

July 1/15, 1976

# FRIENDS JOURNAL

*Quaker Thought and Life Today*

Canadian Geese  
Skinny dip—

Daffodils  
Are for your pocket.

Fez ants  
Shake a tassle.

Everybody talks of a garden—  
Let's plant peas and carrots and a pork chop.

A winsome stray becomes your hip pocket hobo.  
He rests in your arms and wags the afternoon away.

You wonder why your mother's smiling—  
she's looking at you—

The rain has a smell.  
You whiff tulips and hope

We all pick watercress. Then mother gets pushed into  
the stream . . .  
And we all have a mud fight—

Nobody gets mad  
And nobody's bad—

"What time it is?"  
Who said Halloween?

The "tard" of course.

But I guess he likes the face of Spring—  
It has that certain zing.

© Nancy C. Russell



See Shadow of His Smile on page 400.



# FRIENDS JOURNAL

July 1/15, 1976  
Volume 22, Number 13

Friends Journal is published the first and fifteenth of each month (except July, August and September, when it is published monthly) by Friends Publishing Corporation, 152A North Fifteenth Street, Philadelphia, PA 19102. Telephone (215) 564-4779. Friends Journal was established in 1955 as the successor to The Friend (1827-1955) and Friends Intelligencer (1844-1955).

James D. Lenhart, *Editor*  
Judith C. Breault, *Managing Editor*  
Nina I. Sullivan, *Advertising and Circulation*  
Christine A. McKay, *Graphics*  
Cynthia M. Arvio and Jennifer S. Tiffany, *Typesetters*  
Marguerite L. Horlander and Lois F. Oneal, *Office Staff*  
Anna Margaret Nicholson, *Proofreader*  
Marielise Heacock, M. C. Morris, Annemarie Neumann, Donald G. Rose and Lili Schlesinger, *Volunteers*

## BOARD OF MANAGERS

1974-1977: Elizabeth Balderston, Carol P. Brainerd, Miriam E. Brown, James Neal Cavener, Margaret B. Richie, Daniel D. Test, Jr., Eleanor B. Webb (*Secretary*), Elizabeth Wells.  
1975-1978: Stephen Anderson, Marjorie Baechler, Paul Blanchard, Jr., Charles J. Cooper (*Treasurer*), Barrington Dunbar, Walter Kahoe, Patricia McBee Sheeks (*Chairperson*), James B. Shuman, Eileen B. Waring.  
1976-1979: Joseph Adcock, Helen Buckler, Elizabeth Cooke, Richard J. Crohn, William B. Kriebel, Kenneth Miller, Ruth L. O'Neill.

MANAGERS EMERITAE: Eleanor Stabler Clarke, Mildred Binns Young.

CONTRIBUTING EDITORS: Alfred Stefferud, Frances Williams Brown, Richard R. Wood.

Subscription: United States and "possessions": one year \$7.50, two years \$14, three years \$20. Foreign countries (including Canada and Mexico): add \$1 per year for postage. Single copies: 50 cents; samples sent on request.

Information on and assistance with advertising is available on request. Appearance of any advertisement does not imply endorsement by Friends Journal.

Copyright © 1976 by Friends Publishing Corporation. Reprints of any article are available at nominal cost. Permission should be received before reprinting excerpts longer than 200 words.

## Contents

"Share"—Cynthia Adcock	387
In Memoriam: Jim Silver—Judy Hurley	388
Only The Wounded Can Heal—Elizabeth Watson	389
The Voice of One—Evan Howe	393
Something More Than Ourselves—Helen Hole	394

### Special Section on the Family:

Our Family Meeting for Business—The Booth Family	396
A Dialogue About Adoption—Nancy Tompkins and Mary Bailey	398
Shadow of His Smile—Nancy C. Russell	400
"M" is for Marty—Barbara French	402
A Glimpse of Heaven—Winifred Webb	403

Letters to the Editor	404
Reviews of Books	406
Announcements	408
Calendar	409
Classified Advertisements	410
Meeting Announcements	411

The cover photograph as well as those accompanying the article "Shadow of His Smile" are the work of Charlotte Amanda Donaldson. Other graphics in this issue are the contributions of John Taylor of the World Council of Churches in Geneva and Chris McKay of Ambler, PA.

## Centering Down...

ONE FRIEND felt that generous response to the appeals for money which pour upon us in each day's mail is an adequate means of sharing our wealth. I certainly agree with the need for this kind of response, but I do not find that it alone satisfies the concern I feel. With few exceptions, little of the money reaches the people who need it the most, and when it does, it is a matter of charity, not of right. My concern is that we move toward a society in which everyone receives an adequate income and is entitled to it, and in which hard work or special contributions to society are rewarded modestly but not excessively.

Another Friend felt that each of us does what he or she is willing to do, and that it is unrealistic to expect us to do any more. My concern is that we should support and encourage each other in becoming more willing.... Realism recognizes that we are imperfect, but Friends have always found it possible to become less imperfect, with the help of the Spirit if not through their own strength....

Bruce Hawkins

"Reflections on the Sharing of Wealth"  
in Mt. Toby Monthly Meeting Newsletter

IN WRITING of Quakers and other religions in the Southern Africa Quaker Newsletter, Fred Moorhouse quotes John Woolman's famous sentence beginning "Love was the first motion..." and comments that it was "...recognition of the brute fact that Christ could be met among those despised by 'traditional' Christians [that] drove John Woolman when he went among the North American Indians. Woolman did not go to 'take Christ,' as though he had Jesus pre-packaged and ready for sale. He went instead to learn from them of God."

## ...And Witnessing

THE CLERK of Wrightstown (PA) Friends Meeting has written a letter to the congressional candidates asking for their position on military spending.

ORANGE GROVE (Pasadena, CA) Friends Meeting has estimated that if its property were taxed, it would be paying approximately \$1,807 each year. Some 13% of Pasadena real estate is now tax-exempt. The only church organization to do this, Orange Grove now makes a voluntary contribution of \$100 to the city of Pasadena for services it receives, and \$103 in storm-drain tax. This has been a source of puzzlement to the City Directors. The meeting's finance committee will help explore the tax relationship and alternatives and consider the underlying principles involved.

# "Share"

by Cynthia Adcock

THE RECENT LIFE, insanity, and death of a fellow Quaker prompts these reflections that I believe are crucial to our religious faith and practice. I share them in the hope that we can begin a Friendly dialogue on the problem of guilt and innocence.

Perhaps the greatest inner contradiction of Quakerism is our dual sense of the Christ within and of our inadequate human nature. Our faith leads us to seek the establishment of a perfect and peaceable kingdom on earth, but we are always aware of our failures in this struggle. So often in meeting we proclaim our guilt; so often we pronounce judgment on others (especially government and corporations). The circle of blaming ourselves and others goes on and on. At the same time we continue to affirm the presence of God in every person.

Many of us seek sainthood, and we all honor Quaker "saints." Yet we all know how such Friendly heroes and heroines sometimes provoke in us feelings of guilt and resentment. Such "saints" are often isolated and excluded from the community. People rely on *them* to express the Light for us all. In addition, the human failings of these "saints" are not dealt with. I remember a local paragon of the peace movement who treated his wife with overt contempt. Because he made us feel guilty on the peace issue, we failed to help him and his wife resolve their bitter conflict. He was no more saintly than we, yet we failed to treat him as an equal.

It is with this background that I would like to reflect on the life and death of Jim Silver, well-known to Friends in Philadelphia, New Orleans and the San Francisco Bay area. His involvement in Friends General Conference, New Swarthmoor, the Prison Reform Society, Movement for a New Society, and Young Friends of North America touched the hearts of many people.

Jim came to Friends with a history of great pain and deep searching. He had tried to commit suicide twice, and was often alienated from his parents, friends and co-workers. Yet there are few people who can radiate as much joy and faith, as much tenderness and forgiveness, as Jim did in his life.

Jim was very special—he tried to be a Quaker saint. Yet it was Jim who taught me that no one is "special," that God is always present in each one of us. I was no

more special to him than the drunk in the subway, and no less special than his dearest lover. For each of us he tried to be present, open, aware—sharing his pain and ours, our mutual joy and Light.

My dear friend went crazy—got himself a giant dose of megalomania, believed he was going to save the world, all by himself. He claimed to have made love with Christ, but slashed his wrists, threw chests of drawers at people, dismantled their tape recorders, and wore three pairs of trousers at once.

"You need to get help, Jim Silver," I said. "So do all the rest of you," he answered. Being crazy (sick) (special) is something that happens *between* people, Jim said. It means one person taking on a crazy (sick) role in a sick (crazy) world. In this mixed-up world, we seek saints to lead us, we look for someone special (crazy) to help us see Truth.

(I remember Jesus lashing out at the temple money-changers, and choosing to let himself die. I remember Norman Morrison aflame, in despair at the war in Vietnam. I remember St. Teresa of Avila, the ecstatic bride of Christ.)

Jim Silver was like that. He showed people the delight of hard work, the beauty of a sunset, the agony and ecstasy of loving, the painful freedom of dance, and the possibility of hanging on and on and still on in our struggle for a peaceable kingdom. Concretely, Jim salvaged trash—half-rotten cherries, or old pianos, and he turned them into cherry pie and the music of the spheres. He salvaged people, too, reclaiming lost selves for God's purpose. In his sickness, he could radiate God's healing presence. He could open the heart to prayer, to life beyond death, to the one-ness of all humanity.

So we made him someone "special" and rarely treated him like someone ordinary, a package of mistakes and greatness and idiocy. So many of us were afraid of his freedom and wildness—we turned away in fear or resentment. When he scolded us for un-simple living, or bragged about his poverty, we went silent—guilty—judged by someone who had taken on the role of saint. Silence nurtured hostility, the Light all but disappeared. So many people said in one way or another, "I can't live happily with you around, Jim." No one wants to live



with a saint, a person who makes you feel guilty and reminds you of your chains.

So many of us believe ourselves guilty, some or all of the time. Especially Quakers. Jim did too—he hated himself for the pain he inflicted on others, even though he made suffering into a spiritual virtue. He talked and lived love, and he was also full of rage and resentment. He blamed himself and he blamed others, and he knew that blame had to stop, but how? where? and when?

Here and now. Jim took his own life; he hanged himself. (Guilty?) Sometimes I think his death is a tragedy, a drama based on the hubris and pain of being special. At other times, I think he died in the profound faith that we might understand and carry the good news to all the world. I think he died trying to share with us the inner truth of his life: We are all unique and irreplaceable, but there is no one who is special; there is no craziness and no sanity, no sickness, no healing, no guilt and no innocence—unless we all share them equally.

"Share." That was Jim's one-word message that he hoped to give our President, Gerald Ford, in one of Jim's

freaked-out midnight collect telephone calls. He spoke that word from the depth of the pain and the joy of the contradictions that killed him.

"Share." To me that means admitting once and for all that we are all equal. It means abolishing blame and guilt as well as hope of being innocent or special. It means all of us admitting publicly our despair, pain, madness and joy, sharing our own contradictions. Sharing means that the last shall be first and the first last. When we share our lives in that way, we are all *special to each other*—and that is what really matters.

"Share." □

*Cynthia Adcock, a member of Central Philadelphia Monthly Meeting, was a close friend of Jim Silver.*

### In Memoriam: Jim Silver

Halfway between April Fool's Day and Easter  
He hanged himself  
A figure somewhere between  
The Fool (of the Tarot deck,  
stepping out into thin air)  
and Jesus

Is there usually that much laughter at a  
Memorial Service?

On our way home  
Bill and I allowed the car to follow  
the Silver Avenue exit:  
Silver Avenue  
to Ledyard  
to Mercury.  
The car stopped, very definitely, at Mercury.  
"Tell me about mercury, Bill," I asked.  
"Mercury... is quicksilver."  
QUICK SILVER  
Will not hold its shape  
QUICK SILVER  
"... from whence He will come  
to judge the quick and the dead..."

I saw Jim—back in November—stretched out  
on an examining table:  
I cannot deny my memory of his skin  
as luminescent  
That was Bill's feeling too  
Light-bringer, Messenger of the Sun  
BRIGHT BRIGHT  
Golden-haired  
Hair like electric wires

Sitting there in the car on Mercury Street,  
off Le(a)dyard, off Silver,  
Bill and I found language for what had  
always been mute  
Dark outside but we were basking in the light of a  
MERCURY ARC LAMP!!!!???

"Bill!"  
"Oh no!"  
We weren't able to tell anyone about this—  
who would believe us?  
But it's true—  
Quick Silver is risen from the dead.

Jim's friend, Judy Hurley



# Only The Wounded Can Heal

by Elizabeth Watson

AT A MEETING for worship a Friend quoted the Greek philosopher, Heraclitus, as saying: "Only the wounded can heal." My heart quickened. I knew that these words, coming to me across the room from my friend, but more importantly, coming across twenty-five hundred years from ancient Greece, would haunt me until I had explored their meaning, until I had worked through areas of woundedness in myself in the light of them.

I remembered Heraclitus—remembered that he was the first human being to enunciate the idea of evolution. "Everything flows," he said. "Nothing is permanent but change." I came home and got out my college Greek books.

Not much is known about him. He was born in Ephesus about 535 B.C. and lived about sixty years. He came of a noble family, so presumably he was well educated, but when asked about it once, he said, "I searched myself." He studied the sky, the movements of the earth, various aspects of nature, and meditated on what he observed. High-minded, but also arrogant, he sounds at times like his contemporaries, the Hebrew prophets, when he berates his fellow Ephesians for their stupidity and stubbornness. Once he told them he would not talk further with them, he would rather play knuckle-bones with their children, for whom there was still some hope.

He wandered off for a time, lived as a hermit, subsisting on grass and herbs. His diet gave him dropsy and he came back to Ephesus to consult physicians. He decided he knew more than they and thought to cure himself by lying in a cowshed, believing the vapors of the dung would draw out the excess fluid from his body. This eccentric cure did not work and he died soon after.

Of his great life work, a three volume treatise called *On Nature*, only about one hundred fifty sentences remain, some so fragmentary as to be obscure. But the main thrust of his thought is clear. Permanence is illusion. "You can not step into the same river twice," he said, "because other water is forever flowing over you." He believed fire to be the underlying substance of the universe. He said that the world was made neither by gods nor human beings but has always been and will always be "living fire, in measures being kindled, in measures going out." We all share a universal soul-fire, he thought.

He often used the word *logos*, that same word that illuminates John's Gospel. The Logos is the eternal wisdom, the primordial Word. Heraclitus said that though the

Logos is common to us all, many of us live as though we think we have a wisdom of our own.

He saw that all things carry their opposites and are continually becoming their opposites. Day becomes night, and night gives way to morning. Summer becomes winter, and winter, spring. Cold things grow warm and warm things cool. Moisture dries out and parched things get wet. The healthy fall ill, and the wounded are healed. The only real condition is the transitional one of becoming. The gods, too, share with humankind this process of change. It is the nature of the universe for periods of growth and progress to be followed by periods when things break down.

Heraclitus sounds like another man writing about the same time, whose words are more familiar to us, although we know less about him. We do not even know his name, but his words got attached to our book of Isaiah. The historic references in the last chapters of Isaiah place them in a later century than the first thirty-nine chapters by Isaiah, son of Amoz. We sometimes call this man Second Isaiah, and we sometimes call him "the suffering servant."

Out of the wisdom of Heraclitus the Ephesian, and Second Isaiah the Hebrew, I want to explore three ideas.

- We are all wounded.
- We all have within us regenerative powers of body, mind, and spirit.
- Only those who have learned from their own wounds can help others heal themselves; or to condense the thought: Only the wounded can heal.

## We Are All Wounded

Heraclitus said that human beings are like lamps in the night. They are lighted, and then snuffed out. Second Isaiah uses another figure of speech:

*All flesh is grass, and all the goodness thereof  
is as the flower of the field:*

*The grass withereth, the flower fadeth...*

To be alive is to be vulnerable. From birth on, none is exempt from pain; nor can we go through life without losing some that we love, and ultimately coming to terms with our own death. These are big wounds we all share. And there are the little wounds: frustration, put-downs, loneliness, boredom, injustice, betrayals, neglect—or are they such small wounds? They eat away at us like cancer.

These wounds are common to all, including those of us

who are well-fed, well-housed, well-clothed, well-to-do. We live in a peculiarly stricken age, however, when vast multitudes starve, drag out existence years on end in refugee camps, live under repressive regimes, die like sheep. Even in wealthy America, people are hungry, are discriminated against in housing and employment, receive unequal justice, are reduced to faceless numbers by bureaucracy. Our cities are full of lonely, bewildered, fearful, hopeless people, and bitter, alienated, violent people. We cannot walk the streets in safety or be secure in our dwellings. The elderly drag out their last years in miserable nursing homes. The children fail to learn in our public schools.

Our age is peculiarly stricken also because the possibility of the destruction of our planet, of our history, is a reality we all live with constantly, since Hiroshima. It makes for a peculiar hopelessness.

The words of Second Isaiah haunt us:

*Comfort ye, comfort ye my people,  
saith your God. . . (Isaiah 40:1)*

How can we take on the world's wounded when we are hurting ourselves?

### Learning From Our Wounds

We begin with ourselves, for as long as our own wounds nag at us and demand our attention, we cannot hope to heal others, nor bring them comfort. Heraclitus speaks relevantly. He says human wisdom consists in speaking the truth and living according to nature. We all have within us regenerative powers of body, mind, and spirit. For them to operate we need to be honest with ourselves and disciplined enough to live sensibly.

Pain is often self-chosen. We have perhaps not been self-disciplined. Or we may need to escape drudgery or get out of a difficult situation. Experiencing our pain fully, not running away from it, may help us see how to give it up, how to plan our lives more sanely. Sometimes we choose pain for the joy that is set before us. Pain is often involved in bringing something new to birth. Heraclitus suggests that gods and humans share the process of creation and that the Eternal Creator(s) may suffer, even as we lesser creators suffer.

Not all pain is self-chosen. The upward thrust of evolution in the universe is constantly struggling against the dead weight of entropy. Things break down; there are random failures in the process of creation. At times Murphy's law seems to operate: if anything can go wrong, it will! Things happen to us sometimes by chance, not because of some failure of ours, nor to punish us for misdeeds. My own experience and observation of others tell me that in a world of fallibility, violence and indifference we should not be surprised that wounds come to us. Woundedness is part of the human condition.

We are free to learn, if we will. We can use the chronic disability, the unsought pain, the "thorn in the flesh," the incurable ailment to heighten our awareness of beauty and our sensitivity to suffering in others. We can use it as a challenge to our ingenuity to transcend our limitations. We can grow in depth through it as we seek ways to help

God in the continuing process of creating a universe that is always breaking down. As Second Isaiah suggests, we can find beauty, even among the ashes of our hopes and plans, if we have the courage not to retreat from pain or to be dominated by it.

Second Isaiah says we need beauty instead of ashes, and also the oil of joy in place of mourning. How can we find such lubrication in a time of grief?

Grief, like pain, must be experienced, accepted in its overwhelming immensity, if we are to come out on the other side. Catharsis is necessary for healing.



