Among Friends



ILYM's new bunkhouse,
shown while still under construction

Illinois Yearly Meeting of the Religious Society of Friends
McNabb, Illinois
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Among Friends is a publication of Illinois Yearly Meeting of the Religious Society of Friends (ILYM), a regional Quaker organization. It publishes news and other items of interest to ILYM members.

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...And we're back!

This is the first issue of *Among Friends* since Summer 2019 — a hiatus of over seven years. Our hope is to revive *Among Friends* as a useful, engaging, and regularly published magazine, serving Friends across Illinois Yearly Meeting. To do that successfully, we will need content, and that is where you come in! Please consider sending us something to include in our next issue. A wide variety of things could be appropriate: opinion pieces, news about your meeting, artwork, photography, essays on Quaker faith, book reviews, poetry, recipes, humor — really, just about anything that other Friends might find interesting. Because our publication schedule is hard to predict, announcements of upcoming events are probably better sent to IllinoisYM@ilym.org for inclusion in the email newsletter. Contributions to *Among Friends* should be sent to Peter Lasersohn, peter.lasersohn@gmail.com.

The New Bunkhouse

Chris Goode

A few years back, while inspecting the ILYM campus buildings, we found that the sill timbers of the high school bunkhouse were soft and mushy, and that this might be one reason that the floors were uneven, doors didn't close and windows were tough to operate. That, coupled with the fact that rodents were chewing their way through the floorboards and using the bunkhouse as their own in the several months between our summer sessions, leaving it a filthy mess to clean up at site prep, led the Maintenance, Planning and Envisioning Committee to realize that we would need to replace it soon.

The old bunkhouse is about 143 years old and was built as a kitchen and dining room for use during Annual Sessions around 1883. It was built quickly and inexpensively, and it was not particularly well made. The building served as a dining hall for many years, then after construction of the new Meetinghouse basement kitchen in the 1940's it became the

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ILYM's Foray into Federal Litigation

Kevin Brubaker

For over 30 years, the federal government respected "sensitive locations" when arresting undocumented immigrants. The government recognized that a community's social fabric is stronger when people can visit hospitals, schools, and places of worship without fear of arrest.

All that changed on January 30, 2025, when the Trump Administration rescinded this policy. The Department of Homeland Security's website proudly announced that this change would "free them up to go after more illegal immigrants." The border czar, Tom Homan, bragged that immigration enforcement could now occur "across the country, uninhibited by any prior administration guidelines."

Within days, that began to happen. ICE agents barged into a Pentecostal church in Georgia during services to arrest a man who already had a court date scheduled for his asylum application. Federal

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Highlights from the 2026 Annual Sessions

The sessions were held Wednesday, June 17 to Sunday, June 21, 2026, at the Illinois Yearly Meeting campus near McNabb, Illinois.



Thursday evening, Cathy Walling of Alaska Friends Conference spoke to us about efforts to recognize and redress the injustices which Quakers and others inflicted on Alaskan Natives through the administration of boarding schools.



Saturday evening, Larissa Gil Sanhueza, young adult program director for the Friends Committee on National Legislation, spoke to us on "Lighting the way forward: advocacy through dark times."



In recognition of Juneteenth, Friends walked to the Clear Creek Cemetery to visit the grave of abolitionist Benjamin Lundy.



Swallows were nesting on the meetinghouse porch.



Bruce Kanarek gave a moving account of his lifelong spiritual journey in this year's Plummer Lecture.



Rainy weather moved the Friday evening square dancing inside, but did not dampen the spirits of the dancers!

There's No Other Political Action Quite Like a Silent One

Kyr Burbank Esler

On a cold December morning in downtown Chicago, standing atop an elevated bus platform, a group of Friends gathered for an hour of public worship. Just outside of Christkindlmarket, the Quakers weren't just there for the purpose of worship, rather they were there in silent witness, holding signs with messages supporting immigrant rights and opposing Immigration and Customs Enforcement (ICE). For an hour the cold worship was held, though calling it silence might be a misstatement. From the market blasted pop tunes, from the line in came chatter, and from passersby came occasional words of encouragement.

While Friends gathered in Chicago, four other actions took place around the United States at the same approximate time, creating a small network of active, collaborative worship. With support from the American Friends Service Committee (AFSC), this pilot event started a series called Love as Action, launched by Quaker groups from Atlanta, Des Moines, New York, Philadelphia, and as mentioned, Chicago. Love as Action would grow as more local Quaker meetings and churches came together with guidance from AFSC but powered by the collective faithful spreading the word. Outreach was made to other organizations and many people joined organically, finding events on Mobilize, an online platform, or by word of mouth. Love as Action found purchase with non-Friends, enabling us to make new friends across different communities and activist groups. The message shifted across actions and locations, sometimes focusing on immigration, war, and Palestine.



Love as Action was guided towards an event landing directly on July 4th. Large and specific, it was named A Declaration of Resistance. This vigil took place across roughly 50 different groups throughout the country, with one major anchor gathering in Philadelphia. A cloth banner was designed, reminiscent of The Declaration of Independence, but done in AFSC red, black and white colors. On the banner was the written declaration guiding signatories to Protect, Resist, and Build. Participants were encouraged to sign it with a Sharpie, with the intention of allowing it to travel forth to other protests, marches, and witnesses.

