To you... who are seekers, to you, young and old who have toiled all night and caught nothing, but who want to launch out into the deeps and let down your nets for a draught, I want to speak as simply, as tenderly, as clearly as I can. For God can be found. There is a last rock for your souls, a resting place of absolute peace and joy and power and radiance and security. There is a Divine Center into which your life can slip....

Thomas Kelly
Two centuries ago, our founding fathers and mothers committed America to a faith in our capacity for greatness. The people heard and responded to this call. The colonies divided themselves from the "old world" by choosing to dedicate this country to freedom, equality and fellowship; to one nation under God, with liberty and justice for all.

The response of many in this nation today to that dedication is one of cynicism and despair. For we are aware that a certain sickness of heart and mind affecting our very institutions exists within this land. The questionable deeds of many who have pledged their allegiance to these ideals have created a strong undercurrent of disbelief in the capability of any of us to achieve the heroic. Thus, under the stress of rusty economic machinery and fossilized institutions, with leaders often moved by the pragmatism of the moment, we appear to drift. The United States of America feels a sense of powerlessness and purposelessness which comes with a loss of faith in our original meaning.

It is we who elect our officials. It is we who make up our institutions. It is we who create our environment. Yet many is the American who has come to the conclusion that his or her personal efforts can have no effect upon the health of our nation. How many of us have turned, instead, to unhappy lives of seeking for the self as the primary motive for living.

In order to be strong and healthy, a nation, as well as a person, must have purpose... [Now] there is a quiet movement within the
heart of America. It is time to declare it across the land. More and more men and women are personally seeking their source, their purpose, their very reason for being. In so doing these people have re-committed themselves to the Supreme Being. They are striving to improve the quality of their lives and then to contribute to the quality of life of all who touch them. Thus has quietly begun a second American Revolution.

We call for a rededication of this country to its original purpose. We believe that this land has a deeper calling than has yet been acknowledged, that the fulfillment of the founding ideals of America means the spiritual evolution of our people, that the pursuit of happiness is to seek God, that true freedom and peace come from within, that equality is found most universally in brotherhood and sisterhood in the One Life.

We call for the revolution within each individual life, and for this country to reunite and humbly examine itself with the recognition that greatness is possible, not within ourselves alone, but within God.

We ask that rededication as a nation begin with a vigil on midnight of January 1, 1976. Let us pray together, gathering humbly in churches and in homes across the land to hand the will of this country to God, asking for light and guidance in a new awakening. May the great power of our united prayer and new resolve, at a time which we have frequently given over to wastefulness, begin the New Year with a new era of spiritual unity.

If you feel the rightness of these thoughts, please spread this to others.

submitted by H. Louise Wilson
Centering Down...

I see, smell, taste, hear, feel, that everlasting something to which we are allied, at once our maker, our abode, our destiny, our very selves; the one historic truth, the most remarkable fact which can become the distinct and uninvited subject of our thought, the actual glory of the universe; the only fact which a human being cannot avoid recognizing, or in some way forget or dispense with.

Henry David Thoreau

A Week on the Concord and Merrimack Rivers

RICK McCabe, reporting in the Summit (NJ) Friends Newsletter on New York Yearly Meeting, states that he came away “troubled by its epistle which…gives the impression that the Meeting proceeded under the guidance of the Light.” In his opinion, “this was definitely not the case. My belief was that we concentrated on process and readily succumbed to the societal pressures to proceed and accomplish pre-conceived agendas. We did not allow time to wait upon the Spirit nor hear our fellow Friends. I lament…our inability to trust the silence more often.”

He concluded with the prayer that guidance would come on this matter and urged support of the Structure Committee wrestling with the problem. “I wish,” he said, “that we were better able to face our shortcomings and to realize that growth often comes from boldly facing our weaknesses.”

...And Witnessing

SELECTIVE SERVICE is at it again. To make sure they get the names of all young men who turn 18 by the end of 1975, Selective Service officials are approaching public and private schools across the country for help in arranging the nationwide one-day registration to take place on March 31, 1976. Some Quaker schools have already been asked—and some have refused to help.

When Wilbert Braxton of Philadelphia’s Penn Charter School was asked, he replied simply, “As an institution under the care of Friends (Quakers), we are conscientiously opposed to a peacetime draft.”

For more information on the upcoming registration, write: CCCO, 2016 Walnut Street, Philadelphia, PA 19103.

HONOLULU FRIENDS Meeting has decided to sponsor a Vietnamese refugee family of 8: father, mother, three daughters, two sons and a niece, brought to their attention by Catholic Social Services’ “Operation Aloha.” In addition, the meeting will seek to facilitate sponsorship of three other family members—a 27 year old son and his wife and their child.
The Binding Thread

THERE IS an invisible thread that winds its way through the articles in this issue and binds all of us—the writers, the editors and other staff members, and now you the reader—into a relationship that has the potential to make 1976 a truly new year for each of us, no matter where or in what condition we happen to be.

It is a thread that you will never see, yet you can pick it up wherever you turn in the issue. Try page 9, for example, and read what Luisa Facciolo has shared about the question, "Would We See...?" The thread is there.

It is also there in the direction Charles Brown points out in "Toward Being a Good Friend," although Charley would be the first to unite with Moses Bailey, who some time back reminded me of what Jesus had said to the man who asked, "Good Teacher, what must I do to inherit eternal life?" "No one is good but God alone," Jesus replied, and then advised the man to "go, sell what you have and give to the poor... and come, follow me." But the man turned back to his material goods because he didn't want to pay the price to be that good.

Yet it is precisely that Greatest Good which we, both as Friends and as Americans, are called to seek for ourselves and to share with others. The thread between the religious roots from which our Society and our country grew and what we, even now, can still become can be found in the Declaration of Interdependence that forms the center of this issue. It ends with an invitation to what might truly be the beginning of a new year.

Louise Wilson, the same Friend who shared the Declaration with us, offers the thread in another, more personal and experiential article on page 6. As I read "I AM because GOD IS," I found myself making connection after connection—all of them joined by this same invisible but unbreakable thread.

Marguerite Horlander of our office staff had handed me the same thread at about the same time. Like Louise Wilson, Peg had read many of Joel Goldsmith's books and other writings, and when I mentioned him, she brought me a small booklet he had written entitled "A Lesson to Sam." In it I found this thread.

...the greatest lesson that I have ever learned is that the place whereon I stand is holy ground. God is right here where I am, and God is available the very minute that I stop talking and stop thinking and turn within in humility, acknowledging God's grace, God's power, God's spirit within me, and then relax for just a minute or two and let that Spirit take over. That really is all there is to the whole Infinite Way.

A few days later while a F/friend and I were having lunch, we talked about the thread, although we did not use that term. Afterwards, he wrote that "My life continues to be full of amazing and wonderful things which in a materialistic world are incomprehensible. When someone, for instance, asks me 'What are you doing?' I have to think quickly about my answer. If they are in the life I simply say that I have been given a gift to be able to BE... and that is all I need to say. If they are 'worldly' people I try to trim it up with things like committees, meetings, consultations and that seems to satisfy those who are interested in measurement. (I sometimes add, "he put in for my benefit, "that I am in the process of writing something but am at a dry spell for the moment and spend time thinking about that.") Now both of those answers are true but it is interesting how they are looked upon. I guess there really are strong concepts out of our personal experience and history which act as a filter to what really is." (My emphasis)

Just before Thanksgiving I saw him briefly and said I hoped he would have a good Thanksgiving. "I will, I have it every day and I spell it with a small 't'." Another thread.

And then over the holidays I found Douglas Steere's book, On Beginning From Within. Page after page provided thread after thread, although I was so eager to pick up all of them that for awhile I found myself tied up in knots simply because I read only with my mind. When I went back and took time to let the message beyond the words sink into me, the threads unwound and again helped me to see more clearly what really is.

And it is that Reality, or rather glimpses of It, that is the thread linking all of this and all of us. Douglas Steere writes: "...the lives of the apostles as we see them all bear witness to the shattering and scarification and kneading and rekneading of the life that goes on. An apostle must be teachable. There is death to be dealt to vast areas of claimfulness in the apostle's life. Yet where there is no death there can be no resurrection. And as layer after layer of this hull is broken away, these apostles testify universally not to the pain but to the joy of their way of life."

As we begin 1976, surrounded and partially immersed in a world that worships only the joy of the here and now and as a consequence is strangling itself in its own pain, we are offered the life of the Spirit anew just as William Blake offered it three centuries ago.

I give you the end of a golden string:
Only wind it into a ball,—
It will lead you in at Heaven's gate,
Built in Jerusalem's wall.
I AM because GOD IS

by H. Louise Wilson

AS I LOOK back over my life it seems that I have been handed the right book at the right time on a number of occasions. My introduction to Joel Goldsmith came just that way when a friend gave me a copy of The Thunder of Silence in 1961.

I was born into a Quaker family and the use of silence was a natural part of my life; however, the principles set forth by Goldsmith were unfamiliar to me. I read the book through as I would read a novel. I put it down and thought I had finished with Goldsmith. Yes, it was a good book. He expressed himself well. He repeated those phrases that needed emphasis. I had no awareness that the words were taking root in me. I did not know that what I had read had touched my consciousness.

A few months later the same person gave me another book by Goldsmith, Practicing the Presence. I read and re-read each sentence. I underlined with blue and red pencils. I went over it with a yellow trace pen. I began to feel myself sitting in a Goldsmith bowl. It was like resting in his consciousness and taking in as much as I could.

I then picked up The Thunder of Silence and began to re-read it. Like Practicing the Presence, I worked on it word for word, stopping to grow still and listen within page after page. What did this man have to say that was so different from what I’d heard or read before? Maybe it wasn’t so different; maybe I was now ready to hear it.

Very simply, Goldsmith said that God IS and that God appears AS. The words do not sound so different. They are not earth-shaking, and yet, they shook me to my very core.

I had begun to work with the principle of God IS in 1955. During meditation one day I realized that in God’s illness I would become less and less me and more and more Him until there was no me. The idea of giving up my identity, even to God, was something I had not heard within, "Because God IS, you too can BE." I can still hear those words. They gave me great hope and they confirmed what I had felt from time to time. So when in 1961 I read that God IS, my inner self was ready to hear these words and to grow further in understanding their meaning.

Up until this time I had believed that the Spirit of God was everywhere. Goldsmith said that the Spirit of God is present only where it is realized. What did this mean? And he gave the answer in the following words: "It is like saying that electricity is everywhere. That is true. Electricity is everywhere, just as the Spirit of God is everywhere. Electricity, however, will be of no value to us, unless it is connected in some way for our particular use. So it is with this Spirit of God. It is everywhere, in an absolute, spiritual sense, but it is only effective to the extent to which it is realized." And he goes on to say that there must be a conscious activity of truth going on all the time.

As I re-read this I was reminded of what Jesus had said about living in this world but not being of it. Thomas Kelly expressed it this way: "On one level we may be thinking, discussing, seeing, calculating, meeting all the demands of external affairs. But deep within, behind the scenes, at a profounder level, we may also be in prayer and adoration, song and worship and a gentle receptiveness to divine breathings."

For me it was a long time between the time that I intellectually heard what Goldsmith was saying and the time I began to have an inner awareness of the principles. Gradually I began to realize that as I understood the principles I must practice them, and in practicing them I brought them into my consciousness. Then it was no longer what Goldsmith said, it was my own experience.

In Goldsmith’s own words: "It is possible for anyone to change the trend of his life, not by hearing or reading truth, but by making it an active part of his consciousness in daily experience, until it becomes a habit every moment of the day, instead of an occasional thought. Let these principles operate in consciousness morning, noon and night, until gradually the actual awareness comes. Then we make the transition from being hearers of the Word to being doers of the Word. Then we shall be abiding in the Word and shall bear fruit richly."

As I worked with the principles set forth by Goldsmith, I had to ask myself: Am I seeking God or am I trying to get something through God or get Him to do something for me? This brought me to the realization that God has nothing to give us or withhold from us. Everything that God is, we already are. All He has is ours. We have but to claim our inheritance. Soon I realized I wanted to seek God for Himself.

It was during the 60’s that the 139th Psalm became a part of me. I realized for myself that the light and the darkness are the same to God. I realized that for me they were one; each a part of the whole. I knew through my own experiences that if I made my bed in hell, lo, He was there! As I acknowledged God in all, I began to realize that the ground on which I stood was Holy now.

The phrase God appears as was entirely new to me. I spent many hours listening to tapes by Goldsmith and reading other books that he had written. Gradually, very gradually, this principle became a part of my consciousness. "We become beholders of God appearing as you and me." I realized for myself by the end of the 60’s that God was expressing Himself as me.

I also began to see that most of my judgments were made by appearances. One Fall day in 1970 my husband
and I were driving in the mountains of Virginia. It was a clear day. The sky was very blue and the leaves were brilliant reds, golds and yellows. I looked to the left and the whole mountain side was a flame of color. A moment later half the mountain turned black.