John Taylor

Grief has its stages, its progression. Numbness when the mind refuses to accept the loss is followed by rebellion when the awful fact comes home. Why was I singled out? Then comes the reliving, trying to figure out how things might have been done differently: guilt, I believe, is a large part of grief. God seems to have withdrawn from us. We need friends who will let us talk, cry, get it all out. We need friends who have lived through grief and can function again.

In time we come to learn that we are not alone. We remember passages from the Bible. We find poetry, music, sculpture speaking to us across time and space. In time we may feel within us the continuing love, may sense the presence of the one we love, not in any supernatural way, but as warmth, like sunlight. Knowing the fragility of life, each day becomes a gift to be fully experienced. We are aware of the beauty in simple everyday things, and we find how precious are other members of our family still with us, other friends, strangers. We give thanks for the vitality, the grace, the hope, the courage of those who are young. And we find that deep, quiet joy has indeed begun to lubricate our frozen hearts. We grow through grief.



What of the lesser hurts that corrode our joy and keep us from fully functioning? Can they too help us grow? Most of them seem to come from other people. Beginning with birth, others hurt us, fail to understand our needs, frustrate us, interrupt us, put us down, accuse us unjustly, neglect to remember our special likes and special days, let us down. At least as much as we need sleep and food, we need to be understood, appreciated, cherished, made allowance for, told when we have done well. We need what Second Isaiah calls "the garment of praise." We need families, or Meetings, or other small groups where we are accepted on our own terms, for our own sakes, where we are free to be ourselves.

We need creative imagination to walk in the shoes of those who hurt us and put us down. What is eating *them*? With what hurts and frustrations are *they* coping? Why must they put others down? Can we try to see them as God sees them? Can we find things to commend them for, ways to make them feel appreciated? Can we begin to clothe *them* in the garments of praise?

We can grow in grace. We can learn to use our pain, our grief, our frustrations for greater understanding, for transmutation into love. We were not singled out; we share the lot of humankind. Each of us is a legitimate part of creation—unique, irreplaceable. Life is a gift of time. Each day is precious.

### Only the Wounded Can Heal

When we have experienced our own healing, we long to help our friends who suffer, who grieve, who struggle with problems too big for them. We wish, too, that we could find some way to respond to the world's woundedness. Again, the words of Second Isaiah come to us very personally:

*The Spirit of the Lord is upon me, because the  
Lord hath anointed me  
to preach good tidings to the meek,  
to bind up the broken-hearted,  
to proclaim liberty to the captives,  
and the opening of prison to them that  
are bound;  
to proclaim the acceptable year of the Lord,  
and the day of vengeance of our God;  
to comfort all that mourn:  
to give them beauty for ashes,  
the oil of joy for mourning,  
the garment of praise for the spirit  
of heaviness... (Isaiah 61:1, 2, 3)*

and when their wounds are thus healed, he goes on (speaking of the spirit that energizes Israel even to this day),

*They shall build the old wastes,  
They shall raise up the former desolations,  
They shall repair the waste cities... (Isaiah 61:4)*

Does the Spirit of the Lord energize *us* to heal the wounded so that *they* may participate in rebuilding our wasted planet?

Out of a world of people needing help, a few are our special responsibility. Members of our family, our meeting, co-workers, neighbors, people laid on our hearts by ties of kinship, proximity, or what Jung calls *synchronicity*—all these have basic claims on our time and attention.

We begin by letting them know we care, that we are concerned, that we love them. The words don't matter too much, so we should not wait to find just the right ones. Silence is often misinterpreted as indifference, and this only adds to the problem. And there are other ways than words to convey caring and love—gestures, embraces, handclaspings, thoughtful little acts of helpfulness.

It is also important not to tell sufferers what to do, or how they are hindering their own healing. This often drives the wounded to self-defense and entrenches the self-defeating behavior or attitude. Perhaps one can take an indirect approach and talk about a third party. But, like children who carry on the forbidden activity behind the parental back, the wounded may resent anything that smacks of criticism and feel driven to justify continuing in old habits.

Only rarely is a person big enough, humble enough, wise enough to sense the precise moment when a sufferer is open to advice or analysis, so that the truth can be spoken in love. Only rarely is a sufferer big enough to take it without additional hurt, even when criticism has been asked. For often asking for criticism is a cry for validation, a longing to know we are acceptable.

But if we blunder and say the wrong thing, the situation is not necessarily irreparable. Caring is still needed, more than ever probably, although we may have to express it from a distance for a while. The human spirit is resilient; the need for love is great, is basic, and forgiveness may come in time. We can learn to be more sensitive the next time.

Supportive listening is what is required: the full attention of a caring person. Having that, the wounded can often heal themselves.

We have a special obligation to those who are newly wounded in ways we have been hurt. We need to reach out and say: I know. I understand. I've been through it. We can share their grief or suffering or frustration in realistic ways. We can give hope that this too can be lived through, this too can be a means of growing in compassion. They are not alone; they were not singled out. We can be there patiently to let them discharge all the hurt and anguish.

And we can pray for the wounded. I have found a model for myself of such a prayer in a poem by Goethe. In the winter of 1777, he travelled in the Harz Mountains and visited a young man who had withdrawn from society. In the poem *Harzreise im Winter* (Winter Journey in the Harz Mountains), he describes the man:



*Who goes there apart? He loses his path in the thicket.  
The branches spring back behind him and the grass rises again.  
A wasteland engulfs him.*

*Who, who can heal the wounds  
of one whose balm has become poison?  
From the springs of love, he drinks hatred  
for all.  
First the scorned, now the scorner,  
Secretly gnawing at his own worth in barren  
egoism...*

Then follows the prayer:

*Is there upon your psalter, Father of love, a  
tone  
that may reach his ears and reawaken his heart?  
Open his clouded eyes to the thousand springs  
that well up for the thirsty, even in the  
wasteland.*

I find I cannot pray for a setting aside of the laws of cause and effect for healing, either for myself or for those I love. Healing must come from within. My mind and heart reject an arbitrary God who can be bribed. If God is all-powerful and can heal and save, and yet allows the incredible agony of the world, this does not seem to me like the loving, universal parent Jesus told us God is.

Out of our own anguish that we cannot always protect our children from pain and death, we glimpse a measure of the suffering of God and find our small griefs swallowed up in the cosmic suffering. In his biographical introduction to Thomas Kelly's *Testament of Devotion*, Douglas Steere tells of a time when Kelly was praying in the cathedral at Cologne and "seemed to feel God laying the whole congealed suffering of humanity upon his heart—a burden too terrible to be borne—but yet with His help bearable."

As we reach out of our own woundedness in compassion and tenderness to others who are suffering, our compassion grows, and we experience something of the compassion of God and know the comfort of the Everlasting arms.

And if we enter into the anguish of God, it is not possible to go comfortably about our daily lives while the world burns. Yet how can we take all the problems of humankind, let alone those of the ravaged earth, the plants, the animals? Thomas Kelly reminds us that we are not called to die on every cross. God lays concerns upon us, shows us our special responsibilities, and we find the way opening to be instruments of God's peace and healing. God needs us. God cannot do it alone. In St. Theresa's beautiful words, "Christ has no hands on earth but yours..." God's peace comes through imperfect human instruments.

Nor need we experience all the varieties of woundedness. Here again, creative imagination is needed to breathe reality into cold statistics. This is one of the functions of art. In Alan Paton's *Cry the Beloved Country* we can experience South African apartheid. In the books of Elie Wiesel, we experience Buchenwald. In the poetry of Thich Nhat Hanh, we experience Vietnam.

The real enemy is indifference. Not caring is the cardinal sin. God keep us from going comfortably about our daily routines merely spectators.

Finally, let us not lose faith in life itself. What the world needs most is people who have come out on the other side of woundedness, who know experientially that the ocean of light and love does indeed flow over the ocean of darkness and death, as George Fox told us, and that in that ocean is the love of God. Let us believe in the resiliency of green and growing things, of the human spirit. Let us have faith in the enormous store of "that of God" in the Universe. With Heraclitus let us know that winter will give way to spring, that woundedness can give way to healing, and that evil can be overcome by good. Let us give ourselves to the spirit that makes for wholeness and community, that rebuilds when things break down, that repairs the waste cities.

Heraclitus felt the Eternal woundedness. He said, "Gods and human beings are really one—they live each others' life and die each others' death."

And Second Isaiah has described for us the Eternal wounded healer:

*He was despised and rejected of men,  
a man of sorrow, and acquainted with grief.  
Surely he has borne our griefs and carried  
our sorrows...  
He was wounded for our transgressions;  
he was bruised for our iniquities;  
Upon him was the chastisement that  
made us whole,  
and with his scourgings we are healed...*

(Isaiah 53:3-5)

We are not alone.

*Arise, shine, for your light is come.*

(Isaiah 60:1)



*Elizabeth Watson is a member of Lloyd Harbor Friends Meeting in Long Island. This article is excerpted from a talk she gave at the 1976 sessions of Southeastern Yearly Meeting in Florida.*

# The Voice of One

## Physician, Heal Thyself?

by Evan Howe

(SECOND IN A CONTINUING SERIES)

WE SEE them on street corners, in far-out communes, in public parks: bearded men with sleeping bags and backpacks; women in dungarees. A certain group we label "Jesus Freaks." We deride them. Sometimes justly, to be sure. Our disintegrating culture has all kinds of weird offshoots, some of obvious degradation which should be opposed: the gangs, the Manson cults. Yet do not dismiss the "Jesus Freaks" too lightly.

Reading the Gospels, we find that Jesus was a faith healer, both by laying on of hands and by absent healing. He drove demons out of possessed people; he talked not only with Satan (in opposition, of course), but with Elijah and Moses. He could project his body astrally. He was a wanderer; his group shared their resources; and the primitive Christian churches were communes.

My belief is that many of the "Jesus People" are searching for some of the truths now written off as superstition, and dismissed from our Christian culture.

As for me, I wish them well; and, far from feeling that I must advise them and guide them into conventional truths, I recognize that they are far more advanced along the spiritual path than I am. I have to catch up to them. In fact, I'm going out right now to buy me a back-pack, so, "Hey kids. Wait for me!"

\* \* \*

I HAVE travelled thousands of miles, camping out all the way, under conditions ranging from the heat of the Everglades to snow in the Canadian Rockies, with "nary a sniffle."

So, with some wonderment, I read an editorial in *Saturday Review* by Norman Cousins on medical malpractice. Norman Cousins says that, of all who visit doctors, only three to four percent will benefit therefrom. The rest is "malpractice," to which point Norman Cousins quotes Dr. Dudley White. They note a half million useless hysterectomies, all personal tragedies; and the same number of useless tonsilectomies. They note misuse and overdependence on drugs, faulty diagnoses. As Dudley White states, the issue is not malpractice insurance but *malpractice*.

Personally, I think doctors are nice people, except that whenever I visit one a catastrophe inevitably follows, always an expensive catastrophe. I note with some cynicism that, during a California doctors' strike, the death rate declined. I find some authorities claiming that iatrogenic disease makes up fifty to sixty percent of all medical cases. I note with bitterness and sorrow that our mental hospitals are a national disgrace; that many families impoverish themselves in a futile quest for relief from illness.

There is a story in the Gospel of Mark that has a modern ring: "And a certain woman, which had an issue of blood twelve years, and had suffered many things of many physicians, and had spent all she had, and was nothing bettered, but rather grew worse." She touched Jesus, and was healed. Jesus said, "Thy faith hath made thee whole; go in peace, and be whole of thy plague."

Faced with the morass of medical malpractice, should we not right now look into alternative forms of healing? We have available acupuncture, faith healing, naturopathy, chiropractic, new research into biochemics—all in disfavor with the medical establishment. In the interval, perhaps the medical profession might profit from examining the adage, "physician, heal thyself" as well as the admonition against serving Mammon rather than humanity.

My own favorite is acupuncture, with three thousand years of wisdom and spirituality behind it. But, "each one to his own need and healing." The Aquarian Gospel of Jesus the Christ notes that, "there is no Universal balm for those who tread the common paths of life. A thousand things produce inharmony and make men sick; a thousand things may tune the harpsichord and make men well."

And, again from the Aquarian Gospel is a worthy thought for doctors to meditate upon:

"The healer is the man who can inspire faith. The tongue may speak to human ears, but souls are reached by souls that speak to souls. He is the forceful man whose soul is large, who can enter into souls, inspiring hope in those who have no hope, and faith in those who have no faith in God, in nature, or in man."

May you meet such a healer!

□

# Something More Than Ourselves

by Helen G. Hole

*A widely-known Friend who has taught at Earlham College and at Westtown School, Helen Hole was invited to speak at the recent sessions of Philadelphia Yearly Meeting. The following article is the transcript of her talk.*

THIS IS a great occasion for me, largely because I have always thought of Philadelphia Yearly Meeting as my home, religiously speaking. And I have many memories connected with it, beginning with the time when I sat in that balcony up there as a student at Westtown School, and did not, I'm afraid, pay a great deal of serious attention to what was going on on the floor below. And of course there were many other later occasions which I remember here which were important in my development, and spoke to me on a very deep level. So it's a special pleasure to me to be here this morning.

In connection with this assignment, I've been trying to think of my life in some kind of perspective in a Quaker context, and this is easier for me to do now that I'm to be seventy in a few months. I realize that these years of my life have been a long, slow process, sometimes agonizingly slow, sometimes a little faster but not much, a process of development of spiritual understanding which has brought me not nearly far enough, but has given me some perception of dimensions of which at first I had no comprehension. This process began, I see as I look back, with the realization that there is something in each one of us often alas very deeply buried, something more than ourselves, beyond us and our powers, and that this something was present in me. It was only considerably later—I don't know why I was so stupid and it took so long—that I understood that this was what the early Friends meant by those terms they used over and over again, those metaphors they chose to convey their basic experience when they spoke of the spark that was waiting to be kindled, of the Seed that needed to be nurtured, of the fountain of living water which could make our lives fruitful, of the Inward Light which had the capacity to irradiate our lives, and of the inward Christ who was available as our guide. We use some of the same terms today, although we have added others: the perception of the truth, we say, or getting in touch with our real selves. As George Fox put it early in his pilgrimage, "I was to

bring people off from their own ways to Christ, the new and the living way, to know the spirit of truth in the inward part and to be led thereby."

Then, slowly and gradually, I began to understand experientially as well as intellectually that we can to some measure, all of us, come into contact with this power, that we can all of us have some access to the Truth. The realization of this is a deeply moving and, in some ways, a threatening one: that our spirit can come into contact with God and can thereby learn of God. But it led in my case to an even more terrifying one: that if all of us have this capacity, if I were to open myself it was realistic for me to experience something which might revolutionize my life. It might make it possible for me to overpass the bounds of the individual self and know a union of spirit with the Spirit. It could mean the establishment of new priorities, it could release new energies, open out new horizons, shatter old concepts, even, as Fox put it after one of his openings, give the world a new smell. For me all this was a terrifying thought. Needless to say I fell short, far short, of this achievement, and yet I came close enough to have some dim awareness of the potential which is there waiting for us to grasp it.

It was the depth of this experience which came to early Friends with such urgency. They felt the Presence and they felt that it was near at hand. Listen to Francis Howgill in one of his well-known recorded passages:

*The Lord of heaven and earth we found to be near at hand, and as we waited on him in pure silence, our minds out of all things, his heavenly presence appeared in our assembly, when there was no language, tongue nor speech from any creature. The kingdom of heaven did gather us and catch us all as in a net, and His heavenly power at one time drew many hundreds to land. We came to know a place to stand in and what to wait in, and the Lord appeared daily to us, to our astonishment, amazement and great admiration, insomuch that we often said to one another with great joy of heart, "What, is the kingdom of God come to be with men?"*

This was not only a spiritual epiphany, not simply something which came in times of individual or corporate



ecstasy, it was an experience which revolutionized their attitudes and their actions. It was as a result of this that they found it necessary to change their lifestyle: to try to bring their business practices, for example, more nearly into conformity with it; to conceive a drastically new role for women in their Society; to devise a radically new kind of education, the foundations of which were the training of other levels of the psyche besides the intellectual; to learn to meet violence with nonviolence; and, by no means last or least, to develop a way of making group decisions which was the expression of it. Because if one honestly believes and one truly believes, I don't mean merely gives lip service to it, that each of us has some access to the truth, then it follows inexorably that if we seek together reverently and carefully in a meeting undergirded with worship, we can find the truth. As William Penn put it as he described the possibility of judging according to the Light, "For being quickened by it in our inward man we could easily discern the difference of things and feel what was right and what was wrong, and what was fit and what not, both in reference to religion and social concern."

True, those who have experienced this contact, however fleeting, with the Spirit will wish to search alone for what God may say, and in the secret of their own hearts approach Him. This will become for the seeker a constant discipline of the soul. It demands time and patience, as we all know: patience within ourselves as we wait in the stillness; a cumulative process in which we come to him and wait, allowing him to deposit his Presence in us. Our fidelity will create a receptiveness in us.

We all know how, if we look at a certain area of the sky on a dark night, our eyes can perceive only a few stars. They can't hold the focus long enough to see more. And yet, a great telescope can collect on its photographic plate the light from many stars over a period of hours. The human eye, looking through a telescope, may detect perhaps a score of fairly bright stars, but a ten-hour exposure, let's say, of a photographic plate, will at the end of that time show thousands of them too faint to be seen by the naked eye. So we, when we enter into His Presence day after day, become like delicate photo-sensitive plates which almost imperceptively collect His light.

But not only will this be true. The person who learns lessons like these will become conscious that fellowship with others will deepen and validate this experience. So was born the Quaker procedure for the meeting for business. If we can lay aside partisanship and factionalism, giving each other credit for purity of motive, willing to accept the decision of the meeting even when it does not accord with our own judgment, we have evolved a way of making decisions which is no different basically from a meeting for worship, and which is held, as a London Yearly Meeting query reminds us, "in loving dependence on the Spirit of God." To find the purpose of God in such a gathering means the bringing

together of our diverse points of view to the place where they may be resolved in the power of the Spirit. This cannot be accomplished as long as we allow barriers to exist between ourselves and other members of our meeting. And it is also true that if we maintain barriers between ourselves and those on the outside world, we shall be unable to perceive what part we should play in the society of our time.

It is my hope and my prayer that in this Yearly Meeting we may ground ourselves in that spirit and that undergirding worship and that dependence on divine guidance which can permeate our business. In a time like this we are faced with much more important business which comes to us with urgency. This is no time for us to be trammled by old patterns of thought, or restricted by fear. There has probably never been a time when so many crucial decisions confronted us, not even those months of 1776 of which we were reminded last night—not even those can compare with it. Some of these decisions even bear on the survival of our own race, and many of them concern basic moral issues which deal with the retention or abandonment of those qualities which we believe are our heritage. Last night we were reminded of many of these problems which confront us: what may precipitate nuclear war, for example; the exploitation of minorities; the injustice of the unequal distribution of wealth; the rape of nature of which we are guilty. Decisions with implications like these need to be made with openness, with perception, with courage. We need to come to them centered in worship and liberated by the Spirit. More and more work will be entrusted to us as a Society as we turn to God, surrendering our hearts more completely, becoming more sensitive to his leadings.

