our fertility. The responsibility of parenthood is to ensure that every child is born into a family that can care for and love the child. The misery of the unwanted and unloved child is familiar to psychiatric and social workers and law enforcement agencies.

To achieve the highest possible quality of life for individuals, the writers urged appropriate sex education at home, in an atmosphere of trust and openness; education in human biology and reproduction and sexual responsibility in school; and the provision of publicly supported family planning services, and freely available supplies.

The thoughtful and considered conclusion of the Working Party was that contraception is the best means of birth control. As Quakers concerned not just with life itself but with the quality of that life they believed that abortion is preferable to the birth of an unwanted child.

Some Friends may differ with this conclusion. But Friends must surely come together in the hope that *every child is a wanted child*.

Deborah Vaughan  
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Seeking support, knowledge, and/or research regarding domestic abuse and Quakers. <quakewom@gmail.com>.

## Books & Publications

### The Tract Association of Friends

(founded: 1816)

Offers Friends Calendar, pamphlets, and books on Quaker faith and practice. 1501 Cherry Street, Philadelphia, PA 19102-1403. <www.tractassociation.org>; phone (215) 579-2752; e-mail <tractasn@verizon.net>.

**SEARCH SHARER.** An epic poem (65 pp.) by Martin Cobin of Boulder Friends Meeting. A search for answers regarding God, creation, infinity, eternity, morality, behavior in this life and after death, meaning and purpose. A Hawk Production. \$15. Order: Martin Cobin, 575 W. Mulberry St., Louisville, CO 80027.

### www.vintagequakerbooks.com.

Rare and out-of-print Quaker journals, history, religion. Vintage Books, 181 Hayden Rowe St., Hopkinton, MA 01748. Email: <vintage@gis.net>.

**Western Friend** (formerly Friends Bulletin), a magazine by Western Friends, supporting the spiritual lives of Friends everywhere. Subscription \$29, 10 issues. 6 month intro subscription just \$10. Email for free sample copy. <editor@westernfriend.org>. Western Friend, 833 SE Main St. Mailbox #138, Portland, OR 97214. Visit <westernfriend.org> for news, photos, more.

## Opportunities

### THE PEACEABLE TABLE

A Free Online Journal for Quakers and Other People of Faith  
<www.vegetarianfriends.net>

### Do you care about the future of the Religious Society of Friends?

Support growing meetings and a spiritually vital Quakerism for all ages with a deferred gift to Friends General Conference (bequest, charitable gift annuity, trust).

For information, please contact Michael Wajda at FGC, 1216 Arch Street, 2-B, Philadelphia, PA 19107; (215) 561-1700; <michaelw@fgcquaker.org>.



### 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, <louis@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>.

### Come to Pendle Hill

July 24-26: **Inquirers' Weekend: Introduction to Quakerism**, with Erin McDougall and Carl Magruder; and **The Mindful Classroom**, with Richard Brady and Wynne Kinder

July 26-30: **Prayer in Two-and-a-Half Dimensions: Paper Arts Collage**, with Melanie Weidner

July 31-August 2: **Fill the Well: Creative Group Spiritual Direction**, with Melanie Weidner

August 2-6: **A Yoga Practice for You**, with Amanda Hoffman; and **Telling Our Stories**, with Allan Brick

August 9-13: **Unlocking the Creative Power of Dreams**, with Jeremy Taylor; and **The Teaching Power of Stories**, with Bill Harley

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



Consider affordable 360-degree mountain view desert home sites in uncrowded, sunny Southern Arizona. <www.arizonafriends.com>. Roy Joe and Ruth Stuckey, 1182 Hornbeam Road, Sabina, OH 45169. Telephone: (937) 728-9887.

teverde, Costa Rica; e-mail: <crstudy@racsa.co.cr>; <www.crstudytours.com>; or call in the USA (937) 728-9887.

A prison Quaker meeting seeks pen Friends interested in corresponding with its male members. An opportunity to do a meaningful pen ministry from afar, with attenders of a long-established meeting. For more information contact: Irma Guthrie <frndirma@localnet.com>, (607) 256-7028.

## Personals

### 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) 509-2520.

## Positions Vacant

**ARC Retreat Center**, 55 miles north of Minneapolis, invites inquiries from those interested in joining the resident community for one week up to a year or more. Room and board provided; stipend and health insurance for long-term volunteers. Residents welcome guests, work on cooking, cleaning, maintenance, and share daily worship and meals. Call or email Jan Wiersma, Director, at (763) 689-3540 or <director@arcetreat.org>.

### Christchurch Monthly Meeting New Zealand

We are seeking Resident Friends for our meeting, from October 2010 for one year. In exchange for free accommodation for two people in the Resident Friends flat adjacent to the Meetinghouse; we expect duties of approximately 12-15 hours per week in the meetinghouse and garden.