I said to my husband, "This is a perfect example of how we make judgments. If we did not know that a cloud had come partially over the sun, we would ask one another what had happened. We'd go so far as to say that perhaps a terrible disease had gotten into the trees and killed them." And from that day to this it has been easier for me to understand judging by appearances. It has been possible for me to release this pattern and acknowledge what appears to be, give no power to it, and move through it to the Source, the one power.

Goldsmith's writings also gave me a new insight into the scriptures. As a Friend I had always listened for the Spirit behind the words, but only after studying Goldsmith did I realize I had nothing to say about any verse in the Bible until I had personally experienced the words. I began to seek to know for myself.

After working with the Goldsmith principles for many years, I feel that I have taken into my consciousness what is workable for me. I am grateful to him for opening my mind and my heart and for the many ways in which I have been freed from patterns of limitation. Because of Goldsmith I have been able to hear many other writers and speakers. It is as if he went ahead to make the way for others. Actually the Spirit goes ahead to make the crooked roads straight, working through a person or situation. It opened the way for me.

When I think of Joel Goldsmith I feel light and warm. He lifted the burden of me into the I AM, the God within. He took me where I was on the spiritual path and carefully showed me signs along the way to make the inward journey more practical. He required of me a disciplined life. He helped me to experience words I had heard all my life. He always let me go to another's thought, and even seemed comfortable if I moved in and through what he had found to a broader understanding. All of this has led me to the place where I feel that I know very little but that which I do know is a part of me. I do not have to defend it or explain it.

In 1961 God is and God appears as you and me were words—words that attracted my attention, words I have pondered many hours since. Today they are no longer just words; they are a part of me, and I feel I will continue to grow in the consciousness of what is behind them until there is no separation between the words and me.

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Louise Wilson is a member of the Friends Meeting and principal of the Friends School in Virginia Beach, Virginia. Many Friends know her better, however, as a fellow traveler on what Douglas Steere terms the Inward Journey.

Photograph by Ken Miller
Dress,

Vanity

and “Stripping”

by Larry Scott Butler

OUR ANCIENT testimony of plain dress is almost totally gone among Friends. But the need for help and discipline in submitting to the Light is as great now as when plain dress was in common use. John Rutty, writing in 1756, worried about those that would “pull down the hedge” and said that their “moving cause is clear, to ingratiate themselves with, and render themselves acceptable to the world . . . .” The words are different, but the modern criticism of Friends by some as a suburban, intellectual, middle-class religion has the same ring. The responsibilities and limitations of that position in American society certainly make it more difficult to live a life that is guided by the Christ Within.

A harsh, personal discipline is needed, what earlier Friends called “stripping.” Howard Brinton defined it as “a removal of any obstacle to the soul’s progress, and the chief of those obstacles was pride.” Howard and Anna Hall of Barnesville, Ohio, quoting from “Dress and Worldly Compliance” on plain dress as part of their personal discipline in those “little and despised things,” said that “nothing so effectually humbled the pride of the heart.” And yet they would certainly agree with the early Friend, Thomas Story, who assured us, “You will find a satisfaction in it, and overbalance to all you can lose.”

Margaret Fell saw the danger in a uniform for Friends and criticized the idea that “we must all be in one dress and one colour. This is a silly poor gospel.” There is also the story of the maid ordered to sew up a slit in the back of her waistcoat skirt by John Bolton who was under orders from George Fox. The young woman replied that she saw no evil in it. James Claypoole upheld her right, saying, “... she should see the evil in it herself . . . . And not because we say it.” Plain dress was not intended to be a uniform designed and regulated by church authorities.

When William Penn reportedly told the king that the difference between their religions was “the same as between thy hat and mine,” he pointed to the question of ornamentation. Amelia Mott Gummere, researching Quaker plain dress, asserts the “cut has originated in that center of all ideas of fashion, and the abode of taste, Paris: while the expression of Quakerism lay simply in the absence of any superfluous adornments.” It is evident that, from the time of the first paper on plainness, issued by London Quarterly Meeting in 1717, until the new Book of Discipline from London in 1861, when plainness was no longer required, there were numerous varieties of dress. The Woman’s Quarterly Meeting of Lincolnshire in 1721 cautiously advised that “we think green aprons are very decent and becoming as a people.” Even the plain bonnet that we generally associate with all early Quaker women was not introduced into America until 1795, by Martha Routh, an English Friend. The variations in dress among American Quakers were many, depending on the time period, the geographic location and the yearly meeting, and whether one was a frontier or an urban Friend. And so, it would be difficult to advocate any uniform kind of dress.

Clothes, however, certainly should serve us, and through us, the Light within, rather than our vanity or the clothing industry. Pressure to change clothing styles is strong, and advertising campaigns aim at our weaknesses. A recent jingle, aimed at the male ego, ended with the phrase, “...who has it together and shows it in the clothes he wears.” And as John Rutty observed in the eighteenth century, it is often the poor that blindly follow fashion, “tho in opposition to their own interests.” John Woolman stated the obvious economic advantage of a plain dress: “... were all superfluities and the desire of outward greatness laid aside, and the right use of things universally attended to, such a number of people might be supplied in things useful . . . .”

Our clothing styles reflect certain things about us as individuals and, often, our philosophy of life. The youth protest of the 1960’s, Afro-American pride, and middle-aged executives each produce a mental image associated with a certain kind of clothing. Clothing is a powerful message-sender about the wearer, now, as in the past, and when we deny its importance, perhaps we underscore our fear of the real embarrassment we would face at again being different, “a peculiar people.”

Perhaps a visible commitment to the Light within, an outward discipline, would not only help the wearer, but also ease the decline in numbers of the Society of Friends. In 1770 it was estimated that there were 30,000 Friends in Pennsylvania out of a population of 250,000. In 1827 all of Philadelphia Yearly Meeting was numbered at 26,258, and by the 1970’s that number had dipped to only 12,000 adults. Clearly we are not “speaking to the condition” of many people.

Friends are not alone in their problem. The young Mennonite writer, Art Gish, sees the Mennonites “buying into the materialistic values of our society and that has
been very destructive for...the congregation and destruc­
tive for our witness to the world." He argues for the
"Christian attire" of his church, saying, "...perhaps
some reject the old forms as purely cultural. But contem­
porary fashions are no less cultural and expression of a
sexist culture...."

Certainly established religion everywhere is in trouble.
Daniel Yankelovich in a Carnegie-Mellon Foundation
financed study, entitled Changing Youth Values in the
70's, reports that only 42% of non-college youth consider
religion as very important and the percentage is much
lower for college youth. Another study, by Martin E.
Marty in 1974, of churches that are growing, revealed
that the two needed characteristics for growth are
extravagant experiences and a hard line against outsiders,
or, in other words, meaningful worship and a "hedge
against the world's people." Both characteristics have
been an integral part of historic Quakerism. Perhaps we
are hiding our Light under a bushel or we now lack what
Reinhold Niebuhr called "a disciplined minority wit­
ness."

There appears to be a common notion that a distinctive
dress is a thing of the past. But varieties of plain dress
thrive in both rural and urban settings. The Amish have
grown from less than 10,000 in 1900 to more than 50,000
today. The communal, Anabaptist Hutterites of the West
wear plain clothing but use modern farming implements.
Never large in numbers, they now have grown to 20,000.
The members of many black churches in urban areas en­
hance their sense of community by wearing distinctive
clothing. The Black Muslims are a very visible group that
has adopted its own form of distinctive dress. Following
the Talmudic injunction that a Jew is not allowed to re­
semble the idolator, the Hasidim follow traditional
Jewish clothing styles, and they too are a growing com­

Quakerism has a unique opportunity to reach out in
these days of a rapidly changing social order, in the midst
of what some have called the disintegrating family struc­
ture; for our faith is not family centered but meeting
centered, and in that structure the individual is the im­
portant unit. Inherent in the effects of the distinctive
dress of many of the religions mentioned is a greater sense
of a gathered community, and many individuals who feel
so alone have need of this strength. But for all that, we
must first serve the Lord, and a good number of sound
Friends were persuaded that plain dress was a mighty aid.
When Thomas Ellwood was convinced, he cut the trim­
mings of his clothes as signs of vanity, "so that here
began to be a way cast up before me for me to walk in—a
direct and plain way, so plain that a wayfaring man, how
weak and simple so ever...could not err while he con­
tinued to walk in it."

Would We See...?

by Luisa N. Facciola

THE ABOVE quote is from Eli Wiesel's
The Gates of the Forest, a book which,
when I first read it three years ago, con­
siderably influenced my thoughts. This
particular quote stayed in the back of
my mind and a year later began to fer­
ment into a book. During the summer
that I first seriously began to work on
this book my sister and I went to Italy
and spent a week in Rome, where some­
thing happened that I will never forget.
On Sunday, the last day of our stay in
the "holy" city, my sister and I went to
shop for presents at the flea market held
every Sunday during the summer. Now
all through Rome we had been shocked
and saddened to see the many beggars:
thin women with haunted eyes and cry­
ing babies wrapped in rags; gypsy girls
dancing, in grotesque parody of happi­
ness, down the streets, hoisting at those
who would not give them alms; thecrip­
ped people—without hands, blind, lame—all the outcasts of our far from
perfect world; and at the flea market we
saw these people again. But familiarity
(even the false familiarity of a single
week's visit) had dulled the pain we
should have felt upon looking at these
lost people, and we no longer even con­
sciously noticed them.
I am haunted by what I saw that dull,
grey morning in Rome. For an instant
the sun came out and just to my right I
saw a young man—a beggar. He sat on
the pavement in his own patch of
sunlight, one leg crossed beneath him,
the other, ending in the slender deforma­
ity of a stump some inches below his
knee, extended in front of him as if it
were a license allowing him to beg. A
pair of archaic single stick crutches
padded with rags lay on the ground be­
side him. Yet he was not of the gypsy
tribe as were the others; his long blond
hair and cut off, ragged blue jeans clearly showed that. Nor was he actively begging—no money lay before him. Head bowed, hunched forward, hands fiddling aimlessly, the youth paid no attention to the passing crowd—nor did they heed him. For an instant I saw him thus, clearly, then we also passed by and I never saw his face.

Two years later I still see this quiet figure, sunlight lingering about his head, and I wonder—if the Messiah does indeed sit among “beggars and cripples and other outcasts” (and where else would a Christ be found?)—whether we would even see him if he looked straight at us and called us by our names?

THE REAL horror of our present condition is not merely the absence of community or the isolation of the self—those, after all, have been part of the American condition for a long time. It is the loss of the ability to remember what is missing, the diminishment of our vision of what is humanly possible or desirable. In our new myths we begin to deny once and for all the existence of what we once believed both possible and good...

...We proclaim our grief-stricken narcissism to be a form of liberation; we define as enlightenment our broken faith in the world...

—Peter Marin in “The New Narcissism”

Toward Being a Good Friend

by Charles Brown

FOR SOME of us it is too easy to be a Friend these days. A good Friend goes to meeting for worship and for business regularly, perhaps three out of every four weeks, is kind to people, reliable, honest, and if married, lives with her husband, or with his wife; if not married lives alone, with relatives, or someone of the same sex. The good Friend contributes modestly to the Combined Appeal and to the Monthly Meeting (no one is expected to tithe), serves on one committee at the Monthly Meeting level and on one at Quarterly or Yearly Meeting level. In recompense for all this our good Friend has status in the Community, borrowed from what others, and even some Friends, assume is a respectable past.

One could elaborate on this theme and insist that a good Friend uses non-sexist language, stays away from X-rated movies, drives only cars which average better than 20 miles to a gallon, eats meat sparingly, writes letters to Congressional representatives complaining about the size of the military budget, and serves on some community project for improving relations among races. Or more simply one could identify a good Friend as one who can honestly answer 14 out of 15 queries in the affirmative. Not 15, for after all, “no one is perfect.” Even this is not too heavy a burden, though the complexity of the demands on one begins to pile up.

Indeed, it is quite clear that our good Friend would support the U.N., read the Yearly Meeting News and Friends Journal, and reread the journal of some Friend of earlier days at least once a year. You will notice that the description is beginning to put into the same sentence, or the same breath, quite unlike activities. Our good Friend may be approaching the confusion of too many demands. She or he hardly has time to read all the mail that arrives from Yearly Meeting committees.

Perhaps it would be worthwhile to consider some of the things that are unnecessary to being a good Friend. Perhaps the most apparent is apparel. One need not dress in a peculiar style. In almost any meeting for worship people who are quite acceptable may wear neckties, have been to “beauty” parlors, or at the other extreme may be shoeless. The latter is usually only in warmer climes or on warmer days. As a matter of fact, it is my personal observation that there are even quite a few acceptable men who have not yet given up the vanity of daily shaving!