In 1662 Edward Burrough wrote what was perhaps the first full statement of the role of the Friends meeting for business. The language is old-fashioned, perhaps even stilted, to modern ears, but the spirit of the passage speaks directly to us at our meeting this week. He wrote:

*Being orderly come together not in the way of the world as a worldly assembly of men by hot contest, by seeking to outspoke and overreach one another in discourse as if it were controversy between party and party of men, or two sides violently striving for dominion, not deciding affairs by the greater vote, but all things to be carried out in the wisdom, love and fellowship of God in gravity, patience, meekness, unity and concord; by hearing and determining every matter coming before you in love, coolness, gentleness and dear unity. I say as only one party, all for the truth of Christ and for the carrying on of the work of the Lord and assisting one another in whatsoever ability God hath given and to determine of things by a general, mutual concord, in assenting together as one man in the spirit of truth and equity and by the authority thereof.* □

## Special Section on the Family

### Our Family Meeting for Business

by Jim, Tiera, Charlotte, and Kathy Booth

WHEN MY WIFE and I had the joy of being adopted by two little girls, sisters aged five and seven, we became particularly aware of how our family would share common destinies, joined together for maybe twelve to fifteen years in one household. We were determined that this would be a joyful experience for all of us.

Our family life started off with much hugging, playing and romping as we defined and tested the nature of our relationships with each other. However, soon certain interactions became overt power struggles. Amid the general enjoyment of our new parent roles, we just knew we should be able to handle situations better. Help came in the mail.

One of my wife's cousins and her husband had also adopted and they sent us a copy of Rudolph Driekers' *Children: The Challenge*. We found that the child-parent scenarios which Driekers analyzed were virtual replays of our best and worst moments. In the subsequent development of our parenting approach, we eventually decided to use the family council concept that Driekers recommends.

Our children were then six and eight years old and we were well into our first year of family life together. We had started attending an unprogrammed Friends Meeting and the style of decision-making at the Quaker Monthly Meetings for Business seemed right for our Family Meeting for Business. Specifically, we assumed that:

- Each person at meeting is equal in being a source of concerns, insights, leadership and interests that must be included in the decision.

- We open meeting with a period of silence to quiet ourselves, pray and gather our thoughts. In this worshipful silence, the importance of each of us to our family is very real.

- We use a convener/clerk, a less powerful role than a chair or president. When the group needs leadership, it is not limited by the limits of the chair.

- We labor to substantial unity; voting is not utilized. This enables us to avoid the lingering resentments of the unconvinced.

- We guide ourselves by respect for each other rather than Robert's Rules of Order. When procedural ques-

tions are involved, we base process decisions on instinctive fairness, and personal need.

- Important decisions are recorded as written minutes.

- When the sense of how to proceed is absent, we may use a worshipful silence to gather direction and unity.

- At the end of Meeting, we have a brief silence and rise with a handshake.

We have also utilized several techniques not of Quaker origin. The clerkship rotates weekly to ensure the younger ones of their chance. Their being able to share the leadership role is very important, and they very quickly have gained considerable skill in the role. The wording of the minute of decision is not necessarily done by the convener/clerk, but can be supplied by anyone, as long as they ask, "Is this what we've decided? To do \_\_\_\_\_?" Concerns are raised sequentially starting with the person to the left of the convener rather than using a set agenda. We read no minutes of previous meetings.

Our usual lead-off topic is the calendar. For the upcoming week we clear day by day. "Dad will be gone on business Monday night." "Mom has a school evaluation meeting Tuesday." "Charlotte has a basketball game Wednesday afternoon. Can anyone go?" "Thursday is a concert. Will the family go in the evening? If so, naps are needed after school. Whoops, no school Friday AM so the kids can sleep late instead of Thursday naps. Can Dad visit for parent-teacher conference?" "Would Friday night be a good time for an overnight guest?" And so on. We usually mention major events like out-of-town trips or guests for the following week also.

The planning helps coordinate schedules and build anticipation for family fun. Sometimes we lean back and say... "things are too busy" and everyone looks to simplify the schedule. Understand, our family likes to do things spontaneously, so sometimes during the week we pop ideas to change our schedule, and it works out. Family meeting isn't a once and for all straight jacket. Once we've shared our reasons behind the original schedule, it is fairly easy to discuss changes which speak to our spirits.



The concerns which follow the calendar are the variety of decisions about family life. Plans, needs, oppressions, the works. When issues are raised, we try to have the meaning to each be defined. This includes feelings as well as facts. The skills of using "I messages," "ownership of the problem" and "active listening" from *Parent Effectiveness Training* by Thomas Gordon have been useful. The kids have quickly built many of these into their style. At the last meeting the youngest said "Mom, I hear you saying that you really want the hallway kept clear of all of our stuff"; this when dad was trying to gloss over the subject.

When confrontations and encounters flare, mediators quickly emerge to help the situation be creative, productive and manageable. Also, if a person tunes out of problem-solving, their reinvolvedness is usually facilitated by someone of the group not as engrossed in leading the concern.

Building a home which is a center for the spiritual nourishment of our families and all others who enter it is not easy in our day, living as we do under many kinds of pressure. At the same time, homes which can provide the bread of heaven as well as earthly bread may be the only instruments which can save us all from destruction. Friends today have a testimony in this regard which they have not fully recognized....

We spend so little time in our homes even at best because of the way modern life is organized, that any additional demands on our time may mean a further weakening of the kind of personal relationships that only common domestic activity can build. In a world which is crying for a new approach to the rapidly multiplying social conflicts which seriously threaten to overwhelm our civilization, Friends ought earnestly to consider the role of the family in untangling our social confusion. We have as a Society the responsibility of working for a more peaceful world. But in spite of the pioneering work which Friends have done on the national and international level, and the constant recognition of the importance of personal spiritual motivation, a real gap exists between the Quaker concern for the individual and the concern for the larger community. This gap must be filled by an intelligent concern for family life if Friends really wish to get at the roots of social concern.

*From the writings of Elise Boulding  
in the University Friends Meeting Bulletin  
Seattle, WA*

After concern sharing, the solution is often obvious and little or no decision effort is needed. If a major problem solving sequence is appropriate, we grab a sheet of paper and brainstorm a list of solutions. The individual who seems to own the problem is encouraged to lead off the search for a solution. *The writing down of the alternatives as stated* is important. It assures the proposed solutions will remain as agenda items instead of being manipulated and arbitrarily discarded in the process. The empty space seems to call forth the reluctant participant, and seeing things in writing often leads to the speedy withdrawal of a frivolous proposal. The withholding of criticism of the offered solutions is crucial until after all solutions are listed. Having to withhold evaluation seems to channel critical energy and ideas into positive proposals rather than divisiveness.

After brainstorming, people are asked to suggest the parts of a workable solution they see and why they see it as desirable. The hope is to be able to package together elements of a solution directed to the variety of concerns previously stated. We sometimes also have a round of eliminating unacceptable elements in the solution. In either case the emphasis is on sharing reasons why that element or combination should be considered. To do this we often ask, "I don't fully understand your objection; please explain it more fully." Simple yeas and nays do not provide the basis to labor toward consensus.

With the sequences of sharing reasons, the elements of a consensus are usually apparent. This is written as a trial minute on the now marked-up brainstorming sheet. A final written draft is transferred to the note pages of the calendar on which we plan, and is read again as a final test of unity on the issue.

Our family minute book has recent decisions on allowances, music lessons, handling the laundry, fixing the stereo and the girls' sharing a bedroom. Often concerns were shared at one meeting, and it was at a later meeting that we realized a formal minute was needed to improve the will to live up to the agreement. However, once agreement is reached, we live with that decision until another family meeting.

Some problems have arisen at different times. When we first started family meeting, the kids had an initial burst of enthusiasm which waned somewhat. So we said, if people didn't want to make the decisions together, parents would decide without kids. After a short lapse, the kids quickly opted for renewed meeting. Our six year old was banished for a period until she agreed to sit at the table and talk and look at the rest of us rather than sit under the table. It was her choice: to attend and participate in a respectful manner, or to stay away. She has decided to participate fully. Sometimes things get brought up that really don't have any substance for the family and the effort is just to have something to gain attention with. These have to be handled gently and the real needs of the person considered.

Often the concern needs to be an individual decision rather than a group decision. Other family members must realize this and make clear the nature and limits of their



own interests. From the discussion the individual can gain clearness and consultation about what will be their individual decision.

Family Meeting for Business has been an important experience for us. We had a meeting and 1) evaluated what we liked about it, 2) what could be improved and 3) how improvements could be made. The list follows.

#### What we like

- Everyone gets to help make decisions, especially about stuff like vacations.
- Everyone gets to be clerk and convene the meeting and act like it's yours.
- Silence helps to calm you down, to relax and be able to think and figure out what you're going to talk about.
- We can talk about problems and figure out ways to solve them without being angry at each other.
- Things seem to go more smoothly if everyone knows schedules in advance.
- It is a time for the whole family to sit together and talk and concentrate on common projects; we all try hard to understand each other and make it easier for each other.
- Everyone gains skills at leading group situations and participating in solving personal conflict situations.
- Quakerism has come alive in our home. The kids are learning a way of life which will always stay with them.

#### What could be improved

- People sometimes leave to get coffee and other things.
- Telephone calls interrupt.
- When silence is here, don't mess with anything; just sit quietly.
- It takes too long sometimes when people don't concentrate. Sometimes I agree just to get it over.
- Some items are just attention getters and don't seem to stem from any concern except to have a topic to talk about.
- Sometimes people turn-off, tune out and aren't open.

#### How things could be improved

- Parents seem to bring up most of the important issues. Kids could be tipped off and bring up some of the important plans.
- People need to plan ahead and prepare. Bring your coffee and materials instead of leaving meeting.
- Don't get caught on answering and talking on the telephone. Ask to call back later. □

*The Booth family lives in Lansing, Michigan, where they are trying to deal creatively with decision-making through the process described in their article and thus involve the children in Quaker methods as well as "avoid a lot of parent-teenager hassles."*



## A Dialogue About Adoption

by Nancy Tompkins and Mary Bailey

*Editor's note: Several years ago Nancy Tompkins and Mary Bailey shared their experiences as parents of adopted children for an article in Friends Journal that failed to materialize at that time. Since then the Bailey family—Mary, Jack and their two biological and two adopted children—moved from New Jersey to Dewitt, New York while the Tompkins—Nancy, Kenneth and their four adopted children—continued to live in Abescon, New Jersey. As the material for this family section of the Journal came together, it seemed right for Nancy and Mary to update their experiences and for us to share them with Journal readers.*

**Mary:** What made you adopt two older children?

**Nancy:** I already had two adopted children when I began thinking of more. I'd had the conviction that it would be harmful to push my older son out of his first position. However, after seeing pictures of older children and talking to my husband openly, we gradually began to rethink this conviction. I'm so glad we did. How about your motives, Mary?

**Mary:** We had two biological children and our adoptive situation occurred through knowing a family which was faced with having to give up their two adopted children. We approached the agency and managed to work together to lessen the inevitable trauma of another move.

**Nancy:** So many people advised us not to adopt older children!

**Mary:** After we made a definite decision we began telling our closest friends and relatives. Surprisingly, they were supportive.

**Nancy:** Our support came from our social worker who was not timid about taking chances.

**Mary:** It certainly helped for our family to know yours because it paved the way for my two biological children to accept the idea of having additional siblings.

**Nancy:** I think that's how it works in adoption. You see a family adopting and it gives you the idea that maybe you can do it, too.

**Mary:** Did you find that after living with your new children for a while various preconceived attitudes had to be modified?

**Nancy:** Yes! I thought I'd have unending love, but I had a rude awakening. In the beginning I was often too weary to be loving.

**Mary:** It's a comfort to hear this. Often my children could not handle the affection we wanted to give. Then, when they demanded affection it always seemed to be when I was either physically or emotionally exhausted.

**Nancy:** I'd been advised ahead of time to force myself to show affection even if I didn't feel it. Now, I'm questioning that advice.

**Mary:** I myself couldn't do this. After seven months I can honestly say, "My love is growing." I really don't feel that one should profess love unless it is felt.

**Nancy:** I sensed that the basis for early requests for affection was manipulation. For instance, right after a scolding the newly adopted children would demand affection—my other children would keep a distance until I'd cooled off.

**Mary:** I often said, "These are not hugging times," when I was angry. But I realized they were demanding affection because of their tremendous fear of rejection.

**Nancy:** To me, adopting an older child is more like getting married than having a baby. One must take time to get acquainted with the new person. I found my new children rushed in to make friends almost frantically. Rather superficial relationships seemed to result.

**Mary:** Much to their own emotional detriment, I'd say. My daughter would quickly latch on to strangers by using coy smiles, kisses, and other types of teasing behavior. Eventually I became incensed by adults who provoked this type of manipulative action.

**Nancy:** This leads into discussing how other people can become involved in the adoption of older children. I'd advise

strongly—when you first meet, don't go up and handle the children. Talk to them, ask a few questions, and then talk to the parents.

**Mary:** I agree and I'm learning now to step in and stop a manipulative teasing situation from developing. It's taken a few embarrassing times with naive and well-meaning adults, but now I'm prepared! One thing which is devastating to the emotional security of newly adopted children is the adult who exclaims, "Oh, I'd love to take you home with me!" This tremendously heightens anxiety for a child who has already moved from home to home.

**Nancy:** I've seen this, also. If people hope to be helpful they must resist saying such things.

**Mary:** Speaking of how people help, did lots of your friends rush in to give you gifts like when you adopted babies?

**Nancy:** Definitely not. In fact, the quality of emotional support was shockingly different. As opposed to the gifts, phone calls, letters, and visits which came in response to the adoption of the babies, when I got my older children I seldom heard from anybody. Perhaps this was because people just didn't know how to be supportive.

**Mary:** I must confess that before this experience I never gave it much thought. You brought us practical items such as homemade granola, and best of all a picture album—the new children were both thrilled to see us mount a few early pictures and then others of more recent experiences.

**Nancy:** Someone gave our children picture albums—they are particularly wonderful for children who need to preserve a sense of the past. I could have used lots of help with the enormous appetites they had—lots of good healthy snacks would have been put to good use during those first few weeks.

**Mary:** Many friends helped us by giving us clothes until we were in a position to purchase more. Friends often ask, "How can you manage financially?" I tell them that instead of investing in a car or furniture, I'm investing in a human life.

**Nancy:** People with relatively small incomes are now beginning to adopt because states are offering subsidies. Many new trends are occurring in the area of adoption: single people and older couples are adopting children and large sibling groups and severely handicapped children are being placed.

**Mary:** Yes, and if you decide you can't adopt you might want to help others who have by giving emotional support, offering babysitting services or being a foster grandparent. Since there are so many older children who need homes, I feel that charity must begin with all of us. I also believe that what we do in life comes back in some form or fashion.

### Post Script

**Mary:** Our two adopted children arrived with a multitude of emotional scars, open wounds and learning problems. My background in professional social work was invaluable in helping us recognize problem areas and get appropriate help. After three years filled with therapy and training, I now sometimes dare to believe that we all might survive as one family. I still believe in adoption but the concept has lost its sparkle... and has caused much pain and much guilt, although the odds seem at last to be evening out—and for that I'm grateful. I also feel that counseling agencies must begin rethinking their family treatment concepts as more families in crises with older adoptions seek help in reestablishing family equilibrium.

**Nancy:** After three years I have still not given up my intense interest in adoption. The absolute necessity for strong, willing sustenance from many sources is clear to me now. This can come from other families, from relatives, friends, religious organizations, growth groups, social workers and professional agencies. Once a family has this sustenance, it can begin to reach out to many kinds of children. My family has brought joy and challenges to me which all human relationships offer. The future for all who are interested in adoption looks exhilarating.



Suddenly it swept over me—  
Like wind through a tree.

In my neighbor's living room  
Memory of my bittersweet womb.

Seven month's pregnant, I'd fallen down stairs—  
Mothers of four have many cares.

Quickly I rested in the library  
But that night the fetal action was scary.

Round and around, he'd spun like a top.  
I felt it inside, then, it came to a stop.

The thing inside me . . . that person who wasn't free  
Afterwards barely moved. To be or not to be—

"It was a miracle you didn't abort."  
Came the obstetricians retort.

Slowly the baby smiled the months by . . .  
yet, there was a certain look in his eye.

"He's somehow too good. Did you see that look?"  
His grandmother wrote in her book.

"Of course he's all right, mother. He's just slow."  
Retarded—was the awesome blow.

All of this came quickly to mind.  
Yet to this yolk—a curious bind.

There in the 100 watt light  
I saw it all with chartreuse sight—

The neighbor's child moved in logical squares.  
They noticed it not . . . Had other cares . . .

Output of the mushroom house . . .  
Precision for the constant spouse.

All of this was meat for them,  
They weren't cued to an I.Q. hem.

But what I saw made me sick.  
He built blocks up and he was quick.

My child put them carefully a-scatter  
To other parents it wouldn't matter.

Yet this normal child . . . I saw with an ache  
Possessed a pattern to his wake.

Coolly he built a house up high.  
His mother barely blinked an eye.

God, she's lucky, Doesn't she see  
How I'm eating my heart out? Drinking bitter tea.

Time has flown along like the ever-moving river.  
Frozen looks on faces no longer make me quiver.

I've somehow developed my own philosophy.  
Perhaps weird . . . yet, with it I see.

Everything starts out perfect as He thinks.  
Circumstances known or unknown are the  
misformed links.

The sun's warmth and light an  $n$ th of a degree  
Produces a millimeter's change in any tree.

Thoreau claims we move to an unseen band.  
Music from His hand?

If you're lucky through the years,  
His gentle Grace brings saving wit in place of tears.

That night it hurt as it does now and then.  
I've since learned to view life's ups and downs  
As little more than a Givenchy hem.

# Shadow of His Smile

*Text by Nancy  
Photography by*

*Nancy Russell attended M  
before recently moving to  
photographs are from a b  
about her son and what h*



Pop ran his usual jog  
While all the rest of us  
Slept like a log.

Seven o'clock  
And we still weren't up  
Hearing hazily the distant toc.

Then blast! Seven oh five  
Is it worth  
being alive?  
Suddenly  
A scramble of braids—  
Oh, I could use  
a dozen maids!

"Hey! Marshall's not up  
Who stole  
the Bathroom cup?"

Look as cute as the secretary—  
That magazine had warned.  
Horrors! I'm not fit to bury—  
Flinging myself downstairs





## After the 12th Birthday Party

Thank you Lord for  
letting me live with a retarded person.  
His simplicity  
brings my pretentiousness into  
focus.

His delights  
reach such a dizzying height  
over a button button game  
that I am ashamed of  
my layers of  
sophistication.

He shows such empathy  
for his friends  
that he wants to see them  
open his presents.

When words come slowly for some  
and they speak with their eyes—  
he helps out—  
but their want never saddens  
him.

Jimmy decked out in a galaxy  
of stripes and checks  
is a cross-eyed wonder, yet  
With a bean bag he's  
Superstar.

And there's Susy—  
The only one of the group  
who can read the birthday  
cards.  
She weaves her words with a slow  
wonder-reveling in her  
ability.

The waif whose house  
smells of poverty  
Comes in ribbed brown stockings  
and patent leather shoes  
with all the assurance of  
a U.N. aide.

She's educable  
But doesn't know about  
lording it over others.