Said by those who have attended, Love as Action is a powerful experience. Yes, you know that others around the country are in community with you, but beyond that, there's no other political action quite like a silent one. People must listen very intently to see the messages being presented. When a message clicks with them, the experience is energizing and heartfelt. When someone approaches and asks to sign on to The Declaration of Resistance, the feeling of growing community is tremendous. Love as Action is currently still being hosted around the country monthly, and you can find information on how to start or attend one via AFSC's landing page: HTTPS://AFSC.ORG/LOVE-ACTION

Last Words

Marcia Nelson

As I come to the end of my three-year term as ILYM Co-Field Secretary, I want to thank you for allowing me to serve you. It's been a demand and a delight in equal measure. Thank you so much for trusting me. It has made me a better Quaker — if I can claim that — by reminding me of the Life and Power of the Spirit made manifest as we labor and worship together. This lifts my own spirit.

Next, I come to praise Friend Mark (Nemo) McGinnis, your newly re-upped Field Secretary. You need to know he has put in far more time in the past three years as ILYM Co-Field Secretary than he was paid to do. I am happy that the full measure of his work will be recognized and fairly compensated. I also want to lift up the significance of his relationship with Amigos Evangelicos, the Spanish-speaking Friends meeting in Chicago. Friend Nemo is doing the work of building bridges among Friends in Illinois. Gracias, mi amigo.

I want to leave you with two areas for reflection and queries that have emerged during my work as Co-Field Secretary. The first is the practice of collaboration. At the all-meeting retreat earlier this year organized by the Ad Hoc Future Envisioning Committee, keynote speaker Robin Mohr talked a lot about the rewards and efficiencies of small groups working together. Last year we had a speaker from Western Yearly Meeting who preached the same thing. Nemo and I have heard regularly from smaller meetings about the concern of isolation. Meetings of any size can also experience insularity. So I invite you: Visit another meeting regularly. Plan activities together. Make intervisitation a scheduled habit. Some meetings are already doing this. Do more. Those that aren't, start. You will open yourself to more and different measures of Light.

Query: What can my meeting do to strengthen public witness and spiritual growth by working with neighboring Quakers?

Second: My heart has been heavier this year from seeing and responding to interpersonal difficulties and actions that violate boundaries for behavior and cause harm to individuals and to communities. We need to name this; we need to be able to respond with courage, care and clarity. Friends have confided their frustrations to me. Friends have no trouble speaking to the world about integrity, but avoid conflict within our own house. Having that of God within does not mean you can do no wrong. Because some of you may have just heard fire and brimstone instead of an invitation to reflect, I leave you with Quaker queries:

*Quer*ies: How do I understand harm in the context of my Quaker community and values? How do I respond? ❀



"Love knows no frontiers. 'She grasps not at her rights, refuses to take offence, has no memory for injuries'." In this spirit we will seek to overcome racial, sect and national hatreds, to break down social distinctions, to educate children for a full life of freedom instead of for places in the military or industrial machine, to enfranchise woman that she may better resist the immoralities of war. On the the basis of goodwill and brotherhood, we hope to build a lasting peace.

Illinois Yearly Meeting, 1918

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agents arrested someone else just outside a church in Washington State.

Friends General Conference (FGC), an association of theologically liberal Quaker yearly meetings — including Illinois Yearly Meeting — sought to join two dozen religious denominations in challenging this policy change as violating our Constitutional rights to freedom of worship and assembly.

To do so, FGC needed to prove "standing" — that is, to prove it had suffered actual harm that the court could address. Courts don't adjudicate philosophical arguments; they address concrete disputes where a remedy is possible. Thus, a call went out to yearly meeting clerks seeking information about the harm we had suffered through ICE enforcement. This, in turn, led me to seek this information from ILYM's meetings and worship groups. It was an unusual dynamic: in contrast to our transparent and deliberate norms, this required both confidentiality and haste. We needed to quickly identify the impacts of ICE enforcement on Quaker meetings without jeopardizing the safety of any in our community.

ILYM did not need to decide whether to approve the lawsuit. Just as AAA could file a lawsuit over car insurance rates without asking the permission of each of its members, FGC as an association could file the lawsuit on the approval of its board and not its constituent members. Learning from this experience, though, ILYM has revised its Handbook to clarify that the Presiding Clerk can convene emergency Continuing Committee meetings to deal with this sort of situation. If we are ever confronted with a similar challenge, we will have a clear mechanism for discernment.

FGC was able to gather affidavits proving the harm ICE enforcement is causing Quakers and thus able to join the lawsuit, where we are collectively represented by the Institute for Constitutional Advocacy and Protection at Georgetown University. On February 11, 2025, FGC joined two dozen denominations in filing the federal lawsuit. The opening sentences of our legal complaint speak volumes:

> *Plaintiffs and their members are Baptist, Brethren, Conservative Jewish, Episcopalian, Evangelical, Mennonite, Quaker, Pentecostal, Presbyterian, Reconstructionist Jewish, Reform Jewish, Unitarian Universalist, United Methodist, Zion Methodist, and more. They bring this suit unified on a fundamental belief: Every human being, regardless of birthplace, is a child of God worthy of dignity, care, and love. Welcoming the stranger, or immigrant, is thus a central precept of their faith practices.*
>
> *The Torah lays out this tenet 36 times, more than any other teaching: "The stranger who resides with you shall be to you as one of your citizens; you shall love them as yourself, for you were strangers in the land of Egypt" (Leviticus 19:34). In the Gospels, Jesus Christ not only echoes this command, but self-identifies with the stranger: "For I was hungry, and you gave me food, I was thirsty, and you gave me drink, I was a stranger, and you welcomed me" (Matthew 25:35).*
>
> *Plaintiffs' religious scripture, teaching, and traditions offer clear, repeated, and irrefutable unanimity on their obligation to embrace, serve, and defend the refugees, asylum seekers, and immi-*

grants in their midst without regard to documentation or legal status.