A good Friend does not have to belong to any political party, though in some areas it may help. Neither is it necessary to go without alcohol or tobacco if the use is modest, and not in the Meetinghouse. Friends otherwise held in high esteem sometimes play cards, go swimming...
on Sunday (one need no longer call it First-day) and have almost none of the Puritanical problems of a few decades past.

I believe this is a fair description. If one went to a memorial meeting for a Friend about whom most of the positive things that have been mentioned were said, the result, on the whole, would be to encourage more of the same quality of life.

And yet... and yet...

A person could fit the description given, it seems to me, and not be a Friend at all. Oh, the name could be on a membership list. But are we then a club, with membership restricted to those born into it, or accepted after cautious interviews and lengthy delays? I ask a rhetorical question, I should hope for a resounding answer!

"No!"

The Religious Society of Friends is made up of those who are friends of Jesus, as well as of each other. All the rest of the picture we've drawn is essentially superficial. The fundamental qualification of a Friend, it seems to me, is the radical understanding that it is not pretentious to believe that the same Spirit that was before the world began, that spoke to Moses out of the burning bush, that Jesus spoke to when he retired to pray, that blinded Paul on the road to Damascus, that George Fox called the "One that can speak to our condition," that that same spirit is with us today, and can lead us if we listen.

We are not traditional Christians. That is to say, we do not accept all the tradition and trappings of the Church. But we expect to be led by the light that Paul called Christ.

Perhaps, because the term is a confusion to some, it has become an abomination to many. Just as the word man, to mean humankind, has recently alienated large numbers of people, so the name Christ, to mean the spirit we recognize as having dwelt in Jesus and as having survived his mortal body, seems to upset others. The word has also been used to describe the expected Jewish Messiah, for instance, who would lead his people to a place where bread was made from rocks and natural law was repealed so that people could jump from a high place and not be hurt. These are the temptations that Jesus rejected as being of the Devil, so it seems he rejected that idea of "Christ."

"Christ" has also been, and is, used to combine the idea of a miracle of virgin birth with the miracle of recovery from natural death. We have not witnessed this in the 20th century. A careful Friend would hesitate to claim anything but that the Bible can be interpreted to say these things happened.

We, who have witnessed the power of the Spirit in creation, in invention, in medicine, in the lives of those we love, need not argue about the miracles of twenty centuries ago. If the word "Christ" causes confusion because the world has used it for so many different concepts, then let us talk only about the Light, or the Spirit of God.

But let us not forget that it is the same Light and the same Spirit that was in Jesus. It is He who has taught us. Is it arrogant to believe that we have seen the Light, or that we have heard the word? Another rhetorical question, but a less resounding answer! "Maybe."

If, indeed, we are unwilling to listen to other Friends, and to what they feel about our vision and our leadings, we may be arrogant. But if we take our thoughts to the community of believers, to the Meeting, and they are understood by others there and accepted, then there is little room for arrogance. There may even be Truth!

What is the truth for us today? If Friends are living in the Light, won't they be just the kind of people described at the beginning of this piece? Quite possibly. But they won't be that kind of person because that is what a good

Photograph by Tony Umile

Friend is. They will be what they are because they are following the Light.

The real fact of the matter, it seems to me, is that it is not easy to be a Friend these days. Consider just a few of the testimonies to which the Spirit has led us.

1) We should live in the power that does away with the occasion of all wars. Instead, we live in a country that has, to the tune of more than 30 billion dollars a year, some of which come from the taxes you and I personally pay, a war machine so out of hand that, as we saw in the Mayaguez incident, it hasn't even got a button to turn it off.

2) We should practice simplicity. We should provide a home for our children where love and the Spirit of God
are present. Who, in the pressures of more and more populous regions, in the plethora of things piling in on us, and in the cacophony of many different communications, can have simplicity, peace and serenity in the home?

3) We should provide education. We have been rightly led, I believe, to start and maintain schools. But what is a proper Friends school? Should Friends schools be as different as they are in program, facilities, administration, staff, and student bodies? Or are some of us being led away from simplicity? Are we really in the light?

It seems clear to me that the problems are difficult, and that solutions will not be simplistic. As a mathematician I deal in mathematical models. You may remember problems in algebra when the model was an equation or a system of equations. If the equation, i.e. model, leaves out any of the pertinent facts, then no matter how well you solve the equation, the answers are of no earthly (or heavenly) use.

Our problems today are difficult because there are so many facts that need to be worked into the models: the fact of our finite world, with finite non-renewable resources, finite amount of arable land, and infinite ability to produce more human beings; the fact of our use as a nation of six to eight times our share of the world's resources) the fact of our spending so much to prepare to destroy life (defense?) and so little on research to save life (earthquake detection, medicine, basic research). These facts undergird and overshadow every problem we face. Perhaps we need not be angry about them, but we must deal with them.

So, it is not easy to be a thoughtful Friend, or a good Friend. But it is terribly important that we try to be.

We know that there is a Spirit that can lead us. It isn't always easy to see the Light or hear the Word.

But Friends, God has no other hands but our hands. If we, who are convinced of the power of the Spirit, are not willing to spread the Gospel, and to live in the power of the Spirit, who will?

Where will following the Spirit of God lead? We do not know. It led Jesus to the cross. It led Friends two hundred years ago into exile in Virginia. It has led hundreds of young Friends to Canada or to jail, as it led George Fox.

But it leads us all to life, too. It has led Friends to a kind of freedom, more real than political freedom, not necessarily freedom from hunger or want, but freedom to know the right and do it. To this freedom we are called.

Finally, I have no panacea. I know no new techniques to know the Truth or to find Freedom. We need to pray, we need to worship, we need to be aware of the Spirit, we need to be free of convention for convention's sake, we need to be bound by the love of God and the love of our fellow human beings. Up that path lies the way to being a good Friend.

PLAYING A phonograph record backwards is really grotesque, weird. The similarity between this and the Meeting I was witnessing was remarkable. The two antique chairs were pulled cozily together in the front of our historic Meeting, a Meeting that had hovered over countless marriages. These chairs spoke mute, yet very truly, of happiness and homes, of committed lives, of hope and faith and love; of human caring, of deep human need for physical and spiritual closeness. The reading of the certificate, the signing of the new name by the bride, the silence, the prayers, the messages of friends who knew the challenge, the work, the realities one met in the creation of a home and rearing of a family had made memorable to me the host of marriages that I had witnessed, through my 45 years as a Friend.

But, this time it was being played backward. The two who occupied the chairs had called this special Meeting to undo that which they had, a few short years ago, promised to do. How do you unsay what you have said, unmake your promises, promises so eagerly made before God?

Do you ask for "Divine assistance" or "Divine guidance" in this undoing? Does this "Called Meeting" in some way unravel the yarn you spun, with your vows of love and faithfulness?

By this time, the couple were standing, trying to explain their change of goals, their misery with what they had chosen, their necessity and right to try a more experimental and liberated style of living.

Would someone unread their Marriage Certificate? Might it now simply read: "The bride and groom of two short years have met on this solemn occasion, when, after waiting in the reverent silence, they, shunning each other as much as possible, did declare that they would no longer live as husband and wife, to which we who were present might witness, by signature, following the worship"?

I could get that far, but what had that dreadful scratching meant? The needle had been stuck and a guest
had to raise it at one point. Oh, yes! I remember. I could easily finish those lines, "promising with Divine assistance to be unto thee a loving and faithful husband (or wife) as long as we both shall live." Had this couple sought—were they, so silent before us, still seeking God's will for their lives?

True, they had been to a Counsellor, quite a popular one, at a distance. This occasion was in line with his recommendations, but—the needle's scratching was most unbearable—what of our own members? Had the couple talked their problems over and prayed them through, with friends who knew and loved them? Suaveness and elite office trappings would have been absent, but real concern would have been abundant. Why had this dear young family felt that they could not share with their Meeting family their hurt and dismay, as they realized they were unable to cope with their problems?

The "un-marriage" was soon over. Friends had spoken words of comfort, sympathy and concern, correctly replacing the marriage message of hope, best wishes and congratulations.

As the backward record ground to a halt, I reflected that there were times in my own experience that I might have done as they had done, if—if, but always, the stability of Friends and the very real ruggedness, the sturdiness of the Meeting had sustained and bulwarked me through periods of stress. Every marriage has good times and difficult times. It is a sensitive instrument, on which one must choose wisely the melody, but also the accompanying chords, if a harmony is to result.

My thoughts wandered to the goals of a Friend's marriage. "To be loving and faithful." So simple, yet the task of a lifetime! So much easier to be self-centered, "unloving and unfaithful."

And, what about freedom! Isn't it possible to establish a home wherein "peace and refreshment" to body and spirit are primary, and yet operate with freedom and individuality?

I wondered, too, whether there could be a more worthwhile goal than to pattern and create a home where the love of God and the love of family were consistently reflected.

The ivy at the old meeting's window tossed in the breeze. 'I am the vine, ye are the branches,' said Jesus, so many years ago. Keeping those branches pruned and productive—isn't that worthwhile? "Greater love hath no man," said the same great teacher, "than that he lay down (consume) his life for his friend." This same teacher did just that. He set his goals. He lived so that His life would certainly implement those goals. He remained steadfast, and when His life choices demanded it, He turned from the Galilean hills to walk unwaveringly toward the cross, where He completed His allegiance to the ideals that He had chosen for His life's work.

He, too, had promised, with "Divine assistance," to live in love and faithfulness. Shouldn't we, who seek God's guidance when we commit our marriages to His purposes, hold enduringly to these promises?

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**Quest**

There stood a door ajar before us
So, with laughter in our eyes and joyous love
within our hearts

We, hand in hand, passed thru
Knowing well the Eden we might share.

But then, I saw another door
And curious, I squinted thru the crack.
It was inviting; it beckoned me,

So, cancelling the dream that had so recently
Stirred within my lonely heart
I pushed the door, and walking thru
I found the self I had mis-laid.

I became a person, liberated.
Small price to pay, or was it?

Did not Eve pluck just one apple?

*Helen S. Walton*

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**Guidelines**

Several rules for the Meetings for Separation could be observed.

1. Notify Overseers and, with their help, select a time for a "called" Meeting, which should not approximate in time the regular sessions of Meeting for Worship and First Day School.

2. The Property Committee should be approached, so as to fit this Meeting into what may be a "busy" "use of the Meeting" schedule.

3. Invite only your close friends, lest your "coming apart" become a "novelty" rather than a serious Meeting.

4. Keep open to the "love of God and fellow members," who would restore the broken bonds if they could.

From the time you desire to separate, be in touch with the Family Relations Committee, or Worship and Ministry Committee, or other Friend of your choice, who may be able to assist you through your crisis...
Editor's note: In the spring of 1975 Minneapolis Friends Meeting in Minnesota approved a program under which Minnesota Consortium Doctor of Ministry Program for 14 Ron Mattson, former ministering secretary of the Meeting, would attempt to develop a new type of ministry. The following is excerpted from Ron’s application to the Minnesota Consortium Doctor of Ministry Program for

A Ministry to
Alienated Adults

by Ron Mattson

"If Jesus turned his footsteps toward Bethany whenever he was tired or foot sore or weary or angry (as he did after he drove the money changers from the Temple), then what were the renewal elements present in that small village that could be reproduced or recreated to be used in today’s world?"

I ASKED MYSELF that and other questions as I tried to isolate the common elements within contemporary society that we, who remained within the framework of the institutionalized religious bodies, could come to understand and “use” in making our individual and collective ministries to both logos and divine. My search for answers led me to these observations.

Within each human being there is a degree of “aloneness” that is inherent to our humanness and our act of being. This alone-ness is something that can never be shared. A husband cannot share that element of himself with his wife; a child cannot share that fraction of his/her being with a parent, etc.

Beyond that integral element of alone-ness, however, is another state of being which I have come to feel is the only universal shared by all people living in North America: We each have a degree of loneliness which is, in effect, a form of alienation—alienation from God and alienation from our fellow human beings.

This loneliness is really the only thing we all have in common in the very pluralistic society in which we live. It is no respecter of age or gender, geography or education. It may come at different times and in different ways, but ultimately it reaches all of us: the suburban housewife with 2.7 children and no public transportation and no second family car; the recently divorced who is no longer included on guest lists for parties because only couples are invited; the rural young person who has come to the Twin Cities and has no marketable job skills for a very competitive job market; the person who has lived in his or her own eleven-room home for thirty-seven years and now is being moved into a two-room unit in a senior citizens’ high-rise tower; the homosexual who wants to relate openly and honestly with those he or she loves but fears rejection; ad infinitum!

What happens in regard to handling this “problem” is that we don’t handle it, we don’t recognize it for what it is, we don’t deal with the implications of the loneliness in our own lives. It is my observation that what does happen is one of two things: we either become so lonely and alienated that we become literally non-functional or we become so busy with an over-full calendar and appointments list that we don’t have time to deal with ourselves. (It is my observation that many of us who attempt to minister allow ourselves to fall into the second category.)

