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FRIENDS
JOURNAL

Quaker Thought and Life Today

Why Bottled Water is a Blessing

Up On the Mountaintop

Friends Within God’s Light
Good News

Have 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 non-Quakers 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 Alan D. Duncan in our November 2008 issue, and in Biographical Profile category for “Mary Fisher: Maid servant Turned Prophet” by Marcella 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
FEATURES

6 Up On the Mountaintop
James A. Fletcher
An African American Friend describes his experience at the inauguration of Barack Obama as U.S. President.

9 The Top Ten Reasons (Plus Three) Why Bottled Water Is a Blessing
Chuck Fager
The author responds to critics of the widespread use of bottled water.

12 Friends within God’s Light
Jnana Hodson
What exactly have Friends, including early Friends, meant by “the Light”?

15 Christ-Centeredness and Quaker Identity
R. Scot Miller
He urges Friends to pay attention to our spiritual roots.

17 The Nuclear Energy Debate among Friends: Another Round
Karen Street
She addresses responses to her article in the October 2008 special issue, which called for the expanded use of nuclear power.

24 The 2008 Subscriber Survey
Paul Buckley
Here are the results of the first survey of FRIENDS JOURNAL subscribers since 2001.

DEPARTMENTS

2 Among Friends
4 Forum
5 Viewpoint
On Quaker unity
26 Memoir
Beyond all understanding
28 Books
Young Friends’ bookshelf
35 News
Bulletin Board
40 Milestones
44 Classified
46 Meetings

POETRY

11 Wondering
Stan Carnarius

14 What Was It, John?
William Jolliff

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 Cadwellader-Staub, appeared on page 35. We regret the omission.

—Eds.

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's 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. Madson
State College, Pa.

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 influence.

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 hoovering 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.

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, descendents 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 destroyedFlorida'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.

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 eldering "metric" for action, a trigger that could set the eldering 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 inmates 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.

--Kristin Grabarek

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?

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 abridgment 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 protest 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 shall all be completely out of the loop. I would hope caring Friends might give appropriate concern to this trend.

—Bob Mabbs

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. 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
The 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 University 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,
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 experienced 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 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...
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...
The Top Ten Reasons (Plus Three) Why Bottled Water Is a Blessing

by Chuck Fager

The 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 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 aftermath 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 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 levels 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.

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.

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>.

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>.

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.

Wasting

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.
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 Testament 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 representations 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
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.

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 Biblical

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,
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

William Jolliff teaches in the Dept. of Writing and Literature at George Fox University in Newberg, Oreg.
I have a memory of a member of my monthly meeting responding to the news that some meetings have pastors, and that these 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 organization 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 future 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.

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.
It 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, 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.
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>. 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>.

The Nuclear Energy Debate among Friends

ANOTHER ROUND

by Karen Street
Public concern might usefully focus on oversight of known dangers rather than on distrust of validated research.
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 analyses that conflict with IAEA, but 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+

**FRIENDS JOURNAL July 2009**
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 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.

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 antinuclear-power f/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.

July 2009 FRIENDS JOURNAL
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

Aschke’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. Hoff- man 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...
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 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 potentially 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 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 would 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-

**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.**
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.

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, members 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 just 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 astounding 95 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 because 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
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 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
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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Listen to the Wind


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


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.

Afghan Dreams: Young Voices of Afghanistan


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.

Exodus


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


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


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


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-

July 2009 FRIENDS JOURNAL
Breakfast in the Rainforest:
A Visit with Mountain Gorillas

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

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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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**


**Bones of Faerie**


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 Amaní 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 Amaní friendship. The field is also home to a family of wolves, whose
iconic and metaphorical 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 Simner'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**


**NO!**


*Friends Journal July 2009*
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

July 2009 Friends Journal
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 antislavery 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; Eilee Lottaz, 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 policy 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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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!"
Nuclear Energy: Another Round
continued from page 23

ities have recently begun to bank on nu-
clear power over fossil fuels.

Waste

The question that persists, how-
ever, is whether nuclear waste, as-
now regulated and stored, in-
creases levels of exposure sufficiently to
cause health effects. At Yucca Moun-
tain, or any likely site, for the first
10,000 years, including transport, ra-
dioactive 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 milli-
tem/year, somewhat less than U.S. aver-
age background radiation. This long
time frame is a result of multiple engi-
neered 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 back-
ground in parts of Brazil, Norway, In-
dia, and Iran. The extra exposure is
equivalent to that from a one-cigarette-
per-day habit over a year. The radioac-
tive 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 extinc-
tion, worldwide conflict over land, food,
and clean water—due to global warm-
ing, just in order to avoid the risk of
someone being contaminated by nucler-
air waste leaks in the far distant future.

