

ReBuilding: A Series of Surprises

(A History of North Seattle Friends Church)



Seattle Friends Memorial - Quarterly Meeting in Session 1950

Dedication

For Lorraine Watson; Pastor from 2000 to 2020.

She may not have built a physical church structure by hand,
but we all saw and felt her handiwork as she built a community.

-Introduction-

For a low-lying church, the Methodists of Swan Quarter were left high and dry.

In 1874, those from the town in North Carolina that desired to build a church had hoped to locate their new home on a certain plot of land. That land would provide reasonable protection from flood waters. Yet, with the owner refusing to sell, the congregation settled on a different location.

The church building was completed. On a Sunday in September of 1876, the Swan Quarter Methodist Church was dedicated. By Wednesday, a hurricane had made things treacherous for the town. Early Thursday, the townsfolk awoke to an amazing sight.

The storm had dropped five feet of water that covered the town. Strong winds buffeted the area. There, floating through the middle of town, was the newly constructed church building. It showed no signs of stopping.

People did their best to halt its progress. They tried to lash it with ropes, but struggled to find a point to anchor it to. No one could attach it to anything steadfast enough. The church kept traveling.

Perhaps embracing its mischievous nature, the church bumped into the general store. Next it took a sharp right turn. Then another turn. Possibly tired from its morning exercise, the church stopped and rested.

The floating church would have been a fascinating story if that were all that occurred. However, one more detail should be noted. The location where the church finally landed was the very plot that the church leadership had sought from the beginning. Soon, the landowner gave the land to the group. The church came home.

Of course, that was all a long time ago. Businesses do not give free land to churches these days.

Right?

-1- Humble Beginnings

In the rainy city of Seattle, the presence of Quakers was as low-key as they come. It was humble, to be sure. However, much would arise from this small gathering.

George Harvey became a Friend while living in Douglas Island, Alaska, around 1897. He moved to Washington in 1900 and, with William Philpott, started a Sunday School in Everett.

The Quakers, or Society of Friends, had a long history of traveling westward. In the 1600's, they often found themselves in conflict with those in power. Along with other groups, they made their way to America in pursuit of religious freedom. The Quakers stopped in a few locations. William Penn and his group made their home in Pennsylvania. Indiana soon became a focal point for the Friends. It was no great surprise when Quakers started to gather in Alaska, Oregon, and eventually, Washington.

In 1904, Everett Monthly Meeting of Friends began with Charles Replogle as the pastor. In 1905, Harvey moved from Everett to Seattle. On a vacant lot next to his home, and with encouragement from Replogle, Harvey began what would become Seattle Monthly Meeting of Friends.

Visiting 22nd and Dearborn these days gives insight to what Harvey saw in the location. Located two miles up a small hill from what is currently the International District, the land holds many charms.

A large park, framed by a trailer around which people stroll and jog, with playing fields and grassy areas, borders the back of the church. Even the "Black Lives Matter" that is spray-painted on a concrete border is colorful, lively, and even friendly.



The neighborhood is classic suburbia. At one house, a woman listens to her radio in the backyard. Raised flower beds in aluminum tubs sit by curbside patches of grass. Even the sidewalks are of a homey nature. Rather than a long stretch of cement, hundreds of foot-wide squares circle the area, rising with the terrain, lifting to make way for a tree branch, and sometimes cracking under the strain of it all.

The earliest structure, a large tent, would have appealed to the humble nature of Quakers. There were homes nearby; trees resided in the background and there was a grassy entry on which to rest. A large sign proclaimed that Bible School was at 10 a.m. and Meetings (for Worship) were at 11 a.m. and 8 p.m. More than fifty people gathered under the tent dressed in their finest.



In July of 1905, the wheels were in motion. Notes taken from each meeting offer a glimpse of the process.

“We have the acceptable company of Charles & May Replogle and others of Everett Mo. Meeting as a committee to assist us in setting up a Mo. Meeting in Seattle.”

“The Minute of Winchester Quarterly Mtg to Everett Mo. Meeting and Friends of this place granting the request of the establishment of a Monthly Meeting of Friends in Seattle has been read and accepted by us.”

The notes show just how simple their beginnings were.

"Report from Treasurer has been read and approved, showing a balance of 55 cents in hand. ...Our treasurer is requested to procure some wood for stove at earliest date." -10/9/1905

"We are pleased to report that we have received 10 dollars from our friend in Washington, D.C. towards the purchase of a lot to build..." -1/5/1906

"Our Treasurer is requested to buy a bale of straw for the use of the tabernacle." -6/6/1906

The meeting paid for the first tent by October of 1905. In May of 1906, a committee was formed to find a permanent building. The effort took longer than expected.

"Friends appointed to take up the matter of securing a permanent location for a Friends Meeting report having given the matter some careful attention but have not arrived at any decision. The Committee are requested to keep this matter in hand and report to a future meeting." -6/6/1906

"Our tent in which we have been holding our meetings having become unfitted for use in winter it has been arranged to meet in the home of Permelia Younger & this meeting agrees to pay rent at the rate of 50 dollars for 6 months dating from 15th of 10th Mo. 1906. We authorize our Treasurer to pay above rent in monthly installment at the rate of 8 dollars per month." -11/7/1906

"The subject of our new meetinghouse has been before us at this time and we recommend that Friends use their best effort to arrange for a tent and location to be used temporarily as a place of meeting till we have a new building." -5/1/1907

"The location for tent to hold our meeting in has been arranged for- our lot is 1 block north of Yesler Way on 24th Ave. Rent payable 1st of month at the rate of 4 dollars per month." -6/5/1907

In the meantime, organizational efforts were being made.

"After due consideration we unite with Everett in requesting Winchester Quarter to grant us a Quarterly Meeting to be known as Puget Quarterly Meeting." -8/1/1906

"...the Friends of Seattle request Indiana Yearly Mtg. to send some one to take charge of the work of Friends in Seattle. Agree to raise \$200 towards paying salary of Friend in charge of work in this place." -4/3/1907

In July of 1906, Allen Jay, a pastor from Indiana, visited Seattle Friends. Born in Ohio in 1831, he followed the Quaker beliefs all of his life. His family's house was a "station" on the Underground Railroad. Jay recalls a physician riding up on a horse and telling the senior Jay that a slave was coming through the area. The father told his son, "I am going out back of the house to work. If any negro comes to the gate thee can take him down in the cornfield and hide him under that big walnut tree, but thee is not to tell me or any one else."

Sure enough, Allen found a slave, armed with a gun, and offered to help. The man asked for food. Allen went to the house where his mother stated, "Allen, if thee knows anybody who thee thinks is hungry, thee might take this basket to him."

Soon men came to the house looking for the slave. Jay's father truthfully told them that he had not seen any such man about. When they left, and the evening began in earnest, the father asked his son if he wanted to go with him to see his grandfather. Allen took the hint and agreed. His father added, "If thee knows of anybody thee thinks ought to go, thee had better take him along." Allen's grandfather and uncle were also part of the Underground Railroad, and they helped get the man to Mercer County. Eventually, the former slave made his way to Canada.

This was but one tale of Jay's early Quaker life. He pastored for many years. He led revivals for his denomination and others. Jay spent decades visiting yearly meetings all over Europe and America.

Allen Jay and his wife were impressed by Everett's meeting. However, the condition of the tent discouraged them. Jay began to solicit funds for a new building. He asked three wealthy men, whom he knew from his time in North Carolina and who currently had ties to Seattle, to contribute funds.



Allen Jay's autobiography reports,

"Meeting Elbridge Stuart one day, I told him I would like to meet him the next morning. He made an appointment, and on going to the office I found him and Hervey Lindley there, Samuel Hill

being out of the city. I began by telling them about the Friends there and how they were situated, and closed by making an appeal to them for help. I found that they were not entirely ignorant of Friends and their needs, and that they had talked the matter over among themselves.”

We have readily available information for two of the three men. Elbridge A. Stuart (left) created the company later known as Carnation. Tolt, Washington, the base of his operations, was renamed Carnation in 1917 in acknowledgement of what the business had done for the area.

After Elbridge’s wife, Nannie, died, their son had a chapel built in her honor. The Nan Fullerton Stuart Memorial Chapel, located in Carnation, even had two picture stained-glass windows.

Samuel Hill (center) was perhaps the most prominent of the three. His and Herbert Hoover’s family were longtime friends. Both came from Indiana and had a shared Friends background. Hill worked in the railroad industry before attending school. He went to several schools, finishing his formal education at Harvard Law School. He practiced law and often found himself working against James J. Hill’s Great Northern Railroad. The two Hills battled each other for years.

Eventually the railroad-Hill hired Samuel to come work for him. “We would rather have you with us than against us,” said J.J. Hill. Samuel later said of him, “I learned more from him than in all the college courses I ever took.” In 1888, he married the boss’s daughter, Mary Frances Hill.

The Great Northern Railroad took Hill and his family to Seattle. Even before he arrived, Hill had helped to combine the Union Illuminating Company and the Union Electric Company into the Seattle Gas and Electric Company. In 1895, Hill took ownership of the company. Hill left railroad work in the 1890s and the gas industry in 1904, but he was not done building.

Hill’s focus shifted from electric utilities and phone companies to roads. In 1899 he helped found the Good Roads Association, which encouraged states to develop a better road system. By 1909, he had built ten miles of roads, the first paved ones in Washington, using seven different techniques. He visited the Trans-Siberian Railway while it was still under construction. In 1913, he brought Oregon legislators to see his roads. He supported what would eventually be Interstate 5, and he went on a mission for the Allies to evaluate Russia’s roads in the midst of World War I.

In 1905, Samuel Hill tried to do for Washington what William Penn had done in Pennsylvania. He purchased 7,000 acres near Klickitat County, hoping to found a Quaker community there. He tried, but failed, to entice farmers and other Friends to the area. He turned his efforts to a stone mansion that he named Maryhill after his daughter. The mansion later became a museum. He also built the Peace Arch on the border between the United States and Canada to commemorate one hundred years of peace. His third creation was Washington’s version of Stonehenge. It was dedicated on Independence Day of 1918 but was not completed until 1930. It was one of the country’s first World War I memorials. Due to his industrial background, these constructions consisted largely of reinforced concrete.

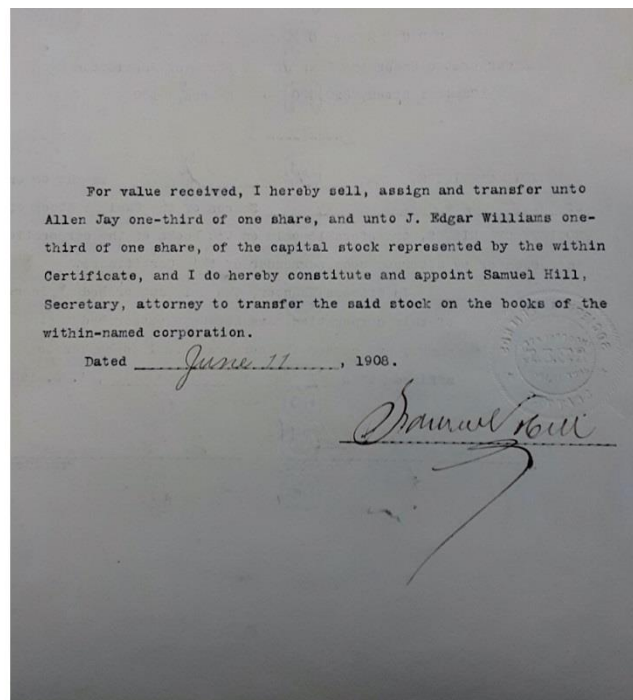
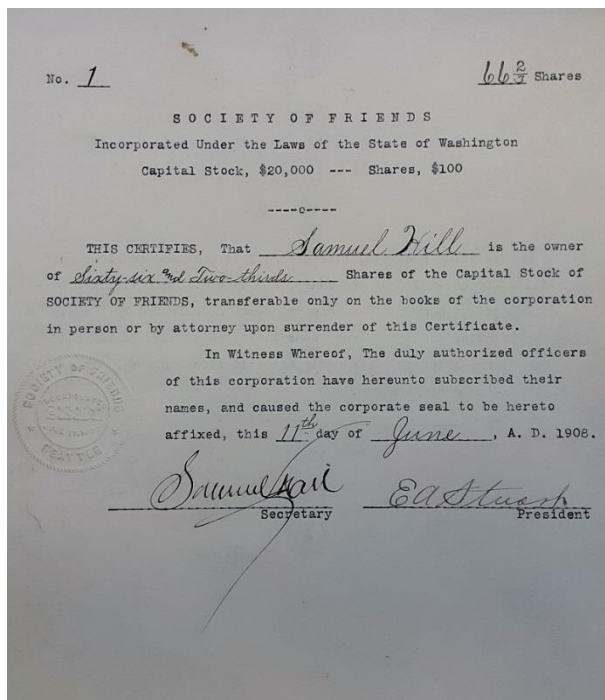


Of Hervey Lindley (right), less is known. He spent years in the timber industry. There are mentions of a Hervey Lindley attending a picnic on April 1st of 1887. That was the first meeting of folks who would invest in the proposed Quaker colony of Whittier, California. Since the Whittier-Lindley died in Seattle and also had promoted Quaker living, he and the Seattle-Lindley were probably the same person. Because the Whittier-Lindley and his business partner had sold almost 250 lots in a single day, buying a lot and building a church and a house in Washington would have been a simple task for him.

Allen describes the three men's agreement to help.

"When I had finished, Elbridge Stuart said something like this: 'We knew what thee was coming for, and we have made up our minds to make this proposition: Because of our love for the Society of Friends, and in memory of our parents, we will buy a lot in a suitable part of the city, build a meetinghouse on it, furnish it ready for holding meetings in, and turn it over to Indiana Yearly Meeting, on two conditions – first, that Indiana Yearly Meeting will select a suitable minister to reside here, and that the yearly meeting will look after the spiritual interest of the church; and second, that thee will come out when the house is finished and attend the dedication.' With a full heart I accepted the proposition on behalf of the yearly meeting, and agreed to their terms. Returning to the dear Friends, who were gathered at the home of William S. Sinton, I made my report. It was a time of rejoicing, and tears of joy were shed at the thought of having a home to meet in."

In a common move for twentieth century churches, the three men had created a corporation to build a "Society of Friends." While the precise details are unknown, likely the three men loaned money to the Friends at a favorable interest rate. Each of the three men was allotted shares, valued at \$100 each, on June 11th, 1908. Shares still reside in a metal box with Lindley's name printed boldly on the box.



More than money had been at stake for these men. Granted, the three men had all been successful in different areas of business. But in addition, they all had a desire to see the Quaker way of life expand. That passion had resulted in hope for Seattle Monthly Meeting to find a home.

The minutes show an important addition to the land arrangement:

"Letter transferring the membership of J. Edgar Williams & family to Seattle Monthly Meeting has been read; also letter recommending J. E. Williams as Pastor to Seattle Mo. Meeting. This meeting heartily welcomes these friends among us, J.E.W. as our pastor, & our prayers go with him that this work may be abundantly blest & prosper under his care." -7/3/1907

At that same meeting, it was reported that the cost of the second tent, \$95.80, had been paid in full. They had a new home on the horizon and their new pastor was amongst them. Looking to Jay's writings about the three donors again,

"These friends bought a first-class lot, built a nice building, costing in all about \$12,000, and before the meeting-house was completed they bought a lot adjoining for \$3,000 and erected a house on that for a parsonage that cost about \$4,000, spending, in all, something like \$19,000 before the time came for the dedication."

The Seattle group of Friends would have their church. And it was only the first.

-2- Sprucing Up a Place

The land secured was on 23rd Ave East and Spruce Street. It was half a mile from the vacant lot they had occupied. Today the building sits only blocks away from Garfield High School. A flashing yellow light at the intersection cautions drivers to decrease their speed when school is in session.



In this modest neighborhood, the homes do not seek to conquer the terrain. Instead, they reside in the niches where the land allows. Simple two-story houses with visible foundations sit a few feet above street level. Others take the large stones that came from the land and push them out to the sidewalk. Respect for the old brickwork dots the entire neighborhood. The Safeway is in a brick building; brick walls surround the power station.

A coffee shop, a fish restaurant, and a car parts store are all nearby. The fire department is graced with light art deco touches that help recall yesteryear. A boat is parked against the curb outside one house. An island of grass and bushes in the intersection reminds drivers that they should not speed through the side roads.

As promised, in September of 1907, Allen Jay returned to Seattle for the dedication. His writings describe the new location.

“The meeting-house is a beautiful plain building, Colonial in style, veneered with dark red brick. It is 84 feet long, 42 feet wide, with a porch 9 feet wide across the front. The gable roof extends over the porch and is supported by four large columns. There is a vestibule, with side doors opening into the audience room. The meeting room has a raised floor and fine wainscoting, and

is lighted with electricity. There is a nice, good-sized room in the rear for Bible school and other purposes. The building is heated by a furnace, and neatly carpeted."