Familiarity and sympathy with the Religious Society of Friends, good communication skills, an ability to work without supervision, and a reasonable level of fitness are essential requirements. Preference will be given to applicants who are members or attenders of the Religious Society of Friends and who wish to participate in the life of our meeting. This is an ongoing need, so if you are interested in a year in the future, please let us know.

For further information please write to Rosemary Tredgold, 367 Ridge Rd., RD 2 Christchurch 7672 New Zealand. Or email <tredgold@clear.net.nz>.

### Friend in Residence Search

Atlanta Friends Meeting is conducting a search for a Friend in Residence for our Meetinghouse. For more information, including an updated status of the search process, see our web site <atlanta.quaker.org> or email Steve Collins, Clerk, at <shcollins75@hotmail.com>.

**Development Position at FGC:** Planned Giving Coordinator will travel widely among Friends, develop relationships, offer assistance with estate planning and raise money for FGC. Work closely with Philadelphia-based staff. Development experience important, can learn planned giving. Full time, excellent salary and benefits. Interviews August 2009; start September-October. Resume and letter to <Nicole@fgcquaker.org>, or call Nicole, (215) 561-1700, ext. 3008.

**Conference/Admin Associate at FGC:** Prepare for FGC Gathering and other conferences; provide general administrative support for FGC. Manage and improve registration systems, logistical support for committees, phone answering, and more. Needs to be detail-oriented; strong communication, computer, web skills; comfortable working with complex projects. Full-time, excellent benefits, must work in Philadelphia. Job description at <www.fgcquaker.org>. Resume and letter by July 8 to <tracis@fgcquaker.org>.

## Real Estate

### Near Monadnock Monthly Meeting

Lovely sunny house in historic Jaffrey Center, NH. 3 BR, 3 1/2 baths, 2008 kitchen, fireplace, studio, garage. \$275,000. Info: (603) 532-7670, <curriershouse1@myfairpoint.net>. See house and neighborhood at <www.thecurriershouse.com>.

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

## Rentals & Retreats

**Bald Head Island, N.C.** Panoramic view of ocean, dunes, lagoon, and golf course from four-bedroom, two-bathroom, beautifully furnished house with wrap-around deck, two electric golf carts. 14 miles of beach, championship golf, tennis, croquet, swimming, and fishing. 13,000 acres of maritime wilderness, creek system and trails through forest. Many birds and wildflowers. No cars on island. Peaceful, friendly. Rental by day or week. Tel: (215) 859-8572/(215) 283-7363. E-mail: <roljanhenderson@yahoo.com>.

**Palm Springs, CA:** 2 Bedroom, 2 Bath Condo with patio. Sunny, convenient, quiet. Pool on property. Internet. Monthly rental. Convenient to Inland Valley Friends Meeting. <www.bestpalmsspringscondo.com>. Email: <info@bestpalmsspringscondo.com>. Call (951) 312-6836.

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.

**Providence, 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.

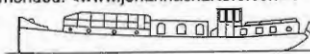
**Cape May, N.J.** Beach House—weekly rentals; weekend rentals in off-season. Sleeps 12+. Great for family reunions! Block from beach. Close to mall. Ocean views from wrap-around porch. Call: (718) 398-3561.

**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>.

**Appalachian Trail Cottage** located in the woods of Pennsylvania. 163 miles from D.C.; 130 miles from NYC; 92 miles from Philadelphia; 28 miles from Hershey Park. Newly renovated. Gracious accommodations. Two bedrooms plus loft. Sleeps seven. Non-smokers only. Please contact **Liz at (610) 640-1410 or tankeleeb@yahoo.com** for photos and to reserve your getaway. \$165 per night. Two night minimum.

**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>.

**Barge Holidays in France** on one of the country's most attractive river navigations at an affordable price. Highly recommended. <www.johannacharters.com>.



## Retirement Living



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 at 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>.



**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>.

**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.



## MEDFORD LEAS

*A Quaker-related community  
for those age 55+*

### Visit us and learn all about our:

- 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](http://www.medfordleas.org)>.
- Home of the Lewis W. Barton Arboretum & Nature Preserve Member, Greater Philadelphia Gardens



**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 latter and spirit of Equal Housing Opportunity. <[www.friends-homes.org](http://www.friends-homes.org)>.

## 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.unitedfriends-school.org](http://www.unitedfriends-school.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](mailto:info@arthurmorganschool.org)>. 60 AMS Circle, Burnsville, NC 28714. <[www.arthurmorganschool.org](http://www.arthurmorganschool.org)>.