Some assume that a long-term reposito-
ary 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 pow-
er of small groups to affect poli-
cy), 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 for-
midable persuasive power of Friends
make us a stronger part of the solution.

Instead of fighting nuclear energy out
of fear of nuclear weapons, fight to re-
duce nuclear weapon stockpiles and
strengthen the international controls
and monitoring on all nuclear materi-
als. Instead of working to limit nuclear
power, work to limit GHGs by rede-
signing 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 environ-
m. Rather than fighting the expan-
sion 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
green economy.

Meanwhile, together we can con-
tinue 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 nev-
er been more apt.
Subscriber Survey continued from page 25

“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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**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 Work-camps 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 Wilming-­ton (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 Hitecrane’s sermons, soon after experiencing an altered state...
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 won a wilderness canoe race on 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 Canyon, walking among the trees, 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 won a wilderness canoe race on 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.

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Laurence 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 Allderdice 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 workshops. Majoring in Mathematics at Antioch College, he participated in 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 UNIX database work, was divorced 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 low 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 Sucker; 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 Wheeling, W.Va., 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 Conklin'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 1955 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 Stafford 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 100th 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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FRIENDS JOURNAL July 2009
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,
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Contact Friends World Committee for Consultation Section of the Americas for information about planned gift opportunities ranging from life income gifts (such as charitable gift annuities) to language for inclusion in your estate plan. Louise Selinas, Associate Secretary, (215) 241-7225; <louisef@twocamerons.org>

Casa de los Amigos, a Quaker peace and hospitality center in Mexico City, seeks volunteers to serve 2-3 months. Foster community, build peace, live simply. Accommodations provided; Spanish proficiency required. <www.casadelosamigos.org>.

Come to Pendle Hill
July 24-28: Inquirers' Weekend: To Quakerism, with Erin McDougall and Craig Magruder; and The Mindful Classroom, with Richard Bracy and Wynne Kindler.


July 31-August 2: Facing 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 Brice.

August 9-13: Unlocking the Creative Power of Dreams, with Jeremy Taylor; and The Teaching Power of Stories, with Max E. Silberman.

Contact: Pendle Hill, 338 Plush Mill Road, Wallingford, PA 19066-6023, (202) 742-3150, ext. 3068.


Assistance Sought
Seeking support, knowledge, and/or research for domestic abuse and Quakers. <quakowormail.com>

Books & Publications
The Traction Association of Friends
(founded: 1816)
Owens Friends Church, 1216 Arch Street, Philadelphia, PA 19104-1403. Tel: (215) 578-2752; e-mail: info@tractionassoc.org; www. tractionassoc.org. A search for answers regarding God, creation, infinity, eternity, morality, beauty, and meaning in this life and after death.

Seeking Boulder Friends Meeting. A search for answers regarding and after death, meaning and purpose. A Hawk Production.

$15. Order: Martin Cobin, 575 W. Mulberry St., Louisville, CO 80227. www.vintagequakerbooks.com

Western Friend (formerly Friends Bulletin), a magazine by Western Friends, offering 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 Western Ave., St. Louis, MO 63108. Tel: (314) 726-3547. www.westernfri end.org. Western Friend, 833 Western Ave., St. Louis, MO 63108. Tel: (314) 726-3547. www.westernfriend.org.

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. Meet Friends General Conference (bequest, charitable gift annuity, trust). For information, contact Michael Wach, 1216 Arch Street, Philadelphia, PA 19104; (215) 561-1700; <michaelw@fgcquaker.org>

Connecting Friends
Cruising Cultures
Changing Lives

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Doing business with Germans or in Germany? Notice: A small number of meetings have been removed from the list owing to difficulty in reaching the attendees for booking 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-Workshop and first-day school 10:30 a.m. 91A Fourth Ave. (613) 237-9923.

TORONTO, ONTARIO-Workshop 11 a.m. 60 Lowther Ave. (416) 923-6952. (802) 773-7866.

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

BOTSWANA

GABORONE-phone/fax (267) 394-7147, [gutagoruinfo.bw]

MEXICO

MEXICO CITY-Click: [www.cuaepemexico.org]

NICARAGUA

MANGAUA-Unprogrammed worship, 10:45 a.m. 1st & 3rd Sundays, El Centro de Los Amigos, APTDO 5591, Managua, Nicaragua. <www.ptrica.org>, 800-556-2584.