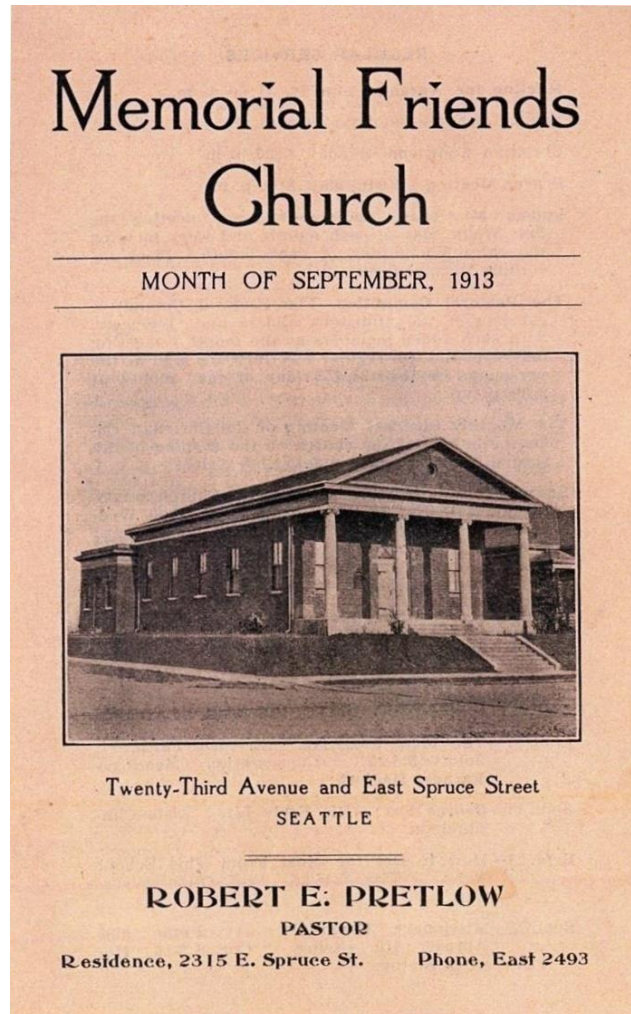
On September 14th, the building ceremony was held. A minute from Indiana Yearly Meeting was read, officially establishing Puget Sound Quarterly Meeting. 212 of 290 members of the new group were present. Once again, Jay's autobiography gives insight to the event.

"First-day morning at 11 o'clock the audience room was well filled. After a time of silence, Edgar Williams with a few appropriate remarks opened the meeting and read the Scriptures, hymns were sung, Charles Replogle offered prayer, and I was led to preach a practical sermon from Romans 1:16, "I am not ashamed of the Gospel of Christ." The people gave close attention and received the message with responsive hearts. A subscription was taken amounting to about \$3,000. Then, with solemn, fervent prayer, the house was dedicated to the Lord and His service.

It is proper here to say that the evangelistic committee of Indiana Yearly Meeting nearly a year before this had selected J Edgar Williams and placed him at Seattle as pastor of the meeting there, and to his energy and devotion to the work was due in great measure the fact that the buildings were ready at the time they were. He had taken a great interest in building up the Church also,

and we can but hope that his labors may continue to be blessed to the enlargement of the church in that place and in gathering a strong and living meeting of those who believe with us.”

As the years went on, the group would come to be known as Friends Memorial Church.



The title was a nod to the three generous benefactors. It was not the last name change they would undergo. It was far from the last location they would occupy.

The members enjoyed their new home. October of 1907 brought new carpet for the meetinghouse and permission to “dispose of the tent as they may think best.” They approved positions such as “Organist,” “Recorder of Mo Mtg Correspondent,” “Secretary of Sunday School,” and “Supt Dept of Temperance.” In the 1913 budget, “care of meetinghouse, including janitor, gas, light, water and coal” was afforded \$190. The total budget came to \$700 for the year.

On October 3rd, 1918, the minutes make mention of a desire to hold a “sacred concert” in November. For that reason, they wanted to rent or buy a piano. They paid for it, quaintly enough, with a bake sale.

The church had been useful and worth all the effort. Yet the church attendees had been moving north.

-3- College-bound

The congregation still gathered at their church building. However, many had relocated to the University District. In May of 1935, a committee began to study the possibility of moving closer to the University of Washington, perhaps renting a room at the University District's YMCA. The Quarterly Meeting was also interested in the area, as shown in the Friends Memorial Church's minutes.

“...the action of the Quarterly Meeting that a Quaker Center be established in the University District with a permanent board of six and wished that in some way the monthly meeting give its official sanction and understanding sympathy toward the project. After considerable discussion the meeting went on record as favoring the project.” -5/28/1937

The next minute is similar. The church was asked by the Quarterly Meeting to bring a pastor from the east coast to visit, with the idea of offering him a position at Quaker Center. They also asked the Indiana Yearly Meeting to allow them to sell the property and relocate in the University District. The notes express the desire to serve a “larger field of usefulness” and to cooperate with the soon-to-be-established Quaker Center. The meeting ended with the suggestion that they “contact Mr. Stuart and ask his feeling in the matter” and also to check with the clerks of their parent group, Indiana Yearly Meeting.

On September 24th, 1937, the members agreed to have the church and parsonage appraised. On October 29th, the appraiser valued the property at \$15,500. Indiana Yearly Meeting approved the sale in principle and Friends Memorial contacted Stuart for permission.

While they waited, Seattle Monthly Gathering (which was still their official name) encountered a challenge. They found themselves without a pastor. As Quakers, they believed that God talked to everyone and therefore any one of them was perfectly capable of leading a worship service. They took turns doing that; numerous members filled the pulpit. Some felt that they needed a pastor. Others felt the current arrangement was truer to their calling.

January of 1938 brought Stuart's agreement to move. By February, Stuart was encouraging the move to the University area and the clerk of the meeting was recommending selling and moving. That notion was taken to the Appraisal Committee.

Even as the church shifted once again, the world was seeing massive changes. The United States had still not fully recovered from the Depression. Germany and Czechoslovakia would be embroiled in conflict before the year was over. Had the church known that World War II was scant years away, they might have made entirely different choices. And the gathering still lacked an official leader for their membership.

When the Appraisal Committee reported on March 25th, the chair recommended waiting to sell. The committee suggested that the group instead hire a pastor and buy property. Others questioned their finances and whether such purchases were feasible. Many asked if they needed a pastor at all.

In May, they took steps towards their new plan: they decided to find a tenant for the parsonage while seeking a pastor, moving, and selling their land. In June, the church decided that, if they found a pastor, then they would cease their search for a renter.

The July 29th, 1938, minutes indicate a commitment.

“The Friends Center Board feels that the time has come to set up a meeting in the University District and is hereby asking the Monthly Meeting to take the necessary steps.

The Seattle Monthly Meeting recommends that a Meeting be set up in the University District in connection with the Friends Center and that this minute be sent to the Quarterly Meeting for their approval.”

Mixed reactions came from church members. Five wanted to move to the University District. Two liked the idea of meeting in both places. One person thought that they should worship at one location during the day and have evening services at the other spot. One voted to know the Mind of Christ. One felt the need for leadership, whether they hired a pastor or not. And one “wanted to do the right thing.”

Their official policy was to try to hire a pastor, move, and sell the land. In August, they were still wondering if they wanted a pastor and whether they could afford one. They hoped to sell the church for \$8,000 and the parsonage for \$4,500, an amount lower than the previous year’s assessment. To make things more interesting, the parsonage roof needed repairs.

The October 28th minutes report that they wondered whether they and Everett might share a pastor.

“...the sense of the meeting seemed clear that we would be interested in the right sort of leadership, if it can be found, and if an arrangement suitable to both Seattle and Everett made...”

At that same meeting, a group of University District Friends recommended that meetings for worship be held by them at 11 a.m. and that they were allowed to form the basis of leadership there. They requested that they be excused from attending the meetings at Spruce. Friends Memorial felt that the group should be encouraged in their expansion. By November 25th, 1938, the University Friends Meeting, on 15th Avenue NE, just across from the university, reported sixteen or seventeen attenders at each gathering.

Elbridge Stuart offered his opinion. He expressed the desire that his donations continue to be focused with the Friends Memorial congregation. He hoped that the two meetings would eventually work together in the University District.

Puget Sound Quarterly Meeting approved the University Monthly Meeting on November 29th, 1940. By December 8th, University Friends had separated into their own entity and more than thirty people had requested that their membership be transferred there.

On October 22th, 1942, Stuart had advised that Friends Memorial move north. The church contacted a real estate agency, and by November 15th, they had decided to move.

Come December 17th, 1944, Seattle Monthly Meeting had decided to purchase lots on 80th Street and 24th Avenue NE, in Hayes Park. By June 17th, 1945, the Spruce building was sold. They had found their next location. And their new neighbors already wanted a favor.

On October 11th, 1946, as they held a meeting for business in a private home, they read a note. It was written by Delmar Marshall, the owner of a store next to the church's new property. He requested,

“...permission to put concrete sidewalk on East 80th Street at his expense.”

The trustees approved. This was only the first of many correspondences that would occur regarding the store. No one could have guessed how the store would factor into the church's future.

-4- The Yearly Meetings

It should be said that Quakers are not perfect. They gather, discuss scriptures and leadings, and proceed in the way that they sense the Spirit leads them. Sometimes things do not go as desired.

England in the 1600s proved an inhospitable environment for Friends. They were often imprisoned for not giving proper respect to the government. When they became involved in social programs, prisons were something with which they had experience.

Quakers, wanting to focus on the “penitent” aspect of a penitentiary, believed that a person who broke the law should be held in a room away from others. Those being detained were to tend a garden or spend time with The Bible. The guards did not know their names and fed inmates through trap doors.

The planners soon realized that not everyone benefitted from such solitude. Incidents of suicide and insanity skyrocketed. Prisoners hurt themselves. Reintegration into society proved difficult for released inmates. Simply put, the new techniques did more harm than good. The Friends abandoned many of those methods.

When William Penn came to this country, he did his best to live in peace with the Indigenous People. He wrote a letter to the local tribe stating that he respected them. His example helped the native people and the new settlers co-exist for over fifty years.

Quakers had long championed education, wanting all, including the neighboring Indigenous People, who yearned for an education to have access. Presumably the Quakers meant well, but separating children from their families and dressing them in “proper” clothes did not respect the People’s past and customs.

For Seattle Monthly Meeting, difficulty came in separating from their parent organization, Indiana Yearly Meeting. According to Jay, Indiana had done much for Quaker churches in the country.

“After years of close acquaintance with Baltimore Yearly Meeting, I am of the opinion that no yearly meeting of its size has done as much to mould the character of Quakerism in the Church in America as Baltimore. It was the first yearly meeting to open and establish another yearly meeting, which it did when Ohio was established by its authority in 1813. Then Ohio set up Indiana in 1821. All the yearly meetings in the United States set up since that date have descended from Indiana Yearly Meeting.”

For decades it had been recommended that the Seattle members should shift to a geographically closer yearly meeting. In 1915, Tacoma and Entiat Monthly Meetings suggested that Seattle Monthly Meeting join them in separating from Indiana Yearly Meeting and joining Oregon Yearly Meeting. Seattle declined.

“Owing to obligations we have already assumed we do not feel free to make the change proposed. When conditions change so that we could be self-supporting we might be able to establish a Yearly Meeting here in the state of Washington. This meeting therefore is united in judgment that the proposed transfer is not wise.” -8/7/1915

Soon afterwards, Tacoma and Entiat together transferred to Oregon Yearly Meeting. Between 1915 and 1940, Oregon invited Seattle to join multiple times, largely due to proximity. In 1929, Seattle again declined.

“We do not feel that we can unite with Oregon Yearly Meeting at this time, but we look forward to the establishment of a Northwest YM.” -4/26/1929

Oregon Yearly Meeting made another attempt at the end of 1933. Again, Seattle Monthly Meeting declined. In April and May of 1936, rather than joining Oregon, Seattle expressed interest in developing stronger bonds with Vancouver, B.C. and Everett Monthly Meetings. However, most of the Seattle Monthly Meeting’s pastors had come from Indiana Yearly Meeting.

Furthermore, Elbridge Stuart was affiliated with Indiana. Over the years, Stuart, the Stuart Fund, and thus Indiana Yearly Meeting, had assisted Seattle Monthly Meeting with finances many times. For example, in 1929, Stuart had given \$500 to Seattle to hire Gervas Carey as pastor. Later, Seattle asked permission from Indiana and Stuart to move to the University District

Finally, towards the end of 1946, Seattle Monthly Meeting expressed interest in joining Oregon Yearly Meeting.

“...considered advisability of changing affiliation from Indiana to Oregon Yearly Meeting. We are in accord with the desire of Everett Monthly Meeting to change our affiliation as a Quarterly Meeting to Oregon Yearly Meeting.” -11/1/1946

In May of 1947, they approved the transition and asked Indiana Yearly Meeting to release them.

It made sense for a Washington congregation to join an Oregon meeting. The church agreed; Indiana agreed: it was all perfectly logical. However, Indiana wished to clarify that the Stuart donations came from Indiana. If Seattle Monthly Meeting transferred to Oregon Yearly Meeting, the financial assistance would not go with them. Yet, Seattle needed assistance to build a new church and, in fact, the Stuart Trust Fund was granting a donation just as the conflict arose.

Friends Memorial and Indiana exchanged many letters regarding these finances. In one, Indiana Yearly Meeting references the common practice of a yearly meeting owning the land of those under its charge. Therefore, they questioned the use of funds acquired from the sale of the Spruce property to buy land for a church that would not be under their leadership.

Indiana asked for clarification from Stuart’s son, E.H. Stuart. He told them that the money should stay with Indiana. Specifically,

“...that said Church shall at that time enjoy the support and supervision of the Indiana Yearly Meeting of the Society of Friends of Richmond, Indiana... and if the support and supervision of the Indiana Yearly Meeting of the Society of Friends of Richmond shall have been withdrawn from the Friends Memorial Church of Seattle prior to the date of this distribution then no payment shall be made to said church...” -10/11/1947

Everett Meeting told Seattle that they too were bothered by Indiana's response. Friends Memorial requested a decision from the Stuart Trust Fund. The trust's lawyer told leadership that,

"He is willing to give the fund to complete a small unit and then we may go on from there. Also the same day we receive the fund we may join Oregon Yearly Meeting as there are no restrictions on what is done after the fund is given." -1/29/1948

Seattle also asked Oregon for recommendations. Joseph Reece, the Oregon Yearly Meeting Superintendent, advised that Seattle act slowly, allowing Everett to join Oregon Yearly Meeting first to set a precedent. He also suggested that they return the amount that Indiana Yearly Meeting had sent to pair with the Stuart Fund's donation.

On June 20th, 1948, the church received a check from the Stuart Trust Fund for \$4,390.45 plus interest, for the new church. At that same business meeting, the trustees read a letter welcoming Seattle into the Oregon Yearly Meeting with full membership status. (A few years later, Oregon Yearly Meeting became Northwest Yearly Meeting of Friends.)

Rereading the letters, it is easy to see how feelings and emotions could have run high. Overnight delivery was used and telegrams were issued. The author of a personal letter claimed he was offended by how unfairly he had been treated. In addition, some communications were accidentally addressed to the wrong person. One statement sums up the exchanges succinctly,

"This all seems so harsh and silly—so unreal, like a dream."

One side thought the funds should stay with the original institution. Another side believed that the cause to which the funds were dedicated should retain them. Both sides clearly believed that they are doing God's will.

Seattle met the terms, had legal claim to the monies offered, and then went their own way. It was legal. But, for a "Society of Friends," the move appeared somewhat sketchy.

At least one congregant felt uncomfortable with the arrangement. Esther Woodward, a longtime member and well-regarded Friend, never let the matter rest. Years later, by her prompting, Friends Memorial requested and received forgiveness from Indiana Yearly Meeting.

If Quakers are all one big church family, then sometimes your brother pokes you in the hand with a pencil. The decisions made afterwards and the steps taken to reconcile are what frame the future.

-5- Park Place

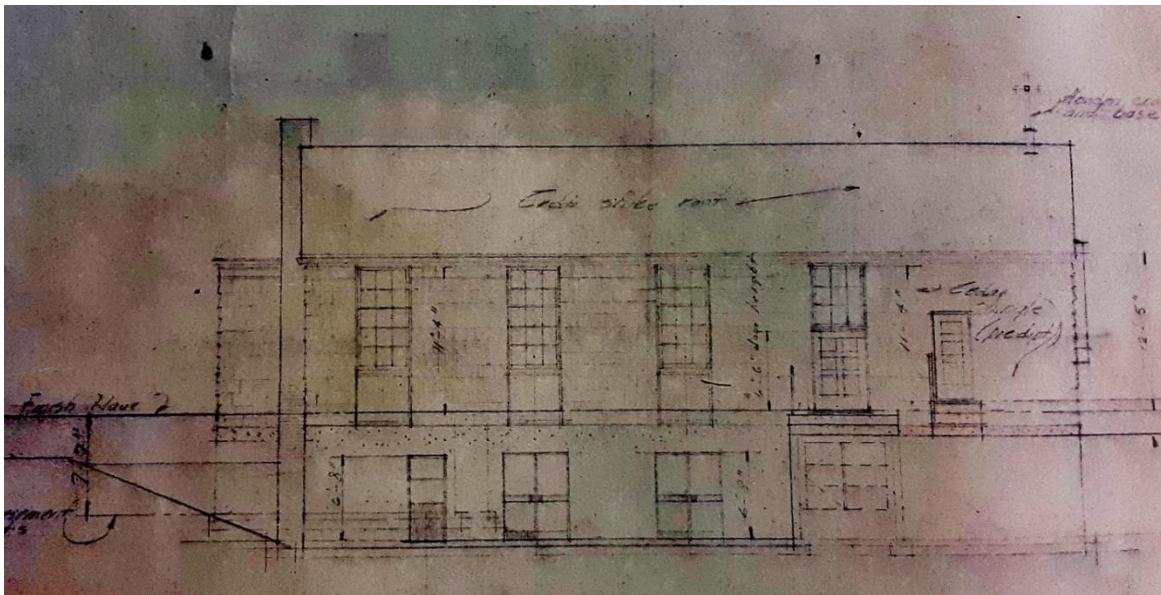
Hayes Park was home to Seattle Monthly Meeting the longest of any location. Even now, the area is remarkably quiet. There is a bus stop just outside the parking lot. As at 22nd and Dearborn, a large park lies across the street. Sundays often feature baseball games, families flying kites, and large groups having a picnic.