Sammy is apt.  
Quick enough to cheat  
at games.  
His watermelon smile  
Could light up the world.

All in all it's a potpourri  
of pure soul—

Later  
By an applewood fire,  
Looking at his favorite present—  
—a red VW—  
The birthday boy says quite  
concerned—  
"Where's the smoke from this  
tail pipe?"

Must I be prosaic and say  
—"it's only a toy?"—

## Dumb?

(Sister's comments about "Stupid")

What does he do  
When you're just about to hit him hard  
And you put your fist up to his face  
To scare him?  
After all  
He gets stubborn sometimes.

It makes you mad.  
So what. Everybody loses  
Patience  
Once in a while.

Well,  
There he is looking at you  
And you're going to let him  
Have it.  
Hard too.

Just as you're winding back  
To really kill him  
He looks at you  
and says  
"Hi Katie."

I briefly scanned  
the morning's cares.

A rash of dishes in the sink.  
"Where's my stuff  
for the skating rink?"

"What's for breakfast?"  
"Where's his belt?"  
"Put it on my shopping list—"  
"I haven't time  
to eat my toast,"  
Says Pop doling out a milk money dime.  
"Why on earth  
Don't you get up on time—?  
A morning like this is a curse."

Rounding Marshall's chair  
The retarded boy looks up  
from tousled hair

And in his plain  
and honest way—  
He quietly says—  
"Daddy, I'll miss you today."

sell  
tte A. Donaldson

own Meeting in Pennsylvania  
achusetts. These poems and  
ncy hopes to have published  
ven to her and others.

# "M" is for Marty

by Barbara Squires French

ON A COOL calm Sunday morning the week after the fall of the Saigon government I spoke during meeting for worship.

"I have come to meeting today with one purpose—to rejuvenate my inner strength. A week ago I was asked to help organize round-the-clock volunteers for a group of orphans evacuated from Viet Nam. They arrived last Friday at the Philadelphia Airport. We've bathed these children, played with them and nursed several children back to health. All this on a twenty-four hour basis. The novelty has worn off; everyone is tired. But still these children must be cared for and loved until they are placed in permanent homes. I need help." Shaking, with tears in my eyes, I fell silent.

The next morning I was on the phone again, making sure everything was being taken care of. I felt as if the phone was glued to my ear. For the eleventh time, the phone rang.

"Hello. This is Eve," an unfamiliar voice said. "Are you still interested in adopting one of the children you've been helping to care for these past few days?"

My heart started pounding. "Yes," I quickly answered.

"Since you asked for one of the older children, we have a nine-year-old boy, named Van."

I knew Dave should know about this call immediately. Finally I got up the nerve to call him at work. I reiterated Eve's phone message. He was obviously stunned.

Since my earliest childhood, I had wanted a large, international family. The idea was very important to me. Having lived abroad and worked overseas, I felt it necessary for children to grow up in a home where differences were loved, enjoyed and appreciated.

The first two years of our marriage had seen us teaching in Malaysia as Peace Corps Volunteers. Upon our return to the States we undertook the full-time care of some twenty foster children over a three-year period. But we weren't satisfied. Our "family" was

too hit-and-miss. We wanted more stability in our home, and within the year, Misti was born. By the time she was walking, our first adopted child, Mark, four, arrived from Korea. This was the beginning of our international family.

In discussions several months earlier, our whole family had said that we wanted another child "sometime." Eve and her call put all our talk into the "now."

Quickly I turned my attention to each of the four children already in our family. Misti, three, enthusiastically endorsed "children." She told of all the places we could sleep half a dozen more children. Mark, six, just wanted a boy; it didn't matter what age. Monica, also six, the latest arrival of less than a year, voiced interest in whatever the outcome would be. The idea did seem to delight the little Hopi Indian girl, as her large brown eyes sparkled. Her cousin, Merle, thirteen, expressed his desire for "an older child; there already are enough younger ones." I especially had to take Merle's comments seriously as he had a great deal of responsibility in the family for watching the other members.

Dave and I talked late into the night. Emotionally he wasn't ready for another child. This I couldn't argue, but it amazed me to see him struggle so hard while the decision was so easy for me. The question of whether or not to take Van into our home went unresolved that night.

The next afternoon I went back to the old Quaker meetinghouse in Concordville, Pennsylvania, where twenty of the older children (aged six through nine) were being housed. (The other forty-six children were in a family's residence—a very large old house nearby.) I watched intently as the parents gleefully came to get their new son or daughter. But what I really noticed were the faces of the other children who were left behind, one of whom was the child we had been asked to take. Nobody came for him—he was Black/Vietnamese. He smiled and laughed a lot, but when he

saw his friends leaving for their new homes, he would run in the opposite direction and cover his face.

I came home that night emotionally and physically drained. I flopped down on our bed and cried. I felt so sad, so helpless. Again, Dave patiently listened as I reiterated my desire to have Van in our family.

"It doesn't seem right for us to say no. We have the room, the love, the time and energy and, hopefully, the money. Why not? Why not?"

"I'm not sure I'm ready, Barb. Do we have the capacity for another one? At times I feel as though four is all I can handle."

I could feel his anguish in trying to be supportive to the rest of the family and yet not get carried away with all our emotionalism.

Wednesday I decided not to discuss the issue with Dave at all. I rested that day and tried to put my mind on cooking a delicious meal for the family, but my kitchen efforts were in vain as I served burned, but crispy, chicken.

Thursday's discussions with Dave showed a change. I wasn't sure if he was giving way to family pressure or had just decided that some other time would probably have its difficulties too. Finally, on Friday of this same week, I called Dave at work.

"I hear your support for getting Van, but I just haven't heard a yes or no," I said. "So I'm going to call Eve and tell her we'll take Van anyway, if they haven't found another home for him in the meantime."

"Great!" came the answer. The week's tension flowed out of me. I was relieved and very happy.

The details were arranged for us to pick him up on Sunday, Mother's Day! I hung up and told the children the good news. Mark, accustomed to new people coming into our family, asked what the new name would be. A name had not crossed my mind until that moment, but we had all weekend to work on another "M."

Mark also had offered to share his

room with the new arrival and he decided Van would probably like to have a mat to sleep on. (This is exactly how Mark slept for his initial six months in our family.) Together we laid a mat on the floor and placed a pillow and sheet on top of it. This seemed to be the extent of Mark's acceptance of the new family member.

I was excited but outwardly calm as we drove up to welcome Marty into our home. Marty, short for Martin, was a family name on Dave's side and the one we unanimously agreed upon.

When everyone reached home, the kids gave Marty a grand tour. His eyes twinkled when he saw the wooden rocking horse in the girls' room. As the children pointed to different things and pronounced the names in English, Marty very diligently repeated after them. In just a few hours he had learned nearly twenty words.

Finally as the children hopped into bed, Marty on his mat, Mark quietly suggested that Marty could share his big bed. Quickly Marty responded and put his one possession, a Frisbee, at the foot of the bed along with his thongs.

Going to the grocery store, buying clothes and even getting the gasoline tank in the car filled became delightful adventures. Marty's eyes and face were always attuned with instant questions of "Mommy?" and a pointing finger. He was not shy.

On a routine visit to the grocery store, Marty suddenly blurted out, "Mommy, I happy." Not sure that I heard this statement correctly, I asked, "Excuse me?"

"Mommy, I happy. In Vietnam, I no happy." A hug, a kiss and a ruffle of his hair were my responses to him. But underneath I wondered what made Marty such a happy child and so delightfully spontaneous. His inner radiance was beautiful—a quality I hope I could nurture. To be sure, this was no ordinary trip to the grocery store!

Each of the children has his or her own birthday and anniversary of coming into our household. Just one week after Marty's arrival we sat down to Sunday dinner. After a moment of silence and a squeeze passed round the table, Merle exclaimed, "We have all colors now in our family, seated at this table."

I looked up at David and caught a glint in his eye. Yes, that week of agony had its rewards. I'm very happy Marty came to live with us.

## A Glimpse of Heaven

by Winifred M. Webb

ONE SEPTEMBER weekend, eight years ago, I had an experience which I can only describe as "other worldly," and whenever I recall it I am conscious of its mystical quality.

My husband and I were having a short holiday in my brother's caravan, which was sited in a lovely peaceful spot near the Malvern Hills. Our little holidays there were always a source of deepest pleasure to both of us, and on returning home I used to feel as if we had been in another world, far removed from the hurry, worry, and materialism of our everyday life.

On this particular Saturday morning we travelled from the caravan to a remote country lane, bordered on either side with rich vegetation, to pick some of the luscious blackberries which grew so abundantly in that area. It was a perfect autumn day; there was hardly any movement of air, and the mellow light of the September sun bathed the surrounding countryside so that it must have been at the peak of its beauty. My husband and I wandered on, continually pausing to pick the fine specimens of fruit as we went along, and I found myself a little ahead of him. On my left was a gate leading into a field, and I paused to look over it at the view, and to drink in the indescribable beauty and peace. As I gazed across the undulating fields to the Malvern Hills rising behind, I was deeply conscious of an emotion such as I had never quite experienced before, an awareness of an other-worldliness beyond anything I had ever known. Although this was the peak of the experience, the whole weekend was overhung with this feeling of living on a different plane; and the joy in our togetherness, the peace, and the beauty were overwhelming.

After we had returned home, I still felt that I had been blessed with a unique experience, and there seemed to be in it some quality that, with my limited mind, I could not grasp. After remarking to my husband on the ethereal nature of the experience (of which I think he too had been aware) and groping for some meaning to it, I added, "You are not going to die, are you? . . ." Ten days later my husband did die, very suddenly, of a thrombosis.

Could that experience have been given to me to sustain me in the inevitable agonies of the days that lay ahead? Who knows? I only know that to re-live it still stirs in me emotions of great joy and at the same time great sadness, but I am deeply grateful to have lived through it, for to me it was a glimpse of Heaven. □



Reprinted from the London Friend





## Letters to the Editor

### Respect and Responsibility

Re "Feminism and Spirituality" (FJ 12/1 and 3/1) Margaret Bacon ended her excellent summary of what Quaker women have contributed throughout history to Women's Rights, with this statement: "Friends, male and female, have a right to be proud of such a record. But not too proud. Increasingly Friends are being asked why Quaker women have not been more active in today's women's movement and why they have been content to be followers rather than to continue their tradition of pioneering. Increasingly as the women's movement falters and runs out of steam for want of a clear ideology and of a firm spiritual base, it is necessary for Quaker women to ask themselves what they owe this movement, which is in many ways a product of the struggles of their great grandmothers. It is not enough to say 'Susan B. Anthony did this' or 'Lucretia Mott did that.' The time has come to ask that most uncomfortable of questions: 'What sayest thou?'"

In answer to that question, I say: Two more words should be added to the Women's Rights Movement—the words "respect" and "responsibility"—respect for the role of motherhood and responsibility for the welfare of the children of the whole world." Beyond God, the Father, is God, the Mother, the Mother of the World. Modern women must start to respect their own motherhood (potential or actual) and the sacred, creative act which makes motherhood possible, and then teach their husbands, sons, brothers and lovers to do the same.

Woman, as the World Mother, is responsible for 1) a good home for every child and not too many children in one home (some form of voluntary birth control), 2) good nutrition for every child (a natural foods program in home and school and a practical plan for sharing the world's resources), and 3) right human relations in her own community and around the world (order and peace).

If she assumes these responsibilities and thus merits respect for her role of motherhood, then she will not have to demand her rights so shrilly and aggressively. They will be conceded to her, perhaps even easily and thankfully.

Elizabeth G. Gibbs

Chairwoman, Women's Rights  
Committee  
Orchard Park (NY) Meeting

### Stick To Thy Principles

The AFSC and the Society of Friends: Ann C. Stever's "A Second Perspective" does not make me a bit enthusiastic... I do not feel that we should go forward with the by-law change. Frankly, I think it is a step backward.

Stick to thy principles, Richard Taylor. We need some real extra level-headed thinking about this matter and those of us who do not want the Service Committee to go down the drain, speak out now. What did Fox mean when he told us to "Be patterns; be examples"? Are we to be patterns and examples of non-Quakerism? God help us!

William M. Kantor  
Kennett Square, PA

### Do You Talk To Your Plate?

I read Charles Fager's article, "The Quaker-Catholic Connection" (FJ 3/15), with much gratitude because I have long been convinced that the benefits of meditation and the search for what is holy in this materialistic life (and for want of a better term I call this mysticism) are best accommodated in the monastic orders within the Catholic faith and in the Friends' circle. Both the women's service sisterhoods and the idea inherent in the veneration of Mary, as the article quotes, "provide for me a very stimulating model of women who are not emotionally or sexually involved with men." This need I have as a woman is not met in any of the denominational fellowshiping I do. In both Catholic and Quaker thought there is emphasis on tested and disciplined scholarship, which I value. Indeed, a reason I have never been a Catholic was because of external ritual, a jocular old agnostic's critical question which I couldn't deny the soundness of, even though I came from a prayin' Methodist family: "Do you talk to your plate, Violet?"

Thereafter, my religion went underground.

I think it is important that Charles Fager's article indicated that the non-sex-oriented life makes its appeal to some in each generation, yet they, I find, are somehow felt to be incomplete people, due to a consistent selling campaign about what constitutes a full life.

Violet Bruner Windell  
Ramsey, IN

### An Attractive Symbol of Stability

[Re "The Quaker-Catholic Connection" (FJ 3/15)] perhaps many of us find Catholicism so attractive because we are still Quakers, still outside that faith. We can admire what we will, and dismiss or damn the rest. A Catholic has responsibility for that remainder, just as we are responsible for our own Society's failings. When I say that I might very well become a Catholic were it not for the Pope and priestly celibacy, I am saying nothing at all; for in fact I am comfortably a Quaker enjoying the view of Catholics-across-the-fence, with no intention of crossing that fence and hoeing that other row, dealing with God and myself in regard to those issues. When my Catholic friends dismiss Quaker meeting for worship as "all right if only people kept their mouths shut," they aren't dealing with either their own attitude (which looks to me very much like distrust of the Holy Spirit) or the responsibility to contribute to the quality of ministry.

To those who don't hate it for that very reason, the Catholic Church is an attractive symbol of stability, one Church from the time of the Apostles. It is the standard against which Protestantism has protested, first- or second-hand. It is easier for Quakers to turn to Catholics or Jews than to other sects; it gives a strong and legitimate sense of returning to roots and sources. The Catholic Church has the advantage, too, of being comfortably Western European. The Eastern Church has as good a claim to antiquity and Apostolic purity; but to our unspoken prejudices, there is a taint of Balkan barbarism. That Church is too eastern for western tastes, and not eastern enough to compete with the non-Christian religions of the Far East for pride of place in the Quaker reservoir.

It is the social-activist fringe of Catholicism that becomes involved with Friends; from the center come our

malcontent converts, our ex-Catholic members who had found themselves outside their own Church before they found themselves within our Society. The center also holds the millions of Catholic neighbors whom we never meet.

What I admire in the Catholic-Quaker interchange is the germ of the decision to work together with any other church whenever we can give each other strength and help and love, and to leave criticism of each church to its own members. Something about casting first stones applies here; or is it that we cannot love while sneering at others or praising ourselves? As for why we don't convert (and some do), I think we find that home is, after all, home: our faults, because ours, become precious to us (a mistake), but also make it clearly imperative that we clean our own house first of all.

Gundega Korsts  
Madison, WI

#### Catholic and Quaker Studies

To the list of points at which Friends and Roman Catholics are meeting each other in practice and in thought, discussed in Charles Fager's fine article (FJ 3/15), we should add the series of works being issued as *Catholic and Quaker Studies*. Two volumes have thus far appeared, each an ambitious work. The first, by a Roman Catholic, is a study of "The Quakers as Type of the Spirit-Centered Community." The second is the very valuable addition to recent Quaker thought of Maurice Creasey's "Early Quaker Christology." The third, which is about to appear, will deal with "Grace and Faith: The Means of Salvation," by the Catholic Donald S. Nesti. On the Quaker side of this venture, Dean Freiday is the moving spirit. These works are adding to modern Quaker thought and action the indispensable dimension of excellent theological discussion.

Calvin Keene  
Lewisburg, PA

#### "Divine Milieu"

There have been two very significant articles in Friends Journal recently. The first was Louise Wilson's (FJ 1/1) entitled "I AM because GOD IS" and the second, "Psychic Expansion and

Spiritual Discernment" by Robert Morris (FJ 4/1).

The connection between these two articles is that Joel Goldsmith had an expansion of spiritual discernment which could be called psychic expansion, for his healing power and clear vision of "oneness with the Source of All" was far beyond the usual human conceptions.

Scientific exploration and the marvelous new instruments of the modern age have revealed, as Louise Wilson emphasized, "how fearfully and wonderfully we are made." Bio-feedback, in which brain waves are monitored, is just one of the interesting developments of science. Teilhard de Chardin in the *Phenomenon of Man* and the *Divine Milieu* gives a very clear view of the process of evolution on this little globe in space, with humans at the point of intellectual scientific knowledge, going on to the Noosphere, which is the next step in the unfolding of the new powers within us. Robert Morris also expresses this very clearly. The human potential is still evolving and there is great hope, as more advanced souls incarnate on this earth. Robert Morris includes reincarnation, for how can an awakening soul complete all the lessons to be learned in one day of school on this planet earth? We need the respite of guidance and rest to start again to try to put into practice the love and compassion and caring for everyone in all parts of the globe that Jesus taught...and that are growing in the hearts of many who are awakening to the Oneness of all in God.

I agree completely with Robert Morris' final paragraph, that these expanded concepts of reality have given my life new purpose, more joy, more fullness, but only as it is approached from the Spiritual Ground.

Margaret Sutherland  
Moylan, PA

#### A Bit of "Clabber"

Let me have a bit of space, please, to permit this grandmother to practice that particular kind of healing well known to all women, and some men, and now notably needed by Robert R. Schutz and Maury Maverick, Jr., if their letters (FJ 4/1) are to be believed. Could we, then, reread Adam Curle (FJ 10/1/75) in the issue illustrated by the cross? Is Robert trying to convince himself, or us, that in order to speak truth to power all we need is to be equally rich in material-status goodies?

Was that the source of Jesus' power? Or is it the world he said he did *not* give his Life for? There are a few things that North Americans can no longer conveniently circumvent, that is if we really want to bring home "the Kingdom of God." Just as Adam Curle, starting with himself, is facing "the cross" now asking to be shouldered by middle-class professionals, in order to get themselves off the backs of the less privileged, so are we being confronted by our own parallel problems here.

Instead of "rationalizing" that without "goodies" we are "miserable," have nothing to give away, and/or nothing to share, should we not, in truth, realize that there are no resources on this continent that belong to us, other than through robbery, slavery, lies and murder? We have nothing to "enjoy" except at the expense of those from whom land, life and health have been taken: the American Indian. Humility comes when we can accept our own truth.

And let's hope enough time is given us to learn a few more truths from the American Indian people. Then we'll know that "clabber" is good, especially when given by grandmothers.

When Friend M. Maverick really listens to the main lesson he'll hear this: that real power (wisdom) rests in those more respected than the greatest chief—the wise old women. As a group. For obvious reasons.