PALESTINE/ISRAEL

RAMALLAH-Unprogrammed worship, Sunday at 10:30 a.m. Meetinghouse on main street in Ramallah. Contact: Jean Zaro, phone: 02-295-2741.

UNITED STATES

Birmingham- Unprogrammed meeting. 10 a.m. Sundays. 4413 5th Ave. S., Birmingham, AL 35222, (205) 902-5070.

FAIRHOPE-Discussion 9 a.m. Unprogrammed meeting 10 a.m. Sundays Meetinghouse, 9250 Fairhope Ave., Write: P.O. Box 319, Fairhope, AL 36532. (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 Meeting, 2638 Gold Hill Rd. Phone: 417-3793.

JUNEAU-Unprogrammed worship on Sundays. Call (907) 564-4408 or (907) 564-3155.

Arizona

FLAGSTAFF-Unprogrammed meeting and first-day school, 10 a.m. R.E. Beaver, 66001, (928) 226-8765.

McNEAL-Coqui Friends worship group at Friends SW Center, Hwy 191, m.p. 15.5, Worship Sun., 11 a.m., except June. Sharing, 3rd Sun. 10 a.m. (928) 624-0011.

PHOENIX-Worship and First-day school, 10 a.m. 170 E. Glendale, Phoenix, 85020. (602) 762-1575 or 655-1578.

TEMPLE-Worship and First-day school 10 a.m. 318 E 15th St., 85221. (480) 968-3905. [www.tempequakers.org]

TUCSON-Pima Friends Meeting (unprogrammed). First-day school and worship, 8-11 a.m. 10 a.m. 85705. 7755. Information: (520) 854-1775. [www.pimaquakers.org]

Arkansas

FAYETTEVILLE-Unprogrammed worship 9 a.m., Sundays, 8 a.m. Wednesdays, 616 W. Maple. (479) 267-5822.

HOPE-Cato Quakers Meeting. Saturdays, 10 a.m., in Texarkana, AR. For information call (870) 777-1909.

LITTLE ROCK-Unprogrammed Meeting. Discussion 10 a.m. worship at 11 a.m. at 3415 West Markham. Phone: (501) 494-7233. TExARKANA-Unprogrammed Meeting for worship, Saturdays 10 a.m. at 3900 Texas Blvd. For information call (903) 794-5948.

July 2009 FRIENDS JOURNAL
ARIZONA-Meeting for worship, 9 a.m. and 11 a.m. 2191 Vine St. at Walnut (510) 843-9725.

BERKELEY-Summit Grove, P.O. Box 5065, Berkeley, CA 94705. (510) 527-4102. Unprogrammed worship and First-day school, 10 a.m. at Berkeley Technology Academy, Martin Luther King Jr. Way and Derby Street. Info: (510) 527-4102.

OAKLAND WORSHIP GROUP-6 p.m., Sundays, at the home of Pamela Calvert and Helen Haug, 3708 Middle Ave. Phone: (510) 793-9463. Contact (510) 655-3850. For info: <www.oaklandwak.org>.

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

ClAREMON'T-Worship, 9 a.m. Classes for children. 727 W. Harrison Ave., Claremont (909) 625-6865.

DAVIE-Meeting for First-day School, 9 a.m., 5th St., Davie, FL 33314. Contact (954) 852-8266.

FRESNO-Unprogrammed meeting, 10 a.m. School, 2219 Lake Ave., Fresno, CA 93701. Contact (559) 273-4112. Info: (559) 273-5347.

GRASS VALLEY-Meeting for worship, 9:45 a.m., discussion/sharing, 11 a.m. Sierra Friends Center campus, 1307 W. Union, La Grange, 10:30 a.m. Parents with Kids, 12:30 p.m. First-day meeting, 9 a.m. First-day meeting, 10 a.m. School, 11:15 a.m. Parenting groups. Info: (530) 273-4000.

L A JOLLA-Meeting 10 a.m. 7300 A. Jolla, San Diego, CA 92102. (858) 56-3458.

MARINA LONG BEACH-10 a.m. 2353 Stampf St. at Oceano. (562) 378-0648.

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

MONTEREY PENINSULA-Friends meeting for worship, 10 a.m. at 901 S. Third St., Salinas, CA 93901. Contact (831) 460-0442.

NAPA-SONOMA-Friends Meeting, Sundays 10 a.m. O'Quinn Office Bldg., 1404 6th street (corner of Franklin St.), Napa, CA 94559. Phone (707) 255-3900. Contact (707) 254-3900.