The area is mostly residential. The roundabouts have trees in them and the neighbors can be seen weeding flowers that they have planted there. Streetlights are few in number. Numerous signs ask drivers to temper their speed in concern for the children playing. Two-story buildings are the norm. This neighborhood is slow to change. And along 24th Street, a lovely row of cherry blossoms adds a streak of quiet elegance when they bloom every spring.

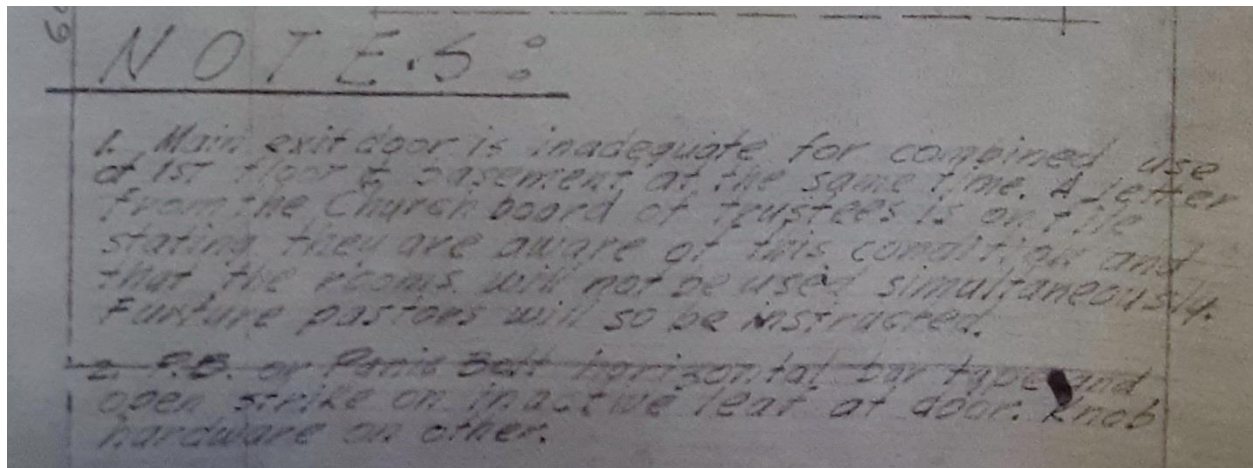
In the 1950s, the driving force behind development of the 80th Street property was the church's new pastor, Milo Ross. Friends Memorial Church was the fourth gathering for which Ross pastored. He later became a voice for the *Quaker Hour*, a show which FMC had long supported.

"One of our new responsibilities undertaken by this committee during the church year just completed has been the presentation of information concerning the 'Quaker Hour' radio broadcast, and support of this activity by members of our meeting. This radio program, originated by the Yearly Meeting, is released to our local area through radio station KTAC, Tacoma, 850 kilocycles, each Sunday at 1 p.m." –Education Committee, -12/29/1954

After pastoring in Seattle, Ross became the eighth president of George Fox College, where he would serve for fifteen years. Leading a college might well have been relaxing after building both a church and a parsonage. The dearth of available materials following WWII proved the first of many challenges. Regardless, as of January of 1948, the meeting had architectural plans.

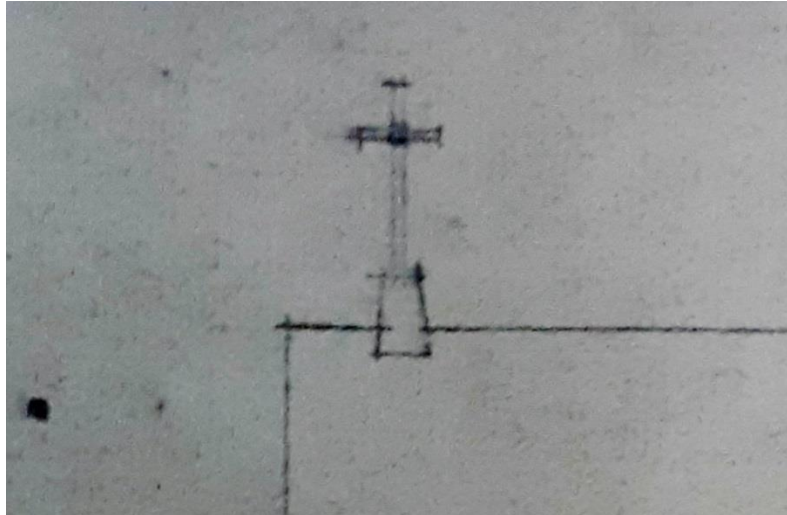


The fairly standard plans indicate a basement floor plan, well-detailed walls, and a spacious furnace room. However, two quirks appear. One is found in the notes section.



"Main exit door is inadequate for combined use of 1st floor & basement at the same time. A letter from the Church board of trustees is on file stating they are aware of this condition and that the rooms will not be used simultaneously. Future pastors will so be instructed."

Bring the crowds to worship, just not two floors of crowds. Second, although the plans show a cross on the church roof, no cross adorned the roof in the finished project.



Progress had begun before Ross came in. A motion picture projector had been donated and \$165 had been raised for an organ by June 20th of 1948. In the interim between the sale of the Spruce building and the construction of the new structure, the church met in what would eventually become the parsonage.

For his first two years, Ross's considerable carpentry skills were put to work. Once he was granted a two-week break from pastoral duties in order to focus solely on the buildings. Many a church work day was called and the volunteer labor was put to work. Ross's building acumen, his leadership, and the hundreds of volunteer hours all combined to shape the new church.

The 1950s were full of activity to get the church up and running. On August 24th, 1950, the meeting decided that the Friends House, where they had been meeting, would officially “be converted into part of the pastor’s home.” The monthly minutes contain a long list of improvements.

“...electrical wiring so the furnace could be installed and the rest rooms lighted...” -9/28/1950

“Plaster board has been purchased for the church and is being applied. Wiring on the parsonage has been approved. Basement of the church is to be closed away from the rest of the building for insurance reasons... About \$2200 in all is needed to supply materials for finishing the parsonage and paying present obligations.” -10/12/1950



The minutes from May 31st of 1951 report that an organ was installed. Also,

“The meeting enjoyed using the light from the new installations for the first time, lights having been installed in the vestibule, nursery, and under the balcony. The whole interior of the church begins to look vastly improved with walls being finished and tinted.”

A sign for the front was completed and an ice box was donated in 1951. The kitchen sink was installed in the church in 1952 and a water heater was gifted for the basement.

Wendell Woodward, a longtime and weighty member of the gathering, must have seen the impact of all the work on the pastor's family. The parsonage was not finished, so Woodward traded homes with Ross. In January of 1953, Ross resigned, citing his wife's health. Helen Ross would pass on a year later.

With Ross moving away, the Woodward's returned to their home. The construction continued in spurts. The church recommended installing a phone on October 28th. Volunteers installed an electric fan in the kitchen, and folding screens were put in to separate classes.

In the parsonage, workers laid oak floors and installed kitchen cupboards. They finished installing plumbing and wiring. They put in light fixtures, added ceiling tiles and plaster board.

The work continued under L. Merle Green as he pastored from 1953-1957. 1954 saw floors finished, outdoor lighting completed, and installation of a furnace for the parsonage. Contractors donated concrete for stairs and acoustic tile was purchased.

Once again, the Woodward's opened their home to the pastor's family, this time apparently sharing the space as the parsonage living room floor was completed around August.

On January 29th of 1958, the minutes stated,

"It is encouraging to know the building work is being completed."

The parsonage kitchen was done and the parking lot had gravel. Drapes and clothes line were bought for the parsonage. Bit by bit, it all came together.



On May 17th, 1959, the church was dedicated at 3 p.m. Milo Ross returned for the ceremony. More lights would be added, floors would be paved, and carpet would be added by the year's end. The church had their new meeting house.



Concurrent with construction, the church also had worked on fund-raising. As of October 26th, 1950, they had outstanding bills of \$800-\$1,000. Bills were prioritized and creditors were delayed. On November 30th, the church agreed to borrow \$7,000.

Apparently, after moving to Oregon Yearly Meeting, Friends Memorial Church had made an arrangement with the Stuart Fund. For on July of 1952, they donated \$1,000. The church had paid off their loans. Their new church was completed debt-free. On February 26th, 1958, for the first time in the meeting's history, they paid their pastor to work full time hours.

Meanwhile, they decided to add to their still-in-progress facility. The church was growing; in particular, Sunday School classes needed more space. The meeting proposed an

"...addition to our bldg. for an educational unit. Eric Palmer reported this would consist of 2400 sq. ft. It was expected costs would run about \$6 per sq. ft." -5/29/1957

Eric Palmer had appeared in the meeting minutes before.

"The church has been helping Eric in his draft problems." - 10/29/1952

In 1950, Palmer had turned 18 and registered with the local draft board. He asked Oregon Yearly Meeting for help and they referred him to an attorney in Seattle who was familiar with the process. When he was called up, Palmer followed orders differently than the other recruits. When the men were all lined up for inspection, they were told, "If you will serve your country, take one step forward."

"Everybody did. Except Eric," Palmer would later recall. He tried to register as a Conscientious Objector, a first for this particular board. Priding themselves on their 100% registration status, the board declined

Palmer's request. However, since Palmer had enrolled at the University of Washington for the fall quarter, the board granted him a student deferral.

Palmer did not do well in a class. Dropping that class put him one credit short of full-time status. The draft board immediately revoked his deferral.

Palmer felt that, "We are equal before God," therefore he did not have the right to kill anyone. He appealed again for C.O. status; the board refused.

The FBI interviewed forty of his associates including his fiancée in Newberg, Oregon. They found nothing. Meanwhile, Palmer appealed to the state draft board. They, too, refused. His last hope was appealing to President Dwight D. Eisenhower. He granted Palmer's request.

Palmer graduated in the winter quarter of 1955. He married in March of 1956 and was granted a deferral based on marriage. He never received the C.O. status that he requested. He always maintained, "I owe allegiance to God first. I owe allegiance to my family and my country second."

For over sixty years, Palmer was an important member of Friends Memorial Church. He also owned and ran a construction company. Palmer's labors were ingrained in the very walls of the buildings from the second half of the century. If he had an idea for adding an Education Unit to the present building, the gathering was ready to hear his thoughts.

-6- An Avenue for Growth

In December of 1959, the Stuart Fund donated \$5,500 for an Education Unit addition. On June 1st, they formed a Building Committee for the Education Unit.

"...There was (sic) no extra classrooms. And as the church grew, we needed more," Palmer says. "With about an average attendance of around two hundred, we were just overflowing there, there wasn't room."

Things were so crowded that the members became creative with their meeting places. The minutes contain three such requests. On August 8th, 1960, the people requested a portable divider in the church basement, a nursery in the room above the vestibule, and a tent for the junior class.

The junior class request changed the most. Originally, they had planned to meet on the lawn between the sanctuary and the parsonage within a fabric construct. Perhaps remembering how cold such arrangements had been in 1905, they soon revised the plan. On August 31st, they decided to use the parsonage's carport space. Finally, on September 28th, they moved to enclose the parsonage garage and use that as a classroom.

For many years, the church had collected the meeting notes and expanded on them with descriptions about celebrations and special events. They published the notes annually as a yearbook. From the 1960-1961 yearbook, we learn more details about the remodel. For example, the former nursery at the rear of the sanctuary became a prayer room.

As the walls in the church began to swell with attendees, an option presented itself. The minutes offer a glimpse of the thought process.

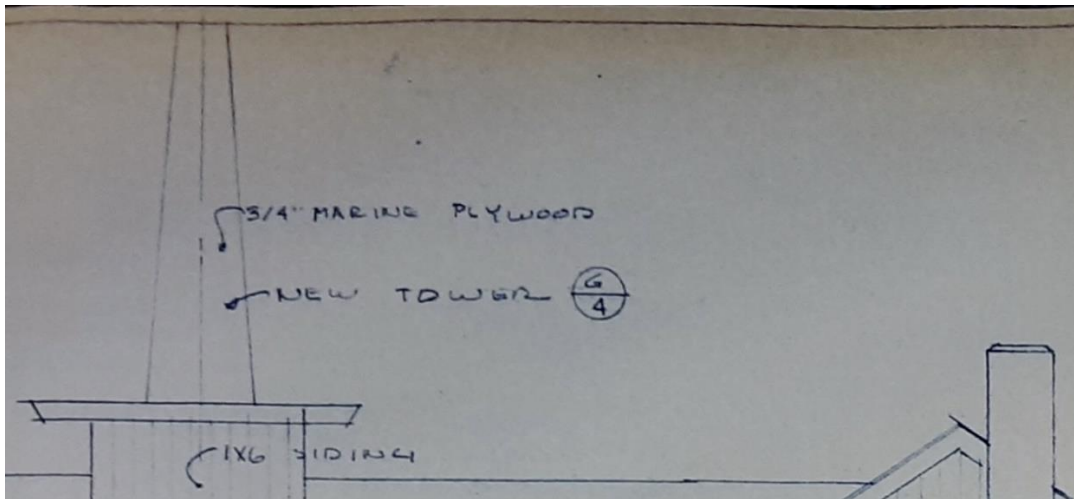
"Recommended that permission be granted these committees to negotiate for the properties east of the church. It was stated that in event of purchase of such is feasible, they could be used for additional S.S. space until such a time as we can erect the additional structure." -June 7th, 1961.

On October 4th, 1961, they had officially decided to buy the "Brown House" at the rear of their property, 7741 25th Avenue NE.

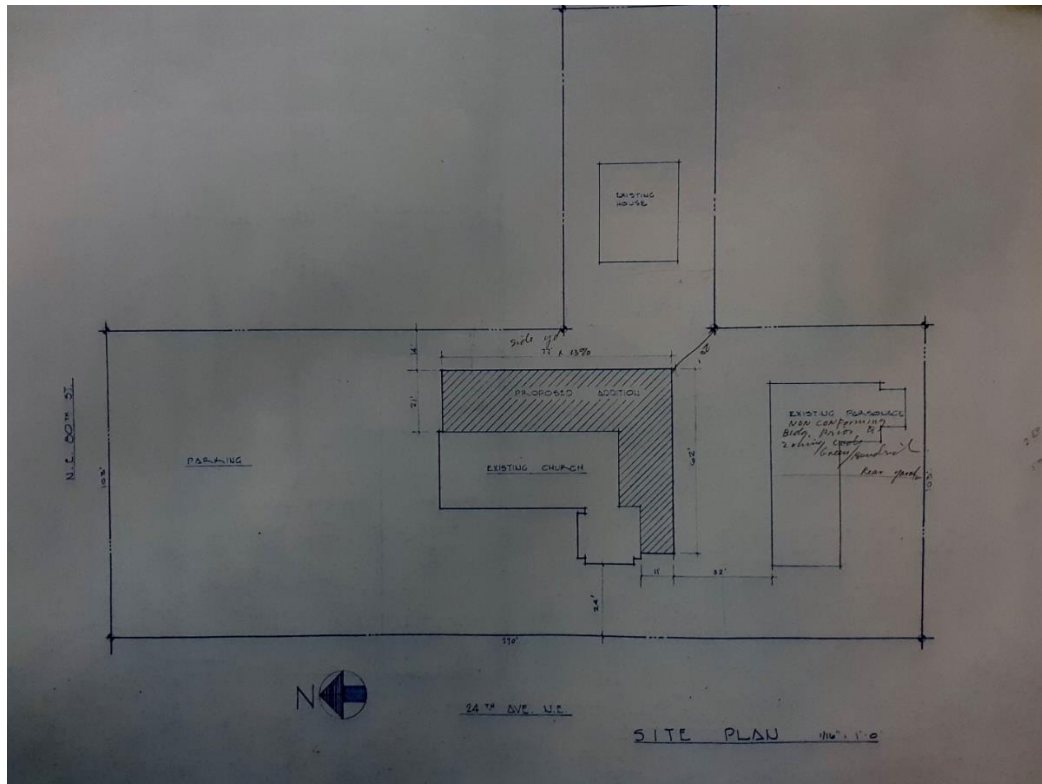
"...Were able to buy the contract for \$7,000 including \$100 earnest money. As of November 10, 1961, the property is ours. Money in the Building fund was used for the down payment as this is definitely part of our expansion program." -11/1/1961

In December, they decided that the building should not be used until the hazardous front steps were fixed. Much work was put into making the "Youth Annex" a home. They painted, they repaired the wiring, and they installed new front steps. They also recommended that the church paint the exterior to match the church, create a sidewalk to link the new building to the church, complete the basement, and install a sign.

Then there was the matter of the church steeple. The meeting minutes make no specific reference to the steeple add-on. However, in the Education Unit plans, the notes clearly show a “new tower” and depict siding to be placed around it.



Eric Palmer offered some insights into the matter. “We added the steeple and Quakers don't normally have churches with steeples but it was so hard to find the church, to see the church, and by adding the steeple, it added a skyward reference. You could look up and see where it was. Down through the years, visitors often went to Ballard instead of Wedgwood.”