Listen deeply and look well, Friend M. M. Junior, while there is yet time. And do not be "beguiled" by "old Quaker things" working out their own fears with a lot of words. That's human—in our Western culture! And yes, quite often, the Journal reflects not much else. That, however, is not "Grandmother's Clabber."

Your friend, of Friends and all others.  
Muriel Gough Azmier  
Victoria, B.C., Canada



Escapement  
Realty

KEEN JAMES, Realtor

(215) 766-0110

Route 611

Plumsteadville, PA 18949



## SURE WE HAVE QUAKER BOOKS

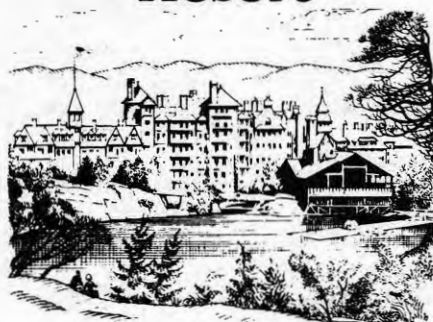
And have you seen our books on:

Ecology  
Indians  
Women?

FRIENDS BOOK STORE  
156 NORTH 15th STREET  
PHILADELPHIA, PA 19102

Telephone: 241-7225  
Hours: Weekdays 9-5

## The Unspoiled Resort



## Mohonk MOUNTAIN HOUSE

MOHONK'S AWARD WINNING SHOW GARDENS will be in bloom and one of the featured highlights during our annual Garden Holiday from August 30 to September 3. Follow our "primrose paths" and other verdant trails under the direction of trained guides. Illustrated talks and workshops will provide you with information on making your own garden grow—no matter how contrary it may seem now. Special package rates are available. For reservations call (914) 255-1000 or write:

MOHONK MOUNTAIN HOUSE  
90 miles from N.Y.C., NYS Thruway Exit 18  
LAKE MOHONK • NEW PALTZ, N.Y. 12561



## Reviews of Books

**Freedom to Die: Moral and Legal Aspects of Euthanasia.** By O. Ruth Russell. *Human Sciences Press of Behavioral Publications, Inc., New York, 1975. 352 pages. \$14.95.*

The American Friends Service Committee began in 1966 to look at issues related to abortion; the study was extended to include euthanasia and culminated in a 1970 report, *Who Shall Live? Man's Control Over Birth and Death*. Subsequently there has been a proliferation of literature on the subject, which has been the focus of widespread attention, especially in the past months. This particular book gives us an historical view of attitudes and practices of both active and passive euthanasia and sensitizes the reader to current issues. Although there is little question where the author stands, she does present the arguments both for and against in a well-organized way, with great thoroughness. She is perhaps too thorough in that she reinforces many points over and over again with case examples. Although the points are well-taken, they could have been made more economically and with more taste in details.

A message comes through about the aged that is incompatible with the rest of the book and with attitudes shared by those of us working with old people. The author seems to believe that the aged should be able to opt out, even if they are not physically suffering. Her argument is not that the individual has the right of self-determination but that the alternatives are so limited and so unpalatable for the aged that euthanasia

could be a better choice. Might we not better push for legislation to deal with the isolation and despair of older age?

The book looks at the development of new ethical and legal standards which would allow all individuals the right to choose whether to live or die, whatever their age or condition. It concludes with models for legislation for a new era concerned with Death With Dignity, which seems to be easier to think about than Life With Dignity.

Joy Spalding Rabin

**The New Pioneers Handbook—Getting Back to the Land in an Energy-Scarce World.** By James Bohlen. *Shocken Books, New York, 1975. 276 pages. \$8.95.*

This is a down-to-earth book for those who wish to move back to the land and adopt a simple lifestyle in balance with the earth's renewable energy sources. There are well-organized chapters detailing how to select a suitable piece of land in a congenial community, with possibilities for earning cash income. The book lays out in successive chapters how to develop a water supply; handle wastes; use simple machines for construction and operation of the farm; and decide upon suitable renewable sources of energy, available at moderate cost. A final chapter specifies the actual layout and construction of a home geared to using very modest amounts of energy. There is a copious bibliography of references to more detailed do-it-yourself methods for developing and operating a small farmstead. For those increasing numbers of persons who wish to adopt a simple lifestyle and manner of living in harmony with their environment, this small handbook will provide a very good starting point. It pulls no punches as to the sacrifices in space and energy and conveniences one must make to achieve this goal. The fact that James Bohlen himself has built such a farmstead in British Columbia gives the



### CHANDLER HALL

NEWTOWN • PENNSYLVANIA • 18940

Where loving care and skilled nursing mean peace of mind for aging Friends and their families.

For more information phone (215) 968-4786



reader confidence that he knows whereof he writes.

This is more than just a manual for escapists from city life. James Bohlen is dedicated to the ethic that Americans should reduce their use of energy so that every human in the world would be able to share equal amounts. For Americans this means reducing our energy use to 1/7 of current levels. Drastic as this seems, Bohlen's handbook is predicated upon developing a lifestyle that will achieve this goal. Obviously, not every family can move onto a 15-acre piece of land. It would be valuable to have a companion handbook suggesting means whereby those people trapped in cities might also bring their lifestyle more in balance with the world's renewable energy resources.

I am past the age where I would have the courage to uproot myself and begin rural life. Still, I admire those that wish to do so. Such people would do well to read this book before plunging hastily into this decision; but having done so, they would find it invaluable in getting started.

Allen W. Stokes

**Six Hundred Ships.** By James David Andrews. *The Golden Quill Press, Franconia, New Hampshire, 1975. 63 pages. \$5.00.*

This is the second volume of poetry by David Andrews in two years. The other, also published by Golden Quill in 1974, has the title *Five-Seven-Five, Contemporary Verse in the Classic Haiku Form*. David Andrews obviously enjoys writing in a disciplined, compact style.

He has worked with the American Friends Service Committee, has attended Pendle Hill, and is closely associated with Friends as a member of the Wider Quaker Fellowship. He is on the staff of the School of Medicine, Johns Hopkins University, as a medical editor.

*Six Hundred Ships* is a series of sonnets, prefaced by a brief and interesting discussion of sonnets in general. He believes sonnets are neither obsolete nor archaic. The book closes with quotations from Jerome Judson on poetry and Kenneth Boulding on sonnets. The author is not only a poet but an artist. Many of the sonnets are illustrated with his pen and ink drawings, which add interest and charm to the book. The sonnets, written in the Elizabethan form, are descriptive of places, emotions and experiences, and

he has handled the form well, though there are a few instances where he departs from actual rhyme: "bones"—"homes" or "work"—"dirt," and sometimes there is a slight let-down at the end of a sonnet. But on the whole, David Andrews maintains a good standard.

Perhaps thirty-six sonnets are too many and the volume would be more attractive if other verse forms were included. This reviewer would have preferred another title, for the title poem, part way through the book, is not one of the best and does not merit the emphasis thus given. This is a minor matter. The volume is well worth reading.

Mary Hoxie Jones

#### Correction

The spirited Quaker hat which was the subject of a short article in the May 15th issue of Friends Journal belongs to Damon Hicky, not David as was erroneously stated in the article's byline. Damon is the assistant library director at Guilford College and a member of Friendship Meeting in Greensboro, North Carolina.

#### The Penington

215 EAST FIFTEENTH STREET  
NEW YORK 10003

The Quaker residence in a desirable location. Limited transient space available for short periods. Write or telephone the manager for reservations.

Phone: 212 475-9193

## george school

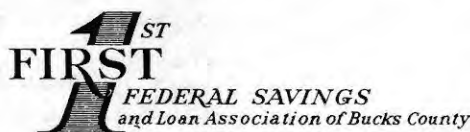
**A Friends Coeducational  
Boarding School  
Grades 9-12**

"George School has for its students a goal beyond information—a goal of wisdom, of entering into a fullness of life. *Learning is the goal*—learning that civilizes and liberates."

For more information, write:

R. Barret Coppock  
Director of Admissions  
George School, Box FJ  
Newtown, PA 18940

A savings plan for every savings goal.



A. PAUL TOWNSEND, JR. VICE-PRESIDENT

126 South Bellevue Avenue, Langhorne, Pennsylvania Telephone: 757-5138

## WESTTOWN SCHOOL

1799

Earl G. Harrison, Jr., Headmaster

1976

**A Friends' coeducational country  
boarding and day school**

BOARDING 9 - 12

DAY - PRE-FIRST - 10

Scholarships available for Friends and Alumni Children

For further information or a catalogue, please write:

J. Kirk Russell, Director of Admissions  
Westtown School, Westtown, Pa. 19395  
Telephone: (215) 399-0123

Personal Supervision  
of a Firm Member

## Fyfe & Auer

FUNERAL HOME

7047 GERMANTOWN AVE.  
CHestnut Hill 7-8700

James E. Fyfe Charles L. Auer

Cremation service available

## FRIENDS SEMINARY

222 East 16th Street, N.Y., N.Y. 10003

**Harold Jernigan, Principal**

Under the care of N.Y. Quarterly Meeting.  
A Quaker coeducational day school  
located in the heart of Manhattan.  
Four-Year Kindergarten through 12th Grade.

Inquiries to: **Anita Jarvis Joseph**  
Director of Admissions  
15 Rutherford Place  
New York, N.Y. 10003

## FRIENDS' CENTRAL SCHOOL

OVERBROOK, PHILADELPHIA 19151

*A Coeducational Country  
Day School*

Four-year kindergarten through 12th  
Grade; College Preparatory Curriculum. Founded in 1845 by the Society  
of Friends, our school continues to  
emphasize integrity, freedom, simplicity  
in education through concern  
for the individual student.

**THOMAS A. WOOD**  
Headmaster

## SANDY SPRING FRIENDS SCHOOL

SANDY SPRING, MD. 20860

*Coeducational, Grades 10-12  
Boarding and Day*

A uniquely diversified program designed to demonstrate

- life itself as a religious experience;
- individual growth to its greatest potential;
- personal involvement in today's challenging environment;
- commitment to disciplined, service-centered living.

**C. Thornton Brown, Jr.,**  
Headmaster

"LET YOUR LIVES SPEAK"

## Announcements

### Births

**Parry**—On February 16, **Benjamin Morrell Parry**, to Jane and Robert Haines Parry of Misenheimer, North Carolina. The father and paternal grandparents, Thomas and Betty Parry, are members of Westfield Monthly Meeting, Cinnaminson, NJ.

**Pennell**—On May 5, a son, **Yvan C. Pennell**, to Charles and Joan Stern Pennell in St. John's, Newfoundland. The father and paternal grandparents, Eric and Jean Shearer Pennell, are members of Birmingham Monthly Meeting, PA.

### Marriages

**Clowers-Moore**—On March 24, under the care of Milwaukee Meeting, **David Robert Clowers** and **Margaret Jane Moore**. David is a member of Milwaukee (WI) Meeting.

**Ennis-Hardin**—On April 11, under the care of Pima Friends Meeting, Tucson, AZ, **Joyce Rolle Ennis** and **George Coble Hardin**. Both are members of Pima Meeting.

**Flowers-Hernandez**—On May 22, at San Francisco (CA) Friends Meeting House, **Gloria Hernandez-Alverado** and **Edward Price Flowers**. They are both members of San Francisco Friends Meeting.

**Kettering-Schiedel**—On May 22, in Lincoln, NB, at a meeting for worship under the care of the Lincoln Friends Meeting **Charles Stuart Kettering** and **Esther Rose Schiedel**. Esther is a member of Lincoln Friends Meeting.

### Deaths

**Bernard**—On April 22, in Kennett Square, H. **Chandler Bernard**, aged 62. A former clerk of Kennett Meeting, he is survived by his wife, Helen Worrall Bernard, and five children: W. Charles Bernard of Cape May, NJ; H. Chandler Bernard of Exton, PA; Sandra Nute and Johanna Keltie of Kennett Square, PA; and Elizabeth Phillip of Dallas, TX.

**Castillo**—On March 6, **Maria Castillo**, aged 93. She had been a teacher and headmistress of a Quaker boarding school in Matehuala, Mexico for seventy-three years. "Four adjectives describe her life—humility, determination, dignity and frugality. She carried each of these out almost to a fault." (From a memorial minute recorded in Friends United Meeting, Richmond, IN)

**Grauman**—On April 19, **John V. Grauman**, a member of Scarsdale Monthly Meeting, NY, aged 57. A demographer with the United Nations, John is survived by his wife, Hilda, and three children, Frank, Tom and Lisa.

**Jenks**—On December 4, 1975, in Chadds Ford, PA, **Damaris Jenks**, aged 47, an active member of Kennett Monthly Meeting. She is survived by her husband, Thomas Jenks and three sons: Thomas, Jr., Philip and Anthony.

**Neal**—On May 5, **Grace Thomas Neal**, aged 83, at Highland Farms, NC, after a long illness. A former member of West Philadelphia Meeting, she had belonged to Asheville Friends Meeting since its inception in 1967. She is survived by a son, J. Philip Neal of Asheville, NC; three sisters, Mrs. Henry F. Smyth of Delmont, PA, Mrs. Ralph V. H. Wood of Narvon, PA, Mrs. Domenico L. Ciaffoni of Marshallton, PA; and two granddaughters, Edna Grace Neal and Emily Florence Neal of Greensboro, NC.

**Newby**—**Bertha Prouty Newby**, Des Moines, Iowa, died April 21, at the age of 84. She was a member of First Friends Church in Des Moines. She is survived by her husband, James M. Newby of Des Moines, and three children: Richard P. Newby of Muncie, IN, Joy N. Cronk of Philadelphia, PA, and Gail N. Newhall of Minneapolis, MN, six grandchildren, and one great-grandchild.

**Sampert**—On April 29, **Herbert C. Sampert**, aged 61, of California: story-teller, teacher, preacher, master craftsman, lover of dandelions and grandchildren's drawings. The family requests that any remembrances be sent to the Regents of the University of California, Herbert C. Sampert Memorial Fund, 145 Mulford Hall, Berkeley, CA 94720. One of Herb's dreams was to extend the Berkeley Campus to Blodgett Forest Research Stations. The fund will be used for an internship program for forestry students to have a practical classroom in the forest itself.

**Solenberger**—On May 21, in Bloomsburg, PA, **Edith Reeves Solenberger**, aged 89. She was long active in a number of health and welfare organizations in the Philadelphia area as well as nationwide. A member of Lansdowne Meeting, she served on numerous monthly and yearly meeting committees. She authored articles and books on labor laws for women and children, on crippled children and education, and nurse-midwifery in Kentucky. The widow of Edwin D. Solenberger, former executive of the Children's Aid Society of Pennsylvania, she is survived by a sister, Margaret Reeves of Denver, CO; a daughter, Gertrude Knepper of Langhorne, PA; three sons, Willard E. of Fletcher, NC; Robert R. of Bloomsburg, PA; and Donald M. of Lansdowne, PA; six grandchildren and a great-grandson.

**Vernon**—On November 10, 1975, in Spring Valley, CA, **Edith Vernon**, aged 84. She was a member of San Francisco (CA) Friends Meeting.

**Silver**—On April 7, **James Silver**, member of Arch Street Meeting, Philadelphia and attendee of Palo Alto (CA) and San Francisco (CA) Meetings, aged 32.

# Calendar

## July

7-11—Alaska Yearly Meeting, Kotzebue, AK. Contact person: Billy Sheldon, P.O. Box 268, Kotzebue, AK 99752.

9-11—"Friends and Criminal Justice." A gathering at Powell House prior to the FWCC Triennial Gathering. R.D. 1, Box 101, Old Chatham, NY 12136.

17-August 1—Peacemaker Orientation Program in Nonviolence, Big Creek Farm, Harriet, AK. For further information, contact Veronica Mongin, 613 Adams, Evansville, IN 47713; (812) 424-9376.

18—Fourth Annual Regional Meeting of Friends at Augustana College, Sioux Falls, South Dakota. Beginning with noon potluck. Contact person: Joe Luecke, 2300 S. Summit, Sioux Falls 57105; (605) 334-7894.

18-24—Friends World Committee Triennial Sessions, Hamilton, Ontario, Canada.

18-25—Young Friends of North America Annual Conference, Paris, Ontario. Theme: "Structures for Survival."

24-31—New York Yearly Meeting, Silver Bay, NY. Contact person: Katherine A. Nicklin, 15 Rutherford Pl., New York, NY 10003.

29-August 1—North Pacific Yearly Meeting, Mt. Angel, OR. Contact person: Rose Lewis, 4001 Ninth Avenue NE, Seattle, WA 98105.

30-8/1—Weekend Together on Bioenergetics at Rosalie Wahl's farm, 10231 47th St. N, Lake Elmo, MN. Participation limited to 20. Sponsored by Ridgeway Quaker Center for meditation and spiritual renewal.

## August

3-6—Kansas Yearly Meeting, Friends University, Wichita, KS. Contact person: David Smitherman, Haviland, KS 67059.

3-8—Iowa Yearly Meeting, Whittier, IA. Contact person: Olive F. Wilson, Primghar, IA 51245.

9-14—Pacific Yearly Meeting, St. Mary's College, Moraga, CA. Contact person: Peggmae H. Lacey, 128 Seventh Avenue, San Francisco, CA 94118.

10-15—Baltimore Yearly Meeting, Western Maryland College, Westminster, MD. Contact person: Virginia R. Sutton, 17100 Quaker Lane, Sandy Spring, MD 20860.

11-15—North Carolina Yearly Meeting, Guilford College, Greensboro, NC. Contact person: Clifford Winslow, Box 8328, Greensboro, NC 27410.

11-15—Iowa Yearly Meeting, Oskaloosa, IA. Contact person: Levi Willits, Union, IA 50258.

11-15—Illinois Yearly Meeting, McNabb, IL. Contact person: Wilfred Reynolds, 1922 Orrington, Evanston, IL 60201.

12-15—Wilmington Yearly Meeting, Wilmington College, Wilmington, OH. Contact person: Glenn A. Reece, Box 165, New Vienna, OH 45159.

16-22—New England Yearly Meeting, Wheaton College, Norton, MA. Contact person: Caleb A. Smith, 374 Hawthorn St., New Bedford, MA 02740.

19-22—Ohio Valley Yearly Meeting, Wilmington College, Wilmington, OH. Contact person: Merritt Webster, 225 Connolly St., W. Lafayette, IN 47906.

25-28—Ohio Yearly Meeting, Stillwater, near Barnsville, OH. Contact person: William L. Cope, 44550 S.R. 517, R. 2, Columbiana, OH 44408.

## ELKMONT GUEST HOUSE

Endless Mountains, Sullivan Co., PA. Country living. Homecooked meals family style. Garden produce. Cottages for families. May to December.

Cyril & Irene Harvey, R. 1, Box 71, Forksville, PA 18616. (717) 924-3655.