ORANGE COUNTY-Meeting and First-day school, 10 a.m. 200 E. Orange Grove Blvd. First-day school, 1 a.m., meeting for worship, 11 a.m. Contact (714) 992-3577.

REDLANDS-Riverside-WANDOIN-Interfaith Valley Friends Meeting, 10 a.m. 4961 Mission Ave., Riverside, CA 92501. Info: (858) 822-4892.

SACRAMENTO-Meeting First-day School, 10 a.m. 1000 57th St. Phone: (916) 475-3968.

SAN DIEGO-Worship, First-day School, 10 a.m., 3030 Spring Valley Place. (619) 675-5474.

SAN FRANCISCO-Meeting for worship and First-day school, 10 a.m., Sundays, 65th St. 901 45th St., San Francisco, CA 94123. Contact (415) 496-0250.

SAN LUIS OBISPO-Call (805) 545-7219.

SANTA BARBARA-2012 Calle Principal. Sundays, 10 a.m., children's program. (805) 969-0615.

SANTA CRUZ-Meeting for worship and First-day school, 10 a.m., Sundays, 2255 Monterey Ave., Santa Cruz, CA 95065.

SANTA MONICA-Meeting for worship and First-day school, 10 a.m. First day, 10 a.m. 1401 Jay St., Santa Monica, CA 90401. Contact (310) 458-0330.

SANTA ROSA-Redwood Forest Worship Meeting, 10 a.m. 1464 Guerneville Rd. Phone: (707) 879-3937.

SEBASTOPOL-Worship Meeting, 10 a.m. 2295 1st St., 1st Street, Sebastopol, CA 95472. Contact (707) 887-3937.

STOCKTON-602 W. Main St., Stockton, CA 95203. Contact (209) 952-3937.

THE GOLDFIELD-Worship Meeting, 10 a.m. 5785 Goldfield Rd., Goldfield, NV 89017. Contact (702) 675-3937.

TITUSVILLE-Meeting for worship and First-day school, 10 a.m., discussion, 11 a.m. Friends Meetinghouse, 176 1st Ave. Phone: (904) 292-3937.

T OPEKA-Worship Meeting, First-day School, 10 a.m., discussion, 11 a.m. Friends Meetinghouse, 176 1st Ave. Phone: (904) 292-3937.

T HORNBURG-Worship Meeting and First-day school, 10 a.m., discussion, 11 a.m. Friends Meetinghouse, 176 1st Ave. Phone: (904) 292-3937.

TORRIN-Special worship meeting at 10 a.m. at Corner North Easy and Hunting Lodge Rd. (908) 429-0687.

Delaware

CAMPDEN-Worship 10 a.m. 11 a.m. at 130 S. 1st St. 951 N. 1st St., Camden, NJ 08104. Contact (856) 729-3712.

CENTRE-Meeting for worship and First-day school 10 a.m. 11 a.m. at Centre Meeting House at Adams Dam Rd. Phone: (302) 239-0193.

HOEKESSEN-Worship Meeting, First-day school 10 a.m. First-day school 10 a.m. First-day school 10 a.m. First-day school 10 a.m.