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



**THE WOOLMAN SEMESTER**  
Friends high school intensive  
Interdependent studies of peace, justice & sustainability  
Project-based learning  
Living in Quaker community  
Extensive service-learning trips.  
Call (530) 273-3183 to learn

**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.

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

## Services Offered

### Ahimsa Graphics

Wedding Certificates, Celebrations of Commitment calligraphy, illustration, custom design  
Contact: Penny Jackim: <[ahimsa@earthlink.net](mailto:ahimsa@earthlink.net)>  
(410) 783-1972  
Samples: <[www.pennyjackim.calligraphicarts.org](http://www.pennyjackim.calligraphicarts.org)>

**All Things Calligraphic**  
**Carol Gray, Calligrapher** (Quaker). Specializing in wedding certificates. Reasonable rates, timely turnarounds. <[www.carolgraycalligraphy.com](http://www.carolgraycalligraphy.com)>.



**By phone on-the-go clearness for following your leadings.** Quaker with 35 years' experience offering personal life coaching at a reduced rate for Friends. (FAQ at <[www.coachfederation.org](http://www.coachfederation.org)>) M.Ed. in Counseling, School of the Spirit graduate, CTI trained <[www.thecoaches.com](http://www.thecoaches.com)>. Call Susan Swanson at (406) 529-6937. My leading is carbon neutrality—deep discount if this is yours as well!

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



### Doing business with Germans or in Germany?

Of course they speak English. But they'll respect you more if your point person writes and speaks to them in German. Associate professor of German available to do so on your behalf.

<[meisterp@uah.edu](mailto:meisterp@uah.edu)> <[cyraniconsulting.net](http://cyraniconsulting.net)>  
Please mention Cyranis Consulting Services in your subject line. Call (256) 725-2053 or (256) 824-2347.

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.

## H. Freeman ASSOCIATES, LLC

**Fundraising Consultants**  
[www.hfreemanassociates.com](http://www.hfreemanassociates.com)  
(610) 909-8385

**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](mailto:prbcallig@verizon.net)>.

## 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](http://www.campcelo.com)>, (828) 675-4323.

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

### 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](http://www.journeysendfarm.org)>.

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), <[tmffriendshouse@hotmail.com](mailto:tmffriendshouse@hotmail.com)>.

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

## BOTSWANA

**GABORONE**—phone/fax (267) 394-7147, <[gudrun@info.bw](mailto:gudrun@info.bw)>.

## MEXICO

**MEXICO CITY**—Clerk: Jorge Martínez+ 52 (55) 5399 1930 <[www.cuaperosmexico.org](http://www.cuaperosmexico.org)>.

## NICARAGUA

**MANAGUA**—Unprogrammed worship, 10:45 a.m. 1st & 3rd Sundays, El Centro de los Amigos, APTDO 5391, Managua, Nicaragua. <[www.pronica.org](http://www.pronica.org)>, +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: 02-295-2741.

## 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. (256) 604-0497. P.O. Box 3530, Huntsville, AL 35810.

**ROYAL**—10 a.m. (205) 429-3088. Travelers welcome.

### 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 worship on Sundays. Call (907) 586-4409 or (907) 586-3155.

### 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) 642-0011.

**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](http://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.



**ARCAIA**-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. <http://strawberrycreek.quaker.org>.

**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. <http://www.oaklandquakers.org>.

**CHICO**-9:30-10:15 a.m. singing; 10:30 a.m. unprogrammed worship, children's classes. Hemlock and 16th Street. (530) 345-3753.

& **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.

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

**NAPA-SONOMA**-Friends Meeting. Sundays 10 a.m. Cope Office Bldg., 1340 4th Street (corner of Franklin St.), Napa, CA 94559 (707) 253-1505 or Email: <nquaker@napanet.net>.

**OJAI**-Unprogrammed worship. First Day, 10 a.m. For meeting place call (805) 640-0444.

**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.

## 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.

**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.

## 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 Centerville on the Centre Meeting Rd. at Adams Dam Rd.

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

**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, Kodog Arts Bldg. Worship at 11 a.m. First Days.

Unprogrammed meetings for worship are regularly held at:

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

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

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

## Florida

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

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

**DELAND**-Worship and First-day school 10 a.m. 217 N. Stone. Info: (386) 774-4529.

**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) 961-5267. For location and time, call or visit <www.seymmeetings.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 Lenenson, Warren Hoskins. <http://miamifriends.org>.

**ORLANDO**-Meeting and First-day school, 10:00 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.

Phone: (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) 843-2257.

## Georgia

**ATHENS**-Unprogrammed worship and First-day school 9:30 a.m. Sunday, discussion 11-12. On Poplar St. in the parsonage of Coonee 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.

**SAVANNAH**-First Day, 11 a.m. Trinity Methodist Church, Telfair Square, 3rd floor. Use side door and look for our signs. Info: (912) 341-0696.

**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 Wiley, (208) 263-4788.

## Illinois

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

**CHICAGO**-57th St., 5615 Woodlawn. Worship 10:30 a.m. Monthly meeting follows on third Sunday. Phone: (773) 288-3066. <www.57thstreetmeeting.org>.