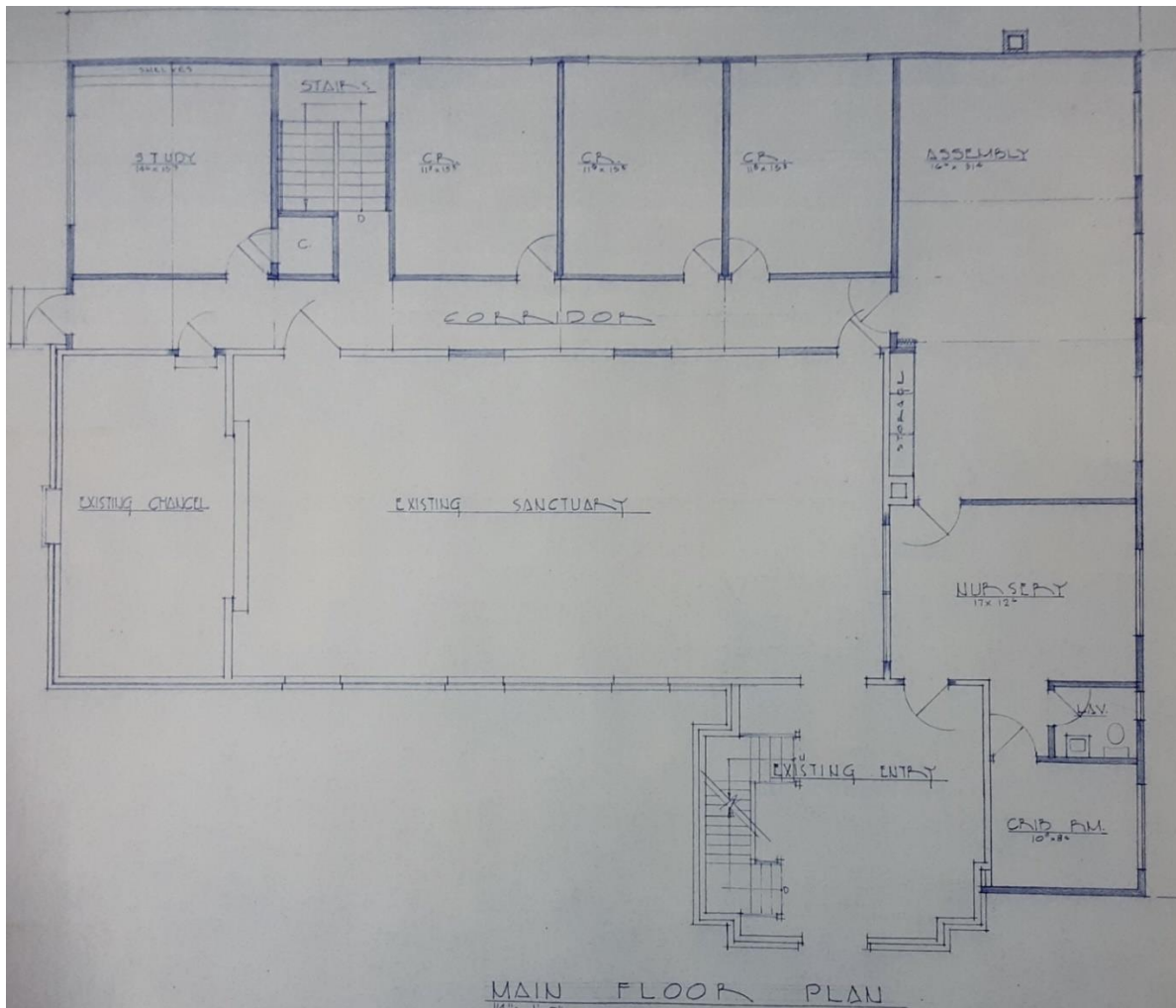
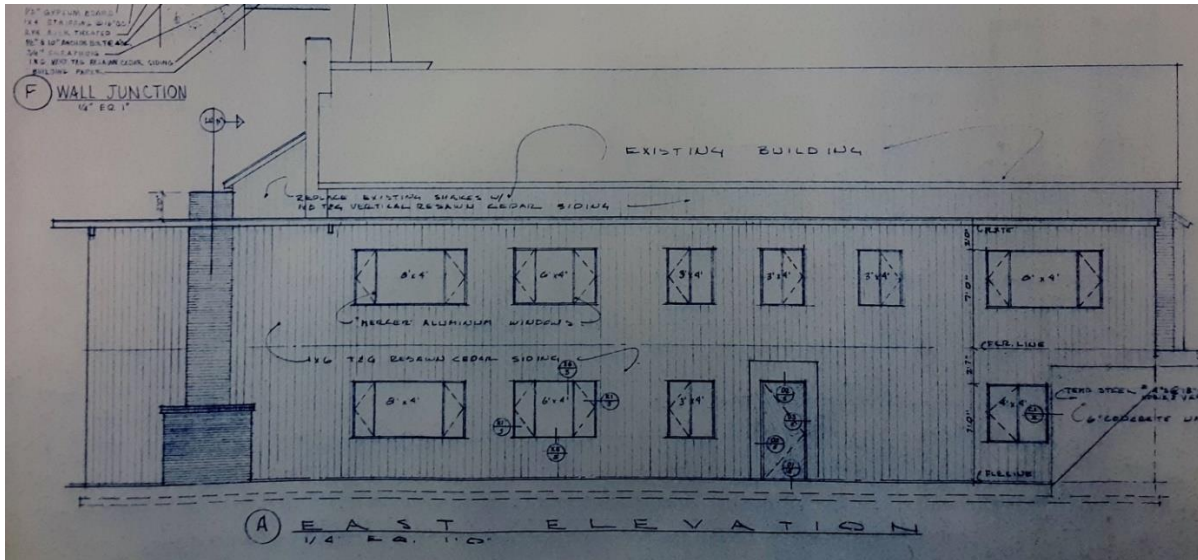


During the 1950s, Friends Memorial Church was difficult to find. It was on 24th Avenue NE. The main street, leading to the University of Washington, was 25th Avenue NE. The new annex gave but a slim entry to 25th. On every side of the buildings were trees and houses that were just as tall as the church. Driving down 25th, one would see only rooftops. Adding a steeple gave passersby a reference point. A steeple stood out; it would notify people that they were in the correct area instead of having them keep driving to the next town in search of the church. It served a practical purpose, even if it was not a strictly Quaker adornment.

“There was quite a bit of controversy about it. Quite a bit,” Palmer recalled with a chuckle.



The remodel added an L-shaped structure to the present frame, guaranteeing half a dozen new classrooms.



Fundraising for the remodel began in earnest. At the same time, they were working to fix existing problems in their church, parsonage, and the new annex. The World's Fair was making Seattle a very busy place, and Friends Memorial Church was no exception.

In March of 1962 they aimed to correct the parsonage's foundation and replace the partition in the basement. In December, a new Allen organ was installed. In January of 1963, they replaced the furnace.

Spring brought a focus on finances. The minutes state,

"The pastor admonished us that we must in all sincerity look to God concerning our expansion program, laying aside our own desires." -4/3/1962

"The Finance Comm. will secure an estimate of cost of curtains to darken the sanctuary permitting pictures to be shown in daylight." -5/1/1962 (The curtain request was removed due to the new building plans.)

"All the paper work on plans for the addition is now complete. The next step is to approach the city." -5/1/1962

On June 5th, they approved spending \$4,200 for financing of the new structure. On October 2nd, they proposed both to pave the parsonage driveway and to acquire one more plot of land. They decided to rent a house, dubbed "Annex 2," near the parsonage, short term, for \$105 per month. They increasingly needed their remodel.

Finally, on December 15th, 1963, they held their groundbreaking for the Education Unit, covered by The Seattle Times, The Seattle Post-Intelligencer, and The University Herald. The accepted bid was \$42,500 (which later grew to \$42,630). They would construct 4,400 square feet over the two floors along the eastern and southern sides of the building.

Costs mounted. On January 8th of 1964, the primary class asked for \$125 to buy a piano. The next month, leadership stated their plan to borrow \$58,098 to pay for the Education Unit. Besides labor and materials, they also wanted to landscape the grounds and redecorate the interior of the existing section.

On March 4th of 1964, they received bids to redo the brick (\$2,300) and siding (\$1,600). They stopped renting "Annex 2." And they applied to the Stuart Trust Fund again. They began to see results. The city issued a partial use permit on April 1st, 1964. The church dedicated the building on April 26th. This remodel, unlike the original building project, had not been a long, drawn-out ordeal. They quickly had their bigger building.

However, they had not quite met their goal: they were roughly \$2,500 short of completing the upgrade debt-free. So, with much delight, on April 26th, leadership announced they had received a donation from the Stuart Fund. For \$2,500. Departing pastor Paul Goins wrote,

"A building of it's (sic) dimension, beauty, and utilitarian aspects, and erected in such record time with a bare minimum of difficulties, had to be the Lord's doing."



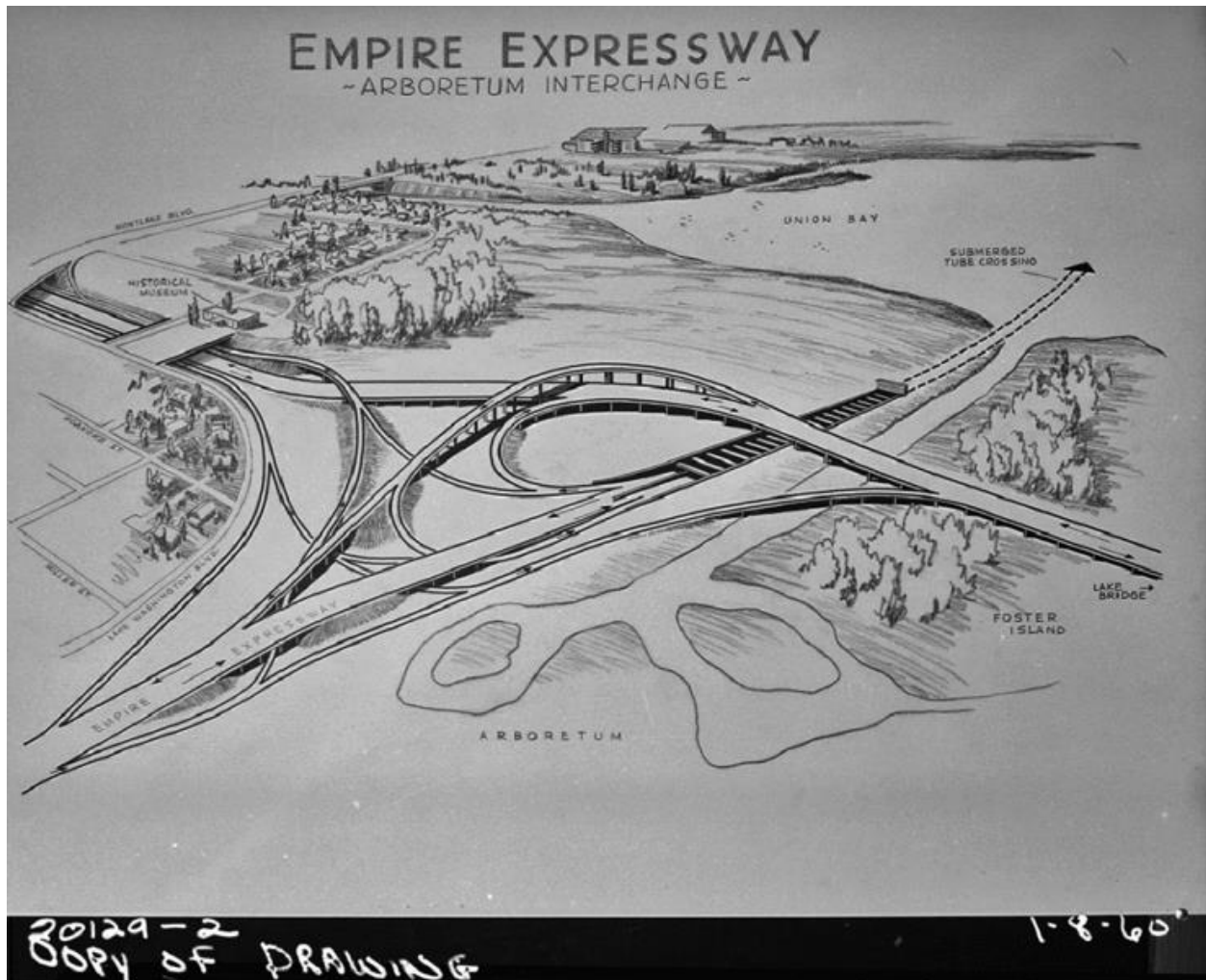
Their full-use permit was obtained on May 6th, allowing up to 299 people to meet under one roof. On May 16th, 1965, they hosted a performance by the George Fox College Choir, with a record 245 people in the audience.

With a bigger building came increased upkeep costs and with that, more fundraising. They turned to another one of their founding donors. In October, Friends Memorial Church asked the Hill Foundation for funds. In November, the Hill Foundation replied that they did not invest in church works but would be curious to hear what developed. The Stuart Fund helped the church with \$2,500 in April of 1965 and another \$2,500 the following year. Sixty years later and Elbridge Stuart continued to bless them.

Everything was going fine. They had their new building, now with plenty of classrooms in which to teach the children. They only needed to look in all directions for oncoming traffic.

-7- City Life

The U.S. government was helping to pay for a new Seattle Freeway (known now as Interstate 5). As part of the deal, they required a second Lake Washington Bridge, parallel to the existing Lake Washington Floating Bridge, perhaps in the Montlake area. Land originally given to the University of Washington for the Arboretum was repossessed. Empire Way (the original name for Martin Luther King, Jr. Way South) would simply continue around Rainier Avenue South. A four-lane expressway, named after former city engineer R. H. Thomson, would help take the city into the future.



For the members of Friends Memorial Church, the plans posed a world of problems. The minutes report,

“Uncertainty of the route of the Thomson Expressway and how it affects the future of our church building.” –4/5/1967

“The drawing of the proposed Thomson Expressway can now be seen in the City Engineer’s office. It shows the entire block between 24th and 25th avenues at 80th Street is planned to be used for a depressed 6-lane roadway.” –11/11/1967

“...some proposed alternate routes north of 95th Street for the Thomson Parkway. The city engineers have indicated no change in the schedule of progress on the city portion of this parkway. They are wrestling with problems in the Central Area and no timetable has been established north of the canal in the area where our church property is located.” –3/10/1968

For a year, the church harbored the very real concern that their land would soon be replaced by a massive road. On the above sketch, the upper right-hand corner shows a dotted arrow making its way across the lake. That dotted path, if continued in a straight line, would have gone right through 24th. It was the perfectly sensible route. It was the efficient course. But for the church, it presented a challenge.

Perhaps ironically, the state wanted the church’s land to connect the Thomson Expressway and the Seattle Freeway. The Seattle Freeway was the modern version of the Pacific Highway of which Samuel Hill had dreamt decades prior. Hill’s past dreams conflicted with the Friends’ modern goals.

Their problems were not so great that they could not overcome them. Smaller problems arose. A stereo was likely stolen in March of 1966, and someone took a phone and set of keys when they entered the office in April.

Of greater concern, the church building could no longer hold all their congregants. The church suggested starting a second worship service at 8:30 a.m. On November 3rd of 1968, the church borrowed a closed-circuit television to assist the overflow crowd for the Thanksgiving service.

To further help the community, leadership made a suggestion on February 2nd, 1969.

“A new idea in outreach proposed is that of a Day Care Center that could be set up in our Church facilities. The project would require \$1,000 initially for equipment. Our facilities would have to be cleared by the Fire Marshall and Sate Health Dept.”

The next month brought more specifics.

“Plan for implementation of the Day Care Center such that the pastor will not incur additional responsibilities.”

“Discussion centered around the purpose of the Center. It was decided that the principal objectives would be to be of service to the community. A secondary objective would be that of outreach.”

“It was emphasized the need for proper timing in meeting the demand in September. It is planned to have open house in August, coinciding with advertising that month. The pastor proposed that the meeting give the General Education Committee the authority to apply for the license. Approved.”

“It was suggested that a General Day Care Center Board be established to administer the setting-up of the program to later act as administration.” –3/30/1969

About that time, the leadership detailed additional concerns.

"We are presently handling a near-capacity Sunday School. Within one or two years one of the following must be done:

- Have dual worship services and dual Sunday Schools
- Increase our present facilities by buying additions.
- Move to a new location

A group called Citizens Against the R. H. Thomson solved the main problem looming over the gathering. CARHT, comprised of neighborhood and environmental advocates, took action. By June 1st, 1970, the Seattle City Council had ceased plans for the Thomson Expressway. The church could continue in its current location, now with a daycare center.

On June 1st, they requested \$3,500 for supplies, improvements, and equipment. In August, the state issued a license allowing for 30 children, ages 2 & 1/2 to 7 years.

The first mention of the full name, "Kinder Kampus Day Care Center," appeared in the minutes from October 9th, 1969. They hoped to make the program self-supporting by enrolling 20-25 children, which they achieved by November.

With more children, the church community once again focused their efforts on acquiring more buildings. On February 11th of 1970, they bought 7733 25th Avenue NE for \$7,304. Then there was the storefront.

In 1946, Marshall's Grocery Store and Delicatessen began operating as a neighborhood convenience store on 2415 NE 80th Street. Also in 1946, the Quakers had consented to a sidewalk by the storefront owner, Mr. Marshall.



The Marshalls and another family, the Wilsons, both operated gas stations. The Wilsons bought the business in 1951, rebranded it Wilson's Food Store, and created living quarters in the back of the store. The inspector's records of the storefront never glowed with praise.

"Old derelict store building moved to this location. Building is at least 40 years old, moved from 5269 Roosevelt Way." -2/1947

"Building has had no improvements, people have a very cheap living quarters in rear, same heat. Needs paint." -5/1954

The Wilsons attempted to make at least one improvement, which Friends Memorial Church rebuffed. The minutes describe their reasons.

“The pastor reported on the problem in connection with the grocer on the adjoining lot who needs more parking space. The meeting approved refusing to lease him a driveway strip because he sells liquor and keeps the store open on Sundays. Milo Ross, Wendell Woodward, and Ernest Hadlock were designated to meet Mr. Marshall, the grocer, and so report to him.” –2/22/1951

The Seattle Meeting had a long history of discouraging alcohol. They lectured their Sunday School classes on the evils of drinking. They had brochures and books to distribute. They did not condone those spirits. As the minutes show, the Quakers acted on their beliefs.