NEWARK-10 a.m. First-day school 10 a.m. First-day school 10 a.m. First-day school 10 a.m. First-day school 10 a.m. First-day school 10 a.m. First-day school 10 a.m. First-day school 10 a.m. First-day school 10 a.m. First-day school 10 a.m. First-day school 10 a.m. First-day school 10 a.m. First-day school 10 a.m. First-day school 10 a.m. First-day school 10 a.m. First-day school 10 a.m. First-day school 10 a.m. First-day school 10 a.m. First-day school 10 a.m. First-day school 10 a.m. First-day school 10 a.m. First-day school 10 a.m. First-day school 10 a.m. First-day school 10 a.m. First-day school 10 a.m. First-day school 10 a.m. First-day school 10 a.m. First-day school 10 a.m. First-day school 10 a.m. First-day school 10 a.m. First-day school 10 a.m. First-day school 10 a.m. First-day school 10 a.m. First-day school 10 a.m. First-day school 10 a.m. First-day school 10 a.m. First-day school 10 a.m. First-day school 10 a.m. First-day school 10 a.m. First-day school 10 a.m. First-day school 10 a.m. First-day school 10 a.m. First-day school 10 a.m. First-day school 10 a.m. First-day school 10 a.m. First-day school 10 a.m. First-day school 10 a.m. First-day school 10 a.m. First-day school 10 a.m. First-day school 10 a.m. First-day school 10 a.m. First-day school 10 a.m. First-day school 10 a.m. First-day school 10 a.m. First-day school 10 a.m. First-day school 10 a.m. First-day school 10 a.m. First-day school 10 a.m. First-day school 10 a.m. First-day school 10 a.m. First-day school 10 a.m. First-day school 10 a.m. First-day school 10 a.m. First-day school 10 a.m. First-day school 10 a.m. First-day school 10 a.m. First-day school 10 a.m. First-day school 10 a.m. First-day school 10 a.m. First-day school 10 a.m. First-day school 10 a.m. First-day school 10 a.m. First-day school 10 a.m. First-day school 10 a.m. First-day school 10 a.m. First-day school 10 a.m. First-day school 10 a.m. First-day school 10 a.m. First-day school 10 a.m. First-day school 10 a.m. First-day school 10 a.m. First-day school 10 a.m. First-day school 10 a.m. First-day school 10 a.m. First-day school 10 a.m. First-day school 10 a.m. First-day school 10 a.m. First-day school 10 a.m. First-day school 10 a.m. First-day school 10 a.m. First-day school 10 a.m. First-day school 10 a.m. First-day school 10 a.m. First-day school 10 a.m. First-day school 10 a.m. First-day school 10 a.m.
Call (440) 728-7083.


BEAUFORT-Unprogrammed, First and third Sundays, 220 North St. 10:30 a.m. Street Address. Discussion, fellowship. (803) 524-8074.


BRECKSVILLE-Unprogrammed meeting for worship, 11 a.m. (216) 522-3209.

CELTO-Meeting 10:45 a.m., near Burnsville, off Rt. 80 S., 70 Meeting House Lane, Burnsville, NC 28714. (282) 679-4458.

CHAPEL HILL-Meeting for worship 6:30 a.m. and 11 a.m. First-day school at 11 a.m., childcare starting 9:30 a.m. 531 Chapel Hill Road. Walter E. Leonard, (919) 929-5527.

CHARLOTTE-Unprogrammed meeting for worship and First-day school. 10 a.m. Forum 110 W. Wofford Road (704) 595-4999.


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. 233 Hillside Ave. (919) 325-9912.

GREENSBORO-First Friends Meeting, 1102 N. Lewis Street. 1st Day meeting for worship 11 a.m. 1st Day school 10:00 a.m. (336) 299-8869. <www.firstfriendsmeeting.org>.

GREENSBORO-Friendship Meeting, 1104 S. W. Guilford Road. Worship and child care at 10:30 a.m. Call: (336) 854-5155 or 910-2262.


GROVE-First-day discussion, 6 p.m. 223 Grove Meeting House Lane, (919) 929-6772.

HARRISBURG-Worship 10:30 a.m. 232·7282.

HICKORY-Unprogrammed worship 11 a.m. (704) 851-0832. First meeting for worship 11 a.m. Sundays (9:30 a.m.). Adult programs at 9:30 a.m. (11 a.m. summer). Childcare available. (704) 912-6272.

IDAHO-FRIENDS-2124 Chinden Blvd., Boise, ID 83702. Worship: 10:00 a.m. First-day School: 10:00 a.m. (208) 345-4100. <www.idahofriends.org>.

INDIANAPOLIS-Meeting for worship 10:30 a.m. (317) 363-4035.

INDIANAPOLIS-First-day School at 10 a.m. For information call: 317-363-0455.

KENDAL·Worship 10:30 a.m. Kendall College. Summer 9:30 a.m. (11 a.m.) for children and youth. 119 Four Winds Lane (419) 598-4033.

KENTUCKY-UNIVERSITY-Meeting for worship 10:30 a.m. First-day School at 10 a.m. 130 E. University Avenue. (859) 231-1061. <www.kentuckyquakers.org>.

KENTSIDE-Meeting for worship and First-day school 10 a.m. 4877 Fairport Road. Contact: Rev. Jerusha Haney, (315) 526-9100.

KENTWOOD-FRIENDS-Meeting, 4354 E. Grand River Ave., Lansing. Worship: 10:30 a.m., First-day School: 9:30 a.m. (248) 796-3646.

KENTUCKY-UNIVERSITY-Meeting for worship 10:30 a.m. First-day School at 10 a.m. 130 E. University Avenue. (859) 231-1061. <www.kentuckyquakers.org>.
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.

How did it manage to keep going for 40 years? And what can be learned from its survival and witness?

*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.