## Oakwood

179 Years of  
Quaker  
Education



5-Day + 7-Day Bdg., Warm Vital Quaker Community. 70 Academic Courses on 5 levels, Coed, Grades 9-12. Small Group Living, Small Classes, Community Government, Sports. 4 Off-Campus Programs in 3 states: Maine Ecology, Work-Study, Wilderness, Senior Projects, Independent Study. 75 Mi. North NYC. Howard F. Reed, Oakwood School Poughkeepsie, N.Y. 12601 (914) 462-4200

## RE-UPHOLSTERY and SLIPCOVERS

Mr. Seremba will go anywhere within 30 miles of Media, PA

Phone (215) 586-7592

Special discount to readers of Friends Journal

## The Sidwell Friends School

3825 Wisconsin Avenue, N.W.  
Washington, D.C. 20016

Established 1883

Coeducational Day School  
Kindergarten through  
Twelfth Grade

Based on Quaker traditions, the School stresses academic and personal excellence in an environment enriched by diversified backgrounds. We welcome the applications of Friends as students and teachers.

Robert L. Smith, Headmaster

## Counseling Service

Family Relations Committee  
of Philadelphia Yearly Meeting

For appointment call counselors  
between 8 and 10 P.M.

Valerie G. Gladfelter, A.C.S.W.,  
Willingboro, N. J., 609-871-3397  
(May call her 9 a.m. to 10 p.m.)

Rachel T. Hare-Mustin, Ph.D.,  
Wayne, 215-687-1130  
(Also has office in Delaware.)

David Harley, A.C.S.W., Bethlehem Area, 215-437-1396

Josephine W. Johns, M.A., Media, Pa., LO 6-7238

Helen H. McKoy, M.Ed., Germantown, GE 8-4822

Holland McSwain, Jr., A.C.S.W., West Chester, 436-4901

Christopher Nicholson, A.C.S.W., Germantown, VI 4-7076.

Annemargret L. Osterkamp, A.C.S.W., MI 3-2200

Alexander F. Scott, M.S.S., Wynnewood, 215-642-0166

Consultants: Ross Roby, M.D., Howard Page Wood, M.D.



## TRAIL'S END

KEENE VALLEY, NEW YORK 12943

A SMALL FAMILY INN  
IN THE HEART OF THE ADIRONDACKS

The joys of nature, the comforts of home.  
Hiking, bird-watching, skiing, snow shoeing, in season.  
Children welcomed and cared for—Send for folder

ELIZABETH G. LEHMANN, Owner (518) 576-4392



## Classified Advertisements

### CLASSIFIED RATES

MINIMUM CHARGE \$4. 20¢ per word. (A Friends Journal box number counts as three words.) Add 10% if boxed. 10% discount for 3 insertions, 25% for 6. Copy needed 30 days before date of issue.

## Accommodations Abroad

**Mexico City Friends Center.** Pleasant, reasonable accommodations. Reservations, Casa de los Amigos, Ignacio Mariscal 132, Mexico 1, D.F. Friends Meeting, Sundays, 11 a.m. Phone 535-27-52.

**London?** Stay at the Penn Club, Bedford Place, London, W.C. 1. Friendly atmosphere. Central for Friends House, West End, concerts, theater, British Museum, university, and excursions. Telephone 01-636 4718.

**Spain—Costa del Sol.** In Nerja, an enchanting small town, 35 miles east of Malaga, our modern Verde Mar apartment building overlooks beautiful cove, wide beach of ever blue Mediterranean sea and spectacular Sierra mountains. American Friends couple offers tastefully furnished apartment, 2 double bedrooms, 2 full baths, 26 ft. living/dining room, modern kitchen, wide balcony overlooking beach, pool, landscaped garden; all facilities, including cleaning woman. August \$115 weekly; September/October \$100 weekly; two weeks minimum occupancy. Also longterm contract for sabbatical year family. Karl and Helen Klein, Verdemar No. 57, Nerja (Malaga).

## Books and Publications

**Wider Quaker Fellowship.** 152-A North 15th Street, Philadelphia, PA 19102 offers 3/year mailings of Quaker oriented literature.

**Free out-of-print book search service.** Request details or send wants. Yellow House Books, East Chatham, NY 12060.

**Metric System** of weights and measures. The change is coming quickly of American adoption of the SYSTEM INTERNATIONAL. New Manual by Neil Holland, \$2.00 Ppd. PIKES ENTERPRISES, P.O. Box 5730, Pikesville, MD 21208.

## For Rent

**Modern, air-conditioned office space** for rent. Center city location at Friends Center, Phila. Non-profit organization preferred. Call 241-7190.

**Friend** wants to share lovely, secluded country home with small family, 2 women, or 2 men, near Bowman's Hill wildflower preserve, Delaware River, George School. Separate apartment, 2 bedrooms, large living room with fireplace, bath, kitchen, dining area, shared cellar, swim pool, own woods. Must have car, be ready to take on garden care in return for moderate rent (\$190 including utilities). Write Box 92, R.D. 2, New Hope, PA 18938. (Available from August 5).

## For Sale

**Non-competitive games** for children and adults. Play together not against each other. Free catalog. Family Pastimes, RR4 Perth, Ontario, Canada K7H 3C6.

**Dowmeast Maine.** 1½ acre wooded shore lots, sandy and rocky beaches, beautiful view, from \$14,000. Terms. 215-688-7013 or 207-546-2609.

**Beautiful land.** 5 acres rugged Maine woodland for sale by Quakerly owners of 350 adjacent unspoiled acres. Near Blue Hill and coast, overlooking salt-water bay, with 500' road frontage. Phone: 215-LO6-2436 or write: DBA, Inc., 213 Idlewild Lane, Media, PA 19063.

**Camden, Maine vicinity—Lakefront,** fully furnished cottage, 3 bedrooms, excellent fishing, swimming. 215-635-4374.

**For sale or rent:** 25 Newton Ave., Woodbury, NJ 08096. One/half duplex, 6 bedrooms, 1½ baths. For sale: \$40,000; for rent: \$250/month. Call 609-848-8900. After 5 p.m. 609-845-1990.

**Pocahontas—Buck Hill Falls.** 1 bedroom summer cottage with fireplace on ¼ acre. Full resort privileges. Day (212) 262-2878; evenings (201) 892-0792. \$26,000.

**Muse with the moose:** North Western Maine Wilderness Area, will sell 40 to 400 acre tracts all on three miles lake frontage on Flagstaff, one of Maine's largest lakes, near Appalachian Trail at Bigelow Mt. Starting \$300 per acre depending on site. Boating, fishing, swimming, sandy beaches, driftwood galore. T. Sidney Cadwallader, 2206 Stackhouse Drive, Yardley, PA.

## Personal

**Martell's offers** you friendliness and warmth as well as fine foods and beverages. Oldest restaurant in Yorkville. Fireplace—sidewalk cafe. Serving lunch daily. Saturday and Sunday brunch. American-continental cuisine. Open seven days a week until 2 a.m. 3rd Ave., corner of 83rd st., New York City. (212) 861-6110. "Peace."

**Single booklovers** enables cultured, marriage-oriented single, widowed or divorced persons to get acquainted. Box AE, Swarthmore, PA 19081.

## Positions Vacant

**Married couple** to teach Spanish and be house parents for 8 students for one year. Write or call The Meeting School, Rindge, NH (603) 899-3366.

## Positions Wanted

**Retired Friend,** counselor, M.S. in Counseling Psychology, wants employment one day per week, interviewing, individual or group counseling. Box M-683, Friends Journal.

## Schools

**The Meeting School,** Rindge, New Hampshire 03461. A closely knit community and school committed to the development of each individual's potential. Coeducational, accredited by New England Association of Schools and Colleges. Grades 10-12. Students live in faculty homes sharing cooking, house cleaning, farm chores. Work-study programs—animal husbandry, horticulture, forestry. Ceramics—studio art—weaving.

**For Families** whose ideals and values are not always reinforced by the local school system, the **Arthur Morgan School** offers a happy and creative opportunity for the junior high years. Celo Community, Burnsville, NC 28714.

**John Woolman School,** Nevada City, Calif. 95959. Founded in 1963, located on 300 rural acres in the Sierra foothills. It has a student/staff ratio of 5 to 1 and provides a demanding academic program for able students. Non-academic courses include work-jobs, art, music, gardening and shop. Accredited by WASC. Coed—Boarding. Grades 9-12. Our educational community is open to persons from all racial, socio-economic and religious backgrounds. Ted Menmuir, Principal.

**Olney Friends Boarding School,** Barnesville, Ohio 43713. Christian, rural, co-educational. 100 students (9-12). Comprehensive college-preparatory curricula, dairy farm, individualized classes. Welcoming students from all racial backgrounds. BROCHURE (614) 425-3655.

**Pendle Hill—Adult Quaker Center** for Study and Contemplation for those in their late teens to the young seventies, who wish an unhurried yet purposeful time to read, write, meditate, search for new beginnings. The year includes 3 terms, with courses in Religion, Literature, the Arts, Social Change, and Crafts—pottery and weaving. Autumn term opens October 2. Write for information: Admissions Secretary, Pendle Hill, Wallingford, PA 19086.

## Wanted

**Family of 5** (adults mid-40s, boys 13-17), returning U.S. June, seeks rural situation that permits us to continue in harmony with the earth. Hard-working, resilient, multi-skilled. Have Belgian team; much hope/experience. Box T-683, Friends Journal.

### A TIMELY CONCERN

You may have noticed that recent issues of the Journal have arrived on or before publication date. This requires advancing deadlines and publication schedules. Please send classified ads, meeting notices, space reservations for camera-ready display ads, and copy for display ads for which type is to be set, at least four weeks in advance of publication date. Vital statistics, announcements and calendar items will appear every third issue.

# Meeting Announcements

## Argentina

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

## Alabama

**BIRMINGHAM**—Unprogrammed Friends Meeting for worship 10 a.m. Sunday. For information phone Joe Jenkins, 879-7021 or 324-9688.

## Alaska

**FAIRBANKS**—Unprogrammed worship, First-days, 9 a.m., Home Economics Lounge, third floor, Eielson Building, Univ. of Alaska. Phone: 479-6782.

## Arizona

**FLAGSTAFF**—Unprogrammed meeting, 11 a.m., 402 S. Beaver, near Campus. Mary Campbell, Clerk, 310 E. Cherry Ave. Phone: 774-4298.

**PHOENIX**—Sundays: 10 a.m., adult study; 11 a.m., meeting for worship and First-day school, 1702 E. Glendale Ave. 85020. Mary Lou Coppock, clerk, 1127 E. Belmont, Phoenix. Phone: 944-8923.

**TEMPE**—Unprogrammed, First-days 9:30 a.m., Danforth Chapel, ASU Campus. Phone: 967-3283.

**TUCSON**—Pima Friends Meeting (Intermountain Yearly Meeting), 739 E. 5th St. Worship 10 a.m. Helen Hintz, clerk. Phone: 889-0491.

## California

**BERKELEY**—Unprogrammed meeting. First-days 11 a.m., 2151 Vine St., 843-9725.

**CLAREMONT**—Worship, 9:30 a.m. Classes for children. 727 W. Harrison Ave., Claremont.

**DAVIS**—Meetings for worship: 1st-day, 9:45 a.m.; 4th-day, 7 p.m., 345 L St. Visitors call 753-5924.

**FRESNO**—10 a.m., College Y Pax Dei Chapel, 2311 E. Shaw. Phone: 237-3030.

**HAYWARD**—Worship 10 a.m., 22502 Woodrofe St., 94541. Phone: 415-651-1543.

**LA JOLLA**—Meeting, 11 a.m., 7380 Eads Avenue. Visitors call 459-9800 or 459-6856.

**LONG BEACH**—Meeting for worship, 10 a.m., Garden Room, Brethren Manor, 3333 Pacific. Call 434-1004 or 831-4066.

**LOS ANGELES**—Meeting, 11 a.m., 4167 So. Normandie. Visitors call 296-0733.

**MALIBU**—Worship 10 a.m. Phone: 213-457-3041.

**MARIN**—Worship 10 a.m., 1195 Tamalpais (at Mission), San Rafael, 383-5303.

**MONTEREY PENINSULA**—Friends meeting for worship, Sundays, 11 a.m. Call 375-3837 or 624-8821.

**ORANGE COUNTY**—Worship 10:30 a.m. University of California at Irvine (Univ. Club, Trailer T-1). Phone: 548-8082 or 552-7691.

**PALO ALTO**—Meeting for worship and First-day classes for children, 11 a.m., 957 Colorado.

**PASADENA**—526 E. Orange Grove (at Oakland). Meeting for worship, Sunday, 10:30 a.m.

**REDLANDS**—Meeting and First-day school, 10 a.m., 114 W. Vine. Clerk: 792-9218.

**RIVERSIDE**—Unprogrammed worship, First-day school, 10:30. Phones: 682-5364 or 683-4698.

**SACRAMENTO**—YWCA 17th and L Sts. Meeting for worship Sunday 10 a.m.; discussion 11 a.m. Phone: 916-442-8768.

**SAN DIEGO**—Unprogrammed worship. First-days 10:30 a.m. 4848 Samnole Dr., 298-2264.

**SAN FERNANDO**—Family sharing 10 a.m. Unprogrammed worship, 10:20 a.m. 15056 Bledsoe St. Phone: 367-5288.

**SAN FRANCISCO**—Meeting for worship, First-days, 11 a.m., 2160 Lake St. Phone: 752-7440.

**SAN JOSE**—Meeting for worship, 10 a.m. Discussion, 11 a.m. 1041 Morse Street.

**SANTA BARBARA**—591 Santa Rosa Lane, just off San Ysidro Rd., Montecito, (YMCA) 10:30 a.m.

**SANTA CRUZ**—Meeting for worship Sundays 10:30 a.m., YWCA, 303 Walnut St. Clerk: 408-427-2545.

**SANTA MONICA**—First-day school at 10, meeting at 11. 1440 Harvard St. Call 828-4069.

**SONOMA COUNTY**—Redwood Forest Meeting. Worship and First-day school 11 a.m. 840 Sonoma Ave., Santa Rosa. Clerk: 404-539-8544.

**VISTA**—Unprogrammed meeting, 10 a.m. Call 726-4437 or 724-4966. P.O. Box 1443, Vista 92083.

**WESTWOOD**—(West Los Angeles)—Meeting 10 a.m. University YWCA, 574 Hilgard (across from UCLA bus stop). Phone: 472-7950.

**WHITTIER**—Whitleaf Monthly Meeting, Administration Building, corner Painter and Philadelphia. Worship 9:30 a.m., P.O. Box 122. Phone: 698-7538.

## Colorado

**BOULDER**—Meeting for worship, 10 a.m.; First-day school, 11 a.m. Margaret Ostrow, 494-9453.

**DENVER**—Mountain View Friends Meeting, worship 10 to 11 a.m. Adult forum 11 to 12, 2280 South Columbine Street. Phone: 722-4125.

## Connecticut

**HARTFORD**—Meeting and First-day school, 10 a.m., discussion 11 a.m., 144 South Quaker Lane, West Hartford. Phone: 232-3631.

**NEW HAVEN**—Meeting, 9:45 a.m. Berkeley Center, 345 St. Ronan St. Phone 878-4721.

**NEW LONDON**—622 Williams St. Worship, 10 a.m., discussion, 11. Clerk: Bettie Chu, 720 Williams St., New London 06320. Phone: 442-7947.

**NEW MILFORD**—Housatonic Meeting: Worship 10 a.m. Route 7 at Lanesville Road. Phone: 203-775-1881.

**STAMFORD-GREENWICH**—Meeting for worship and First-day school, 10 a.m. Westover and Roxbury Roads, Stamford. Clerk, Barbara T. Abbott, 151 Shore Rd., Old Greenwich 06870. Phone: 203-637-0645.

**STORRS**—Meeting for worship, 10 a.m., corner North Eagleville and Hunting Lodge Roads. Phone: 429-4459.

**WATERTOWN**—Meeting 10 a.m., Watertown Library, 470 Main Street. Phone: 274-8598.

**WILTON**—Meeting for worship and First-day school, 10 a.m., 317 New Canaan Road. Phone: 966-3040. Robert E. Leslie, clerk, 203-938-2184.

## Delaware

**CAMDEN**—2 miles south of Dover. Meeting and First-day school 11 a.m. Phones: 697-6910; 697-6642.

**HOCKESSIN**—North of road from Yorklyn, at crossroad. Meeting for worship, 10:30 a.m.; First-day school, 11:10 a.m.

**NEWARK**—Worship, Sunday, 10 a.m., United Campus Ministry, 20 Orchard Rd. Phone: 368-1041.

**ODESSA**—Worship, first Sundays, 11 a.m.

**REHOBOTH BEACH**—Worship Sunday 10 a.m., 5 Pine Reach. Phone: 227-2888.

**WILMINGTON**—Alapocas, Friends School. Worship 9:15, First-day school 10:30 a.m.

**WILMINGTON**—4th & West Sts., 10 a.m., worship and child care. Phones: 652-4491; 475-3060.

## District of Columbia

**WASHINGTON**—Meeting, Sunday, 11 a.m.; worship group, 9 a.m., adult discussion, 10 a.m.-11 a.m.; babysitting, 10 a.m.-12 noon; First-day school, 11 a.m.-12:30 p.m. 2111 Florida Ave. N.W., near Connecticut Ave.

## Florida

**CLEARWATER**—Meeting 10:30 a.m., YWCA, 222 S. Lincoln Ave. Phone: 447-4907.

**DAYTONA BEACH**—Sunday, 10:30 a.m., 201 San Juan Ave. Phone: 677-0457.

**GAINESVILLE**—1921 N.W. 2nd Ave., Meeting and First-day school, 11 a.m.

**JACKSONVILLE**—Meeting 10 a.m., YWCA. Phone contact 389-4345.

**LAKE WALES**—At Lake Walk-In-Water Heights. Worship, 11 a.m. Phone: 696-1380.

**LAKE WORTH**—Palm Beach Meeting, 10:30 a.m., 823 North A St. Phone: 585-8060 or 848-3148.

**MELBOURNE**—Meeting and First-day school, 11 a.m. Discussion follows. Call 777-0418 or 724-1162 for information.

## Subscription Order/Address Change Form

Please enter my subscription to Friends Journal, payment for which is enclosed.

One year ☐ \$7.50. Two years ☐ \$14. Three years ☐ \$20.

(Extra postage outside the United States, \$1 a year)

☐ Enroll me as a Friends Journal Associate. My contribution of \$..... is in addition to the subscription price and is tax-deductible.

☐ Change my address to: (For prompt processing, send changes before the tenth of the month and indicate your old zip code on this line \_\_\_\_\_.)

Name .....

Address .....

City .....

State Zip

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



**MIAMI-CORAL GABLES**—Meeting, 10 a.m., 1185 Sunset Road. Doris Emerson, clerk, 661-3868. AFSC Peace Center, 443-9836.

**ORLANDO-WINTER PARK**—Meeting, 10:30 a.m., 316 E. Marks St., Orlando 32803. Phone: 843-2631.

**SARASOTA**—Worship 11 a.m., American Red Cross Annex, 307 S. Orange Ave., Mary Margaret McAdoo, clerk. Phone: 355-2592.

**ST. PETERSBURG**—Meeting 10:30 a.m. 130 19th Ave., S.E.

## Georgia

**ATLANTA**—Worship and First-day school, 10 a.m., 1384 Fairview Road, N.E., Atlanta 30306. Sue Kenworthy, clerk. Phone: 939-4717. Quaker House. Phone 373-7986.

## Hawaii

**HONOLULU**—Sundays, 2426 Oahu Avenue. 9:45, hymn sing; 10, worship and First-day school. Over-night inquiries welcomed. Phone: 968-2714.