On April 26th, 1951, they requested that the State Liquor Control Commission revoke Wilson’s liquor license. They stated that they had been hosting services on their property as early as November 21st, 1948. Then there was Wilson’s response.

“It was reported that the store keeper Mr. Wilson is desirous that the meeting withdraw its protest against the sale of liquor in his neighborhood store. The meeting was agreed that it should re-affirm its stand against the sale and consumption of liquor.” –1/10/1952

For all of their differences and disagreements, the holidays still provided a time of peace and neighborly love between the two.

“The church was asked to write a note of thanks to the Wilsons for their gift of oranges to the Sunday School treat.” –1/17/1953

Over the years, they would continue to preach against alcohol. They updated their congregants whenever there was a bill related to advertising spirits during daytime hours.

By the 1970s, the Wilsons were ready to quit the convenience store business. They had entered into selling conversations with the church previously. While the Everett Friends laid down their meeting, Seattle was determined to keep growing. On June 9th of 1971, the church offered to buy the storefront if the city permitted the space for public meetings of up to fifty people. On August 18th, the sale was made. Around that same time, the church bought one more nearby house.

“The dream was to take over the block,” recalls Eric Palmer. “If we had kept growing like we did for a little while there, that would have been very possible.”

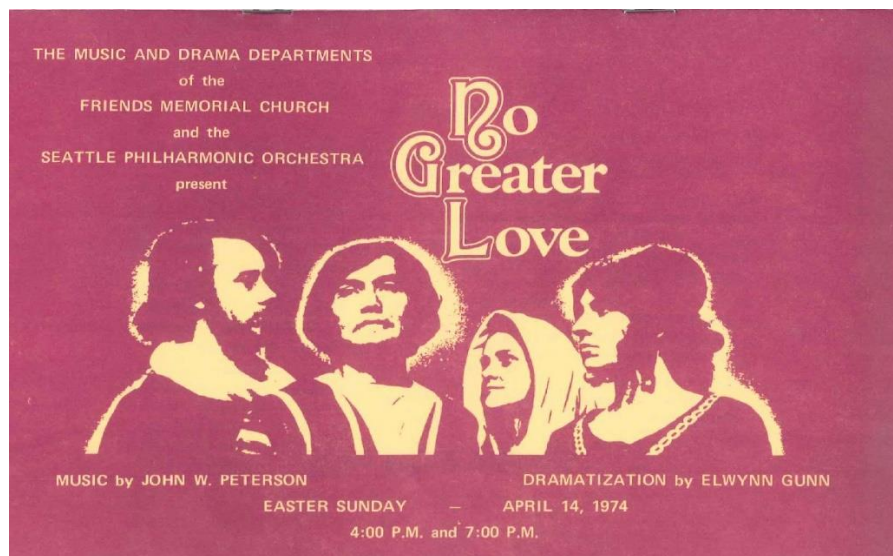
The church finally had a sound system. Pastor David Leach began his crowd-gathering ministry. And Friends Memorial Church and another Quaker gathering, Holly Park, pooled their resources to try to serve two communities. Each church would have their own services, their own ministries; even their own day cares. One leading body would oversee both meetings.

Kinder Kampus had grown enough that they extended their outreach even more. On July 25th, one of the houses was converted into a Kindergarten. Increases in the number of children brought increases in

licenses until November of 1972, when the facility reached its capacity of 72 enrollees. The minutes from the next year paint a picture of how popular the outreach was.

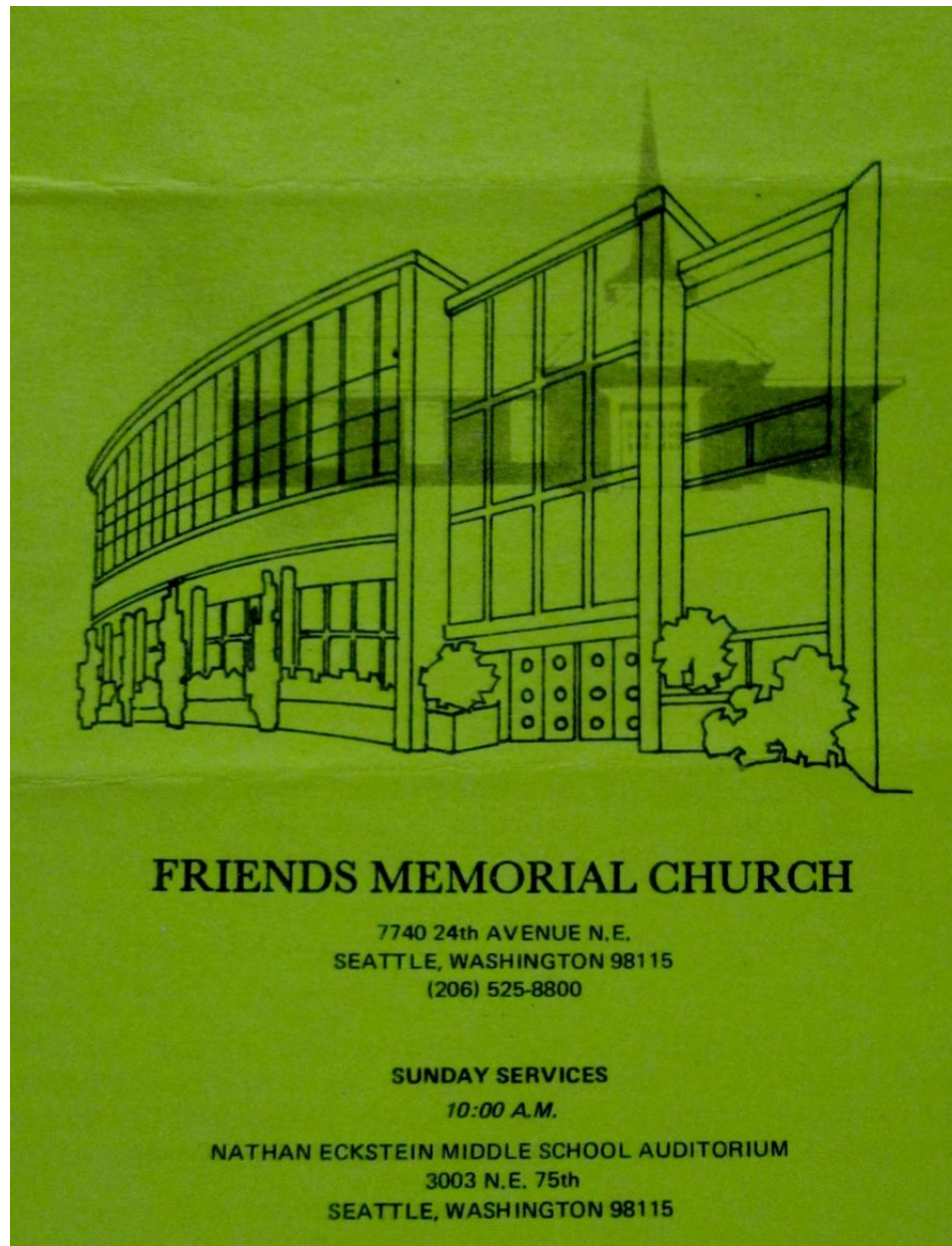
“...we are gradually drifting towards getting a ‘Conditional Use Permit’ with the City of Seattle due to Kinder Kampus Operation. The City of Seattle feels we are vastly overstepping the original usage agreement of the church facilities. Dick remarked that this is true & we need to up-date the agreement.” -5/8/1973

Easter of 1973 hosted an unprecedented number of worshippers. After much rehearsal, the church presented four performances of the musical, “No Greater Love.” Tickets were required, and performances ran at 9 a.m., 11 a.m., 4 p.m., and 7 p.m.



Over eight hundred people attended the performances. The blessing of drawing in such crowds brought the need for more space. They needed an auditorium. Asking their neighbors, Friends Memorial soon had permission to use Nathan Eckstein Jr. High for one weekly Sunday service, at the rate of \$100 per week for a 3-hour block of time.

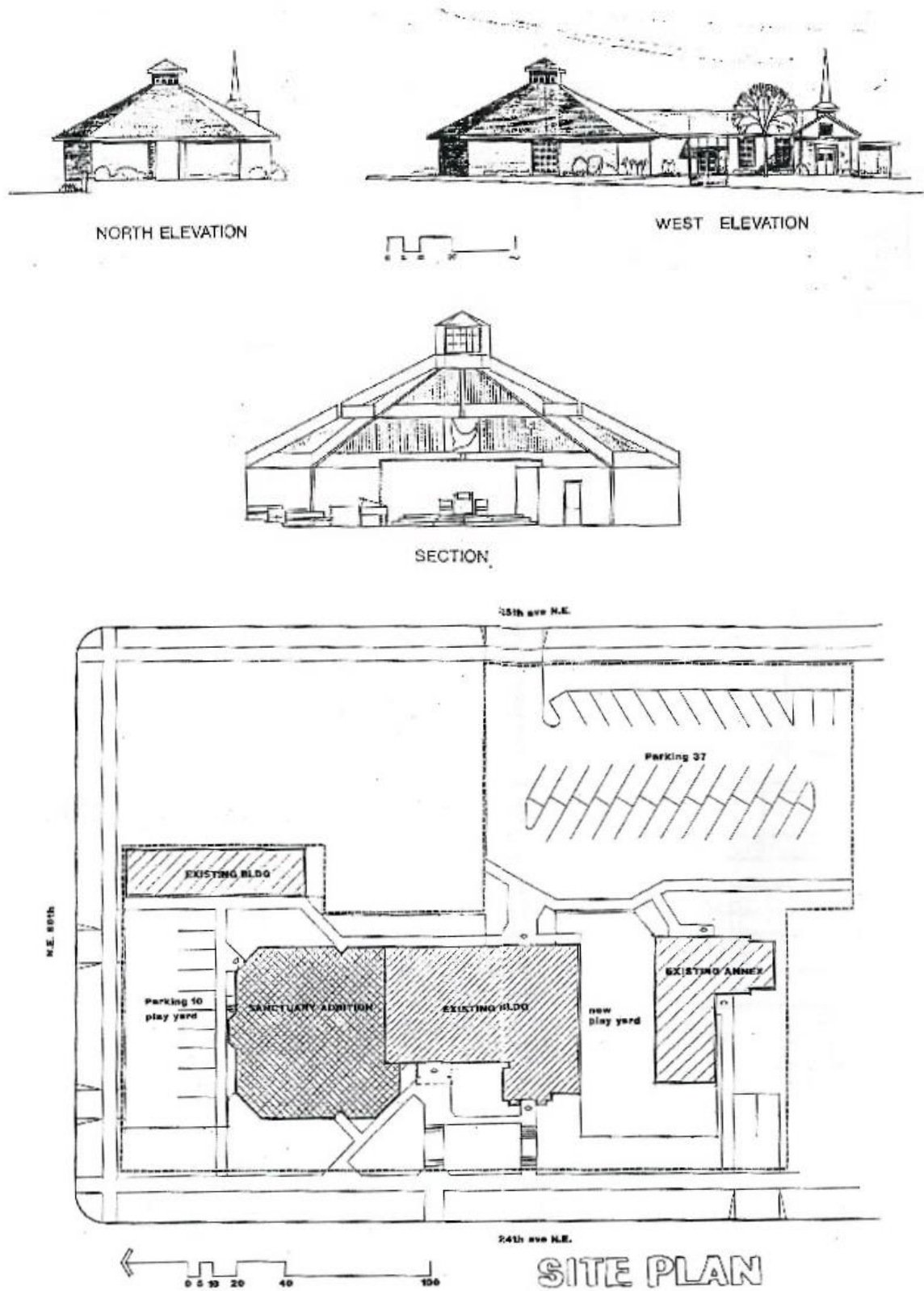


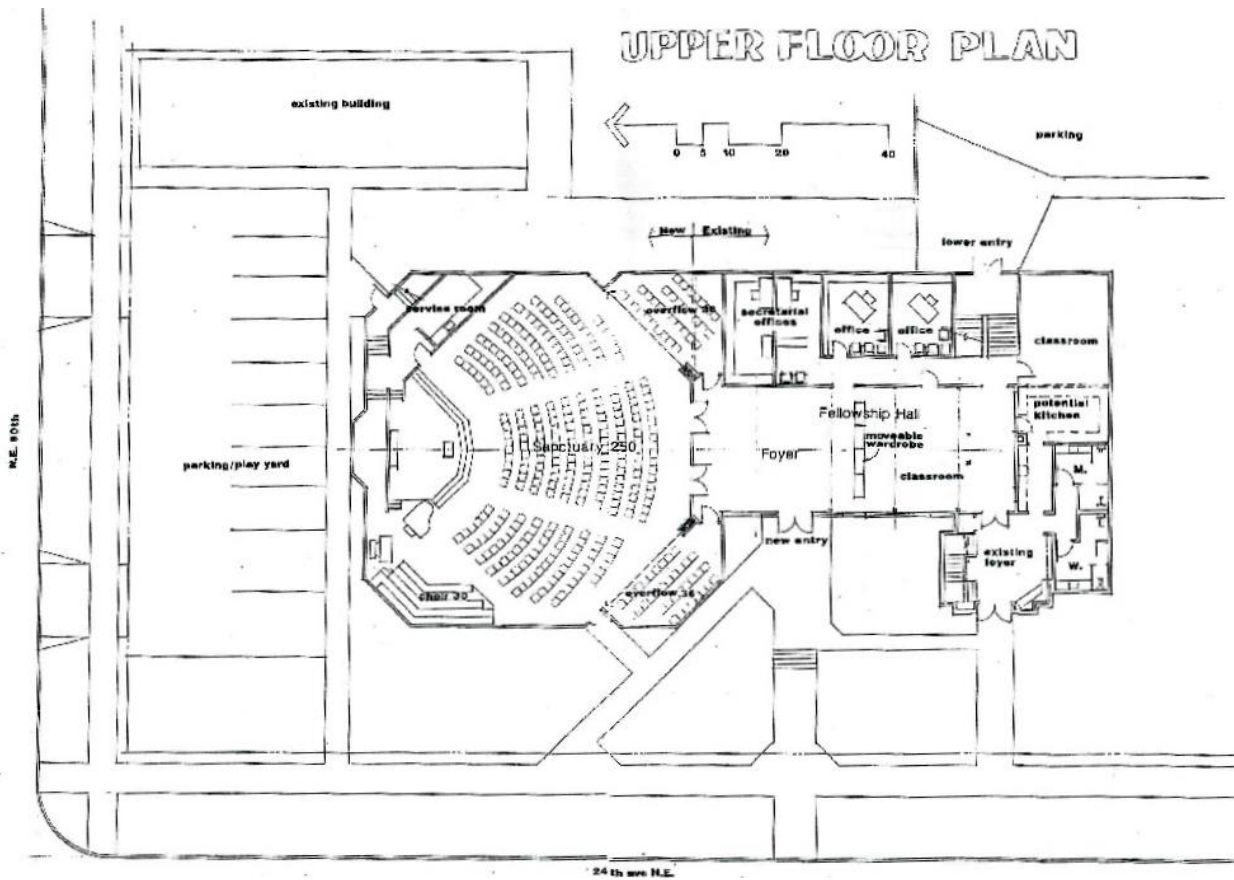


The bulletin, from December 2nd, 1973, had an overlapping picture showing both locations. Inside the bulletin, parents were reminded that their youth choir children needed to attend all rehearsals, that Dick's Bible study was taking a break for the holidays, and that they were still accepting monies toward the organ fund. The songs for the service included, "Rejoice, the Lord is King," "Come, Thou Long Expected Jesus," and "Beautiful Savior." The sermon was titled, "What was it like Before Jesus Was Born?"

The buildings that they did own were being used differently. The former storefront now housed the Youth Center. Parking replaced two houses on 25th Avenue NE. The church offices moved to the former

parsonage. The church had bought a house for their pastor at a location of his choosing. On April 27th, 1974, architect Don Lindgren presented plans for another remodel.





This sanctuary, 88 feet in length, would seat 500 people and have 97 parking spaces. The plan would require 16,000 square feet, at a cost of \$400,000, not including land purchases.

Providentially, at that time, another neighbor offered to sell his house. The plan was coming together. Yet, impending change loomed for the Quakers, despite all their hopes and plans.

-8- A Time of Adjustment

The mid-1970s proved full of surprises and struggles for the folks at Friends Memorial. If nothing else, the minutes show that there were some shenanigans with the vending machine.

“Pop machine is also not paying for itself, due to improper usage.” –8/13/1974

The youthful scamps getting free drinks were the least of their concerns. In June, while on vacation in Kansas, Pastor Leach and his family were involved in a serious head-on car crash. The popular pastor had a difficult time recovering and it was sad for the church, but understandable, when he retired two years later.

Soon afterwards, the men’s bathroom needed repairs to the tune of \$3,600. They hired an interim pastor while they continued their pastoral search. Then, on August 17th, the insurance company warned that the concrete of a significantly sloping grade between the storefront and the parking lot represented a, “possible hazard of the present configuration.”

There were reliefs as well. On November 16th, of 1976, Seattle received \$14,000 from the sale of the property of Everett Meeting. Many of those funds went towards insurance requirements. Jan Wood and John Braun became co-pastors. They entered a period of calm. Unfortunately, by the 1980s, attendance had also quieted.

1983 brought changes in leadership and finances. In July, Roger Knox brought his family and started a pastoring run that would last an impressive seventeen years. In March, the church decided to sell 8002 24th Avenue. In October, they sold 7726 24th Avenue for \$57,500. They chose to keep the third property and sublet the house. In November, the minutes indicate that the church wished to create a ramp from the parking lot to the front door. With a projected cost of \$6,500, it was deemed too expensive. The minutes also give insight to one more frustration.