I firmly believe that the time is long overdue for someone—and I am suggesting myself—to explore how the Church, the organized institutional religious bodies, can deal with the loneliness that each of us experiences and which inhibits or destroys our I-Thou and Thou-Thou relationships.

The Church is perhaps as guilty as any institutional unit of promoting and (perhaps) inadvertently encouraging the loneliness that I feel is so detrimental in allowing people to affirm their selfworth and selfhood.

For example, in recent years the Church has (and churches have) staunchly promulgated the doctrine of the “Blessedness of the Nuclear Family.” This sacred and holy thesis has been touted as the answer to a number of contemporary problems, such as the rise in the crime rate (“If only he didn’t come from a ‘broken’ family, we wouldn’t be seeing him involved in crime XX, YY or ZZ”) or the answer to the many social problems with the elderly (“It is certainly too bad she can’t go and live with
her family. Then everything would be O.K."").

In reality, however, what this has done is to say to those who are not members of a nuclear family, "You are outside the pale." You aren't part of the couples "syndrome," an easily recognized carry-over from the Blessedness of the Nuclear Family doctrine.

This is all done either in complete innocence or in complete ignorance of certain facts that are available for our use. For example, the 1970 Federal Census Bureau figures for the City of Minneapolis show that 76.4 percent of the population within the City does not live in any kind of a family!

Thus, the questions that need to be asked in Minneapolis are first, "What is a family?" and only then, "How do we minister to families?" Corollary questions we might need to ask are "What are our educational materials providing as examples of acceptable lifestyles for all ages of people that we work with?" or "Are we discriminating against certain kinds of programs we really need if we are to realistically evaluate the composition of our congregation?"

Because I believe very strongly in my general thesis regarding loneliness as the universal in today's culture, I have accepted the call from Minneapolis Monthly Meeting of the Religious Society of Friends to explore both with individuals within the congregation and with the congregation itself how we deal with the loneliness/alienation that destroys or hinders our relationship to God and that of God within each person with whom we are in contact.

Two questions thus emerge: 1) Does the Minnesota Consortium also see this as a valid area for exploration? I do not necessarily see myself and Minneapolis Friends Meeting coming up with a large number of programs and/or answers but rather seeing if we can learn how to ask the right kind of questions and, if we find that we do indeed need to engage in cultural disobedience (which might be needed if my hypothesis proves true), how to do the consciousness-raising necessary. 2) Are there resources available to assist me and the Meeting in our search (for at this point I feel there is a need for some continued goal(s) clarification), and will staff be available and/or interested in this as an experiment in insight into ministry?

It is ordinarily rather dangerous to "play" prophet. However, I have come to believe that if historians of the future designate the 1960's as "The Age of Alienated Youth" (because of student unrest, demonstrations, etc.), then ultimately the 1970's, influenced by everything from the militant Grey Panthers (senior citizens who have staged office sit-ins for subsidized housing for the elderly) to militant out-of-the-closet gays, will have to be known as "The Age of the Alienated Adult." The Church has a stake in this, whether we acknowledge it or not.

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Editor's note: Ron's application was approved, and he is now working within the Consortium toward this new ministry.

Friends
Around the World

AFSC's Vigil and Meeting
A New Beginning

by M. C. Morris

"IT's the Quakers again," the tall, dark man was heard explaining to his companion, as he passed a few of the almost three hundred of us walking two-by-two down Connecticut Avenue toward the White House. It was Monday, November 10, and this time the Quakers were protesting the continued governmental policy of treating Vietnam as an enemy. Specifically, the American Friends Service Committee was objection to the Administration's denial in 1975 of export licenses for relief articles which even in 1973, while the war was still on, had been allowed. The AFSC had decided to proceed with the shipments anyhow, thus technically breaking the law, viz. "The Trading with the Enemy Act" which the Administration had invoked to justify its denial. The Committee was doing so, as Board Chairman Wallace T. Collett put it, "...not only in our own name, but [also] in the name of Americans sharing our sense of an immense moral obligation to help rebuild what we have helped to destroy."

This sentiment was reflected on the placards carried by the vigil. It was the burden of the almost three thousand signed contribution forms being taken that day to the White House. It was echoed into the ears and eyes of representatives of the AP, NBC, Washington Post and others at the press conference held during the hour of the White House vigil. It was repeated on the leaflets being passed out on the sidewalk. And it was reiterated in many forms during the afternoon sessions with members of Congress or their representatives on Capitol Hill.

Shortly after the vigil the Administration did a flip-flop and granted the
licensure after all. Thus, some of the questions we asked ourselves during the day, such as “Are we really serving a purpose or merely antagonizing people?” were answered, at least this time. And Wallace Collett spoke for many of us two days before the vigil when someone at the AFSC annual meeting questioned the propriety of the demonstration. “We have to do what we have to do,” Wallace Collett replied.

We did, but some of us are left wondering whether not only Congress and the Administration, but perhaps all of us are not like the football player who was “looking between his legs at the world upside down—and backwards.” This was told at the annual meeting by Garnet Guild during the morning workshop “What’s New in Washington?” and that question was answered right at the beginning by the convener, Tartt Bell, when he told the story of the young doctor trying (unsuccessfully) to diagnose a case of skin disease. Finally the doctor asked the patient, “Have you had it before?” “Yes,” was the reply. “Well,” said the young medic with conviction, “It looks to me like you’ve got it again.” Washington has the same disease it has had for a long time. Since Watergate, no fundamental changes were detected there: foot-dragging and scandal revelations continue as before. Anti-internationalism grows and secret three-letter organizations keep busy spying on the public. But hope was seen in the fact that some military cutbacks were detected there: foot-dragging and scandal revelations continue as before.

As was once more demonstrated at the annual meeting, held for the first time in the new Friends Center in Philadelphia, there remains more than enough to claim AFSC’s attention: reconstruction in Vietnam, the Middle East crisis, the world arms race and peace conversion, the fight against world hunger and for the rights of Native Americans and other minorities, safeguarding our threatened natural resources, opposing repressive legisla-

tion, amnesty for war resisters, supporting farm labor and women’s rights and on and on.

As usual, more forenoon interest groups were scheduled (whether at Friends Center or in Hahnemann Hospital classrooms across 15th Street) than could possibly be digested by any one person. Any attempt to run from one to the other would certainly be followed by mental indigestion. But a healthy choice was possible. Noteworthy in some groups was that force-feed diets were not employed. Rather, it almost seemed that the AFSC staff person in charge was asking participants for their mandate instead of reporting on the vanguard steps the Committee was taking, and this is as it should be. Reports in the afternoon from Arthur and Natalie Warner and Sophia and Paul Quinn-Judge on their work in Chile and Vietnam respectively were extremely fascinating and timely.

For many of us, however, the high point of the day’s sessions came with the panel program entitled “Will America Miss the Schoolbus?” Introduced by Hayes Mizell, associate director of AFSC’s Southeastern Public Education Program, the panel of three young, vigorous staff people described public school education in America “like it is.”

Maddi, from Dayton, Ohio, characterizing her work with the students’ rights project as “the cricket in the lion’s ear,” mentioned some of the small problems which are never properly dealt with: A superintendent suspends a pupil without a hearing. The reason? “Insubordination.” A principal refuses to meet a student to work out a personality problem. The youngest of ten brothers who had preceded him is told repeatedly, “You’re just like your brothers.” A black mother sums it all up with “schools label pupils ‘dumb’ [but] there’s a lot of educated fools teaching in our schools.” Another parent has found that “schools don’t teach our young people how to deal with their anger... only how to conform to our society.”

Aida, from Wilmington, Delaware, started her brief talk in fluent Spanish. Immediately one felt the shock, the involuntary stiffening of the AFSC audience throughout the large meeting room. What is this? Can’t they speak English? Will it be interpreted? After achieving precisely the reaction she wanted, in just as fluent English she went on to explain how the minority schoolchild, Julio, for instance, feels left out, put down, when the teacher, insisting on calling him “Jew-lee-o” instead of “Hoo-lee-o,” speaks rapid American which he can only half understand and expects an immediate reply in English, still a foreign language to him. “Problem child?” No wonder, when “the right thing, the proper thing, the American thing” is forced down his throat daily, with no sympathetic attempt to lead gradually over from the native to the adopted language. Aida made an eloquent plea for bilingual education: start with the native language, send notices home in both languages, bring the parents in, stress the valuable native background, recognize the beauty of differences, build up confidence instead of discouraging potential right from the start.

Finally Bob, from Boston, showed how that enlightened city has allowed its pupils to go through its educational system and emerge not even able to read; how its politicians play the game of “promise and not deliver”; how busying is used as a smoke screen to cover up the real issue of open education. “We are beyond the question of good will,” he concluded; “the system is not responsive to our needs.”

Clearly, in many, many fields we need to begin anew. The theme of the 1975 AFSC annual meeting, “We stand before a new beginning,” was well chosen.
Philadelphia

Friends Center Dedicated

The new Friends Center in Philadelphia, which contains offices for eight Quaker organizations, was dedicated formally on November 13 as a place where Friends "will be seeking out and attempting to follow those sacred purposes that are revealed to us by the Holy Spirit."

Wallace Collett, chairman of the American Friends Service Committee, spoke of the Center not as "a temple on the periphery of the activity of society" but "very much in the center of things, a place open to the problems and the aspirations of Friends and of humanity... What we do here, what succeeding generations will do here, and the covenants that are made and followed by other groups of people under the guidance of the Spirit—these acts, this service, this following of the Light, will be humankind's shining hope to rise above the violence and decay that now afflict human society so severely."

Along with the national offices of the Service Committee, Friends Center will house the staffs of Philadelphia Yearly Meeting, Friends General Conference, Friends Council on Education, Friends Journal, and the Section of the Americas of Friends World Committee. Also located in the complex are Central Philadelphia Monthly Meeting and Friends Book Store.

The Center is comprised of a new three-story glass and brick building along 15th Street between Cherry and Race Streets, a remodeled office building on Race Street which is separated from the new building by an open courtyard, and the renovated Race Street Meeting House which stands between the other two structures.

Completion of the project fulfills a vision that dates back to Clarence Pickett, head of the Service Committee during the 1940's. His dream that Friends reach out to the world from a physical as well as a spiritual center was articulated many times during the intervening years by Allen White, chairman of the board of the Friends Center Corporation, and others who struggled to reach consensus on plans for the Center. Allen White presided at the dedication ceremony.

Another person involved in the effort to plan and then to finance construction of the Center was Gertrude Marshall, former clerk of Philadelphia Yearly Meeting's Representative Meeting. At the dedication she spoke of the centrally-located Meeting House "as the focus of all our other activities, a place of worship. 'Unless the Lord builds the house, its builders will have rolled in vain,' " she said.

The front entrance to the Center features a larger-than-life statue of Mary Dyer, who was hanged in 1660 on Boston Common because she obeyed her own conscience rather than the laws of Massachusetts. Sylvia Shaw Judson, who sculpted the statue, said she wanted the artwork "to show courage, compassion and peace... to be solitary and composed" as a witness that "the only true safety is within." The sculptor was introduced by Caroline Pineo, executive secretary of the Yearly Meeting's Religious Education Committee, who described how the statue was donated to the Center by the Fairmount Park Art Association.

Before the two hundred and fifty persons who attended the dedication joined in meeting for worship, Mary Hoxie Jones read this poem she had written:

THE FRIENDS CENTER

For all to see
Who go
Both out and in,
Sits Mary Dyer, free,
Quiet and strong,
Her head bowed low,
Her face and hands at rest.

Like her, we know,
Although
We may not have her courage at the test,
That Love will win,
The ocean of light will flow
Over the darkening sea of wrong.
That death, not compromise, is best.

These buildings stand
Both plumb and true,
Solid, complete and real,
Composed of bricks and steel,
Fashioned, we know, by hand
And fingers taught to feel
Each proper space

Continued
And place.
By eyes that read the clue
Of blueprints which the architects
Drew and redrew.

The Center's wall protects
And shelters well
The dreamers who come through
The gate and door
To work and worship, to explore
The tasks and insights which await
Those who will dedicate
Their minds, their hearts, their speech,
Their written words that reach
The Truth they try to tell.

And there are windows, too,
To let in light.
"Whichever way they face, the fact is true
That light comes through,
And light is good."**
Inner and outer light must be renewed.
Out from the door and gate
Go all of those who bear
The burden of world suffering, to share
Whatever faith and skill
They can fulfill.

"Oh, patient Master Workman of the world,
Shaper of all this home of humankind,
Teach us the truer trade of making doors
And windows for men's souls,—
Windows for letting in Love's widening dawn,

Doors swinging outward freely on Truth's pleasant ways...
Doors guarding all those helpless ones
Guns cannot guard nor armies make secure." **

by Mary Hoxie Jones

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* Adapted from Windows For The Crown Prince, by Elizabeth Gray Vining, p. 318.