## Illinois

**CARBONDALE**—Unprogrammed worship, Sundays, 10:30 a.m. Phone: 457-8542.

**CHICAGO**—57th Street. Worship, 11 a.m., 5615 Woodlawn. Monthly Meeting every first Friday, 7:30 p.m. Phone: BU 8-3066.

**CHICAGO**—Chicago Monthly Meeting, 10749 S. Artesian. Phones: HI 5-8949 or BE 3-2715. Worship, 11 a.m.

**CHICAGO**—Northside (unprogrammed). Worship 10:30 a.m. For information and meeting location, phone: 477-5680 or 664-1923.

**CRETE**—Thorn Creek meeting (Chicago south suburban) 10:30 a.m. 700 Exchange. 312-481-8068.

**DECATUR**—Worship 10:30 a.m. Phone Mildred G. Protzman, clerk, 422-9116, for meeting location.

**DEKALB**—Meeting, 10:30 a.m., 424 Normal Road. Phone: 758-2561 or 758-1985.

**DOWNERS GROVE**—(west suburban Chicago)—Worship and First-day school 10:30 a.m., 5710 Lomond Ave. (3 blocks west of Belmont, 1 block south of Maple). Phone: 968-3861 or 852-9561.

**EVANSTON**—1010 Greenleaf, UN 4-8511. Worship on First-day, 10 a.m.

**LAKE FOREST**—Worship 10:30 a.m. at Meeting House. West Old Elm and Ridge Rds. Mail: Box 95, Lake Forest 60045. Phone: 312-724-3975.

**McNABB**—Clear Creek Meeting. Unprogrammed worship 11 a.m., First-day school 10 a.m. Meeting house 2 miles south, 1 mile east of McNabb. Phone: 815-882-2381.

**PEORIA-GALESBURG**—Unprogrammed meeting 11 a.m. in Galesburg. Phone: 343-7097 or 245-2959 for location.

**QUINCY**—Friends Hill Meeting, unprogrammed worship, 10 a.m. Randall J. McClelland, clerk. Phone: 223-3902 or 222-6704.

**ROCKFORD**—Meeting for worship every First-day, 10:30 a.m. at 326 N. Avon St., Rockford 61103. Phone: 964-0716.

**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., Moores Pike at Smith Rd. Call Norris Wentworth, phone: 336-3003.

**HOPEWELL**—20 mi. W. Richmond; between I-70, US 40; I-70 exit Wilbur Wright Rd., 1 1/4 mi. S., 1 mi. W. Unprogrammed worship, 9:30, discussion, 10:30. Phone: 476-7214 or 987-7367.

**INDIANAPOLIS**—Lanthorn Meeting and Sugar Grove. Unprogrammed worship, 10 a.m. Sugar Grove Meeting House. Willard Helms, 257-1081 or Albert Maxwell, 839-4849.

**RICHMOND**—Clear Creek Meeting. Stout Memorial Meetinghouse, Earlham College. Unprogrammed worship, 9:15 a.m. Clerk, Howard Alexander, 966-5433. (June 20 - Sept. 19, 10 a.m.)

**VALPARAISO**—Worship, Sundays 10:30 a.m. AFSC, 8 N. Washington St. (926-3172 evenings).

**WEST LAFAYETTE**—Worship 10 a.m., 176 East Stadium Ave. Clerk, Horace D. Jackson. Phone: 463-5920. Other times in summer.

## Iowa

**AMES**—Meeting for worship 10:15 a.m. Forum 11:15 a.m. Frisbie House, 2330 Lincoln Way. For information and summer location call 292-2081. Welcome.

**CEDAR RAPIDS**—Unprogrammed meeting. For information and location, phone 364-0047.

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

**DUBUQUE**—Meetings in members' homes. Write: 1810 Grandview Ave. or phone: 556-3685.

**IOWA CITY**—Unprogrammed meeting for worship 11 a.m. Sunday. 311 N. Linn. Convener, Judy Gibson. Phone 319-351-1203.

**MARSHALLTOWN**—Unprogrammed meeting—welcome. Phone: 515-474-2354.

**WEST BRANCH**—Unprogrammed meeting for worship, 10:30 a.m. Sunday. Meetinghouse at 317 N. 6th St. Sara Berquist, correspondent. Phone: 643-5639. Much love and sometimes coffee.

## Kansas

**WICHITA**—University Friends Meeting, 1840 University Ave. Unprogrammed meeting, 8:45 a.m., First-day school 9:45 a.m. Meeting for worship 11 a.m. Jack Kirk and David Kingrey, ministers. Phone: 262-0471.

## Kentucky

**LEXINGTON**—Unprogrammed worship and First-day school, 4 p.m. For information, call 266-2653.

**LOUISVILLE**—Meeting for worship, 5 p.m. on Sundays during summer through last Sunday in August.

## Louisiana

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

**NEW ORLEANS**—Worship Sundays, 10 a.m., Presbyterian Student Center, 1122 Broadway. Phone: 822-3411 or 861-8022.

## Maine

**BAR HARBOR**—Acadia meeting for worship in evening. Phone 288-5419 or 244-7113.

**CAPE NEDDICK**—Seacoast Meeting for Worship, Kuhnhouse, Cape Neddick. Labor Day through April at call of correspondent, Brenda Kuhn, 207-363-4139.

**MID-COAST AREA**—Unprogrammed meeting for worship 10 a.m. at Damariscotta library. Phone: 882-7107 or 586-8155 for information.

**ORONO**—Unprogrammed meeting, MCA Bldg., College Ave. Phone: 866-2198.

**PORTLAND**—Portland Friends Meeting. Riverton Section, Route 302. Worship and First-day school, 10 a.m. Phone: 773-6964 or 839-5551.

**VASSALBORO QUARTERLY MEETING**—You are cordially invited to attend Friends meetings or worship groups in the following Maine communities: Bar Harbor, Brooksville, Camden, Damariscotta, East Vassalboro, Industry, North Fairfield, Orono, South China and Winthrop Center. For information call 207-923-3078, or write Paul Cates, East Vassalboro, ME 04935.

## Maryland

**ADELPHI**—Near University of Maryland. 2303 Metzrott Rd. 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 21403. Clerk: Maureen Pyle. 301-267-7123.

**BALTIMORE**—Worship 11 a.m.; Stony Run, 5116 N. Charles St., 435-3773; Homewood, 3107 N. Charles St., 235-4438.

**BETHESDA**—Sidwell Friends Lower School, Edgemoor Lane & Beverly Rd. Classes 10:15; worship 11 a.m. Phone: 332-1156.

**COLUMBIA**—A new meeting! 5 p.m. Phelps Luck Neighborhood Center. J. McAdoo, clerk, 5209 Elliot Oak Rd. 21044. Phone: 596-5212.

**EASTON**—Third Haven Meeting and First-day school, 10 a.m. 405 South Washington St. Frank Zeigler, clerk, 634-2491; Lorraine Claggett, 822-0669.

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

**UNION BRIDGE—Pipe Creek Meeting**—(near)—Worship, 11 a.m.

## Massachusetts

**ACTON**—Meeting for worship and First-day school, Sunday, 10 a.m., Donlan Hall, corner Massachusetts Ave. & Spruce 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 63 in Leverett. Phone: 253-9427.

**BOSTON**—Worship 11 a.m.; fellowship hour 12, First-day. Beacon Hill Friends House, 6 Chestnut St., Boston 02108. Phone: 227-9118.

**CAMBRIDGE**—5 Longfellow Park (near Harvard Square, just off Brattle St.) One meeting for worship 10 a.m. during summer beginning June 13 through September 12. Visitors welcome. Phone: 876-6883.

**FRAMINGHAM**—841 Edmonds Rd. (2 mi. w. of Nobscot). Worship 10 a.m. during summer beginning June 13 through September 12. Visitors welcome. Phone: 877-0481.

**LAWRENCE**—45 Avon St., Bible School, 10 a.m., worship 11 a.m. Monthly meeting first Wednesday 7:30 p.m. Clerk: Mrs. Ruth Mellor, 189 Hampshire St., Methuen. Phone: 682-4677.

**MARION**—Sunday, 9:30 a.m. Art Center, corner Main and Pleasant. Phone: 748-1176.

**NANTUCKET**—Worship 10:45 a.m. Fair St. meetinghouse, June 20 through September 19. Phone: 228-9265.

**SOUTH YARMOUTH, CAPE COD**—North Main St. Worship and First-day school, 10 a.m. Phone: 432-1131.

**WELLESLEY**—Meeting for worship and Sunday school, 10:30 a.m. at 26 Benvenue Street. Phone: 237-0268.

**WEST FALMOUTH, CAPE COD**—Rt. 28A, meeting for worship, Sunday 11 a.m.

**WESTPORT**—Meeting Sunday, 10:45 a.m. Central Village. Clerk: J. K. Stewart Kirkaldy. Phone: 636-4711.

**WORCESTER**—Pleasant Street Friends Meeting and Worcester Monthly Meeting. First-day school 10 a.m.; unprogrammed meeting for worship 11 a.m. 901 Pleasant St. Phone: 754-3887. If no answer call 756-0276.

## Michigan

**ANN ARBOR**—Meeting for worship, 10 a.m.; adult discussion, 11:30 a.m. Meetinghouse, 1420 Hill St. Clerk: Thomas Taylor, 324 Hilldale Dr., 48105. Phone: 769-3354.

**BIRMINGHAM**—Phone: 646-7022.



**DETROIT**—Friends Church, 9640 Sorrento. Sunday school, 10 a.m.; worship, 11 a.m. Clerk: William Kirk, 16790 Stanmoor, Livonia 48154.

**DETROIT**—Meeting, Sunday, 10 a.m., 7th floor, University Center Bldg., Wayne State University. Correspondence: 4011 Norfolk, Detroit 48221. Phone: 341-9404

**EAST LANSING**—Worship and First-day school, Sunday 12:30 p.m., All Saints Church Library, 800 Abbott Road. Call 371-1754 or 351-3094.

**GRAND RAPIDS**—Friends meeting for worship. First-days 10 a.m. For particulars call 616-868-6667 or 616-363-2043.

**KALAMAZOO**—Meeting for worship, 10 a.m.; discussion, 11 a.m., Friends Meeting House, 508 Denner. Call 349-1754.

## Minnesota

**MINNEAPOLIS**—Unprogrammed meeting 9 a.m., First-day school 10 a.m., programmed meeting 11 a.m., W. 44th St. and York Ave. So. Phone: 926-6159.

**ST. PAUL**—Twin Cities Friends Meeting. Unprogrammed worship and First-day school 10:30 a.m. Friends House, 295 Summit Ave. Phone: 222-3350.

## Missouri

**COLUMBIA**—Worship and First-day school, 10 a.m. Ecumenical Center, 813 Maryland. Phone: 449-4311.

**KANSAS CITY**—Penn Valley Meeting, 4405 Gilliam Rd., 10 a.m. Call 816-931-5256.

**ROLLA**—Preparative Meeting. Sundays, 8:30 p.m., Elkins Church Education Bldg., First & Elm Sts.

**ST. LOUIS**—Meeting, 2539 Rockford Ave., Rock Hill, 11 a.m. Phone: 721-0915.

## Nebraska

**LINCOLN**—3319 S. 48th. Phone: 488-4178. Sunday schools, 10 a.m., worship 11.

## Nevada

**LAS VEGAS**—Paradise Meeting: worship 11 a.m. 3451 Middlebury, 458-5817 or 565-8442.

**RENO**—Meeting for worship 10 a.m. October-May, 9 a.m. June-September. Friends House, 560 Cranleigh Dr., Reno 89512. Phone: 323-1302.

## 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: 783-6382.

**DOVER**—Dover Preparative Meeting. Worship 10:30 a.m., 141 Central Ave. Amna C. Stabler, clerk. Phone: 603-868-2594.

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

**PETERBOROUGH**—Monadnock Meeting. Worship and First-day school 10:30 a.m. Odd Fellows Hall, West Petersborough. Children welcome.

## New Jersey

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

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

**CAPE MAY BEACH**—Meeting (under care of Seaville Meeting), Grant St. Jetty, Sundays 9 a.m. July 4-Sept. 5.

**CROPWELL**—Old Marlton Pike, one mile west of Marlton. Meeting for worship, 10:45 a.m. (Except first First-day).

**CROSSWICKS**—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 Greenwich, six miles from Bridgeton. First-day school 10:30 a.m., meeting for worship 11:30 a.m. Visitors welcome.

**HADDONFIELD**—Friends Ave. and Lake St. Worship, 10 a.m. First-day school follows, except summer. Babysitting provided during both. Phone: 428-6242 or 227-8210.

**MANASQUAN**—First-day school 10 a.m., meeting 11:15 a.m., Rt. 35 at Manasquan Circle.

**MEDFORD**—Main St. First-day school 10 a.m. Meeting for worship 10:45 a.m. Summer months—Union Street.

**MICKLETON**—Meeting for worship, 10 a.m. First-day school, 11 a.m., Kings Highway, Mickleton. Phone: 609-468-5359 or 423-0300.

**MONTCLAIR**—Park St. and Gordonhurst Ave. Meeting and First-day school, 11 a.m. except July and August, 10 a.m. Phone: 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. Meeting for worship 10:30 a.m. Visitors welcome.

**MULLICA HILL**—Meeting for worship 11 a.m. Main Street.

**NEW BRUNSWICK**—Meeting for worship and First-day school, 11 a.m. Quaker House, 33 Remsen Ave. Phone: 463-9271.

**PLAINFIELD**—Meeting for worship and First-day school, 10:30 a.m. Watchung Ave. at E. Third St. 757-5736. Open Monday to Friday 11:30 to 1:30.

**PRINCETON**—Meeting for worship, 9:30 and 11 a.m. Summer, 9:30 only. First-day school, 11 a.m. Quaker near Mercer St. Phone: 609-924-3637.

**QUAKERTOWN**—Meeting for worship and First-day school, 10:30 a.m. Clerk: Douglas W. Meaker, Box 484, Milford 08848. Phone: 201-995-2276.

**RANOCAS**—First-day school, 10 a.m., meeting for worship, 11 a.m.

**RIDGEWOOD**—Meeting for worship and First-day school at 11 a.m. 224 Highwood Ave.

**SALEM**—Meeting for worship 11 a.m. First-day school 9:45 a.m. East Broadway.

**SEAVILLE**—Meeting for worship, 11 a.m. Main Shore Rd., Rt. 9, Cape May County. Visitors welcome.

**SHREWSBURY**—First-day school, 11 a.m., meeting for worship, 11 a.m. (July, August, 10 a.m.) Route 35 and Sycamore. Phone: 741-0141 or 671-2651.

**SUMMIT**—Meeting for worship, 11 a.m.; First-day school, 11:15 a.m. 158 Southern Boulevard, Chatham Township. Visitors welcome.

**TRENTON**—Meeting for worship, 11 a.m., Hanover and Montgomery Sts. Visitors welcome.

**WESTFIELD**—Friends Meeting Rt. 130 at Riverton-Moorestown Rd., Cinnaminson. Meeting for worship, 11 a.m.

**WOODSTOWN**—First-day school, 9:45 a.m. Meeting for worship, 11 a.m. N. Main St. Phone: 769-1836.

## 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**—Meeting Sundays, 11 a.m., Olive Rush Studio, 630 Canyon Road. Lella Smith Candea, clerk.

## New York

**ALBANY**—Worship and First-day school, 11 a.m., 727 Madison Ave. Phone: 465-9084.

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

**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 Rantanau, coordinator, 21 N. Main St., Moravia, NY 13118. Phone: 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: 212-777-8866 (Mon.-Fri. 9-5).

**BUFFALO**—Meeting and First-day school, 11 a.m., 72 N. Parade. Phone: TX 2-8845.

**CHAPPAQUA**—Quaker Road (Route 120). Meeting for worship and First-day school 10:30 a.m. Phone: 914-238-9894. Clerk: 914-628-8127.

**CLINTON**—Meeting, Sundays, 10:30 a.m., Kirkland Art Center, On-the-Park. Phone: UL 3-2243.

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

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

**GRAHAMSVILLE**—Catskill (formerly Greenfield-Neversink). 10:30 a.m. During winter call 292-8167.

**HAMILTON**—Meeting for worship Sunday, 10 a.m., Chapel House, Colgate University.

**HUDSON**—Meeting for worship 10 a.m., Union St. between 3rd and 4th Sts. Margarita G. Moeschl, clerk. Phone: 518-943-4105.

**ITHACA**—10 a.m., worship, First-day school, nursery: Anabel Taylor Hall, Sept.-May. Phone: 256-4214.

**LONG ISLAND (Queens, Nassau, Suffolk Counties)**—Unprogrammed meetings for worship, 11 a.m. First-days, unless otherwise noted.

**FARMINGDALE-BETHPAGE**—Meeting House Rd., opposite Bethpage State Park Clubhouse.

**FLUSHING**—137-18 Northern Blvd. Discussion group 10 a.m. First-day school 11 a.m. Open house 2-4 p.m. 1st and 3rd First-days except 1st, 2nd, 8th and 12th months.

**HUNTINGTON-LLOYD HARBOR**—10:30 a.m., followed by discussion and simple lunch. Friends World College, Plover Lane. Phone: 518-423-3672.

**JERICHO**—Old Jericho Tpke., off Rt. 25, just east of intersection with Rts. 106 and 107.

**LOCUST VALLEY-MATINECOCK**—Duck Pond and Piping Rock Rds.

**MANHASSET**—Northern Blvd. at Shelter Rock Rd. First-day school 9:45 a.m.

**ST. JAMES-CONSCIENCE BAY**—W. of 50 Acre Rd. near Moriches Rd. First-day school 11:15 a.m. Phone: 516-751-2048.

**SOUTHAMPTON-EASTERN L.I.**—Administration Bldg., Southampton College, 1st and 3rd First-days.

**SOUTHOLD**—Colonial Village Recreation Room, Main St.

**WESTBURY**—550 Post Ave., just south of Jericho Tpke., at Exit 32-N, Northern State Pkwy. Phone: 516-ED 3-3178.

**MT. KISCO**—Meeting for worship and First-day school 11 a.m. Meetinghouse Road.

**NEW PALTZ**—Meeting 10:30 a.m. First National Bank Bldg., 191 Main St. Phone: 225-7532.

**NEW YORK**—First-day meetings for worship, 9:45 a.m., 11 a.m., 15 Rutherford Place (15th St.), Manhattan. Others 11 a.m. only.

2 Washington St. N.  
Earl Hall, Columbia University  
110 Schermerhorn St., Brooklyn

Phone 212-777-8866 (Mon.-Fri. 9-5) about First-day schools, monthly meetings, information.

**ONEONTA**—10:30 a.m. worship; babysitting available, 11 Ford Ave. Phone: 433-2840.

**ORCHARD PARK**—Meeting for worship and First-day school, 11 a.m. East Quaker St. at Freeman Rd. Phone: 662-3105.

**POUGHKEEPSIE**—249 Hooker Ave. Phone: 454-2870. Unprogrammed meeting, 9:15 a.m.; meeting school, 10:15 a.m.; programmed meeting, 11:15 a.m. (Summer worship, 10 a.m.).