We asked the Court to issue a preliminary injunction (a.k.a. "emergency order") prohibiting immigration enforcement on or near our places of worship. On April 25, 2025 US District Court Judge Dabney L. Friedrich denied our request. The judge reasoned that we had not demonstrated that the decreased attendance at worship services that we had documented was directly caused by the change in enforcement policy. Decreased attendance, he reasoned, could be due to fear of ICE enforcement in people's neighborhoods rather than particular concern in houses of worship.

In September, our attorneys appealed this decision to the US Court of Appeals for the District of Columbia. Our request is that the court agree with us that the threat of harm to our religious community is sufficiently real that the lower court should be instructed to reconsider our request for preliminary injunction.

On February 5, 2026, I was fortunate to join FGC General Secretary Barry Crossno in Washington, DC to observe the court hearing. The main point of debate before three federal judges was how imminent the threat of immigration enforcement needed to be to justify the Court's intervention. Our side argued that the mere recission of the policy protecting places of worship impinges upon our Constitutional right of freedom of worship. The government argued that the mere chance that enforcement might occur is too speculative a situation to warrant the Court's involvement.

What situation might justify Court review? On questioning from the judges, government attorneys were backed into a corner. The only hypothetical situation they admitted would justify court engagement would be if ICE agents showed up at a church looking for someone, couldn't find them, and told the church "we'll be back for him next Sunday." The judges seemed to view this position quite skeptically.

However, the judges have not yet rendered their decision, though we expect it any time. Yes, justice moves slowly.

Our lawsuit can be viewed through two distinct lenses.

Legally, we don't challenge immigration law or its general enforcement. All we are asking is that existing immigration laws not be enforced in or near our places of worship. Protecting our places of worship is critically important, but it is not sufficient.

Morally, we argue something far broader: the imperative to "welcome the stranger." We seek to change hearts and minds, and we are already winning this fight. The collective call from 24 Christian and Jewish denominations is a powerful and persuasive rebuttal to the Trump Administration's efforts to paint all foreign-born people as "murderers and rapists." Stories about this litigation have appeared not only in left-leaning Quaker publications but in *Baptist News Global*, *United Methodist News*, denominational websites, and general news outlets like Bloomberg and Reuters. Our efforts join the moral rebuke created by Minnesota's successful fight against ICE occupation by "neighboring." They join a chorus of emerging stories about ICE cruelty and overreach.

I'm proud that ILYM is, in its small way, part of this answer to Jesus' admonition to "love thy neighbor." ❀

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Junior Yearly Meeting House for the young Friends. In 2005 when the old dormitory was deconstructed to make way for possible new buildings, and parts of it were reconstructed as the cabins in the campground, the Junior Yearly Meeting House was picked up, moved across the road and set on a foundation of concrete piers to become the High School Bunkhouse.

We Quakers are loath to throw anything away that could be useful, but this building has given us good use. Trying to fix all of its problems would be potentially more difficult and likely more expensive than starting over.

Last May at our campus workday, Mike and Diane Dennis gave me some information on pre-built portable buildings that could possibly be adapted into a new bunkhouse. MP&E brought forward information for consideration including budget estimates at the 2025 Annual Sessions. We still had some reservations about a pre-built building, due to width and height limitations, and concerns about possible ease of animal intrusion. At Fall Continuing Committee MP&E, Finance and Development committees made a joint report and were given approval to proceed with the project provided that adequate funds were raised to supplement the existing property improvement funds, with the goal of having a new bunkhouse in place by Annual Sessions 2026.

MP&E investigated the idea of a site-built building to solve some of the limitations of a pre-built building, and found that it was not much more expensive and within our budget. We also decided to build the new building north of the existing bunkhouse and just east of the Fox Hole and Penn House so that we could leave the existing building up until the new one was completed, allowing for an easier move of furniture from one to the other, and giving us a home for the high school Friends if the new building was not able to be completed in time for Annual Sessions.

The design is a simple rectangle 16 feet wide and 48 feet long. It has a gable roof with the ridge running north to south the length of the building. The ceiling follows the slope of the roof and is open the entire length making the space feel larger and more open. The interior is divided into three spaces by 7 foot high partitions open above: north and south bunkrooms with a larger central common room. The walls rise higher into dormers at the center of the common room on each side, east and west, while the ridge stays constant to accommodate high clerestory windows. There are two exterior doors into the common space, one adjacent to each bunkroom. The common room can include tables and chairs for meetings and activities, and has wall space for cabinets, counters, and appliances as ultimately desired. Each bunkroom can fit as many as six bunkbeds but will initially only have four to give them more space and still allow the building to sleep sixteen persons.