** Adapted from a poem written by L. Griswold Williams, a member of the AFSC Reconstruction Unit in France, 1917-18. Service of Love in War Time, by Rufus M. Jones, pp. 212-3.

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Increasingly the national consciousness has been taken up with daily headlines detailing disasters, scandal, confrontations and corruption. There is a tendency to overlook the more positive aspects of our national life; a tendency against which this impressive book presents powerful evidence.

As the author's note indicates, Religious America started out as a photographic essay, the work supported by several grants during an eight-month research journey through various states of the union. Some of the film taken then became part of a WGBH-TV Boston film series, later appearing nationally on the educational television network. Julia Welch worked with the photographer on the text and edited the transcripts.

Religious experience rather than doctrine is emphasized, with the result that the strong and sustaining philosophies of a variety of little known Americans are revealed. These range from Hasidic Jews and Mexican-American Penitentes to the staid, well-to-do parishioners of a fashionable New York congregation who helped in the gradual opening of the church to a warmer, less passive, friendlier form of worship-sharing. Both text and photographs allow the reader to see more deeply into the varied spiritual sources, and history, of contemplative monastic communities, black self-help churches, pacifist-communal Hutterite families, the American Kundalini Yogis and alternative religious groups such as the Reba Place Fellowship in Evanston, Illinois, and the Lighthouse Ranch Christians of Loleta, California.

One wishes that the strength, breadth, diversity and community action programs of some of our Quaker meetings could have been included in this book. However, it is encouraging to note a shared concern, indeed a common theme that seems to be an integral part
of deeply felt religious experience. This theme was voiced by a black churchwoman in a small Mississippi town to author Garvin: "You got to let your life be your light. And when you let your life be your light, the spirit can come in and you feel it..."  

Jeanne Rockwell

**Life Unfolding.** By Errol T. Elliott. Friends United Press, Richmond, IN. 162 pages. $4.95.

Two themes run through this autobiography. One is overt—a wish for unity among different types of Friends—and the other is more subtly revealed. It is a respect for the fullness of a simple life.

Errol Elliott has been a Friends United Meeting administrator and pastor. While his book is somewhat disorganized in overall design, it has great feeling.

Its disorganization centers on what, for me, were unanswered questions. I wondered whether the author did explore with his congregation in Indianapolis its relationship to the city's black community. Exactly how did his work as a conscientious objector in World War I affect him?

The answer to the major question one would ask of any person—how did you use your life?—is clear. From his boyhood in Kansas on, Elliott has found both challenges and contentment as a part-time Quaker. He sees Christ's life as the center for his, and this in turn has opened a source of simple hope which all Quakers would appreciate.

Alex Primm


The suggestive title has a way of leading the reader to anticipate more from this small book than it in fact delivers. The author's diversified life as a science teacher, headmaster, psychologist, amateur philosopher, and adventurer in painting and poetry provide him with a rich background of experience. Themes draw from science and the arts to urge the use of creativity in our living, and to pursue a religion that frees us and encourages us in imaginativeness in our feeling and action. Imitating Jesus must give way to more self-fulfilling action.

Codification must be resisted when the magnetism of freshly revealed truth is experienced. Law must give way to more self-fulfilling allegiance. What he says is fine, but much of it has already been said, albeit in slightly different vocabularies, by Fletcher, Ivan Illich, Cox, Tollich, Chardin and Allan Watts, for example. Perhaps another book was in order that would retell the needs, but there seem to be a great many people looking for light on how to live in responsible freedom, including sexually. What fresh ideas might Barnes have introduced had he related his concerns to depth psychology, especially to elaborate upon such a statement of his as "The Holy Spirit makes a demand on us in our wholeness and this should not let any part of us sleep!"

Marilyn Dyer


One of the toughest problems divorcing parents face is how to tell the children. Earl Grollman's *Talking About Divorce* presents a possible script for a dialogue between the two parents and their children. Emphasized are honesty about the finality of the divorce, reassurance that the children were not the cause for the divorce and therefore cannot prevent it either, and reassurance, too, that the parents will continue to love their children even though they live apart. I like the tone of the dialogue with the children but dislike the patronizing style of the commentary addressed by the author to the parents. And some of his recommendations seem downright foolish, as when he suggests writing to the American Medical Association for information about how the couple's family physician might be able to help them. Nevertheless, any parents who feel tongue-tied about how to tell their children the "awful truth" are likely to find this little book a useful point of departure.

The subtitle of Kathryn Hallett's book ("Transactional Analysis for People in Crisis") might better have been the title. This is primarily a book about TA and only incidentally a book for persons who are experiencing divorce or widowhood. The reference in the title to single parents is also misleading since there is little attention to the problems of raising children single-handed. Rather, the focus is on ways in which TA groups or one-to-one TA therapy can provide vehicles through which people may free themselves from childhood hang-ups and move forward in life.

The termination of marriage serves in this book primarily as a crisis which motivates the patient to undertake treatment for any and all of his or her personal problems.

For those who wish to understand the TA approach to personality problems, this isn't a bad book. Like most TA writing, it is full of jargon. The author constantly writes about what happens in "group" rather than in "a group" or "the group." In short, the book is likely to be useful to formerly married persons chiefly if they are undergoing transactional analysis.

Bob Blood


This book contains twenty short essays, all of which originally appeared in the Manchester Guardian, The Friend, and Quaker Monthly, under such titles as "Words and Unwords," "Every Man is an Island," and "An Angel in Every Tree."

I would like to review for Friends Journal this small, very special book, but am finding it difficult: What are the words that could be used fully to portray the beauty of much of the language of
the book; how might one describe its humanness that nourishes each reader, including the hurt and the lonely; how could one briefly indicate the author's deep understanding of what gives significance to the day, of what, in truth, gives to each—Christian, Humanist, Agnostic—the uplift that he or she needs and seeks?

The following is not a traditional review. It is just a few disconnected excerpts from the book that may give the reader some insight into the author's creative, meaningful approach to life.

"The day begins. (Say) yes to the day, to the leaves, to all phenomena, and to all that is silent and still. (Say) yes to the morning, to the pigeons, to the pain and vicissitudes, as well as to the joys of twenty thousand yesterdays."

"To exhort a man to love God is a frigid exhortation if we think of God as something outside ourselves, something separate, something apart, remote, inscrutable, unknowable. But once we perceive that he verily, and simply and literally is love we recognize in the hearts of those we love, then the whole meaning of the relation between Creator (love) and creation is suddenly within our grasp."

"God is love has been said too many times. It is time to proclaim that love is God if we are concerned that men should be themselves."

"Contemplation is a kind of love. It may be the highest kind of love."

"The world is godless not merely because we do not go to church, or believe in God, or keep His commandments, but because we have lost all sense of values— all sense of an ultimate and abiding value, all sense of repose, all capacity to wait, to wonder, to marvel, to adore."

"Hour after hour, day after day, week after week...the relentless spate of the irrelevant, the ephemeral, and the trivial sends our flotsam minds swirling forward into a tomorrow that is never tomorrow, but only and always today."

"While the light lasts, we must have the courage—yes, and if need be the defiance—to rejoice, to praise, to break the rules, to risk our neighbor's contempt, to do with a whole heart what the heart loves to do, and thus to be utterly and only our unique and individual selves."

"Words master us; undo us; trick us into saying what we do not mean...Religion, which is for all men, is better without words, especially words that begin with a capital letter."

Some ask, "For whom is the book written?" It is written for all who can read and are willing to ponder. Bess Lane


This thoughtful, concerned book goes far beyond the promise of its title. Alternatives in Education: Schools and Programs. Allan Glatthorn, who founded the Alternative Schools Project near Philadelphia and is now teaching in the Graduate School of Education, University of Pennsylvania, has maintained his interest in opening up new ways of learning and teaching in high school by writing this methodical guide to change within the system. While it is intended primarily for educators, there is a great deal in it for the general reader.

Rather in the form of a Whole Alternative Catalogue, this work compassionately examines the needs of adolescent students, searching for ways to match high school people with the right learning process for each. While "regular" high schools are not condemned, young people should have parallel options: 1) taking alternative courses while attending local high school; 2) designing an individual school-guided program; and 3) attending an Alternative School within their district.

As one follows the unifying thread of the book all the way from "The Need" (Chapter 1) to "Places and Spaces" (Chapter 10), one realizes that this is a formula for creating an entirely new kind of opportunity for learning. Down with apathy, up with useful experience and enthusiasm! Of course a number of caveats and restraints accompany Allan's suggestions. Rewards are great, however.

A wildly utopian model of an A-School winds up the text. It sounds like paradise to one who has labored in this vineyard. Doubtless Allan’s vision will infuse many of his students and readers. As he says in closing, "We will have pretended we made these schools for the young. All the time it was for our own salvation."

Helen Zimmerman

Letters to the Editor

Information Needed

I expect to be in Guatemala from January 15 to April 1, 1976, and would gladly convey messages or small items to Friends or Friends. Any information concerning simple housing and the like or agriculturally oriented projects would be welcome.

I find pleasure and strength in the poems in Friends Journal. Very often a poem contains the essence of spirit which reaches me more effectively than a wordy article.

Janet Stevens
192 So. West
Hillsdale, MI 49242

Recognizing Beauty

What a pleasure to read (FJ 9/1) about the "Celebration of Children" at Harrisburg Meeting in May. We had a celebration, too, at Lake Forest Meeting (Illinois) in July. Ours was a pot-luck lunch on a Sunday, following Meeting for Worship. It was a happy occasion. We celebrated and welcomed four babies born during the last year: Rebecca Catherine Chloe Rigney, Sylvia Corwith Winter, Vida Vibrante Vasquez, and Jesse Bradley Okerlund.

It does seem strange that Friends have developed such distinct ceremonies to honor marriage and death and yet have done so little, in the Meeting, to recognize and celebrate the beauty and miracle of birth. We do know of a few similar occasions in other Meetings during the last few years. The tradition is now established. Let's keep it alive.

Alice Walton
Deerfield, IL

Respectfully Human

In response to Jennifer Tiffany's article, "Unfriendly Titles" (FJ 10/1), it seems to me she misses the whole point of calling teachers "Master" and
“Teacher,” which was and is to humanize the faculty, but at the same time to accord them the respect their position deserves.

Consider the article beside this one and think how much warmer it would have been to read of “Master Joe.” “Mr. Cadbury” does not convey the same feeling of respectful affection.

Of the many traditions I fondly recall from my years at Westtown in the ’40’s, the memories of “Master James,” “Teacher Dot,” “Teacher Agnes” and the other fine individuals who taught us remain stronger because of this way of using first names without familiarity.

A teacher to me is not one equal with his or her students, but one who has learning to share with them. First names are unsuitable in this relationship between adults and children.

As to that tired old cliche re: “sexist,” since there are the two sexes in the human race, why homogenize everyone into a single image?

Such traditions in Friends schools as “Master” and “Teacher” are what add a quality to Quaker education which is unique.

Anne C. Leuiken
Clinton, NY

Positive Reinforcement

Believing positive reinforcement is more effective than negative criticism, it is time for me to tell you the use of photographs of people in the Sept. 15 and Oct. 1 issues of the Friends Journal is to be highly commended. A special cheer goes for the photographed photograph on the front cover of the Sept. 15 issue.

Photographs of people, their facial and body expressions and their activities, add much information to an article. Also while I can never personally meet all the Friends in the world, seeing the photographs of many Friends in Friends publications permits me to “meet” a greater variety of people than otherwise would be possible. Finally it is always delightful to discover, smiling out from the pages of the Journal, the face of someone I know personally.

Here’s hoping the number of photographs of people continues to increase in future issues.

Liesel Dreisbach-Williams
Brooklyn, NY

A Christian Friend

Martin Cochin’s “A Concept of Freedom and Discipline” (FJ 9/1), particularly the last few paragraphs, moves me to make some observations from the point of view of one Christian Friend. I am a Christian only because, in my own experience, I am spiritually nourished by a relationship with Christ. For me, this relationship is invaluable as I seek to be united with God and all that is. But I base my unity with other Friends and all people on the search itself, not only on the way I have chosen. The term “Christian” has suffered much damage and erosion, usually through the acts of professional Christians. In view of this, it would be wrong to set up “Christianity,” with all of its different meanings for different people, as a requirement for all Friends or as a standard of judgment, either favorable or unfavorable. I hope that as many as possible will make an effort to penetrate the static and confront Christ himself, and his place in Quaker heritage. More generally, it is important for us to see through terms and labels, to be as open as possible to real experiences—our own and others’.

Isaac Penington said, concerning the

Trinity: “And here I lie low before the Lord in the sensible life, not desiring to know and comprehend notionally, but to feel the thing inwardly, truly, sensibly and effectively; yea, this is to me far beyond what I formerly knew notionally concerning them, and I cannot but invite others hither.”