**PURCHASE**—Purchase St. (Rt. 120) at Lake St. First-day school, 10:45 a.m., meeting, 11 a.m. Clerk: Maryanne Lockyer, Sunset Dr., Thornwood, NY 10594. Phone: 914-769-4494.

**QUAKER STREET**—Unprogrammed, 11 a.m. Sundays from mid-April to mid-October, in the meetinghouse in Quaker Street village, Rt. 7, south of US Rt. 20. For winter meetings call clerk, Joel Fleck, 518-895-2034.

**ROCHESTER**—Meeting and First-day school, 11 a.m. Sept. 7 to June 14; 10 a.m. June 15 to Sept. 6. 41 Westminster Rd.

**ROCKLAND**—Meeting for worship and First-day school, 11 a.m., 60 Leber Rd., Blauvelt.

**RYE**—Milton Rd., one-half mile south of Playland Parkway, Sundays, 10:30 a.m.

**SCARSDALE**—Meeting for worship July 4th through Sept. 5th, 10 a.m. Meeting for worship 11 a.m. beginning Sept. 12th. First-day school 11 a.m. beginning Sept. 26th. 133 Popham Rd. Clerk: Harold A. Nomer, 131 Huntley Dr., Ardsley 10502.

**SCHENECTADY**—Meeting for worship, 11 a.m. Union College Day Care Center, 856 Nott St. Jeanne Schwarz, clerk, Galway, NJ 12074.

**SYRACUSE**—Meeting for worship at 821 Euclid Ave., 10:30 a.m. Sunday.

## North Carolina

**ASHEVILLE**—Meeting, French Broad YWCA, Sunday, 10 a.m. Phone Phillip Neal, 298-0944.

**CHAPEL HILL**—Meeting for worship, 11 a.m. Clerk: Robert Gwyn, phone 929-3458.

**CHARLOTTE**—Meeting for worship, 10 a.m. First-day school, 11 a.m. 2327 Remount Rd. Phone: 704-399-8465 or 537-5450.

**DURHAM**—Meeting 10:30 at 404 Alexander Ave. Contact David Smith, 688-4486, or John Stratton, 383-5371.

**FAYETTEVILLE**—Meeting 1 p.m., Quaker House, 223 Hillside Ave. Phone: 485-3213.

**GREENSBORO**—Friendship Meeting (unprogrammed). Guilford College, Moon Room of Dana Auditorium, 11 a.m. George White, clerk, 294-0317.

**GUILFORD COLLEGE, GREENSBORO**—New Garden Friends Meeting. Unprogrammed meeting 9 a.m.; church school 9:45 a.m.; meeting for worship, 11 a.m. Hiram H. Hilty, clerk; David W. Bills, pastor.

**RALEIGH**—Unprogrammed meeting 10 a.m., 120 Woodburn Rd. Clerk: Nancy Routh, 834-2223.

**WINSTON-SALEM**—Unprogrammed worship in Friends' homes, Sundays, 11 a.m. Call Jane Stevenson, 919-723-4528.

**WOODLAND**—Cedar Grove Meeting. Sabbath school, 10 a.m.; meeting for worship, 11 a.m. Janie O. Sams, clerk.

## North Dakota

**BISMARCK**—Unprogrammed worship, 9:45 a.m. Discussion 9 a.m. 1824 Catherine Dr., 58501. Call Joanne Spears, 701-258-1899.

## Ohio

**AKRON**—Meeting for worship, Fairlawn Civic Center, 2074 W. Market St., Sundays 7:30 p.m. Phone: 253-7151 or 335-0593.

**CINCINNATI**—Clifton Friends Meeting. Wesley Foundation Bldg., 2717 Clifton Ave. Meeting for worship 10 a.m. Phone: 861-2929.

**CINCINNATI**—Community Meeting (United) FGC and FUM—Unprogrammed worship, 10 a.m., 3980 Winding Way, 45229. Phone: 513-861-4353. Marion Bromley, clerk, 513-563-8073.

**CLEVELAND**—Meeting for worship and First-day school, 11 a.m., 10916 Magnolia Dr., 791-2220.

**DAYTON**—Unprogrammed worship, FGC, 11:30 a.m., 1304 Harvard. Clerk: Marjorie Smith, 513-278-4015.

**DELAWARE**—At O.W.U. Phillips Hall. 10 a.m. Twice monthly unprogrammed meeting for worship. Contact Mary Lee Bailey, 369-4153 or Dottie Woldorf, 363-3701.

**FINDLAY-BOWLING GREEN AREA**—F.G.C. Contact Joe Davis, clerk, 422-7668, 1731 S. Main St., Findlay.

**HUDSON**—Unprogrammed Friends Meeting for worship, Sunday 4 p.m. at The Old Church on the Green, 1 East Main St., Hudson. 218-653-9595.

**KENT**—Meeting for worship and First-day school, 10:30 a.m., 1195 Fairchild Ave. Phone: 673-5336.

**N. COLUMBUS**—Unprogrammed meeting, 10 a.m. 1954 Indianola Ave. Call Cophine Crossman, 848-4472, or Roger Warren, 486-4949.

**SALEM**—Wilbur Friends, unprogrammed meeting. First-day school, 9:30 a.m.; worship, 10:30 a.m.

**TOLEDO**—Allowed meeting. Meetings irregular, on call. Visitors contact Jan Suter, 893-3174, or Alice Nauta, 475-5828.

**WAYNESVILLE**—Friends Meeting, Fourth and High Sts. First-day school, 9:30 a.m.; unprogrammed worship, 10:45 a.m.

**WILMINGTON**—Campus Meeting (United) FUM & FGC. Unprogrammed worship, 10 a.m., College Kelly Center. T. Canby Jones, clerk. 513-382-0107.

**WOOSTER**—Unprogrammed meeting and First-day school, 10:30 a.m., SW corner College and Pine Sts. Phone: 264-8661.

**YELLOW SPRINGS**—Unprogrammed worship, FGC, 11 a.m., Rockford Meetinghouse, President St. (Antioch campus). Co-clerks: Ken and Peg Champney, 513-767-1311.

## Oregon

**PORTLAND**—Multnomah Monthly Meeting, 4312 S.E. Stark St. Worship 10 a.m., discussions 11 a.m. Same address, AFSC. Phone: 235-8954.

## Pennsylvania

**ABINGTON**—Meetinghouse Rd./Greenwood Ave., Jenkintown. (East of York Rd., north of Philadelphia.) First-day school, 10 a.m.; worship, 11:15 a.m. Child care. Phone: TU 4-2865.

**BIRMINGHAM**—1245 Birmingham Rd. S. of West Chester on Rt. 202 to Rt. 926, turn W. to Birmingham Rd., turn S. ¼ mile. First-day school 10 a.m., meeting for worship 11 a.m.

**BRISTOL**—Meeting for worship and First-day school, 11 a.m., Market and Wood. Phone: 757-7130.

**CHELTENHAM**—See Philadelphia listing.

**CHESTER**—24th and Chestnut Sts. Meeting for worship, 11 a.m.

**CONCORD**—At Concordville, on Concord Rd. one block south of Rt. 1. First-day school 10 a.m.-11:15 a.m. except summer. Meeting for worship 11:15 a.m. to 12.

**DOLINGTON-Makefield**—East of Dolington on Mt. Eyre Rd. Meeting for worship 11-11:30 a.m. First-day school 11:30-12:30.

**DOWNTOWN**—800 E. Lancaster Ave. (south side old Rt. 30, ½ mile east of town). First-day school (except summer months), and worship, 10:30 a.m. Phone: 269-2899.

**DOYLESTOWN**—East Oakland Ave. Meeting for worship and First-day school, 11 a.m. Also worship, 9:30 a.m. at Plumstead meeting, Ferry Rd., during August.

**EXETER**—Worship, 10:30 a.m., Meetinghouse Rd. off 562, 1 and 6/10 miles W. of 662 and 582 intersection at Yellow House.

**FALLSINGTON (Bucks County)**—Falls Meeting, Main St. First-day school 10 a.m., meeting for worship, 11 a.m. No First-day school on first First-day of each month. Five miles from Pennsbury, reconstructed manor home of William Penn.

**GETTYSBURG**—First-day school and worship at 10 a.m. Masters Hall, College. Phone: 334-3005.

**GOSHEN**—Goshenville, intersection of Rt. 352 and Paoli Pike. First-day school, 10:30 a.m.; meeting for worship, 11:15 a.m.

**GWYNEDD**—Summerville Pike and Rt. 202. First-day school, 10 a.m., except summer. Meeting for worship, 11:15 a.m.

**HARRISBURG**—Sixth and Herr Sts. Meeting for worship and First-day school, 10 a.m. Forum, 11 a.m.

**HAVERFORD**—Buck Lane, between Lancaster Pike and Haverford Rd. First-day school and meeting for worship, 10:30 a.m., followed by Forum.

**HAVERTOWN**—Old Haverford Meeting. East Eagle Rd. at Saint Dennis Lane, Havertown. First-day school 10 a.m., meeting for worship 11 a.m.

**HORSHAM**—Rt. 611. First-day school and meeting, 11 a.m.

**LANCASTER**—Off U.S. 462, back of Wheatland Shopping Center, 1½ miles west of Lancaster. Meeting and First-day school, 10 a.m.

**LANSDOWNE**—Lansdowne and Stewart Aves., meeting for worship, 10:30 a.m., First-day school 11 a.m.

**LEHIGH VALLEY-BETHLEHEM**—On Rt. 512 ½ mile north of Rt. 22. Meeting and First-day school, 10 a.m.

**LEWISBURG**—Vaughan Literature Bldg. Library, Bucknell U. Worship, 11 a.m. Sundays, Sept. through May. Clerk: Ruby E. Cooper, 717-523-0391.

**MEDIA**—125 West Third St. Meeting for worship, 11 a.m.

**MEDIA**—Providence Meeting, Providence Rd., Media, 15 miles west of Philadelphia. Meeting for worship, 11 a.m.

**MERION**—Meetinghouse Lane at Montgomery. Meeting for worship 11 a.m., First-day school 10:30. Adult class 10:20. Babysitting 10:15.

**MIDDLETOWN**—Delaware County, Rt. 352 N. of Lima. Meeting for worship, 10:30 a.m.

**MIDDLETOWN**—At Langhorne, 453 West Maple Ave. First-day school 9:30 a.m., meeting for worship 11 a.m.

**MILLVILLE**—Main St. Worship 10 a.m., First-day school 11 a.m. A. F. Solenberger, 784-0267. Dean Girton, clerk, 458-8161.

**MUNCY AT PENNSDALE**—Meeting for worship, 11 a.m. Ann Kimura, clerk. Phone: 717-998-2482 or 717-323-5498.

**NEWTOWN**—Bucks County, 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 Rd., 11 a.m.

**Central Philadelphia**, 15th and Race Sts.

**Cheltenham**, Jeanes Hospital grounds, Fox Chase.

**Chestnut Hill**, 100 Marmal 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**, Coulter St. and Germantown Ave.

**Green Street Meeting**, 45 W. School House Lane.

**PHOENIXVILLE**—Schuylkill Meeting. East of Phoenixville and north of junction of Whitehorse Rd. and Rt. 23. Worship, 10 a.m., Forum, 11:15 a.m.

**PITTSBURGH**—Meeting for worship and First-day school 10:30 a.m.; adult class 11:45 a.m., 4836 Ellsworth Ave.

**PLYMOUTH MEETING**—Germanown 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 Sts. First-day school, 10 a.m., meeting for worship, 10:30 a.m.



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

**READING**—First-day school, 10 a.m., meeting 11 a.m. 108 North Sixth St.

**READING**—Maiden Creek Friends Meeting. East of Rt. 61 ten miles north of Reading. Turn east at Leesport on Shackamaxon St. Meeting for worship, 10 a.m., June 20 to Sept. 5. Phone: 215-926-5591.

**SOLEBURY**—Sugan Rd., 2 miles NW of New Hope. Worship, 10 a.m.; First-day school, 10:45 a.m. Phone: 297-5054.

**SOUTHAMPTON (Bucks County)**—Street and Gravel Hill Rds. First-day school 9:45, worship 10:30 a.m. Clerk's phone: 357-3857.

**SPRINGFIELD**—N. Springfield Rd. and Old Sproul Rd. Meeting 11 a.m. Sundays.

**STATE COLLEGE**—318 South Atherton St. First-day school, 9:30 a.m.; meeting for worship, 10:45 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**—Whittier Place, College Campus. Meeting and First-day school, 10 a.m. Forum, 11 a.m.

**UNIONTOWN**—R.D. 4, New Salem Rd., off Rt. 40, West. Worship, 11 a.m. Phone: 437-5836.

**UPPER DUBLIN**—Ft. Washington Ave. and Meetinghouse 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 Ave., Forty-fort. Sunday school, 10:15 a.m., meeting, 11 a.m., through May.

**WILLISTOWN**—Goshen and Warren Rds., Newtown Square, R.D. 1. Meeting for worship and First-day school, 10 a.m. Forum, 11 a.m.

**WRIGHTSTOWN**—First-day school, 9:30 a.m.; worship, 11 a.m. Rt. 413.

**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 meetinghouse, 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 a.m., except June through Sept., 10:30 a.m. Sunday school, 11 a.m.

## South Carolina

**COLUMBIA**—Meeting and First-day school, 11 a.m., 3203 Bratton St. Phone: 799-8471.

## South Dakota

**SIOUX FALLS**—Unprogrammed meeting, 10 a.m., 2300 S. Summit, 57105. Phone: 605-334-7894.

## Tennessee

**CHATTANOOGA**—Worship 10:30, forum 11:30, Second Mile, 516 Vine St. Larry Ingle, 629-5914.

**NASHVILLE**—Meeting and First-day school, Sundays, 10 a.m., 2804 Acklen Ave. Clerk: Bob Lough. Phone: 615-269-0225.

**WEST KNOXVILLE**—Worship and First-day school, 10 a.m. D. W. Newton, 693-8540.

## Texas

**AUSTIN**—Worship and First-day school, 11 a.m. Forum, 10 a.m., 3014 Washington Square. GL 2-1841. Otto Hofmann, clerk, 442-2238.

**DALLAS**—Sunday, 10:30 a.m., Park North YWCA, 4434 W. Northwest Highway. Clerk: Terry Vaughn, 2119 Poppy Lane. Phone: 214-235-2710.

**DENTON**—N. Texas. Evening worship. Every other Sunday 4-6 p.m. worship and potluck supper. Campus Ministries Bldg., Texas Women's University. Call 807-382-1200 for information.

**EL PASO**—Worship and First-day school, 9 a.m. Esther T. Cornell, 584-7259, for location.

**HOUSTON**—Live Oak Meeting. Worship and First-day school, Sundays 10:30 a.m., 1540 Sul Ross. Clerk: Ruth W. Marsh. Information: 729-3756.

**SAN ANTONIO**—Unprogrammed meeting for worship, 11 a.m., first and third Sundays, Central YWCA. Phone: 732-2740.

## Utah

**LOGAN**—Meeting 10:30 a.m. Cache Library, 90 N. 100 E. Phone: 752-2702.

**OGDEN**—Sundays 11 a.m., Mattie Harris Hall, 525 27th. Phone: 399-5895.

**SALT LAKE CITY**—11 a.m. unprogrammed meeting, 232 University, 84101. Phone: 801-582-6703.

## Vermont

**BENNINGTON**—Worship, Sundays, 10:30 a.m. Bennington Library, 101 Silver St., P.O. Box 221, Bennington 05201.

**BURLINGTON**—Worship, 11 a.m. Sunday, back of 179 No. Prospect. Phone: 802-862-8449.

**MIDDLEBURY**—Meeting for worship, Sunday, 11 a.m., St. Mary's School, Shannon St.

**PLAINFIELD**—Worship 10:30 a.m. Sunday. Phone Gilson, Danville, 802-684-2261 or Lowe, Montpelier, 802-223-3742.

**PUTNEY**—Worship, Sunday, 10:30 a.m. The Grammar School, Hickory Ridge Rd.

## 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 Rt. 123 and Rt. 193.

**RICHMOND**—First-day school, 10 a.m., worship 11 a.m., 4500 Kensington Ave. Phone: 282-9082. June-August, worship 10 a.m.

**ROANOKE-BLACKSBURG**—Galen Kline, clerk, 1245 Chestnut Dr., Christiansburg 24073. Phone: 703-382-8728.

**WINCHESTER**—Centre Meeting, 203 North Washington. Worship, 10:15 a.m. Phone: 667-8497 or 667-0500.

## Washington

**SEATTLE**—University Friends Meeting, 4001 9th Ave., N.E. Silent worship and First-day classes at 11 a.m. Phone: ME 2-7006.

**TACOMA**—Tacoma Friends Meeting, 3019 N. 21st St. Unprogrammed worship 10:30 a.m., First-day discussion 11:30. Phone: 759-1910.

## West Virginia

**CHARLESTON**—Worship, Sundays, 9:30-10:30 a.m., YWCA, 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 Sheila Thomas, 336-0988.

**KICKAPOO VALLEY**—Worship 10 a.m. Write Stromquats, R. 1, Eastman. Phone: 608-874-4432.

**MADISON**—Sunday, 11 a.m., Friends House, 2002 Monroe St., 256-2249; and 11:15, Yahara Allowed Meeting, 619 Riverside Dr., 249-7255.

**MILWAUKEE**—10 a.m., YWCA, 610 N. Jackson (Rm. 406). Phone: 278-0850 or 962-2100.

**OSHKOSH**—Sunday, 11 a.m., meeting and First-day school, 502 N. Main St.

**WAUSAU**—Meetings in members' homes. Write 3320 N. 11th or phone 842-1130.

*Brighten up  
someone's days—  
give a gift subscription  
to Friends Journal*



Copies of Friends Journal back to 1955 are available. If interested and willing to pay postage, write to BC, c/o Friends Journal, 152A North Fifteenth Street, Philadelphia, PA 19102.



The beloved  
New Testament commentaries  
that inspire meditation  
as they encourage Bible study



For the past twenty years, William Barclay's popular series, THE DAILY STUDY BIBLE, has provided dependable aid for both daily devotionals and for religious education.

In each of the 17 volumes, Dr. Barclay covers one or more books of the New Testament in its entirety. He translates a message from the New Testament in an original and striking manner, and then adds his own historical, literary, and practical comments to provide a unit that can be read and understood in a few minutes of daily study. As the *Christian Observer* said, "Dr. Barclay is a genius at exposition and presents the thought of a passage with unmistakable skill . . . Each volume is a gem of brevity and a masterpiece of clarity."

In the new, revised edition of THE DAILY STUDY BIBLE (with larger type than the original, and with outdated references removed), 15 volumes are now available — the remaining 2 volumes will be ready next Fall. Choose from 2 handsome bindings — hardbound deluxe, \$6.25 each; soft cover, \$3.45 each. (The first 6 volumes, *The Gospels*: special set price, hardbound deluxe, only \$35.75.)

WILLIAM  
BARCLAY'S  
**THE  
DAILY  
STUDY  
BIBLE**  
REVISED EDITION

Now at your bookstore

**THE  
WESTMINSTER  
PRESS** 

920 Witherspoon  
Building,  
Phila., Pa. 19107