“WHO TOOK THE PAPER CUTTER?” –10/11/1983

Kinder Kampus was prospering. In fact, Kinder Kampus began to pay the custodian for both church and daycare, so that she could receive higher quality benefits. The church and daycare made some trade-offs as well. For example, for the kids’ safety, the water temperature could not exceed a certain threshold. Yet, the kitchen dishwasher could not function properly with water that cool. They purchased a small water heater dedicated solely to the dishwasher.

Even in slower times, the church building still needed attention. In September of 1985, they demolished the old garage. The following year, the minutes report another removal.

“Found broken glass bottles, beer cans, and medication on playground. Removed basketball hoops and backboards to discourage unauthorized persons. Apologized to neighborhood.” – 5/13/1986

In addition,

"The dumpster is to be moved to a more protected location due to the recent arson problems in the neighborhood." -5/12/1987

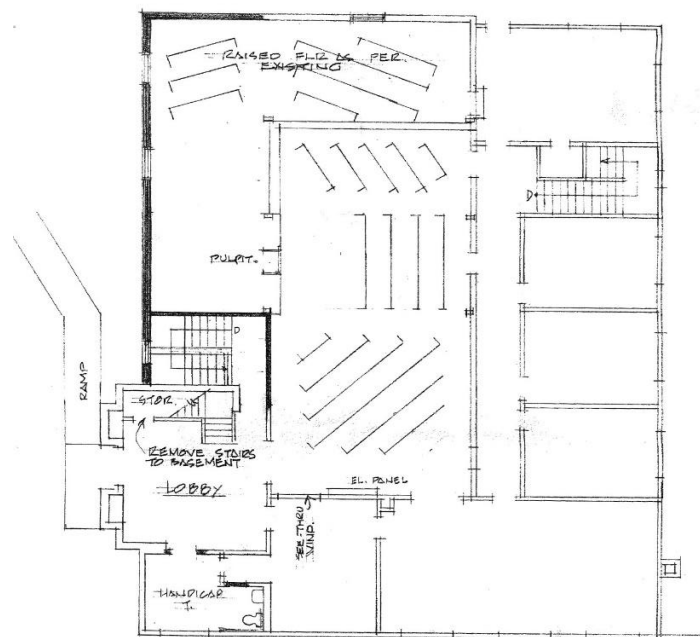
Building needs began to increase again. An 8 a.m. unprogrammed service began on January 19th, 1987. Friends could come into a quiet sanctuary and simply sit with God for an hour or more. There would be no programmed message, no religious leader presiding; only quiet contemplation as the Spirit led. Also in January of 1987, a religious group occupying a small basement room requested to move to the sanctuary, as their numbers had increased. By September 8th, one of the church members had moved into the rental house. The meeting house was feeling like home to many, in more ways than one.

Sometimes the ways of the world conflicted with how the Quakers did business. The minutes give an example of how the two worlds collided when the church sought office equipment.

"The company sells the machines so quickly that the copier quoted was sold by the time we returned to them with a decision. Roger Knox told them that if that was the situation, we would never be able to buy a copier because of the way our church decision making was set up. The company then agreed to sell us the present copier at the original price quoted." -10/11/1987

Also in October of 1987, they attained \$84,000 from a property sale. By January 3rd of 1988, the Friends were looking to expand again. This time they wanted seating for 300. They wanted to meet Kinder Kampus's needs as well. Expanding the building to 24th Avenue would cost between \$70,000-\$75,000.

On March 30th, 1987, Don Lindgren had offered a suggestion: expanding toward the street would widen the sanctuary and give the daycare in the basement a new row of classrooms. While expanding, they could attempt to resolve many of the disability requirements previously excused due to the age of the building.



A week later, on January 10th, three options were offered. 1) Go with Lindgren's suggestions and expand towards the street. 2) Build a sanctuary towards the office building and use the current meeting room for other functions. 3) Move the church to a new location.

The FMC Building Committee met on February 16th, 1988. They expanded their options to seven possibilities.

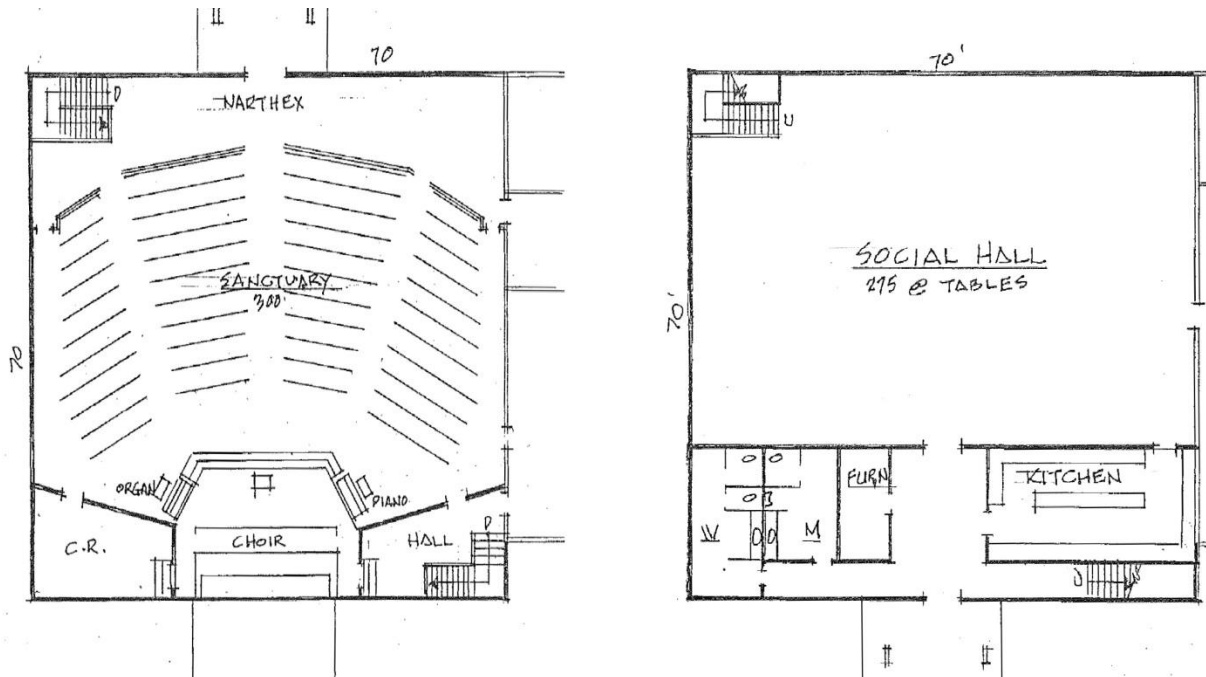
1. Stay with present sanctuary space but change method of seating. (This option will not meet the 300-person guideline)
2. Expand 16' west in present sanctuary.
Sub-options: change roofline or not (This option will not meet the 300-person guideline)
3. Expand present sanctuary 16' west and north to edge of parking lot.
Sub-options: Change roofline or not
4. Expand present sanctuary east within present structure, taking classrooms along eastern edge of building within new sanctuary.
5. Expand present sanctuary both east as above and west 16'.
6. Construct new addition south of present structure, removing existing parsonage/office.
7. Move to a new location.

Sub-options: Retain present main structure for Kinder Kampus, and sell parsonage/office, house east of it, and possibly youth center.

Find existing church facility/ or construct a new one.

On plans dated March 21st, 1988, Lindgren proposed some revisions. He directed the committee to

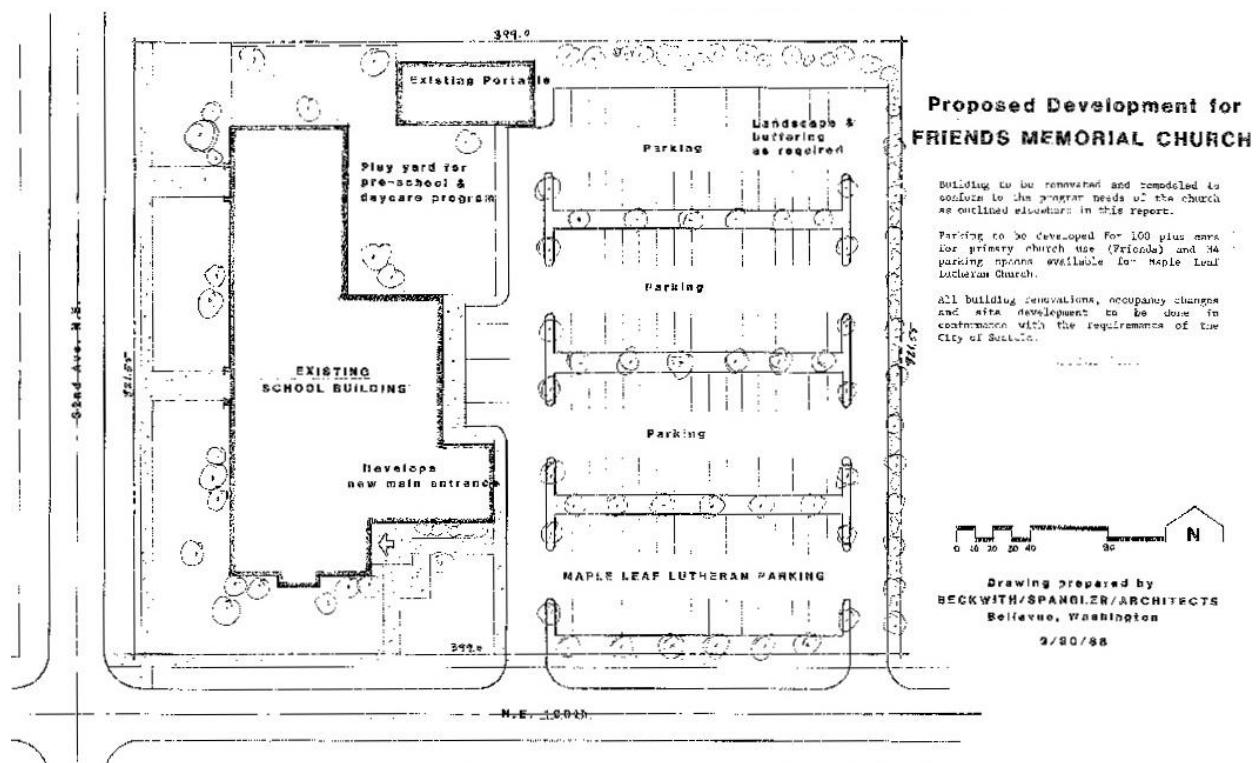
"Use the scissors and with some scotchtape and attach this plan to the plans I previously sent."



Friends Memorial Church was, and still is, a discerning meeting. They can take their time with decisions, listening to the assembled body and trying to ascertain God's will. Thus, a copier purchase can take months. Similarly, movement on these expansion ideas took almost a year. By September 23rd, they had a new idea.

Maple Leaf Elementary School was for sale. The building had ceased operating as a school several years before and had been uninhabited for the last year and a half. Constructed in 1925, the building was twenty or so years older than the current church building and needed both asbestos removal and a new roof. The one it had was already letting water in through large holes.

The Building Committee saw potential in the former school and recommended that the group make an offer to buy. The odds were against them, as a housing development company appeared to have an "in" with the sellers. Unable to make the highest bid, they offered the minimum amount of \$260,000. If accepted, asbestos removal would cost \$65,000 and roof replacement and general repairs would cost another \$200,000. For over \$500,000 they could procure 128,000 square feet (almost 3 acres). Yet, the school was not to be theirs. The winning bid, of the seven received, was more than \$200,000 over the church's offer.



-9- Try, Try Again

History shows that many Quaker communities, not just Seattle, relied on their faith for fundraising. Many similarities to Seattle's struggle appear in the history of Earlham College. Allen Jay's autobiography tells the tale.

Whitewater Quarterly Meeting, part of Indiana Yearly Meeting, wanted to establish a boarding school. With Indiana's approval, the meeting established a committee and solicited donations. Funds came slowly. In 1833, they raised \$137. In 1834, the year's donations dropped to \$11.50. In 1835, not a single dollar was donated. In 1836, the year's tally surged to \$7.

In 1837, the committee made their intentions bolder and clearer.

"We are united in sentiment that the location of the school proposed within our limits shall be on the farm belonging to the yearly meeting."

They would host both male and female students. They would construct a house and buildings for 300 staff. The house, 150 feet by 50 feet, would cost \$16,000. The church still felt called to the boarding school. They suggested,

"Meetings are affectionately encouraged to raise the amount proposed in the report by voluntary subscription, and report to the next yearly meeting."

In 1838, their fundraising reached \$5,640.65. They purchased bricks and lumber, and they realized that they would need the financial support of the middle class.

"It is from this class that we have our main expectation in regard to the funds for this institution. Leave out these and we cannot succeed. But let them contribute their \$5, their \$10, or their \$20 per annum for three or four years, and our funds will be abundant. That this class is able, without the least oppression, so to contribute we have not the least doubt. It would be ingratitude to undervalue our blessings and to permit a sordid, worldly spirit and the love of gain to prevent the exercise of Christian liberality which should distinguish the members of our religious society."

They needed the little guy. They needed the average Joes and Janes. In the meantime, they finished the part of the school that they could, started classes, and waited for more funds.

The problem for the Quakers in that time, and that location, was the availability of cash. For the most part, these were farm people. Their wealth came from the food, the animals, and the land. A farmer's prosperity would show in his pens, not his wallet. (At the time, pork was only selling at \$7 for 100 hogs.)

Donations for the school continued, albeit slowly. In 1839, they reported \$291.75 given. They stated the urgency of their need. 1842 brought \$555. 1843 brought,

"No progress in building for want of funds."

1845 reported \$1,343.09 with another \$566 on the way.

They hoped to open the school officially in April but finally began in the summer of 1847. In 1852, they tried to finish the main building for \$16,000. In 1854, they attempted to complete unfinished parts for \$19,445. In 1855, they started to sell tracts to pay debts and furnish their buildings. By 1857, they received permission from their group to sell the last of the land plots.

They had finished their building. It had taken decades; however, they received the \$73,639.04 that they had needed. On October 1st, 1859, Friends Boarding-School officially became Earlham College, the second Quaker college in the world and the first co-ed one. They reached their goal through donations, land deals, and faith.

Friends Memorial Church, on the other hand, had not finished what they had set out to do. In September of 1989, the elders considered spending \$684,335 to implement the upgrade, get a new restroom, and fix the kitchen. The church decided to try to raise the funds before proceeding.

On October 10th, they took an incremental step: they agreed to build the front door ramp and to repair the office roof. On August 14th of 1990, they still wanted to make changes. They needed a wheelchair-accessible bathroom. The Building Committee reported,

“We recommend that construction of a new sanctuary be retained as a goal, but we do not recommend beginning construction at this present time.”

Another glimpse at the minutes shows that some things never change.

“Concern has been expressed regarding children who are running and wrestling in the church building. Note has been placed in the bulletin and a letter is being formulated to mail to the parents.” –10/9/1990

The parents, too, wrestled with remodeling costs and desires. On June 9th, 1991, the church chose to spend \$6,000 to make the restroom “usable.” They also worked on the playground, heavily supported by Kinder Kampus. On March 8th of 1992, Kinder Kampus asked to buy a basketball hoop. This time there were no reports of broken glass or beer cans on the playground.

On September 3rd, 1992, the Quaker Quilters group met in the church building for the first time. Twenty-one people were in attendance. That gathering continued for many years thereafter.

On September 12th, the meeting discussed roofs. The office building, formerly the parsonage, needed a new roof and the church building needed hot tar repairs. The Friends needed \$5,000 to start the repairs, with more, larger, projects looming on the horizon.

On April 17th of 1995, they celebrated a small milestone: the comments period for their new church building had ended. They had received three positive comments and no negative feedback throughout the city’s process. The church was clear to build a new unit to replace the old parsonage. With this new structure would come a fellowship hall for lunches and weddings, a bigger library room, and new office spaces for the church staff. The Kinder Kampus would have most of the church building to themselves.

The Friends could also rent the basement of the new building without having to offer access to any other rooms.

Instead of trying to recruit volunteers to help with construction over several months, the Quakers tried something different: they hired a company that specialized in prefabricated homes. Ruth Cosand (the church secretary), Roger Knox (pastor), and Eric Palmer worked with the company to develop the layout. The gathering sold their last house, which they had used as a rental, for \$93,000. The money went to the building fund and the process began.

In December, Seattle Construction and Land Use Department reviewed the plans and required upgrades to the restrooms, fire suppression systems, and safety features. The original price had been \$217,000, but these requirements added another \$45,000. Regardless, the church held the groundbreaking ceremony for the office and fellowship hall building on March 17th, 1996.



Present for the ceremony were the Grant Thompson (clerk) on the far left, Knox in plaid, and, holding the shovel, Chris Hadlock, whose father, Ernest Hadlock, had wielded a shovel at the Education Unit dedication. The church's first demolition project started soon afterwards.





The June 9th, 1996 minutes report

“...delivered the modular unit and set it on the basement.” –6/9/1996

It was an early delivery as the trucks were required to be off the road by 5 a.m. Volunteers connected the utilities. The two stories had been joined and the basement was soon framed. Everything was going smoothly. Then the problems started.

-10- Complications

Impediments and confusion were not new to Friends Memorial Church. In the 1970s, they had encountered an unforeseen snag with the property at Quaker Cove.

In the 1950s, the Seattle Quakers had decided to purchase a retreat cabin at Quaker Cove, a camp located in Anacortes. In September of 1952, Seattle “secured by arrangement,” what was formerly the Canadian Friends’ Cabin. The lot was paid in full three years later, in September of 1955.



In September of 1974, the State of Washington mailed the church their tax exemption status on their properties. A note from two members describes an oversight.