All of the spaces have an abundance of natural light. The bunkrooms each have three lower windows (one is an emergency egress window) plus a high clerestory window in the gable end. The common room has four lower windows, two glazed doors, and six clerestory windows. Every window operates to allow for ventilation. The lower windows can bring in cooler air and upper windows can allow warm air to escape. Four ceiling fan/lights can move the air and provide night lighting. The walls and roof

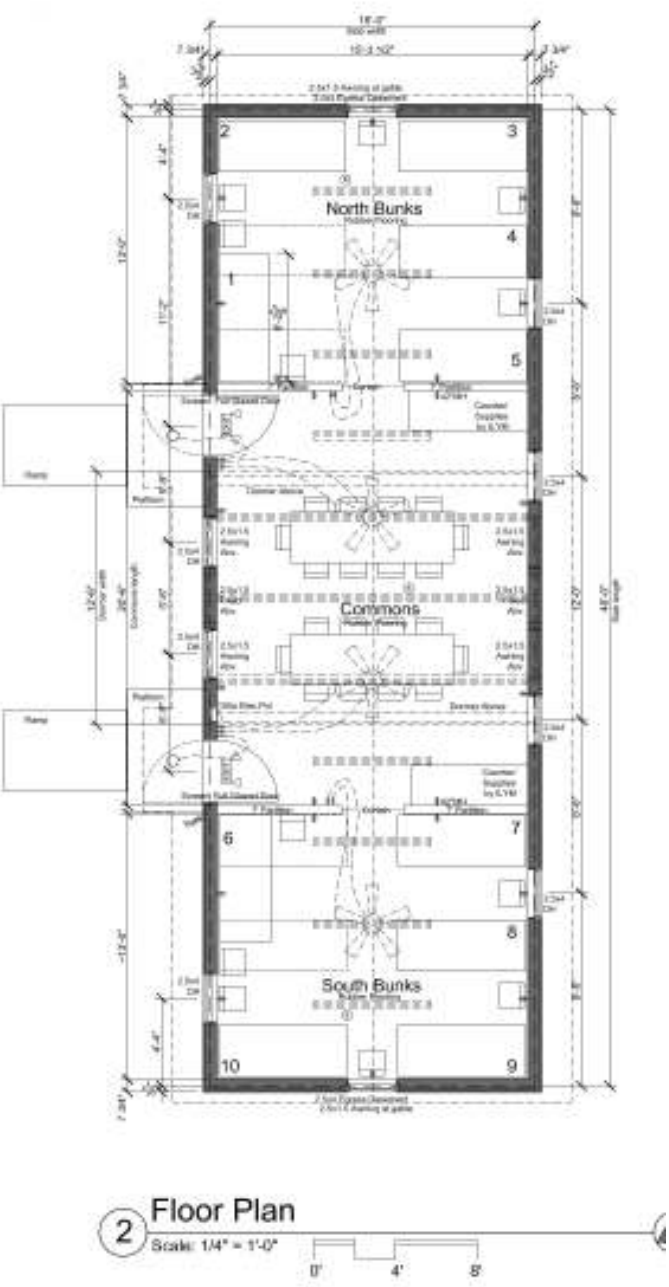
are insulated to help keep summer heat outside.

The floor is a smooth concrete slab, left unfinished. The exterior is a clapboard and trim composite wood siding product, over wood strand board sheathing. Chicken wire has been placed under the siding at the lower portion of the walls to deter raccoons and other pests. The interior wall and ceiling finishes are panels and battens of the same material as the siding. The building is unconditioned, without either heating or cooling, and designed to be comfortable in summer. There is a 100 amp panel and plenty of receptacles to provide for our electrical power needs.

The new bunkhouse is intended to fit with its neighboring simple white clapboard buildings. Its main roof pitch and materials also match the Meetinghouse. It has wide overhangs to shed rain and snow away from the walls and even wider roof overhangs at the doors in a Quaker/Shaker style. The two doors, while mainly practical for exiting, are reminiscent of early Quaker meetinghouses. We hope that this new building might serve the Yearly Meeting well for at least the next 143 years. ❀



The interior of the new bunkhouse during construction



My Week at Quaker House at Chautauqua

David Shiner

In 2023, I had the honor of representing Quakers at a place that should be of interest to Friends who don't already know about it. The Chautauqua Institute is located in western New York, just east of the Pennsylvania border. Founded as an educational center a century and a half ago, Chautauqua now bills itself as "a community of artists, educators, thinkers, faith leaders, and friends dedicated to exploring the best in humanity."

Chautauqua's affiliation with Quakers is longstanding. It was home to the founding of Friends General Conference (FGC) back in 1900. There's even a Quaker House on the Chautauqua campus. It's the newest of the 15 denominational houses on the Chautauqua grounds, all of which teem with activity when Chautauqua is in session.