**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. (815) 964-7416.

**SPRINGFIELD**-Friends Worship Group Sunday morning unprogrammed worship at 10:30 a.m. in homes. Newcomers welcomed. Call (217) 585-8023 for more information.

**UPPER FOX VALLEY**-Worship 10 a.m., weekly pot-luck lunch, 3013 Country Club Rd., Woodstock. Info call: (815) 385-8412.

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

N. Talbott. Unprogrammed worship with concurrent First-day school, 10:30 a.m. (574) 255-5781.  
**INDIANAPOLIS**-Valley Mills Meeting, 6739 W Thompson Rd. (317) 856-4368. <www.vmfriends.org>.  
 & **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), 18058 Bear Creek Rd. 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. <www.iowacityfriends.org>.  
**PAULINA**-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>.  
**HENDERSON**-Friends worship group. Contact: Betsy Passmore (812) 422-6714 or <betsp@fusemail.net>.  
**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>.  
**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.

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. 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) 395-4790, e-mail <winthropcenterfriends@hotmail.com>.

## Maryland

& **ADELPHI**-Worship and First-day school 10 a.m. Nursery available. 2303 Metzert Rd., Adelphi. (301) 445-1114 or <http://adelphi.quaker.org>.  
 & **ANNAPOLIS**-351 Dubois Rd. Worship 11 a.m. Phone: (410) 573-0364. <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. (443) 703-2590.  
**BALTIMORE**-Homewood: worship and First-day school 10:30 a.m. year-round. 3107 N. Charles St. (410) 235-4438. Fax: (410) 235-6058. Email: <homewoodfrinds@verizon.net>.  
 & **BALTIMORE/SPARKS**-Gunpowder Meeting. Worship and First-day school 10 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) 988-8681. <www.bethesdafrinds.org>.  
**CHESTERTOWN**-Chester River Meeting, 124 Philosophers Terrace. Worship 11 a.m. Phone (410) 778-2797.  
**DARLINGTON**-Deer Creek Meeting. Worship 10 a.m. Clerk, 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.patapscofrinds.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, 9:00 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. 12185 Southern Connector Blvd., P.O. Box 536, Lusby, MD 20657. (410) 394-1233. <www.patuxentfrinds.org>.  
**UNION BRIDGE**-Pipe Creek Meeting. Worship 10 a.m. P.O. Box 487, Union Bridge, MD 21791. (301) 831-7446.

## Massachusetts

& **ACTON**-Worship and First-day school 10 a.m. Minute Man Arc, 130 Baker Ave. Ext., Concord. (978) 263-8660.  
**AMESBURY**-Worship 10 a.m. 120 Friend St. Call (978) 463-3259 or (978) 388-3293.  
**AMHERST-GREENFIELD**-Mount Toby Meeting. Worship and First-day school 10 a.m. 194 Long Plain Rd. (Rte 63), Leverett. (413) 548-9188 or clerk (978) 544-3594.  
**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**-Sundays 10:30 a.m. and 5 p.m.; Forum at 9:30 a.m., Mid-week worship Wed. at 8:30 a.m., 5 Longfellow Park (near Harvard Sq., off Brattle St.). (617) 876-6883.  
**CAMBRIDGE**-Fresh Pond Monthly Meeting. Worship and First-day school 10 a.m. Cambridge Friends School, 5 Cadbury Road.

round. 841 Edmonds Rd. (2 m. west of Nobscot traffic lights). (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 or <www.worcesterfrindsmeeting.org>.  
**YARMOUTH**-Friends Meeting at 58 North Main Street in South Yarmouth, Cape Cod, welcomes visitors for worship at 10 a.m. each Sunday. First-day sch. 10:00-11:00 a.m. (508) 398-3773.

## Michigan

& **ANN ARBOR**-Unprogrammed worship 9 a.m. (except 3rd Sunday) and 11 a.m., 1420 Hill St., <www.annarborfrinds.org>. office: (734) 761-7435, clerk: (734) 662-6704; guestroom and residential community: (734) 274-2411 or Email: <qhrc.contact@gmail.com>.  
**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> 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, 9:00 a.m., at Everybody Reads bookstore, 2019 E. Michigan Ave., Lansing. (517) 371-1047 or <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.PineRiverFriendsMI.org>.