Johan Maurer
Ottawa, Canada

Clearness for Divorce

The article Indeed the Truth by Eleanor Yeatman (FJ 6/15) has touched me deeply. I too feel that there must be much examination of what marriage means for all.

Continued on next page

... to secure peace and liberty

the 1976 peace calendar and appointment book of the War Resisters League

Creative nonviolence in America’s past? Yes, even if “official” historians prefer not to remember Mary Dyer, Adin Ballou, Alice Paul, Cyrus Pringle, Joseph Ettor and Tracy Mygatt. We are supposed to learn about Washington, Jackson and Grant—but not Jane Addams, Big Bill Haywood, A.J. Muste and (still going strong) Dorothy Day: all those who dared to challenge the structural soundness of the nation’s institutions, and who nonviolently carried on the impetus of the revolution of 1776.

The WRL’s 1976 calendar (edited by historian Larry Gara) helps to make the bicentennial a year of discovery of the tradition of nonviolent resistance.

The calendar has a page for every week of the year with a facing page of text and illustration. There is a listing of peace organizations and periodicals, American and foreign, and a section of blank pages and advance appointments for 1977. It’s 128 pages in all, wire bound and flat-opening. At year’s end, remove the appointment pages and you have a fine addition to your library.

$3 each, four for $11. Order now and receive your copies in time for the winter holidays.

War Resisters League
339 Lafayette St.
New York, N.Y., 10012
What About Findings?

In the Journal for September 15 you invited readers to share Seekings and Findings. The writers for that issue, devoted to Seeking, had nothing to say about Findings. At Friends meetings I have attended for 25 years almost nothing has been said about Findings. The sharing of religious Findings is not in vogue among science-oriented folk.

Early "Friends of Truth and of God" believed that all persons are potential Finders, that there is within each the Seed which can become the Divine Light of Creativity. The dawning of the mystical Light can initiate the inner metamorphosis of heart and mind which can transform us into enlightened healers of civilization's desperately malignant, war-bred and war-breeding political economy.

What are the conditions, inner and outer, which foster the germination and growth of our prophetic seed potentials? In a Forum on Findings prophets of our day could help us to learn how they sought, what they sought, and what their seeking helped to reveal. But modern Seekers who have been found by the Founder are, like foundlings, unsure of their worldly identities, and unsure whether their words will be understood. For these reasons they prefer anonymity. Participants in the forum I suggest should have the Editor's assurance [Editor's note: Ask and it shall be given] that their names will not be published. The comparing of notes on various answers coming from the higher and deeper Consciousness needs to be sheltered from invidious personal reflections.

Wendal Bull
Burnsville, NC

Straining at Gnats

May I offer a comment on Jennifer Tiffany's letter (FJ 10/1) protesting the use of the titles "Master" and "Teacher" still current in two or three Friends schools? I think often that people fuss too much about externals and strain at gnats, as Friends in the eighteenth century fused over whether they should wear buttons or not wear buttons, whether, as Dr. Johnson said, they could get to heaven faster in a gray coat than in a green one.

The ideal relationship between teacher and student is obviously kindly affection and mutual respect, but in our labors toward this goal it has been my experience that neither the giving oftitles nor the abolition of titles advances us a millimeter. I have taught in a school where the boys were expected to address men teachers as "sir," women as "Ma'am," and to rise whenever one of these august creatures entered a room. They performed this dismal ritual on oc-
casion, but the atmosphere was scarcely millennial. On the other hand, I have seen students drop formal titles altogether and this has not by any means automatically generated kindness and consideration, any more than the American tendency to address total strangers by their first names generates friendship.

I cannot help recalling that the one student I knew who was most rigorously opposed to the titles "Master" and "Teacher" as un-Quakerly, and who campaigned most determinedly against them in the name of brotherhood, was none the less capable of the most astonishing brutality and cruelty towards teachers whom he disliked.

I do not mean seriously to suggest an unpleasant parallel, but I am reminded of the men whom Jesus rebuked for worrying about cleaning fly-specks from the outside of the cup and not concentrating on the condition of the inside.

Howard N. Rigby, Jr.
Paoli, PA

AFSC: Radical?

I was glad to see Lyle Tatum's article (Revolution and Quaker Committees, FJ 11/15) because Lyle has written some things which should be helpful as Friends in and outside the AFSC discuss the relationship between Friends and AFSC. I hope the consequence will be a strengthened and mutually beneficial relationship.

But I must offer corrections to some statements Lyle made. My talk at Friends General Conference in Berea, to which Lyle's article responded, made it explicit that I see AFSC and some individual Friends as being somewhere between "the cutting edge" of social thought and the rest of the Society of Friends and others to whom we try to relate. Thus, I did not claim a "cutting edge elitist self-image" for AFSC.

With the same definition of "radical" that Lyle has offered, I wrote that "some Friends are more radical and revolutionary than AFSC," but Lyle only quoted my subsequent words that "AFSC clearly is more radical and revolutionary than Friends in general and than Friends Monthly and Yearly Meetings." The former Lyle would—and did—agree with; the latter is a generality which I recognize to be vulnerable to the criticism Lyle gave it. But his examples were confined to Philadelphia and Canadian Yearly Meetings and Haddonfield Monthly Meeting. Yet Lyle well knows that AFSC relates to the broad and very un-monolithic body of Friends from coast to coast and that there is significant truth in my generality that AFSC and Friends need to ponder.

Most of all I must take exception to Lyle's statements that there is "a vacuum of leadership within AFSC in working with nonviolence" and that "current leadership in both the national administration and the national Peace Education Division of AFSC see nonviolence as just another tool." This, if true, would pose the gravest of questions about AFSC as a Friends organization. But I think it is a generality that is much more vulnerable than any I put in words.

Since I joined the staff of AFSC in 1962 and as a committee member in New England before that, I have sat in on virtually countless AFSC discussions of pacifism and nonviolence and have given many, many talks on the subject, inside and outside the AFSC. I agree that ad hoc groups like A Quaker Action Group have been out in front of AFSC on nonviolent direct action. But I simply cannot agree that there is a vacuum of leadership on this in the AFSC and that we see nonviolence as "just another tool." How to practice nonviolence and how to relate it to groups and movements that do not espouse it is far from an easy problem, and that discussion is ongoing in AFSC.

I join Lyle in his conviction that Friends and their Meetings have faith in "ideas more radical and revolutionary than our social action committees have the imagination to implement." I would add: I hope Lyle and I and many, many Friends can help Meetings to support those ideas concretely. The result may be that the social action committees will be inspired to become much more imaginative than they have been.

John A. Sullivan
Philadelphia, PA

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Announcements

Births

Anderson—On October 28, Emily Dewees Anderson to Linda Dewees and Douglas Anderson. Emily’s mother, her maternal grandparents and great-grandparents, Herbert and Helen Barker, are all members of Middletown Monthly Meeting, Lima, PA.

Clever—On October 16, Aubin Lesieur Clever to Liliane and Eric Clever of Ambler, PA. Aubin’s father and his paternal grandparents, Fred and Elaine Clever, are members of Haddonfield (NJ) Meeting.

Tappan—On September 4, Christina Marie to Janice Vogel and David S. Tappan. The parents and maternal grandparents are members of Orange Grove Monthly Meeting, Pasadena, CA.

Marriages

Fryinger-Tuttle—On August 23, at Middletown Meeting, Lima, PA, Margaret Brown Fryinger and Stephen Roberts Tuttle. Margaret and her parents are members of Middletown Monthly Meeting and Stephen and his parents are members of Lansdowne (PA) Monthly Meeting.

Deaths

MacSennau-Uphaus—On November 16, at the home of the bride in St. Petersburg, FL, Ruth MacSennau and Willard Uphaus. Ruth is a member of the St. Petersburg Friends Meeting. Willard, executive secretary emeritus of the World Fellowship of Faiths, is a member of the First United Methodist Church of New Haven, CT.

Baily—On October 19, in Riverside Hospital, Wilmington, DE, Madeline Lloyd Baily, a member of Birmingham (PA) Monthly Meeting. She served on numerous committees for the Society of Friends as long as her health permitted. She is survived by her husband, James W. Baily.

Gefvert—On August 29, Kristen S. Gefvert, aged 23, died as a result of an automobile accident in Maine. Kristen was a central mover and shaker among young people in the Meeting and community. Her lively personality endeared her deeply to friends and family. She is survived by her parents, Arthur and Ruth Gefvert; a sister, Lisa; and a brother, Peter. All are members of Richland Meeting, Quakertown, PA.

Hortenstine—On October 12, Francis Hortenstine of Community Monthly Meeting, Cincinnati, OH. A former member of the Friends Journal board, Francis was a lithographer and organic gardener who in recent years was concerned about the dissipation of the earth’s natural riches. He advocated development of battery-powered automobiles, solar heat for homes and buildings and use of windmills for power. At the time of his meeting’s memorial service, a fund had already been started with contributions from Rossville Freedom School and LaGrange Freedom School in Tennessee. Virgie Hortenstine, wife of Francis, has worked with the freedom schools for many years. If enough contributions are received for the memorial fund, it is hoped that a demonstration windmill might be built at some educational institution near Cincinnati and named for Francis. EcoTec Foundation, 2923 Wold Avenue, Cincinnati, OH 45206 will administer the fund and will accept contributions for that purpose.
Jones—On October 11, Henry Rakestraw Jones, aged 69, suddenly at his home in Wilmington, DE. A member of Central Philadelphia Monthly Meeting, Henry is survived by his wife, the former Kathleen Baker, a son David Todd Jones III of Norristown, PA, a daughter Kathleen Jones Mayberry of Springfield, PA, a sister Elizabeth Barnard of Medford Leas, NJ, a sister Mary Gilbert of Black Mountain, NC, and two grandchildren.

Kahoe—On Eighth Month, 23rd, Mildred Hawxhurst Kahoe, at Riddle Hospital, Media, PA. A member of Providence Monthly Meeting, Mildred was on the Providence Joint Religious Education and First-day School committees, a member of the George School Committee, her meeting’s Overseers Committee, editor of the newsletter, and on the board of Friends Shelter at Cheyney. She is survived by her husband, Walter, and two daughters, Eleanor Emory and Margaret Fowler.

March—On September 11, Ruth Evans March, aged 51, of Estes Park, CO, a member of Middletown Monthly Meeting, Lima, PA. She is survived by two sons, Charles and Robert.

Today (September 27), Friends and friends of Margaret Embry will gather at her home near Jemez Springs, New Mexico, for her memorial services. Margaret is the third person from the left in the picture taken by Tony Umile and appearing on the front cover of the September 15, 1975, issue of Friends Journal. Shortly before that picture was taken Margaret had learned that cancer would probably take its toll in the near future. The day before yesterday, Friends Journal arrived and we made plans to take our copy to Margaret. She died the night before last. The quotation above the photograph on the cover is very appropriate for this memorial: “The inward light has a capacity to illumine in four distinct but related perspectives: truth, love, rightness and beauty.” (Michael Marsh) That was Margaret’s light.

Coming Events

January

17-18—Friends Committee for Gay Concerns. Annual Meeting, Friends Meeting House, 4th and Arch Street, Philadelphia, PA. For more information and registration forms please write: F.C.G.C., P.O. Box 541, Oneonta, New York 13820.

24—Long Island Quarterly Meeting at Manhasset Meeting, Northern Blvd. at Shelter Rock Road, Manhasset, L.I., NY. Meeting for Worship at 11 a.m.; joint business session for Ministry and Counsel concerns and Quarterly Meeting business at 11:30; workshop program at 2 p.m.

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Positions Vacant

The Best Things In Life Are often found on the Journal classified page

Resident couple for 1-3 years, beginning in late summer 1976, at Quaker Center, Ben Lemmond, CA. Must be Friends and/or have had experience with AFSC or other Quaker organization. Couples should be capable of assuming responsibility for a variety of tasks at the meeting house, library and furnished house. Write Howard Wolcott, 1003 Parkway Ave., Palo Alto, CA 94301.

Use-in-staff for Quaker House in Fayetteville, North Carolina, to provide military counseling, peace education, and coordination of Quaker concerns. Fayetteville is contiguous with Fort Bragg, a comprehensive military complex. An understanding of and appreciation for Quakerism and non-violence is required. Contact Lyle Snider, 1004 Buchanon Blvd., Durham, North Carolina 27701.

Primary Care Physicians—Southern Maine community-generated health center seeks 2 physicians. Existing structure will house supportive health services and dentist. Potential professional affiliation with Maine Medical Center, in Portland, 45 miles. Full benefit health program for this Valley Health Center, c/o B. Wehmeyer, P.F.D. 2, Kezar Falls, Maine 04047.

World-wide opportunities in Christian service. All skills needed. Ages 18 to 70. Single or families. Two-year term. Write Christian Service Corps, (Dept. Y), P.O. Box 9336, Washington, D.C. 20005.