I was invited to serve as "Friend of the Week" at Quaker House for the fourth week of the nine-week 2023 Chautauqua summer season. While I looked forward with great anticipation to spending a week there, I was also a bit awed by the scope of my stated responsibilities. As Friend of the Week, I was expected to provide a spiritual presence at the Quaker House, as well as on the Chautauqua grounds more generally. My formal duties included being the featured speaker at two hourlong sessions, one on Tuesday and the other on Thursday, and representing Quakers at a Chaplain's Lunch for representatives of every faith on Monday (as I was informed by email in advance, "In Chautauqua language, you are our 'chaplain.'") My other responsibilities were less tangible ("Friends of the Week help us live into the intersection of Chautauqua and Quakerism"), but I understood that my presence was regarded as integral to the Quaker House program and the Chautauqua community, and I hoped to be able to live up to that expectation.

I arrived on a Saturday. That's a transitional day at Chautauqua, when most of the guests from the previous week depart and those who are visiting for the coming week arrive. Quaker House has a cozy and welcoming feel, and I quickly felt at home there. I was warmly greeted by Kriss Miller, who along with her husband Gary serves as Friend-in-Residence at Quaker House for the entire Chautauqua season. I was the first of the new week's lodgers to arrive, so after our initial pleasantries I unpacked my belongings and set out for a walk around the grounds.

The Chautauqua campus is singularly attractive. Trees, flowers, and natural grasses are plentiful, and walking paths are numerous and pleasant. Some of the paths are in fact roads, but those who drive or bike through the grounds do so very slowly and carefully. The primarily Victorian buildings on the grounds are without exception appealing and functional, and various works of art are always on outdoor public display.

By the time of Meeting for Worship, which began at 9:30 AM on Sunday morning, most of the rest of the Quaker House residents had arrived. The service felt like a silent "get to know you" opportunity, and the worship was deep. After a brief period of introductions, I hurried off to the first public event of the new week, which was an interdenominational religious service. The sermon was offered by an Episcopal minister, Dr. Craig Barnes, who delivered a witty but powerful message emphasizing the

"community" aspect of the faith community.

The bulk of the activities at Chautauqua take place from Monday through Friday. And what activities they were! Early morning: interdenominational worship services featuring sermons by Dr. Barnes, all of which I found to be inspirational. Late morning: lectures by individuals who are highly respected in their respective professions. Lunchtime: activities at each of the denominational houses, including Quaker House. Early afternoon: an interfaith lecture by a major figure in each speaker's religious organization. Late afternoon: recitals by talented young musicians and open dialogues about the week's theme. Evening: full-length world-class concerts — two by the excellent Chautauqua Symphony Orchestra, another featuring the angelic harmonies of the celebrated a capella vocal group Chanticleer, and a "closer" on Friday night by well-known rock star Melissa Etheridge.

And that's only scratching the surface of what was available during the week. The term "embarrassment of riches" was never more aptly applied than to the events calendar at Chautauqua. In fact, the greatest challenge for any visitor is deciding on what to do at any given time, knowing you will inevitably miss an event that you would have dearly loved to attend. Your consolation, though, is that you can't make a bad choice, because there aren't any.

Each of the nine weeks of the Chautauqua season has its own theme. The theme for Week Four was "The State of Believing." While not every speaker who graced the stage of the huge Amphitheatre during the week spoke directly to that theme, they all addressed related issues. On Monday Almar Latour, publisher of the Wall Street Journal, stressed the importance of a free press and of producing the type of journalism that is worthy of public trust. Tuesday's speaker, Duke University professor Kate Bowler, talked about our country's transition from religious traditionalism to radical individualism. On Wednesday morning, celebrated physicist Brian Greene explained the importance of a scientific worldview and the difficulties and rewards in trying to achieve it. Setti Warren, the first African American to have been popularly elected to a mayorship in Massachusetts, took the stage on Thursday to discuss what will need to happen for the American people's faith in our political system to be restored. And on Friday, Monica Guzman of Braver Angels spoke movingly about the need for difficult conversations in order to reduce polarization in our society and the world.

I too was called to address the state of believing, but in a somewhat different way and to the much smaller audiences that gathered at Quaker House. My talk on Tuesday was billed as "My Work in the World," that is, on what I do and how my Quaker faith has inspired it. It was evidently well received, because more than twice as many Chautaquans attended my subsequent talk, overcrowding the sizable multipurpose room at Quaker House. Most of the attendees were non-Quakers who were interested in what Friends believe and what we are doing in response to society's ills. Their curiosity didn't surprise me. Folks who come to Chautauqua are mostly older people who are intelligent, inquisitive, and spiritually inclined — in short, a lot like most Quakers.

Quaker House is not only a site for hosting guests and holding events. It's also the venue for Friends' public ministry at Chautauqua. Part of that ministry involves

welcoming guests from Homeboy Industries, which is the largest gang-intervention, rehabilitation, and re-entry program in the world. Young men and women from Homeboy spend a week at Quaker House, enjoying Kriss's and Gary's genial afternoon: and attentive hospitality while taking in all the amenities Chautauqua has to offer. In return, the Homeboys provide a great service to the Chautauqua community by bearing witness to the remarkable transformation that has taken place in their lives because of their involvement with Homeboy Industries. The relationship that has evolved between Homeboy and Quaker House has become a lovefest, a classic "win-win."