## Minnesota

**BRAINERD**-Unprogrammed meeting and discussion, Sundays. Call: (218) 963-2976 or (218) 828-1032.  
 & **DULUTH**-Superior Friends Meeting. 1802 E. 1st Street, Duluth, MN 55812. Meeting for worship and First-day school Sunday, 10 a.m. (218) 724-2659.  
 & **MINNEAPOLIS**-Minneapolis Friends Meeting, 4401 York Ave. South, Mpls., MN 55410. Call for times. (612) 926-6159. <www.quaker.org/minnfm>.  
**MINNEAPOLIS**-Laughing Waters Worship Group 4:30 to 6:30 p.m., childcare, <www.laughingwatersfrinds.org>, (612) 724-4956.  
 & **NORTHFIELD**-Unprogrammed worship and First-day school, 10:30 a.m. Sundays, at 313 1/2 Division St. (upstairs). First Sunday of each month, in private homes. Information: Nancy Cantwell, (507) 645-4603 or <www.cannonvalleyfrinds.org>.  
**ROCHESTER**-Worship First Day 9:30 a.m., Allegro Dance Studio, 2342 Superior Dr. NW. (507) 287-8553. <www.rochesterfrinds.org>.  
 & **ST. PAUL**-Prospect Hill Friends Meeting. Meets Sun. 4 p.m. Call (612) 379-7386 or (651) 645-7657 for current information.  
 & **ST. PAUL**-Twin Cities Friends Meeting, 1725 Grand Ave., St. Paul. Unprogrammed worship Sunday at 8:30 a.m. and 11 a.m., Wednesday at 6:30 p.m. Call for times of Adult Education, First-day school, and meeting for worship with attention to business (651) 699-6995.  
**STILLWATER**-St. Croix Valley Friends. Unprogrammed worship at 11 a.m. (10 a.m. Summer). Phone: (651) 439-7981, 773-5376.



## Mississippi

**OXFORD**-11 a.m., 400 Murray St., (662) 234-1602, unprogrammed, email: <wcjordan@bellsouth.net>.

## 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. <www.kcquakers.org>.

♣ **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 10:00 a.m. each First Day. Call for location: (417) 777-5924.

## 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

♣ **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, Jhana Hodson: (603) 742-2110, or write: 23 Hill St., Dover, NH 03820.

**GORIC**-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: Clerk, (603) 284-6843.

♣ **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.

**CHATHAM**-Chatham-Summit Friends Meeting 158 Southern Blvd., Worship and First-day school 11 a.m. (Jul., Aug., 10 a.m.), (973) 635-2161. <www.chathamquakers.org> All welcome.

**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 Greate 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.; June - Aug First-day school 9:00 a.m., Meeting for Worship 10:00 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.

♣ **RANCOCAS**-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. Email: <jeanleas@comcast.net>.

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

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

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

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

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

**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. 124 North Broad St., Woodbury, NJ 08096. Telephone: (856) 845-5080, if no answer call 845-9516.

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

## New Mexico

**ALBUQUERQUE**-Unprogrammed Meeting for Worship, Sundays 10:30 a.m., 1600 5th St. NW (505) 843-6450.

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

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

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

♣ **SANTA FE**-South Santa Fe Quaker Worship Group. Quaker House, 1730 Camino Carlos Rey #209, Santa Fe, NM 87507. (505) 471-2288. We're on the short end of Camino Carlos Rey NW of Cerrillos Road, behind Performance Autos, on the top floor of a rust-red office building. Unprogrammed worship Sundays 10:30 a.m. Welcome!

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

**TAOS**-Clearlight Worship Group. Last Sunday of the month. Peace House, 801 North Paseo del Pueblo. Contact 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) 329-7105 or (646) 548-4260; email: <janhanvik@yahoo.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 <komoska@optonline.net> or (631) 283-3981. Our website is <www.nyrm.org/liqm>.

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

**NEW YORK CITY-Brooklyn Meeting** at 110 Schermerhorn Street: unprogrammed worship every Sunday at 11 a.m. and every Tuesday at 6:30 p.m.; **Fifteenth Street Meeting** at 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. 12T; **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.

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

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

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

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

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

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

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

♣ **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. Religious education 9:30, meeting for worship 10:30. 227 Edgewood Rd., 28804. (828) 258-0974. For more information check our website <www.ashevillequakers.org>.

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

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

**BREARD**-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**-First Friends Meeting. Unprogrammed 9 a.m./Lower Level Lounge; 11 a.m. Programmed meeting upstairs. 2100 W. Friendly Ave. (336) 299-8869, <www.firstfriendsmeeting.org>.

**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 Sunday. Fellowship Tuesday evening. (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.

**WINSTON-SALEM**-Unprogrammed worship 9:30 a.m. Meg Zulick (336) 725-2377, e-mail <zulickm@gmail.com>.

**WOODLAND**-Cedar Grove Meeting. First Day discussion 10 a.m., meeting for worship 11 a.m. Call (252) 587-2571 or (252) 587-3902.

## Ohio

**AKRON**-Unprogrammed meeting, 10:30 a.m. Sunday. 2101 Front St., Suite 111, Cuyahoga Falls, OH 44221; (330) 336-7043.

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

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

**CINCINNATI**-Community Meeting, 3960 Winding Way, 45229. Worship from silence and First-day school 10 a.m. Quaker-house phone: (513) 861-4353. Douglas Burks, clerk.