“Dick, I notice that the ‘Everett lot’ and ‘Holly Park lot’ are not included in this exemption. Did we apply for them? -Eric”

The response is written on the same piece of paper in different ink and handwriting.

“9/13/74 No, we didn’t include anything at all on Holly Park + ‘Everett Lot’ was overlooked. - D.H.”

The real estate contract for the Seattle cabin was dated August 1st, 1951, but the warranty deed was not filed until September 12th, 1955. Regardless of the precise time, the Friends had long enjoyed the scenic serenity of Anacortes.

After Everett Meeting ceased in 1971, their cabin at Quaker Cove was transferred to Seattle, in February, 1972. When Holly Park laid down their ministry in the late 70s, their land and cabin also went to Seattle Friends. Seattle Friends, by consent of Northwest Yearly Meeting, had ownership of the three lots.

As the decade came to a close, Quaker Cove was endeavoring to absorb all of their land from private landholders. Seattle Friends tried to assist them in those efforts. What they discovered was that the state would not give them tax-exempt status on two of the three plots because the state had no proof that the church owned those lands. (The tax assessor's notes from 1979 on the three lot uses stated, "cabin, cabin, marginally habitable.")

The church wrote to the yearly meeting. The church paid \$63.48 and \$142.63 for two years and five years of back taxes on the lots. The government had been billing dead addresses. The yearly meeting had some questions about the transfers. By 1980, the church, Northwest Yearly Meeting, and government had come to agreement and the land deals were settled.

North Seattle knew that sometimes an area that was once addressed might require more effort. Such was the case with the new office building. The situation was irksome. The office was temporarily in the nursery, until the city approved the new building. While the new construction looked fully inhabitable, it was not yet ready for occupation. Eric Palmer explained,

"They got the new building on top of the basement, at that point, there were still a number of things that had to be done to make it usable and they were nowhere to be found. We even drove down to Kent where the building was built, where they had their factory, and it was abandoned. Totally gone. Their offices were gone. No way to get ahold of them.

"Worked on Friday, didn't show on Monday."

A letter from the church secretary to the church confirms and expands on the problems.

"There is a temporary delay in the completion of the office/ fellowship complex. The fire sprinkler system (lower story) was installed by a company which closed out their sprinkler system division before they completed our building. We have been assured that they WILL complete the project but with only one or two employees trying to tie up all their loose ends, it is taking much longer than anticipated. Since the sprinkler has to be connected to a fire monitoring system in the upper story and has to be wired to the electrical system, we cannot get the fire and electrical permits signed which are required before a temporary occupancy permit can be issued. We are also waiting for the tile in the lower story to relax to the floor so it can be rolled and sealed before using it." -9/8/1996

Eric explained the harsh truth. Work that should have been completed was not done and there were no signs that it would be.

“The company that supplied the building put the top on the office building went bankrupt in the middle of all that and didn't do a number of things that they should have done.”

In addition to completing the building itself, numerous landscaping projects still required attention.



“We did the backfilling and the raising of the soil level there between the church and the office building so that you could walk straight across. And that was a fair-sized project; had a few yards of dirt brought in and arranged properly.

“We changed the existing steps from the street up to the front door to the church. It had been very steep and hard to walk up. So we tore all that out and manually rebuilt. We had a lot of work there. Changed it into a considerably easier way to get into the church; sidewalks and all that.”

For added fun, September 14th of 1997 brought more construction news. The roof on the church needed more repairs. Palmer again,

“Before the new roof was put on the church building there was always something leaking. The gutters and downspouts plugging regularly; working on that sort of thing. The original Education Unit had a flat roof. It wasn't built right. The fireplace area especially; just every year had leaks there and trying to get the water to go away was not fun.”

With much effort, the church kept functioning. The new Fellowship Hall and grounds were finished. Kinder Kampus Day Care Center became the first daycare in Washington to get an earthquake retrofit overseen by SAFECO. March of 1998 brought a church webpage. On October 6th, the meeting decided to grant the church internet access.

Two more improvements were sought. On December 8th, the church recommended spending \$25,000 on a new roof. Not long afterwards, they also requested a new sound system. Clynton Crisman, the departing pastor, had acquired the current system when Everett Meeting ceased in 1971.

In March of 1999, the choice of a new roof won over the request for a sound system. \$20,000 was paid to the roofer. In April, they purchased a new podium microphone. February 2000 brought donations for a new sound system. The sound system received a nearby broadcast, sending it through the speakers in the front of the sanctuary. Replacing the wiring did not resolve the problem. Years later, the radio signal still infiltrated.

On September 16th, five days after 9/11, Patty Federighi began to lead Stone Soup Quilting. Federighi was a central figure in Quaker Quilters. She attended and participated in arts and craft shows. Later she would take multiple trips to Africa to teach quilting and partake in her ministry there.

Federighi, an accomplished quilter, also established the Peace through Pieces quilting ministry to assist women who had experienced trauma in central Africa. After trauma, the right brain typically over-functions, while the left side under-functions. Quilting can encourage healing because the task requires both sides of the brain. In addition, Federighi learned that those in Burundi had a custom of giving a blanket to those who are in distress; quilting dovetailed with that tradition. As a bonus, tribal hatreds began to dissipate as the women learned and sewed together and admire each other's work. The church began to consider whether Stone Soup could have a physical home at Friends Memorial.

Another potential change came on September 16th, when Tim Burdick made a suggestion. Burdick was an elder; he and his wife, Heather, led the college/unmarried group. He went to school, worked on starting a family, and repaired houses to sell and rent when he was not busy with other things. And it was Burdick, who on September 16th, proposed that Friends Memorial change its name.

Friends Memorial Church was not the gathering's legal name. Their minutes even started with,

"Seattle Monthly Meeting of Friends, also known as Friends Memorial Church..."

The "Memorial" part of their name was a nod to the three early donors. Some in the congregation thought it fitting to remember, not only those three men, but others who had helped along the way. On the other hand, many felt that the name had funeral home connotations.

Many Quakers feel that the Resurrection deserves the focus, not just Jesus's death. Jesus died on the cross for everyone's sins. But the return to life, victory over death, life after the cross: these were what should be celebrated. Embrace life. Look for hope and joy. Linger less on the past and human achievements.

The name discussion would continue for a few years. After joining with Holly Park in 1972, the group had called themselves Greater Seattle Friends Ministries. The Quakers had kept that as their legal name. After many meetings and after hearts slowly shifted, they began referring to themselves as North Seattle Friends Church in February of 2004.



Before the meeting altered its name, three more changes took place. Roger Knox announced his retirement. He felt that there were four main kinds of pastors. He considered himself a healing pastor. The church had healed. His work was done. Having served the church longer than any other pastor, seeing all his children grown, and ready to start a new life with his wife, he resigned. The new pastor was to be Lorraine Watson.

Watson was an impressive figure. Her family had long been a part of Northwest Yearly Meeting, serving in many roles and regularly attending annual sessions. Watson had spent many years as a lab technician before changing careers. She had worked as a youth pastor, had gone on mission trips with groups around the world, and had shared her love of community with all around her.

Her recommendation letter (sent to the church during the search process) was full of glowing accolades. She was described as “sweet,” “sharp,” “adaptable,” “articulate,” and “outstanding.” Western Evangelical

Seminary had named her “Preacher of the Year.” Northwest Yearly Meeting Superintendent Joe Gerick added, “One of the best pastors we have in the Yearly Meeting.”

Delighted with her glowing references and her strong personality, on May 21st, 2000, the church invited Watson to become pastor. Some did not believe a female should be pastor. Those members chose to attend elsewhere or changed their minds. Watson had a passion for youth, cared about outreach, and was dedicated to helping the congregation.

However, Watson did not have experience with a daycare. Thus, when the longtime Director of Kinder Kampus announced her retirement in the spring of 2002, it was a time to reflect. The book *Practicing Discernment Together* studied the matter in depth.

“After 30 years of operating a day care program, some members... felt that the ministry and the church had become inseparable. Others felt that it was time to consider laying down this outreach because the gifts, ministry, and energies of the church had changed over time. Still others felt concerned about the issues of liability and the need for major improvements in the building if the program was to be continued.”

The church had been dedicated in that location in 1959. Needs had changed. Classroom doors lacked observation windows. Doors on all sides and levels meant extra effort to gain entry. Stairways were numerous. The church tried to resist the temptation to yield to fear. Yet, if a child were endangered, the church, in all likelihood, would be held liable. The church took seven months to ask if they were still being called to house the day care.

On October 2nd of 2002, the church laid down Kinder Kampus Day Care Center, in part due to the anticipated costs of upgrades: \$45,000 to fix the height of the restrooms, \$75,000 to install an elevator, and \$100,000-\$200,000 would have to be spent on making the space viable, possibly up to \$400,000.

The Friends stated that Kinder Kampus would need to leave by June 20th, 2003. The staff of Kinder Kampus began seeking a different location. They found two possible locations and had a strong preference for one of them. They asked the church to let them stay until August 31st. The church agreed and the day care began to rent space from the church. After several extensions, from August 31st, 2003, to December 31st, 2003, to January 19th, 2004, the Kinder Kampus Day Care Center moved to their new home on February 4th, 2004.

Burdick proposed the Quakers rethink their current home. Suppose the offices returned to the church building? They would only pay to heat and use electricity in one area. They could keep the fellowship hall for themselves and open the top floor of the newer building to possible renters.

On March 14th, 2004, Tim Burdick suggested renting the office building for \$2,500 per month. There were no takers.

-11- The Place to Be

The storefront building is often overlooked in the history of North Seattle Friends. Initially, the church used the building as a youth center. In the 70s, it housed a movie projector; one member, Beth Oppenlander, recalls watching, “Davey and Goliath” in that space. Kinder Kampus used it. Then it became storage. It simply sat there, aging, begging for attention. The assessor claimed it was constructed in 1907, if not earlier. The sidewalk had a gap underneath it. The roof constantly caused concern. It was, as one member stated, a white elephant. As Palmer recalls,

“Storefront (roof) was after the church was done. Dennis and I did the storefront building. Put a slope to it. There was a lot of settling under the storefront building and we did a lot of filling in and replacing of foundation posts.

“We were very much afraid the sidewalk along the side of the storefront building would cave in because the dirt and gravel there had slid away and was just hanging there. We didn't lose it; so thank you, Jesus.”



It came as a surprise in 2007, when an artist looking for a studio offered to buy, not the office building, but the storefront. On October 13th, 2007, the church began to consider the artist's offer to buy the storefront for \$200,000. By November 16th, 2008, the church had authorized repairs to the roof and foundation of the storefront. Quoting the minutes,

“\$16,439.49 has been spent thus far just to keep the building from falling apart.” –1/11/2009

As another summary later stated,

“The foundational beams had rotted out and needed to be replaced. And it needed to be re-roofed. We accomplished both of these last fall. There are two other pressing maintenance needs: restoration of unsupported sidewalk on the west side of the building and repair of the siding to close significant holes on the south side.”

“It is a major financial investment to restore the building to functionality, yet this has not seemed like the time to use up our reserves or take out debt to work on it.”



Their buyer had withdrawn his offer as well, citing family health concerns. On June 14th, the church began to work on the eastern sidewalk and the “large gaps” in the siding. With such expenses, the church wondered what tenants might come to offset the costs. Possible options included:

1. Use the building as an artist studio. The building would become taxable.
2. Use it as a community center. Inquiries from the community had been made, they were looking to have 1 or 2 classrooms for a five-year lease.
3. Use it as a take-out café that would hire and mentor at-risk youth 18-25. The applicant stated that, “This would provide youth with a safe and honest place to work learning good business practices servicing food and beverage; present community values and constructive dialogue to youth from mentorship assistance; and build confidence in youth through teamwork and developed relationships.” The menu was to include coffee, tea, espresso drinks, sandwiches, ice cream, sodas, and the like. It would have been a non-profit organization.
4. Use the space for Quaker Quilters and Stone Soup ministry. “The Stone Soup room is maxed out- both with space for volunteers and supplies.” They could also host classes, retreats, and have a retail presence.
5. Use the land to build three apartments with three parking spaces for \$50,000; the arrangement would bring in \$2,500 per month. It would become taxable property.

On March 21st, 2010, the café option was discarded due to complexities in implementing the program as well as insurance concerns. Reportedly the man was speaking with other churches. The meeting notes hint at the church conceding defeat on the matter.

“There is no money available to do anything about making the storefront building suitable for any of the possible uses that have been proposed.” -9/19/2010

The treasurer had earlier stated his belief that it was unlikely that any financial institution would approve a loan for them, given the condition of the storefront building.

In August of 2011, a neighboring school approached the church. The school needed to expand their campus and was exploring their options. They met with Watson and asked if the church needed to sell their building. Watson replied, “No. But makes us an offer we can’t refuse and we’ll talk.” Nothing concrete was said in that conversation.

Meanwhile, in February 2012, in an attempt to address homelessness, the city of Seattle asked local churches to consider opening their parking lots to “car campers.” The city would provide an outside organization to vet the applicants; churches would provide parking and access to facilities such as a restroom or microwave. North Seattle Friends had housed various groups in the past, from Al-Anon to AA to other religions; perhaps the church could bring God’s love to others in this way. However, due to possible concern from their current neighbors and the uncertainty of their plans, the car camping ministry did not materialize.

Meanwhile, in 2011, a \$50,000 award was offered to the neighborhood in the area that could reduce their waste the most. The neighborhoods around the church (Ravenna, Roosevelt, Wedgwood, and Bryant) won the Cleanscapes Neighborhood Waste Reduction Award. With that money, Sustainable NE Seattle asked to build a tool library. Referencing their proposal to North Seattle Friends,

“The Northeast Seattle Tool Library will provide a shared space that allows neighbors in Northeast Seattle to donate their underutilized tools and enjoy free access to a large community tool collection.”

The organization interested in setting up the Tool Library contacted the church in March of 2012. The woman that had made the phone call had seen the building sitting by the church and became excited.

The recommendation read to the church stated,

“The grant proposal includes funds for much needed repairs to the storefront building. Repairs will include removal of drop ceiling, insulation, carpet, sheetrock, electrical, plumbing, and paint.”

“There is no other building in this neighborhood that meets the needed criteria so they are highly motivated to find a way to make this work for all parties involved.”

The tool library would pay for their own insurance and utilities. The storefront could once again serve the community while simultaneously helping the church. The meeting for business held on April 22nd, 2012, was only too eager to approve moving forward.

On May 16th, 2012, the Administry Council saw no use for the storefront building in the near future. Cleanscapes was welcome to use the storefront for the next ten years. On July 7th, Cleanscapes approved the grant for the Tool Library. On July 20th, the church and the Tool Library agreed to a five-year lease.

June 6th brought another entity interested in the property. The school that had made inquiries during the previous year was eager to purchase the storefront. On June 19th, Watson met with a representative from the school.

That same month, the church was still talking to the nearby school. The storefront property alone was too small for practical use, but, if the school could also purchase adjoining property on the other side of the building, the land would be quite useful for their immediate needs.

Long term, if the church were interested in selling all their land, the school had interest in exploring that option. The church needed to decide whether to sell their land, their building, and their way of life for the last fifty years.

-12- Real Estate

Lorraine Watson often stated that, “We are enough.” She had long felt that the skills of the people who met under the roof of the church matched the tasks that God wanted the church to accomplish. When Milo Ross was pastor, the church needed someone with construction experience, which he had. For decades, the church depended on people like Eric Palmer to keep the walls standing and the gutters working. Tim Burdick, who spent much of his time repairing homes, had donated much time in keeping the church going as well. Those construction and home-fixing folks were no longer at North Seattle Friends. What the church did have was a real estate agent.

North Seattle Friends was Beth Oppenlander’s childhood church. Her mother, Jan Wood, had long been involved with the church and had been co-pastor in the late ‘70s. Beth had extensive experience with real estate. Her first job out of college was residential loaning review. Her boss at a university saw that she had an aptitude for real estate investments and put her in charge of the foundation’s portfolio. She managed properties for a major corporation. She followed these occupations with a real estate license. All that experience came into play with multiple groups vying for the church location.

On July 24th, 2012, Oppenlander and an elder, Walt Dews, met with the school. The school officially wanted to buy the storefront. Likely the school would want to buy the church property in the future. On August 16th, Watson and Dews met with the Tool Library leaders and told them of the school’s interest in the land.

“That was a tough meeting,” Watson recalled. The Tool Library leaders told them to do what was best for their situation. They planned to meet again on August 21st.

Watson, Dews, the Tool Library, their donors, and the representatives of the school all sat in the same room. Oppenlander clerked the meeting. Her e-mail from that night clarified everyone’s stance.

“(The donors) For them it wasn’t so much about the money, but will they get the payback for the capital investments made to the building, it was about will this program be sustainable so it can continue to do amazing work?”

“(The school) shared that they are just beginning their expansion discussions. She was still okay offering a 3 year term for the tool library...”

“(Tool Library) She shared that one of the reasons she was so excited about this location is because she wanted to partner with our church. ...3 years felt too short, but might be just enough for them to have the support/ recognition they needed to find another location.”

“I said that our intent was full disclosure and no hurt feelings, but that we wanted to be good stewards as well. I stressed... that the congregation had committed already to this deal. What we had never asked for them to consider is the term.”

In the end, all parties came to agreement. The school still wanted the land. However, they needed time to fundraise, plan, and go through the legal process. That meant the Tool Library was free to use the

space for three to five years. If the school evicted the Tool Library in less than five years, the school would make some financial restitution to help recoup the \$50,000 that was being invested by the community group. The church members were allowed to keep their word to both institutions.

On October 14th of 2012, with the school's approval, the Tool Library signed the lease with North Seattle Friends Church. A construction company rehabilitated and repaired the storefront. On January 19th, 2013, the Tool Library opened.