To say that Chautauqua is worth a visit is to understate the case by several orders of magnitude. The Chautauqua experience is as enriching and fulfilling a one as can be found anywhere. Now that I'm in my mid-70s I find that I need to take a nap on most days, but during my week at Chautauqua I didn't take a single nap and was never the worse for wear. There were always exciting things to do and see and thought-provoking conversations to be had, and the setting of Chautauqua in general and Quaker House in particular could not have been more perfect.

As the Chautauqua website states, "Whether it's your first time visiting or your fiftieth, our promise is the same: Wisdom will be gleaned. Memories will be made. Life will be enriched. Positive change is your charge." Indeed.

I suggest that Friends look on the Chautauqua website and consider attending. Quaker House will have a place for you to stay, and it will be an experience you won't forget. ❀

Urbana-Champaign Meeting Approaches Carbon-Neutrality

Recent decisions by Urbana-Champaign Monthly Meeting are expected to bring meetinghouse operations to a net carbon footprint of zero.

Longtime member Linda Lorenz, who died in 2023, left the meeting a substantial bequest in her will. Linda was a dedicated environmental advocate, and Friends felt it was in accord with her values and intentions to use a portion of this bequest to install a geothermal heating and cooling system in the meetinghouse. Installation was completed in 2024, eliminating the meeting's reliance on gas heat.

More recently, the meeting has replaced its gas water heater with an on-demand electric heater, and its gas kitchen range with an electric one. The meetinghouse no longer has any gas-burning equipment, and the gas line has been capped.

Urbana-Champaign Meeting has long used a community solar project as its electric supplier. Electric power from other sources is supplied when solar is not available, but discontinuation of gas heating and cooking is expected to bring the meetinghouse emissions of carbon dioxide much closer to a net value of zero. ❀



Urbana-Champaign's new on-demand electric water heater

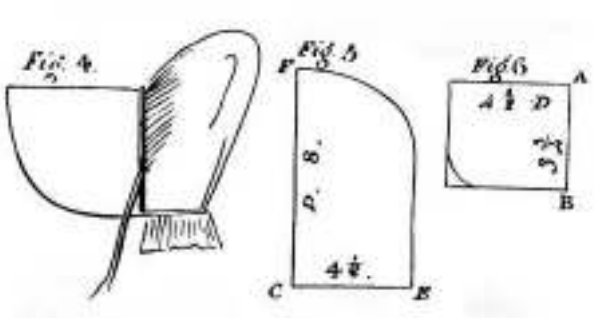
Make Your Own Quaker Bonnet

Do you sew? Then try your hand at making a bonnet in authentic 19th-century Quaker style! The instructions below are taken from the 1838 book *The Workwoman's Guide, containing instructions to the inexperienced in cutting out and completing those articles of wearing apparel, &c., which are usually made at home; also, explanations on upholstery, straw-platting, bonnet-making, knitting, &c.*, by "a lady."

Although the instructions are described as "to the inexperienced," many readers may find that they presuppose a surprising degree of prior knowledge about sewing in general and bonnet-making in particular. The language is also old-fashioned and not entirely clear. Here is a little bit of explanation which we hope will make things easier:

- The instructions assume that you will make your own paper pattern based on the diagrams provided, and pin it to the cloth to guide your cutting. When the instructions say "let your paper be doubled at D," this means that the diagram shows only one half of the pattern. The other half should be a mirror-image of what is shown, with the center-line of the whole pattern being the edge marked "D" in the diagram (the left edge in Figure 5, and the top edge in Figure 6).
- One nail = 2¼ inches. Therefore, 4½ nails = 10⅛ inches, 3¾ nails = $8\frac{7}{16}$ inches, 8 nails = 18 inches, 1½ nails = 3¾ inches.
- You will need to cut out two pieces of cloth for each of the two patterns: one for the exterior and one for the lining. You will also need a little bit of additional cloth for the ribbon ties and for the "curtain" — the neck covering at the bottom of the bonnet.
- The "poke" is the visor attached to the front of the bonnet. The "pasteboard" is a piece of flexible cardboard inserted between the lining and exterior of the poke to help keep its shape.
- "Plaiting" the crown into the poke means sewing the front of the crown into the poke (between the lining and exterior), making a series of small pleats in the crown as you go.

BONNET FOR A MEMBER OF THE SOCIETY OF FRIENDS.



These bonnets are made of black, white, grey, or fawn coloured silk. They are cut out as follows: —

For the pattern of the poke, Fig. 6, let your paper be doubled at D, which part must be four nails and a half long; from A to B is three nails and three quarters; slope off the front at the corner. For the crown, Fig. 5, let the doubled part, D, be eight nails long, and from C to E is four nails and a half; it is gradually sloped from F, as in the Plate.

In making up, run the pieces cut for the outside and lining together at the edge, on the wrong side, and having turned them, slip in the pasteboard; plait the front of the crown into the poke in very small exact folds, leaving it quite plain for some distance above the ears ; make a narrow runner behind of one nail and a half in depth, to form a curtain, and put on ribbon strings the same colour as the bonnet. ❀



Meeting for worship at the spring 2026 session of Blue River Quarterly Meeting.