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

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

**DAYTON**-Friends meeting FGC. Unprogrammed worship and First-day school 10:00 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. (740) 967-5227, <www.granvillefriendsmeeting.org>.

**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 Club, 300 Fourth St., first Sunday each month. 10:30 a.m. Phone: (304) 643-2281, <www.movquakers.org>.

**OBERLIN**-Unprogrammed worship Sundays, 11 a.m. Lewis House, Bonner Center, 68 South Professor Street, Oberlin. Workshop group meets Sunday 10:00 a.m. Kendal at Oberlin. Midweek worship Thursdays 4:15 p.m., Kendal at Oberlin. Call (440) 774-1461 or Email: <davidasynder@hotmail.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@ssnet.com>.

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

## Oklahoma

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

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

**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>.

**ASTORIA**-see SEAVIEW, Washington.

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

♠ **CORVALLIS**-Meeting for worship 9:45 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 northern Oregon and S.W. Washington.

**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**-Unprogrammed worship and First-day school 10 a.m. 252 A Street, 17013; (717) 249-8899.

**CHAMBERSBURG**-Meeting for worship 10:30 a.m., 630 Lindia Drive. Telephone (717) 263-6576.

**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\_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. <www.dunningscreekfriends.org>.

**EXETER**-Monthly Meeting, 191 Meetinghouse Rd., 1.3 miles N. of Daniel Boone Homestead, Exeter Township, Berks County, FDS 9:45 a.m., worship 10:30 a.m. Clerk: Jack Grabinger (610) 987-9062.

**FALLSINGTON (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. Sirmontown Rd., off Rte. 41, Gap, Pa. Call (610) 593-7004.

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

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

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

**HAVERFORD**-First-day school 10:30 a.m., meeting for worship 10:30 a.m., Fifth-day meeting for worship 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, Havertown; First-day school and adult forum, 10 a.m., meeting for worship 11 a.m.

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

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

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

♠ **KENDAL**-Meeting 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 Sicksles St. First-day school 9:45 a.m., worship 11 a.m. (610) 444-1012. Find us at <www.kennettfrinds.org>.

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

**LANSOWNE**-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 <lewisburgfrinds@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 a.m. 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, Rich Alles (610) 543-7321.

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

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

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

**NORRISTOWN**-Meeting for worship and First-day school 10 a.m. at Swede and Jacoby Sts. (610) 279-3765. P.O. Box 823, Norristown, PA 19044.

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

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

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

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

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

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

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

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

**MM of Friends of Philadelphia**-4th and Arch Sts., 19106. (215) 625-0627

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

**PHOENIXVILLE**-Schuylkill Friends Meeting, 37 N. Whitehorse 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.

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

**POTTSTOWN**-Worship Group 11 a.m., 2nd and 4th First Days, at Fellowship Farm, 2488 Ssnatoga Rd., Pottstown. <henryrb@gmail.com>.

**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.



**Rds. (215) 364-0581.**  
**SPRINGFIELD**-Meeting 11 a.m. 1001 Old Sproul Rd., Springfield, PA 19064. Phone: (610) 544-0742.  
**STATE COLLEGE**-Sunday worship 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 MM, 108 Smithfield Rd., Worship 10:30 a.m. (401) 762-5726. <info@smithfieldfriends.org>.

**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.  
 & **FIVE RIVERS**-Friends Meeting Worship Sundays, 10:30 a.m. (unprogrammed), Grace Gifford, inland, (843) 365-6654.  
**SUMTER**-Salem Black River Meeting. First Day meeting for worship 11 a.m. Call (803) 495-8225 for directions.

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

**Tennessee**  
**CHATTANOOGA**-Unprogrammed meeting for worship and children's first-day school 10 a.m., 335 Crestway Drive, 37411. (423) 629-2580.  
**CROSSVILLE**-Worship 10 a.m., discussion 11 a.m. 184 Hood Dr. Joe Parko, clerk: (931) 742-0030. Meetinghouse: (931) 484-9033.  
 & **JOHNSON CITY**-Foxfire Friends unprogrammed worship 11 a.m. (423) 202-8661 (Joel Shimborg).  
**MEMPHIS**-Meeting for worship (unprogrammed) and First-day school 11 a.m. 3387 Walnut Grove Rd at Prescott. (901) 324-3500.  
**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**-Unprogrammed meeting for worship Sunday 11 a.m. All ages welcome. First-day School 10 a.m. Childcare available 10 a.m. to 1 p.m. 3701 E. MLK Blvd. (512) 452-1841.