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Land use consultant. Land use planning, management, plant-soil related grounds management (turf, arboriculture, gardening); ecological landscape planning. Wm. Harold Heritage, 515 Jackson Avenue, Magnolia, NJ 08049. (609) 763-6443.


Senior Services: A nonprofit subscription service for the elderly who want to remain in their own homes. If you are living at a distance and are concerned about your elderly relative in the western suburbs of Philadelphia, consider Senior Services as an alternative to a nursing home or a retirement community. For a monthly fee our Home-Care Coordinator works out plans on an individual basis with each subscriber, and is available on call. Send for our catalog or call: Senior Services, 53 Cricket Ave., Ardmore, Pa. 19003, (215) 642-2688.

The Yearly Meeting Committee on Aging Friends acts as clearing house for those seeking employment as "living in" companions and those desiring such services. Applications should be addressed to the Committee at 1515 Cherry Street, Philadelphia, PA 19102.

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Quaker graduate student, male, 31, seeks furnished room or apartment with friendly family in Philadelphia. Prefer center city or university city; others considered. Excellent references. Box C-660, Friends Journal.

Young man seeks community to which he can contribute. Background and training in agriculture. Very open to possibilities. Steve, 2439 Blaisdell St., Apt. 10, Minneapolis, MN 55404. (612) 871-9893.

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Meeting Announcements

Alaska
FAIRBANKS—Unprogrammed worship, First-days, 9 a.m., Home Economics Lounge, Third Floor, Elson Building, Univ. of Alaska. Phone: 479-6782.

Argentina
BUENOS AIRES—Worship and monthly meeting one Saturday of each month in Vicente Lopez, suburb of Bs. Aires. Phone: 791-5880.

Arizona
FLAGSTAFF—Unprogrammed meeting, 11 a.m., 462 S. Beaver, near campus. Mary Campbell. Clerk, 310 E. Cherry Ave. Phone: 774-4366.

BUENOS AIRES—Worship and monthly meeting one Saturday of each month in Vicente Lopez, suburb of Bs. Aires. Phone: 791-5880.

Boise—Worship and monthly meeting one Saturday of each month in Vicente Lopez, suburb of Bs. Aires. Phone: 791-5880.

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Friends Journal, 152-A N. Fifteenth St., Philadelphia, PA 19102
MASSACHUSETTS

ACTON—Meeting for worship and First-day school, Sunday, 10:00 a.m.; Donlan Hall, corner Massachusetts Ave. and 2nd St., W. Acton. Clerk, Elizabeth H. Boardman, (617) 263-5562.

AMHERST—NORTHAMPTON—GREENFIELD—Meeting for worship, 11 a.m.; First-day school 10 a.m.; Mt. Toby Meetinghouse, Route 33 in Leverett. Phone: 253-9427.

BOSTON—Worship, 11:00 a.m.; fellowship hour, 12:30, First-day, Beacon Hill Friends House, 6 Chestnut St., Boston 02108. Phone: 227-9113.

CANDLES—Lakeville Friends Meeting, Lakeville, Mass. Phone: (617) 247-9113.

CUMBERLAND—Friends Meeting, 10:30 a.m.; Grafton Meeting House, 76 N. Main St., North Grafton. Phone: 753-5021.

DANVERS—Friends Meeting, 10:30 a.m.; Friends Meetinghouse, 77 Pleasant St., Danvers. Phone: 762-6900.

DUXBURY—Friends Meeting, 10 a.m.; Meeting House, 163 Pleasant St., Duxbury. Phone: 762-6900.

FALMOUTH—Friends Meeting, 10:30 a.m.; Old Meeting House, 165 Old Meeting House Rd., Falmouth. Phone: 762-6900.

FARMINGHAM—Friends Meeting, 10 a.m.; Friends Meetinghouse, 105 Main St., Farmingham. Phone: 762-6900.

FAIRFIELD—Friends Meeting, 10:30 a.m.; Meeting House, 76 Main St., Fairfield. Phone: 762-6900.

FAIRFIELD—Friends Meeting, 10:30 a.m.; Meeting House, 76 Main St., Fairfield. Phone: 762-6900.

FISK—Friends Meeting, 10:30 a.m.; Meeting House, 124 Main St., Fisk. Phone: 762-6900.

FOREST HILL—Friends Meeting, 10:30 a.m.; Meeting House, 55 Chestnut St., Forest Hill. Phone: 762-6900.

FRANKLIN—Friends Meeting, 10:30 a.m.; Meeting House, 16 First St., Franklin. Phone: 762-6900.

GLOUCESTER—Friends Meeting, 10:30 a.m.; Meeting House, 16 First St., Franklin. Phone: 762-6900.

HAMPDEN—Friends Meeting, 10:30 a.m.; Meeting House, 16 First St., Franklin. Phone: 762-6900.

HANOVER—Friends Meeting, 10:30 a.m.; Meeting House, 201 Plainville St., Hanover. Phone: 762-6900.

Haverhill—Friends Meeting, 10:30 a.m.; Meeting House, 16 First St., Franklin. Phone: 762-6900.

HOLLISTON—Friends Meeting, 10:30 a.m.; Meeting House, 124 Main St., Fisk. Phone: 762-6900.

HOPKINTON—Friends Meeting, 10:30 a.m.; Meeting House, 124 Main St., Fisk. Phone: 762-6900.

JANUARY 1, 1976 FRIENDS JOURNAL 28

    PEORIA—GALESBURG—Unprogrammed meeting 11 a.m. in Galesburg. Phone: 343-7907 or 245-2099 for location.

    QUINTY—Friends Meeting, unprogrammed worship, 10 a.m. Randall J. McClelland, Clerk. Phone: 335-1902 or 335-6704.

    ROCKFORD—Meeting for worship every first-day, 10:30 a.m. at 328 N. Aver St., Rockford, Il 61013. Phone: 964-0716.

    SPRINGFIELD—Worship, 10 a.m. Phone Robert Wagenknecht, 522-2063 for meeting location.

    URBANA—CHAMPAIGN—Meeting for worship, 11 a.m. 714 W. Green St. Urbana. Phone: 344-6510 or 367-0951.

    INDIANA

    BLOOMINGTON—Meeting for worship 10:15 a.m., Mocsers Pike at Smith Road. Call Norris Wentworth, phone: 336-3003.


    INDIANAPOLIS—Lantern Meeting and Friends Grove. Unprogrammed worship, 10 a.m. at Friends Grove Meeting House. Willard Heiss, 257-1081 or Albert Maxwell, 839-6469.

    RICHMOND—Clear Creek Meeting, Stout Memorial Meetinghouse, Earlham College. Unprogrammed worship, 9:15 a.m. Clerk, Howard Alexander, 956-5453. (June 20 - Sept. 19, 10 a.m.)

    WEST LAFAYETTE—Worship 10 a.m., 175 East Stadium Ave. Clerk, Horace D. Jackson, Phone: 463-5920. Other times in summer.

    IOWA

    CEDAR RAPIDS—Unprogrammed Meeting. For information and location phone 364-0047 or 363-6567.

    DES MOINES—Meeting for worship, 10 a.m., classes, 11 a.m. Meeting House, 4211 Grand Ave. Phone: 274-0453.

    DUBUQUE—Meetings in members’ houses. Write: 1810 Grandview Ave. or telephone 555-3685.

    IOWA CITY—Unprogrammed Meeting for Worship, 11 a.m. Sunday, 311 N. Linn, Iowa City. Clerks, Agnes Kuhn and Cathy Lange. Phone: 337-2298.

    MARSHALLTOWN—Worship 10 a.m., Farm Bureau Bldg., S. 6th St. Phone: 21403.

    WEST BRANCH—Unprogrammed Meeting for worship, 10:30 a.m. Sunday, Meetinghouse at 317 N. 6th St. Sara Berquist, Correspondent. Phone: 643-6639. Much love and sometimes coffee.

    KANSAS

    LAWRENCE—Oread friends Meeting, Danforth Chapel, 14th and Jayhawk. Unprogrammed meeting 10 a.m.; discussion 11 a.m. Phone: 845-0826.

    WICHITA—University Friends Meeting, 1840 University Ave. Unprogrammed meeting 8:45 a.m., First-day School 9:45 a.m. Meeting every first-day, 10 a.m. David Kingrey, Minister. Phone: 263-0471.

    KENTUCKY

    LEXINGTON—Unprogrammed worship and First-day School, 4 p.m. For information, call 266-2553.

    LOUISVILLE—Meeting for worship 10:30 a.m. Children’s classes 11:30 a.m. 3050 Bon Air Avenue, 40205. Phone: 452-6812.

    LOUISIANA

    BATON ROUGE—Unprogrammed meeting for worship, in Baton Rouge call Quentin Jenkins, clerk, 343-0019.

    NEW ORLEANS—Worship Sundays, 10 a.m., Community Service Center, 4000 Magazine Street. Phone 892-5313 or 822-3411.

    MAINE

    BAR HARBOR—Acadia Meeting for Worship 6:30 p.m. In Maine Secretary, 127 West St., Bar Harbor. Phone: 238-5419, 240-6941, or 244-7113.

    CAPE NEDDICK—Seacoast Meeting for Worship, Kuhnhouse, Cape Neddick. Labor Day through April at call of correspondent, Brenda Kuhn, (207) 383-4139.

    MID-COAST AREA—Unprogrammed meeting for worship 10 a.m. Damariscotta Library. Phone 882-7107 or 886-6155 for information.

    ORONO—Unprogrammed meeting. MCA Bldg., College Ave. 895-2199.

    PORTLAND—Portland Friends Meeting, Riverton Section, Route 302. Worship and First-day School, 10 a.m. Phone: 773-6964 or 895-5551.

    MARYLAND

    ADELPHI—Near University of Maryland, 2303 Metzrott Road. First-day School, 10:30 a.m. worship, 10 a.m. Deborah James, clerk. Phone: 422-9260.

    ANNAPOLIS—Worship, 11 a.m., former St. Paul’s Chapel, Rt. 178 (General’s Hwy.) and Crownsville Rd. P.O. Box 3142, Annapolis, MD 21403. Clerk, Maureen Pyle, (301) 267-7123.

    BALTIMORE—Worship 11 a.m.; Stony Run 516 N. Charles St., 435-3773; Homewood 3107 N. Charles St. 235-4438.

    BETHESDA—Sidwell Friends Lower School, Edge­ morre Lane & Beverly Rd., Classes 10:15; worship 11 a.m. Phone: 339-1156.

    COLUMBIA—A new meeting! 5 p.m. Phelles Luck Ngbd Ctr. J. McAdoo, clerk, 5209 Eliot Oak Rd. 21044, 596-5212.

    EASTON—Thir Haven Meeting and First-day School, 10 a.m. 405 South Washington St. St. Frank Zeigler, clerk, 534-2491; Lorraine Caggazz, 822-0669.

    SANDY SPRING—Meetinghouse Road, at Rte. 108. Worship, 9:30 and 11 a.m.; first Sundays, 9:30 only. Classes, 10:30.

    UNION BRIDGE—PIE CREEK MEETING (near) — Worship, 11 a.m.
Nevada

LAS VEGAS—Paradise Meeting; worship 11 a.m., 3451 Middlebury, 456-5817.

RENO—Meeting for worship and First-day school, 10 a.m., Friends House, 560 Cranleigh Drive, Telephone: 323-1302. Mail address, P.O. Box 602, Reno 89504.

New Hampshire

CONCORD—Adult study and sharing, 9 a.m., worship 10 a.m. Children welcomed and cared for. Merrimack Valley Day Care Center, 19 N. Fruit St. Phone 783-5332.

DOVER—Dover Preparatory Meeting—Worship 10:30 a.m. 141 Central Ave. Anna C. Stabler, clerk. Phone: (603) 868-2594.

HANOVER—Meeting for worship, Sunday 10:45 a.m. Friends Meeting House, 29 Rope Ferry Road. Phone: 643-4138.

PETERBOROUGH—Monadnock Meeting, Worship and First-day school 10:30 a.m. IOOF Hall, West Peterborough. Children welcome.

New Jersey

ATLANTIC CITY—Meeting for worship and First-day school, 11 a.m., South Carolina and Pacific Avenues.

BARNEGAT—Meeting for worship, 11 a.m. Left side of East Bay Ave., traveling east from Route 9.

CROWELL—Old Maritron Pike, one mile west of Maritron. Meeting for worship, 10:45 a.m. (Except First First-Day).

CROOKS—Meeting and First-day school, 10 a.m.

DOVER—First-day school, 11:15 a.m.; worship 11 a.m. Quaker Church Rd., just off Rt. 10.

GREENWICH—Friends meeting in historic Green- wick, six miles from Bridgeton. First-day school, 10:30 a.m.; meeting for worship 11:30 a.m. Visitors welcome.

HADDONFIELD—Friends school and Lake St. Wor- ship, 10 a.m. First-day school follows, except summer. Babysitting provided during both. Phone: 428-6243 or 227-8210.