Blue River Quarterly Meeting, Spring 2026

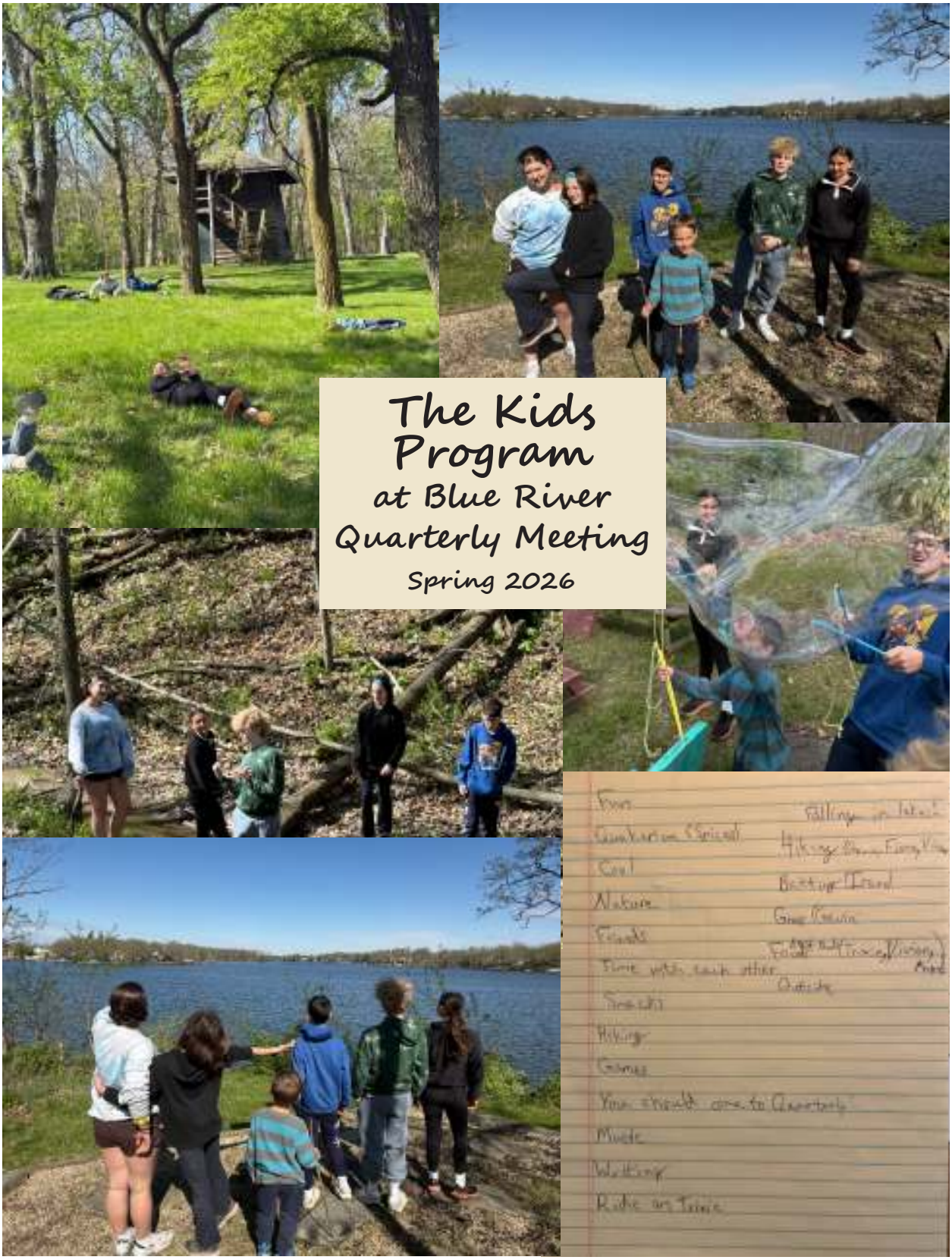
Blue River Quarterly Meeting held its Spring 2026 gathering April 17–19 at East Bay Camp near Bloomington-Normal. The gathering was well-attended, with 34 participants, including three highschoolers and six children. For the first time in recent years, Friends were present from all the different monthly meetings constituting Blue River Quarterly Meeting.

The weekend got off to an exciting start Friday evening when a tornado warning forced everyone to seek shelter in a first-floor interior hallway. The all-clear was given within a couple of hours with no harm to Friends or camp facilities, though several tornadoes were confirmed and there was significant damage to buildings and trees across the region.

The Saturday morning program was organized by the yearly meeting's Ministry and Advancement Committee, and explored the experience of extended meeting for worship. After a brief introduction noting that early Friends often worshipped for several hours at a time, those present settled into a worship session lasting about two hours. Several Friends spoke during this time. A discussion was held Sunday morning at which Friends were invited to give their impressions of this extra-long meeting for worship, and most of those who commented were of the opinion that it had been very enriching, and not at all tedious or difficult.

Saturday afternoon included free time and meeting for business, which proceeded smoothly and without much contention. Perhaps the most significant decision was to donate $1000 to aid a family in the Gaza Strip. A decision was also made to hold the Spring 2027 gathering of Blue River Quarterly again at East Bay Camp. Many Friends felt this camp and retreat center, affiliated with the United Methodist Church, to be a suitable alternative to Camp CILCA near Springfield, where Blue River Quarterly Meeting had often met in the past.