**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 (682) 472-6770 for info.  
**HILL COUNTRY**-Unprogrammed meeting 10:15 a.m., Discussion hour 11:15 a.m., Unitarian Fellowship Bldg., 213 Loma Vista, Kerrville, TX. Catherine Matlock (830) 890-5025.  
**HOUSTON**-Live Oak Meeting. Sundays 8:30 and 10:30 a.m. Wednesdays: Discussion 7 p.m., meeting for worship 8-8:30 p.m. Childcare and First-day school for children are available. 1318 W. 26th St. (713) 862-6685.  
**RIO GRANDE VALLEY**-Unprogrammed worship 10:30 a.m. Sundays. <www.rgvquakers.org>. (956) 686-4855.  
**SAN ANTONIO**-Unprogrammed worship 10 a.m. Discussion 11 a.m. at 7052 N. Vandiver. Mail: P.O. Box 6127, San Antonio, TX 78209. (210) 945-8456.  
**TEXARKANA**-Unprogrammed meeting for worship, Saturdays 10 a.m. 3500 Texas Blvd. For information call (903) 794-5948.

**Utah**  
**LOGAN**-Unprogrammed meeting and First-day school 10 a.m. The Winter Center, 300 North and 400 East. Telephone: (435) 753-1299.  
**MOAB**-Unprogrammed meeting and First-day school 10 a.m. Seekhaven, 81 N. 300 East. (435) 259-8664.  
**SALT LAKE CITY**-Unprogrammed meeting and First-day school 10 a.m., at 171 East 4800 South. Telephone: (801) 281-3518 or 582-0719.

**Vermont**  
**BENNINGTON**-Worship, Sundays 10 a.m., Senior Service Center, 124 Pleasant St., 1 block north, 1/2 block east of intersection of Rte. 7 and Main St. (Rt. 9). (802) 442-6010.  
**BURLINGTON**-Worship 11 a.m. Sunday, noon Wednesday at 173 North Prospect St. Call: (802) 660-9221 about religious ed.  
 & **MIDDLEBURY**-Worship 10 a.m. at Havurah House, 56 N. Pleasant St., Middlebury. (802) 388-7684.  
**PLAINFIELD**-Each Sunday at 10:30 a.m. Call Alan Taplow, (802) 454-4675.  
**PUTNEY**-Worship, Sunday, 8:30 and 10:30 a.m. Adult discussion, 9:30 a.m. to 10:15, Singing, 10:15 a.m. Children's program, 10:30 a.m. to 11:30 a.m. Rte. 5, north of village, Putney. (802) 387-5500 (meetinghouse machine). <http://putneyfriends.wordpress.com/>.  
**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**-Monthly Meeting Early worship 8:30 a.m. Adult discussion hour (with child care) 9:45 a.m. Later worship and religious education for children and youth 11 a.m. Summer worship only 8:30 a.m. and 10:00 a.m. 1104 Forest St. (434) 971-8859. <http://avenue.org/quakers/>.  
**FLOYD**-Unprogrammed meeting and First-day school 10 a.m. Call for directions. (540) 745-3252 and 929-4142.  
**HARRISONBURG**-Valley Friends Meeting. Unprogrammed worship, 10 a.m. Sundays, 363 High St., Dayton. (540) 879-9879.  
**HERNDON**-Singing 10:15 a.m., Worship and First-day School 10:30 a.m., 660 Spring St. (703) 736-0592. <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. Will meet at Sidwell Friends School, 3825 Wisconsin Ave. NW, Washington, D.C. during fall and winter of 2008-09 while meeting house is renovated. (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.

**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 156th 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.  
**LOPEZ ISLAND**-Worship Group. Unprogrammed Meeting for Worship at 10 a.m. in homes. Contact <lopezfriends@gmail.com> for directions.  
**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, Community Ctr., Tyler & Lawrence. <www.quaker.org/port-townsend/>, (360) 732-7118.  
**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.  
**SEAVIEW**-Lower Columbia Worship Group, unprogrammed worship, 3 p.m. on the first and third Sunday. Peninsula Church Center, 5000 'N' Place, Seaview 98644. Contact (360) 642-0709 or <LowerColumbiaQuakers@gmail.com>.  
**SOUTH SEATTLE PREPARATIVE MEETING**-Worship 11 a.m. Sundays at Central Area Senior Center, 500 30th Ave. S., Seattle, WA 98144. Betsy Brown, clerk, (206) 709-7849.  
**SULTAN**-Sky Valley Worship Group. (360) 793-0240.  
**TACOMA**-Tacoma Friends Meeting, 2508 S. 39th St. Unprogrammed worship 10 a.m., First-day discussion 11 a.m. Phone: (253) 759-1910.  
**WALLA WALLA**-10 a.m. Sundays. 522-0399.