MANASQUAN—First-day school, 10 a.m. Meeting 11:15 a.m.; Route 35 at Manasquan Circle.

MEDFORD—First-day school, 10 a.m. Meeting for worship 10:45 a.m. Monthly Meeting 2nd Sunday. Union Street.

MICKLETON—Meeting for worship, 10 a.m. First-day school, 11 a.m. Kings Highway, Mickleton. Phone: (856) 469-5339 or 425-0300.

MONTCLAIR—Park Street and Gordonhurst Ave. Meeting and First-day school, 11 a.m. except July and August, 10 a.m. (201) 744-8320. Visitors welcome.

MOORESTOWN—Main St. at Chester Ave. Sunday school 9:45 a.m. Oct. through May (except Dec. and March). Meeting for worship 9 a.m. (9:30 a.m. June through Sept.) and 11 a.m. Visitors welcome.

MOUNT HOLLY—High and Garden Streets, meet- ing for worship 10:30 a.m. Visitors welcome.

MULLICA HILL—First-day school 9:40 a.m. Meeting for worship 11 a.m., Main St., Mullica Hill, NJ.

NEW BRUNSWICK—Meeting for worship and First-day school, 11 a.m., Quaker House, 33 Remsen Ave. Phone: 483-8217.

New Mexico

ALBUQUERQUE—Meeting and First-day school, 10:30 a.m., 815 Girard Blvd., N.E. Alfred Hoge, clerk. Phone: 255-9011.

GALLUP—Sunday, 10 a.m., worship at 1715 Helena Dr. Chuck Dotson, convener. Phones: 863-4697 or 863-6725.

SANTA FE—Meets Sundays, 11 a.m., Olave Rush Studio, 630 Canyon Road, Santa Fe. Lella Smith Candea, clerk.

New York

ALBANY—Worship and First-day school, 11 a.m., 72? Madison Ave. Phone: 465-9084.

ALFRED—Meeting for worship, 9:15 a.m. at The Gothic, corner Ford and Sayles Streets.

AUBURN—Unprogrammed meeting, 1 p.m., 7th day worship. By appointment only. Auburn Prison, 135 State St., Auburn NY 13021. Requests must be processed through Phyllis Rantani, Coordinator, 21 N. Main St., Moravia, NY 13118. (315) 497-9540.

BROOKLYN—375 Pearl St. Worship and First-day school Sundays 11 a.m.; adult discussion 10 a.m.; coffee hour noon. Child care provided. Information phone: (212) 777-8856 (Mon-Fri 9.5).

BUFFALO—Meeting and First-day school, 11 a.m., 72 N. Parade. Phone: TX 2-6485.

CHAPPAGUA—Quaker Road (Route 120). Meeting for worship and First-day school 10:30 a.m. (914) 236-8984. Clerk: (914) 628-8127.

CLINTON—Meeting, Sundays, 10:30 a.m., Kirkland Art Center, On-The-Park, LL 3-2243.

CORNWALL—Meeting for worship, 11:00 a.m. Rt. 307, off Rt. 9W, Quaker Ave. (914) 534-2217.

ELMIRA—10:30 a.m. Sundays, 155 West 6th St. Phone: (607) 733-7972.

GROHAMSVILLE—Greenfield and Neversink. Worship, 11 a.m. Sundays at Meeting House.
Landsdowne—Landsdowne and Stewart Ave., meeting for worship, 10:30 a.m., First-day School 11 a.m.

Lehigh Valley—Bethlehem—on Route 512 one-half mile north of Route 22, Meeting and First-day School, 10 a.m.

Lewistown—Lewistown, 11 a.m. (Am.); Meetinghouse, 11 a.m. (S.), School, 10 a.m.

Madison—Meeting for worship, 10 a.m.

Manchester—Meetinghouse, First-day School, 10 a.m.; worship, 10:30 a.m.

Manchester—First-day School, 10 a.m.; worship, 10:45 a.m.

Middletown—Delaware Ave., Route 352 N. of Lima, Pa. Meeting for worship, 10:30 a.m.

Middletown—At Langhorne, 453 West Maple Avenue, First-day School 9:30 a.m., meeting for worship, 11 a.m.

Millville—Main Street. Worship, 10 a.m., First-day School, 11 a.m. A. F. Sollenberger, 78-2927.

Muncy at Pennsdale—Meeting for worship, 11 a.m. Ann Kimura, Clerk. Phone: (717) 996-2662 or (717) 323-5468.

Newtown—Bucks Co., near George School. Meeting, 11 a.m., First-day School, 10 a.m. Monthly Meeting, first Fifth-day 7:30 p.m.

Norristown—Friends Meeting, Swede and Jacoby Sts. Meeting for worship 10 a.m.

Philadelphia — Meetings, 10:30 a.m., unless specified; phone: 241-7221 for information about First-day schools.

Byberry, one mile east of Roosevelt Boulevard at Southampton Road, 11 a.m.


Chesterham, Jenness Hospital grounds, Fox Chase, 11:15 a.m.

Chester Hill, 100 E. Mermaid Lane.

Fair Hill, Germantown and Cambria, Annual meeting, 10:15, second First-day in Tenth Month.

Fourth and Arch Sts, First- and Fifth-days.

Frankford, Penn and Orthodox Sts., 11 a.m.

Frankford, Unity and Wain Sts., 11 a.m.

Germantown Meeting, Couller Street and Germantown Avenue.

Green Street Meeting, 45 W. School House Lane.

Phoenixville—Schuylkill Meeting—East of Phoenixville and North of juncture of Whitehorse Road and Route 23. Worship, 10 a.m. Forum, 11:15.

Pittsburgh—Meeting for worship and First-day School 10:30 a.m.; adult class 11:45 a.m., 4830 Elletwald Ave.

Plymouth Meeting—Germantown Pike and Butler Pike, First-day School, 10:15 a.m.; meeting for worship, 11:15 a.m.

Quakertown—Richland Monthly Meeting, Main and Mill Streets. First-day School, 10 a.m., meeting for worship, 10:30 a.m.

Radin—Conestoga and Sproul Rds., Ithan. Meeting for worship and First-day School, 10:30 a.m. Forum, 11:15.

Reading—First-day School, 10 a.m.; meeting, 11 a.m. 106 North Sixth Street.

Solebury—Sugan Rd., 2 miles NW of New Hope. Worship, 10 a.m.; First-day School, 10:45 a.m. Phone: 297-1388.

Springfield—W. Springfield Road and Old Sproul Road. Meeting 11 a.m. Sundays.

State College—318 South Atherton St. First-day School, 9:30 a.m.; meeting for worship, 10:30 a.m.

Sumneytown—Pennsburg Area—Unami Monthly Meeting meets 1st, 3rd and 5th First-days at 11 a.m., 2nd and 4th First-days at 5 p.m. Meetinghouse at 5th and Macoby Sts., Pennsburg. Phone: 679-7942.

Swarthmore—Wittier Place, College Campus. Meeting & First-day School, 10 a.m. Forum, 11 a.m.


Upper Dublin—First, Washington Ave. & Meeting House Rd., near Ambler. Worship and First-day school, 11 a.m.

Valley—West of King of Prussia, on old Rt. 202 and Old Eagle School Rd. Meeting for worship, 10 a.m. First-day School and Forum (Sept. through May) 11 a.m.

West Chester—400 N. High St. First-day School, 10:30 a.m.; worship, 10:45 a.m.

West Grove—Harmony Rd. Meeting for worship, 10 a.m., followed by Adult Class 2nd and 4th First-days.

Wilkes-Barre—North Branch Monthly Meeting, Wyoming Seminary Day School, 1560 Wyoming Avenue, Forty-Fort. Sunday School, 10:15 a.m., Meeting, 11:00, through May.

Willistown—Goshen and Warren Roads, Newtown Square. R. D. #1, PA. Meeting for worship and First-day School, 10 a.m., Forum, 11 a.m.

Wrightstown—First-day School, 9:30 a.m.; worship, 11. Route 413 at Wrightstown.

Yardley—North Main St. Meeting for worship 10 a.m. First-day School follows meeting during winter months.

York—135 W. Philadelphia St. Meeting for worship 11 a.m. First-days.

Rhode Island

Newport—In the restored Meeting House, Marlborough St., unprogrammed meeting for worship on first and third First-days at 10 a.m. Phone: 849-7345.

Providence—99 Morris Ave., corner of Olney St. Meeting for worship 11 a.m. each First-day.

Westerly—57 Elm St. Unprogrammed worship, 11, except June through Sept., 10:30, Sunday School, 11.

South Carolina

Columbia—Meeting and First-day School, 11 a.m. 3200 Bratton St. Phone: 254-2034.

South Dakota

Sioux Falls—Unprogrammed meeting, 10 a.m. 2300 S. Summit (57106). Phone: (905) 334-7894.

Tennessee

Chattanooga—Worship, 10:30, Forum 11:30, YMCA, 300 E. 8th St. Larry Ingly, 629-5914.

Nashville—Meeting and First-day School, Sundays, 10 a.m. 2400 Acklen Ave. Clerk, Bonnie Lough. Phone: (615) 269-0225.

West Knoxville—Worship and First School, 10 a.m. D. W. Newton, Phone: 693-8540.

Texas

Austine—Worship and First-day School, 11 a.m. Forum, 10 a.m., 3014 Washington Square Blvd. 2-1841, Otto Hsffmann, Clerk, 442-2225.

Dallas—Sunday, 10:30 a.m., Park North YMCA, 4434 W. Northwest Highway. Clerk, George Kenney, 2137 Siesta Dr. Phone: FE 1-1348.

Dallas—Evening Meeting for Worship and Community, Sunday, 5:30 p.m. 4603 Lover Lane. Pot luck supper. Call 332-3468 for information.

El Paso—Worship and First-day School, 9 a.m. Esther T. Connell, 584-7259, for location.

Houston—Live Oak Meeting, worship and First-day School, Sunday 10 a.m., 1540 Sul Ross. Clerk, Ruth W. Marsh. Information: 729-3756.

San Antonio—Unprogrammed meeting for worship, 11 a.m., first and third Sunday, Central YMCA. Phone: 732-2740.

Virginia

Charlottesville—Janie Porter Barrett School, 410 Ridge St. Adult discussion, 10 a.m.; worship, 11 a.m.

Lincoln—Goose Creek United Meeting for Worship and First-day School 10 a.m.

McClean—Langley Hill Meeting. Sunday, 10:30 a.m. Junction old Route 123 and Route 193.

Richmond—First-day School, 9:45 a.m.; meeting, 11 a.m. 4500 Kensington Ave. Phone: 262-9062.

Roanoke—Blacksburg—Leslie Nieves, Clerk, 905 Phoneline, Blacksburg 42060. Phone: (703) 552-2131.


Washington

Seattle—University Friends Meeting. 4001 9th Avenue, N. E. Silent worship and First-Day classes at 11 a.m. Phone: ME 2-7006.


West Virginia

Charleston—Worship, Sundays, 9:30-10:30 a.m., YMCA, 1114 Quarrier St. Pam Callard, Clerk. Phone: 342-8838 for information.

Wisconsin

Beloit—See Rockford, Illinois.

Green Bay—Meeting for worship and First-day School, 12 noon. Phone Shelis Thomas, 336-0988.

Madison—Sunday, 11 a.m., Friends House, 200 Monroe St., 265-2249; and 11:15, Yahara Allowed Meeting, 619 Riverside Drive, 249-7255.

Milwaukee—10 a.m. YMCA 610 N. Jackson. (Pm. 406) Phone: 278-0800 or 962-2100.

Oshkosh—Sunday 11 a.m., meeting and First-day School, 502 N. Main St.

Wausau—Meetings in members’ homes. Write 3220 N. 11th or telephone 842-1130.
ALASKA

August 3 — August 23

A fascinating 20-day all-surface tour to our great 49th state. Departing from Chicago by Amtrak train service to our great Glacier National Park in the American Rockies, we continue to Canada via the exciting Going-to-the-Sun Highway. You will enjoy the four days in the Canadian Rockies — the gorgeous scenery of Banff and Lake Louise are unforget­table. We continue on to Vancouver, British Columbia to board the “Princess Patricia” (Canadian registry) for our glorious 8-day cruise up the Inside Passage. We see spectacular Glacier Bay National Monument; Skagway and the Trail of ’98 — site of the Gold Rush; Alaska’s capital, Juneau; Ketchikan, Wrangell and much more. We also have a chance to stay on the beflowered island of Victoria before visiting Seattle and our rail return home. Led by Harlow T. Ankeny.

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Escorting our 1976 Alaska “All-Surface” Tour will be Harlow T. Ankeny, Manager of the Barclay Press, a Friends Church Publishing House in Newberg, Oregon. Former Director of Public Relations for George Fox College (his alma mater), he led our 1974 Inside Alaska Tour.

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