Saturday evening featured games and art projects. Sunday morning included the discussion session already mentioned, and a (one-hour) meeting for worship. After lunch and clean-up, Friends departed, with the next gathering scheduled for September 18–20 at the DuBois Center near Mt. Vernon, Illinois. ❀


The Kids Program
at Blue River Quarterly Meeting
Spring 2026

What Does One Learn by Attending Another Yearly Meeting?

Janice Domanik

Having just returned from Ireland Yearly Meeting, I would like to share some thoughts on what happens when visiting another yearly meeting. You might hear about the struggles which the meeting has encountered in revising its Faith and Practice. You can observe how the meeting handles the State of Society reports: Iowa Yearly Meeting Conservative reads all to the body, while Ireland struggled with how to get real information about how meetings were doing. The committee responsible asked for meetings to complete a survey to get the information they were seeking. Friends were critical of conducting a survey because they believed it would not reveal the spiritual condition of the meeting. The yearly meeting committee's concern was how to learn what the meeting needed, if they did not share it in the State of Society report. Other yearly meetings I visited have shared similar concerns. We might consider how our own monthly meetings approach the State of Society report: Are we willing to ask for assistance from the yearly meeting? Does our field secretary position mean meetings can get assistance directly from them and the Ministry and Advancement Committee, without including it in their report?

Ireland Yearly Meeting has reduced the meetings for worship in which they conduct business at annual sessions, by having four meetings during the year where much of the work is done. They continue to deal with items which have been seasoned during the year and require the approval of the entire body. They have done this to provide more time during the annual sessions for things that are to provide a spiritual experience. There was Bible study; workshops; worship sharing; a labyrinth walk; a presentation by an artist who followed a leading that took him all over the world, painting images that represented spiritual changes in his life and had an impact on the body. There was a presentation where an individual shared how the music and words of musicals had opened them to spirit. This was done in such a way that all could join in singing, and we were reminded that there is joy in the spiritual messages around us and that we should not forget to be joyful. They also devote an entire session when the young people share. I was door keeper for that session and what I observed from outside the room was the level of enthusiasm of the body. Their children of all ages are well loved.

Britain and Ireland Yearly meetings have door keepers. Their job is to be sure no one enters during worship. In addition, they are asked to be sure that people only enter at times when they will not interrupt what is occurring. At Ireland all who attend are asked to volunteer for the jobs of door keeper and microphone runner. As a visitor, I felt serving in this manner would allow a member to be in the session the full time. ❀

"You will say Christ cooketh this, and the apostles cook this; but what canst thou cook?"

Mushroom Crepe Recipe

Crepes:
1 cup flour
1 cup milk
1 egg
¼ cup sugar
3 tablespoons or less of oil

Filling/Sauce:
3 tablespoons oil, plus a little more
1 medium onion, chopped
4 large cloves garlic, minced
8 ounces mushrooms, sliced
1 small handful fresh parsley, chopped
1 can cream of mushroom soup
½ cup red wine
1 tablespoon worcestershire sauce
1 tablespoon paprika
1 pinch cayenne pepper (optional)
black pepper to taste
2 tablespoons parmesan, romano or asiago cheese

Enter the kitchen in perfect love and simplicity of heart. Still thy mind, turn inward, and wait humbly upon the Lord, dying to earthly concerns. If no obstacle present itself, mix the flour, milk, egg, sugar and two tablespoons of oil in a large bowl, beating it into a smooth batter.

Now if moved thereunto, heat a tablespoon or less of oil in a small frying pan over medium heat. When it is nice and hot, pour in about three tablespoons of batter. Tilt the pan to spread the batter thinly over the bottom of the pan. Fry till golden brown on the bottom, about one minute; then turn and fry on the other side till done, about another minute. Remove from the pan, and repeat as led with another three tablespoons of batter, continuing in like fashion until all thy batter is gone. Makes about six crepes.

Do not neglect to preheat the oven to 350°. Meanwhile, in a large skillet or saucepan, heat about three tablespoons of oil. If so led, add the onions and garlic, and fry on medium for about three minutes, stirring frequently. Add the mushrooms, and continue to fry, stirring frequently, till their color deepens: about five more minutes. If no stop appear in thy mind, add the cream of mushroom soup and the wine, stirring until smooth. Add the parsley and stir. Next add the worcestershire sauce and the paprika, stirring again. Add black pepper and cayenne, taking care not to outrun thy guide; stir again.

Now leave off thy stirring, remove the pan from the heat, and take a baking dish, about 8 by 8 inches. Wipe the inside with a thin layer of oil. If thy mind is easy, place a crepe in the pan, spoon about three tablespoons of the mushroom mixture onto it, then roll it up and push it to one end of the dish. Repeat with a new crepe, placing it next to the first one, and continue in like manner with all the crepes. Pour the remaining mushroom mixture over the rolled-up crepes, sprinkle with the cheese, and place in the hot oven. Still thy appetites and wait in divine presence until done, about 25 minutes Now, if clear in thy mind, remove from the oven and eat. Makes two or three servings.

"Dearly beloved Friends, this recipe we do not lay upon you as a rule or a form to cook by; but that all with the measure of light which is pure and holy may be guided, and so in the light walking and cooking, this may be fulfilled in the Spirit, — not from the letter, for the letter killeth, but the Spirit giveth life." ❀



Inside the old high school bunkhouse
Fall 2025