**West Virginia**  
**CHARLESTON**-Worship Sundays 10 a.m. Wellons (304) 345-8659 or Mininger (304) 756-3033.  
**BUCKHANNON**-Worship group. WV Wesleyan College campus. Second and Fourth First Days 10 a.m. Judy Seaman (304) 636-7712 or 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. <www.movquakers.org>.

**Wisconsin**  
**BELOIT**-Unprogrammed worship 11 a.m. Sundays, 811 Clary St. Phone: (608) 207-9400.  
 & **EAU CLAIRE**-Worship and FDS at 10:30 a.m. (9:30 June-Aug.) 416 Niagara St. Call (715) 833-1138 or 874-6646.  
**GREEN BAY AREA**-Fox Valley Friends Meeting, Sundays 11 a.m. at the Ecumenical Center at the University of Wisconsin Green Bay campus. For directions or more information call (920) 863-8837.  
**KENOSHA**-RACINE-Unprogrammed worship on Sundays at 10 a.m. 880 Green Bay Rd., Kenosha. (262) 552-6838. <www.geocities.com/quakerfriends/>.  
**KICKAPOO VALLEY FRIENDS**-Gays Mills. Sunday Program 10 a.m. Worship and FDS 11 a.m. (608) 637-2060. E-mail: <chakoian@mailbag.com>.  
**MADISON**-Meetinghouse, 1704 Roberts Ct., (608) 256-2249. <www.madisonfriends.org>. Unprogrammed worship Sunday at 8:45 and 11:15 a.m. Family Gathering time 10 a.m. Children's classes at 11:15 a.m.  
**MADISON**-Yahara Friends, 551 West Main St., #214. (608) 242-9029. Unprogrammed worship. Sunday 10:30 a.m. <www.quakernet.org/MonthlyMeetings/Yahara/>.  
**MENOMONIE**-Meeting for worship 10:30 a.m., 1st, 3rd, and 5th Sundays. 1718 10th St. Phone: (715) 235-4112.  
 & **MILWAUKEE**-Meeting for worship 10:15 a.m., 3224 N. Gordon Pl. Phone (414) 967-0898 or 263-2111.  
**OSHKOSH**-Meeting for worship 4 p.m. 419 Boyd St. (920) 232-1460.

# NOW: The Quaker House Story

## YES To The Troops. NO To The Wars.



This is what Quaker peace witness looks like next door to one of the largest US military bases. Modest, quiet on the outside. Constantly stirring things up from the inside.

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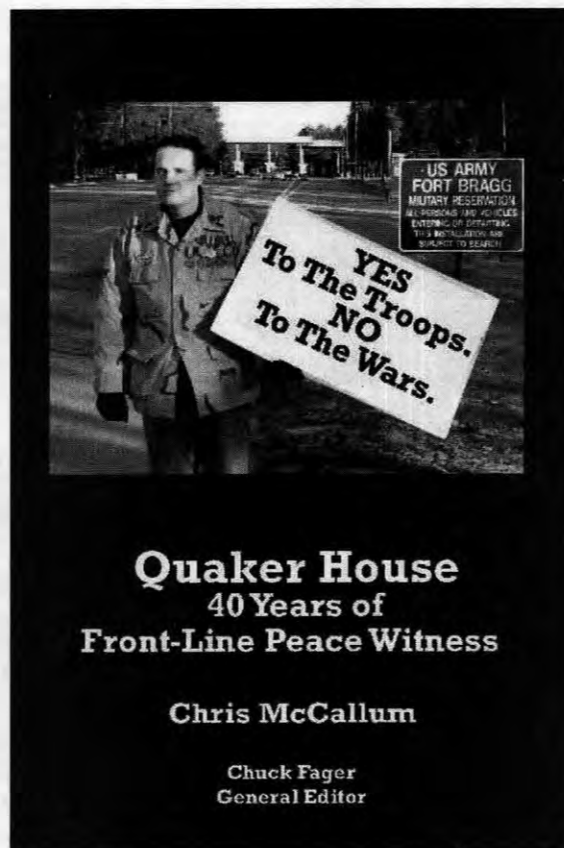
**YES To The Troops – NO To The Wars** is the exciting, improbable story of Quaker House in Fayetteville, North Carolina.

It's been quite a ride. Jane Fonda came and went. So did Sixties radicalism. The house was spied on and firebombed. Founding staff died in a car wreck. Money was often so tight it squeaked. Many staff didn't want to live in a tough military town. The Board repeatedly wondered if the venture was still needed or useful. The roof leaked.

Yet while dozens of other antiwar projects died out, Quaker House stayed alive and kept working.

Since September 11, it's been more active than ever: The GI Rights Hotline. Iraq. Afghanistan. Torture. AWOLs and resisters. Truth In Recruiting. Violence within the military. You name it.

The saga makes for great reading. Even with the changes in Washington, there's no less need for an active Quaker witness "up-close and personal" with the Military Industrial Complex, in the form of Fort Bragg.



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