On February 21st, the church and the school signed a purchase and sale agreement for the storefront building to be sold to the school by the church, by November 18th, 2016, contingent upon the school being able to buy nearby properties. On July 1st, the school offered, and the church accepted, \$7,500 to extend the lease. Because the school clearly was making a good-faith effort to proceed, the church did not request an extension fee for the subsequent extensions, dated November 15th, 2013, November 12th, 2014, and November 15th, 2015. The final expiration date for the storefront property was November 18th, 2016.

The offer came in June of 2014: the school wanted to buy all the church's property. At the June 29th meeting for business, the church learned that the school had received a favorable ruling in their due diligence: likely the school would be able to use the property as planned. If the church stayed, major renovations and repairs (roof, siding, chimney, parking lot, platform-repair) approaching half a million dollars, would be needed within two or three years. The church agreed to sell the entire property.

What was the property worth? The school's assessor appraised the land at \$1.8 million. King County valued it at \$2.5 million. Oppenlander arranged an independent assessment, which valued the lot at \$3.35-\$3.55 million. By the August 10th meeting for business, the church had found a starting point for negotiations. \$4 million would cover expenses and "make the church whole," that is, ready the church for the new ministry in a different location.

Four million dollars increased the school's projected expenses dramatically. Yet, the school knew that the church did not need to sell and was willing to remain in the current building. So, the school made a remarkable offer: they would buy the land from the church, they would buy a new plot of land for the church, and they would pay to construct a new church on the new land. This offer would indeed "make the church whole."

From October 16th, 2014 until December 4th, 2016, Beth Oppenlander searched for a new church home. Watson was quick to give Oppenlander credit for taking two years to look at over 200 locations. Oppenlander dismissed the time and the effort required.

"It is part of the job," she answered. "For me, how many is irrelevant. I have particular criteria that I need to meet. It doesn't matter if I look at 50,000, if none of those meet it then it won't work. Probably only scouted 20 and those were ones I had already eliminated through our criteria but they were potential contenders."

What sounds like a lot can be a trifle if the person really loves his job, which Oppenlander, without hesitation, says she does.

The first location, appropriately enough, was a day care center. The church had three days to raise the cash to make an offer. That did not occur. However, the amount of work it would take to remodel that plot for the church's needs reinforced their belief that their asking price from the school was fair.

With only three days to raise cash for an offer, the church chose not to make the offer. However, the proposed cost to remodel the plot for the church underscored the fairness of the \$4 million asking price.

As Oppenlander's efforts continued, so did the school's. By July 7th of 2015 they were checking soil qualities on the church property. It was suggested that the whole process would take two years. Due to city processes, that would turn out to be an underestimate.

The church started planning the new building. How much space did the quilting ministry need? Could the building include a separate entrance for potential car campers to use a small kitchen or bathroom? The church brainstormed ideas and hired architect Al Terry.

Terry himself stated, "I've worked on several church and community center projects over the years. I've always enjoyed working with the people who represent their Church- it's a joy to help them realize their aspirations."

The church wanted at least 8,000 square feet, including an 800-1,000 square foot quilting room. The 80th Street location had consisted of 11,000 square feet. Terry recommended they allow for 9,000 square feet and warned them to estimate a cost of \$400, and probably more, per square foot. As the church considered these parameters and costs, a prayer arose:

"We have a complicated problem and we are really ready to be shown."

-13- One Less Place to Call Home

While North Seattle Friends Church searched for a new physical location, the members also began to wonder whether they needed a new spiritual home.

On August 16th, 2015, Northwest Yearly Meeting reported readiness to remove West Hills Friends Church from the yearly meeting, over opposing views on homosexual individuals, especially regarding marriage and leadership. Yearly Meetings worldwide were dividing over this difference. The minutes from April 2nd, 2017 show some of the process North Seattle went through.

“...there was angst over the wording of Faith and practice statement on human sexuality... Our church could neither affirm the original or the revised statement. We found agreement in removing the statement altogether.”

“After a two-year process of working with West Hills, in 2015 the Elders of NWYM ‘released’ West Hills from NWYM. North Seattle Friends appealed, along with seven other churches in the NWYM... The appeals were then sent to the floor of YM, July 2016. They were not in unity. ...Administrative Council could no longer tolerate ambiguity and made a unilateral decision to restructure our yearly meeting.”

“Northwest Yearly Meeting has announced a restructuring process, which will create a newly formed Yearly Meeting on or before June 2018. Churches leaving Northwest Yearly Meeting may become independent or join the new Yearly Meeting. North Seattle Friends Church minuted their decision to leave Northwest Yearly Meeting during the restructuring period. As the newly formed Yearly Meeting has not yet been created, North Seattle Friends Church will decide on independent status or membership in the new Yearly Meeting at a later date.”

The more things change, the more they stay the same. When Friends Memorial voted to leave Indiana Yearly Meeting, they became an independent church until the yearly meeting situation had solidified. Now, half a century later, North Seattle Friends Church went independent as Sierra Cascades Yearly Meeting was being formed. As the minutes from the next year showed,

“North Seattle Friends Church Articles of Incorporation are no longer tied to Northwest Yearly Meeting (NWYM). We are now an independent church attached to SCYMF. The new Articles of Incorporation read aloud with room for questions, approved.” –4/22/2018

Both sides clearly thought they were doing God’s will. Some churches suggested agreeing to disagree but could not come to a mutual sense of peace. The lack of agreement frustrated other yearly meetings as well. “We really hoped that you would be the ones that would find a way,” others reported.

All the Seattle Friends could do was continue on the path on which they felt God leading them. That path did not lead to the second location they explored, nor the third. Terry revisited the church on October 25th and presented plans. No final home had been arranged yet.

In April of 2016, Lorraine Watson received the treasurer's report and saw that income did not meet the church's expenses. Simultaneously, she realized that the church would need an attorney for the property sale and they had not budgeted for one. Discouraged, she called Jan Wood, fellow congregant and former North Seattle co-pastor.

"I called Jan on that Friday and said, 'Can I come over and pray with you before I panic?' Jan said I was already in full panic mode," Watson remembered.

As they prayed together, an answer came to mind. Northwest Yearly Meeting had an organization called the Friends Church Extension Fund. Their function was to lend money for capital improvements. Watson had intimate knowledge with the fund. "My brother was president. Dad was secretary treasurer," Watson said with a smile. "I asked Dad, 'What do you think?' He said, 'Sure.'"

The Fund extended to the church a line of credit for \$50,000, with the monies to be refunded when the church was sold. The church used this money to hire a real estate attorney recommended by Beth Oppenlander.

The Master Property Rights Agreement was approved on May 15th, 2016. This agreement covered the storefront, the current church property, and the future church land. It outlined how all of the moving parts would work together for the sale and relocation to a new church building. It was a massive and intricate document that held the complexities of this project in alignment.

Being zoned, "commercial use," the storefront did not require a zoning variance for the school to use it. As an initial step in their own project, and as a good-faith effort towards the purchase of the entire church property, the school agreed to purchase the storefront building. Accordingly, on July 15th, 2016, the storefront was sold to the school.

On September 18th, 2016, the church began to consider a fourth property, at 17900 Linden Avenue NE. Of the hundreds looked at, this was one of the few locations that had promise.

"It was the first property that felt good," Watson recalled. "And we thought it was big enough that we had lots of options; big enough that we could add on later."

"My first impression was that the site was about the right size. The zoning was workable, it was easy to find with good access to I-5 from Aurora, and it was in a quiet neighborhood," said Terry.

"The site is the first one that we and the architect; the physical space with that lot, would it support 2,000 square feet for quilting? [It was] the first site that Al and I knew right away that the space could do it. We immediately transitioned into what ministries we could see in this location," said Oppenlander. "Once we satisfied the physical requirements, we went to the ministry synergy. It was likely this was the place we would be."

Of course, as with all construction projects, work had to be done, starting with the demolition of the dental office on the property. Watson described, "Al had told us that we probably couldn't rehab a building. Unless you find the right building, it is more cost-effective to tear down and start over."

The potential for ministry in the new location was obvious. The next-door neighbor was Ronald Commons, an affordable housing development. The mixed-use building included 60 units of affordable housing owned and operated by Compass Housing Alliance and was complemented by Hopelink Integrated Service Center. The possibilities for service as well as the resources to help provide for car campers energized the congregation. Talk shifted from building concerns to ministry possibilities.

Between September and December of 2016, the school negotiated with the current residents for the Linden property. Around that time Terry started drawing in earnest, creating multiple designs.

The minutes from September 18th, 2016, report a surprise provision to North Seattle Friends Church. A man named Steve had walked into Watson's office to inquire about renting the "spare" building next door. They wanted only short-term use of the office space, so their rental did not interfere with the sale of the church property. Without any effort on their part, the church had received an offer from a new tenant.

For the last two months of the year, NEST paid \$1,000 per month as they moved from their original location. Unprompted, they offered to pay \$2,500 per month going forward. At the time they offered, the church budget had a shortfall of \$2,000 per month. With \$500 going towards the utilities that NEST would use, the \$2,500 met North Seattle Friends Church's needs exactly.

This figure of \$2,500 occurred frequently in the church's history. The Stuart Fund's somewhat-annual donation was typically \$2,500. When Burdick originally proposed renting the Fellowship Hall in 2014, he suggested \$2,500.

NEST worked on-site for two amiable years. They left at the end of February 2019, as construction plans became more definite. Once again, an outside organization had been sent to help out the Quaker group.

-14- The Home Stretch

“There is mutual agreement on the purchase price for property located at 17900 N Linden, Shoreline. All expenses are ...school’s. ...Pray for any obstacles to be revealed early in the process.” –minutes from 12/3/2017

With that, the final steps came into view. Upon submission of preliminary plans to the city of Shoreline, the report at the meeting was,

“The city was thrilled with design and its beauty. No obstacles.” –4/2/2017

(The final layout would not be ready until mid-2018.)



The school purchased the Linden property on May 1st, 2017, intending to hold the land for the church and transfer it once Seattle granted the building permit for the school to build on the 80th Street property. If the city refused the permit, the church would not move and the school would sell the Linden property to recoup their costs. On June 30th, 2017, the school applied for a Master Use Permit for the church’s 80th Street land.

While they waited, the school temporarily rented the land to a nearby business, and both school and church tried to cut costs. On October 23rd, the Friends met to consider a smaller building. Leadership suggested that, given a 20% increase in labor costs over the last two years, they could build more on the

land later, as new ministries and congregations generated new ideas. The church agreed to alter their expectations to help the school's endeavors.

On August 8th, 2017, Al Terry had new designs ready to go. The design called for 9,500 square feet, a roof strong enough for solar panels in the future, and had car camper access.

"While it will be smaller than our combined buildings it was designed to meet our ministry needs and provide maximum flexibility," reported Oppenlander.

On July 10th of 2018, the building budget had grown. The land alone had cost \$2,815,000. Construction was estimated at \$6,246,049. The \$10 million had become overwhelming.

"Early on, I had no clue how much it would cost to purchase new property and rebuild an existing building, which was our original plan," Watson said. "I didn't even know the value of our current property. Ultimately, it became clear that it would be more expensive to rebuild something that was for sale and make it suitable for our needs, hence the decision to build a new building. But I could not have dreamed in a million years that it would cost roughly \$10 million to buy property and build a new church."

"It's a big WOW. Especially since it's twice the estimate which I believed was close to the mark," Terry wrote in an e-mail. Much of the cost appeared to be related to the run-off for the building. Watson talked about dirt and soil being different in the new lot.

"It requires a huge retention tank to slowly disperse it. You can see humongous pipes on construction photos. Just for run-off. That was the expensive element for that lot."



Eventually, the church forfeited a conference room and significantly reduced the size of the fellowship hall, losing “a couple thousand square feet” in the revision. They may have compromised, but the church members were getting closer to their new home.

On May 29th, 2020, the City of Seattle granted the school’s MUP to build on 80th Street. Therefore, on June 15th, 2020, the school purchased the church property. At the same time, they transferred ownership of the Linden Avenue property to the church. Now that the church owned the new property, things could finally move forward. On September 1st, demolition started and construction began in earnest. North Seattle Friends were on their way to their next destination.



-15- A Building's Strength

One thing should be abundantly clear. The gathering of a group of people to share a passionate belief does not require a building.

“Your Father knows the things you need before you ask him.” -Matthew 6:8

“People who do what is right may have many problems. But the Lord will solve them all.” -Psalms 34:19

“Also, I tell you that if two of you on earth agree about something, then you can pray for it. And the thing you ask for will be done for you by my Father in heaven. This is true because if two or three people come together in my name, I am there with them.” - Matthew 18:19-20

Somewhere in those verses is the story of the Seattle Friends. They started gathering before they even had a tent. In 2020, Friends took to video-conferencing. Dozens of tiny screens combined to form a church congregation. The church, the meetinghouse, the sanctuary: whatever name a person ascribes to the building, it is merely a place to meet. You can have church in a park, in a restaurant, or in a friend's home. The location is secondary to the reason.

A nice church is simply that. Nice. And people will go to extreme lengths to create a space dedicated to worshipping. Cathedrals with majestic ceilings and stained-glass windows or humble shacks with a few cracks in the walls: both can house those who desire a closer connection with God.

Lorraine Watson and North Seattle Friends repeatedly expressed peace with staying if that was what God wanted. The Quakers who had to buy fuel to keep their tent warm still met regularly to care for each other and praise God. Quaker Cove is a camp focused entirely on fellowship with others while immersing oneself in the beauty of God's creation. For all the talk of buildings and construction in the previous chapters, it is the people who are essential to God's work.

That being said, many prefer a church building. A physical church often feels like a gift from God. A familiar pew gives a person somewhere to go and specifically focus on God. A meeting room provides a place for folks gather and discuss matters. Children have a place to play, and worship and caregiving can be communal. A sense of home can be created in those who wish to be with their church family.

Spending time with God is what matters. Many like fellowship that involves comfortable seats and people that make others laugh and smile. However, talking to God, even in a cold room with dripping rain, is still prayer. It all counts, as long as it is focused on God.

Listen again to voices from the past. They knew it then just as we know it now.

“The human factor is involved in the work of the church.” -Everett Friend, 1/11/1948

“God is not limited to certain blocks or certain areas.” -Pastor Merle Green, 2/23/1955



With these thoughts we explore what awaits North Seattle Friends in their new building. God only knows. It may take another 116 years to discover the truths in the new space. No one can definitively say what people they will help. What ministries and relationships will occur in the new location?

Regardless, those of North Seattle Friends Church will have to keep listening to God for direction. A building does not hold all the answers. A church is not eternal. Only God is.

Acknowledgements

I knew going into this that there was no way I could get anywhere without massive amounts of help from others. That was true.

First off, thanks to God. God makes all things possible, gives us strength, and sneaks in miracles more often than we think.

This book is dedicated to Lorraine Watson for several reasons. For one, she pastored North Seattle Friends Church for two decades. In addition, she was the one who helped with all the research. She pointed me towards the file cabinets, showed me where the blueprints were stored, answered my questions, and double-checked my drafts. Without her, this project would have been a few pages paper-clipped together. Anything I got right was thanks to her. The things I got wrong were my own doing.

Thanks also to Beth Oppenlander, Eric Palmer, and Ruth Cosand for fielding all my real estate and construction questions. (Extra thanks to Beth for sharing photos as well.) Your memory helped to craft this narrative. Thanks.

Thanks to Al Terry for answering architecture questions and the Superintendent of Northwest Yearly Meeting for explaining why someone would purchase a share in a church.

All grammar credit and respect are bestowed upon Annabelle Reese and her precision editing. She went through every line and phrase, creating a 24-page list of suggestions. If I removed all my dangling prepositions, it is because of her. If my writing went astray, it is because I am stubborn and set in my ways.

To anyone who ever recorded minutes or notes for a meeting, I owe you one. No one can read what happened if no one writes it down. Much obliged.

Finally, thanks to those who fill in the pews around me. You let me listen to your stories, humor mine, and generally feel like family. Whether you have sat with me in church before or are still attending, you make the world better. God bless.

List of Pastors

J. Edgar Williams	07/1907 to 10/1911
Joseph John Mills	11/1911 to 10/1912
Wooten	10/1912 to 06/1913
Robert E. Pretlow	07/1913 to 11/1923
D. Reeves Shinn	03/1923 to 03/1926
Isaac N. Stanley	10/1926 to 08/1929
Gervas Carey	08/1929 to 03/1935
William J. Murphy	04/1935 to 09/1937
D. Reeves Shinn	12/1938 to 08/1940
Edward Wagenknecht	01/1941 to 09/1943
D. Reeves Shinn	11/1943 to 02/1949
George H. Moore	03/1944 to 10/1944
Harold Thompson	12/1944 to 06/1945
R.W. Pruitt	02/1946 to 06/1946
William B. Hanson	04/1948 to 07/1949
Milo C. Ross	09/1949 to 08/1953
L. Merle Green	09/1953 to 08/1957
Paul Goins	09/1957 to 09/1964
Oscar Brown	09/1964 to 06/1966
Clynton Crisman	06/1966 to 06/1971
David M. Leach	08/1971 to 06/1976
Ralph Fry (Interim)	07/1976 to 06/1977
John Braun and Jan Wood	07/1977 to 07/1980
Eric & Celia Mueller	08/1980 to 07/1983

Roger Knox	07/1983 to 06/2000
Lorraine Watson	07/2000 to 12/2020
Paul Blankenship (Interim)	01/2021 to 07/2021
Charity Sandstrom	07/2021 to 08/2022

(Two of these pastors went on to serve as President of George Fox College – Dr. Gervais Carey and Dr Milo C. Ross.)

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About the Author

Philip Cosand is a Quaker who has loved stories for as long as he can remember. His cat is not impressed by any of that. More can be found at philipcosand.com.