

September 1/15, 1976

# FRIENDS JOURNAL

*Quaker Thought and Life Today*

## There's Nothing So

There's nothing so  
Deep  
As when,  
After an hour  
Of silence  
Shared  
With Friends,

Bells  
Begin  
To riot noon—

Catholic bells  
Episcopal bells  
All kinds of bells  
Ring the Meeting.

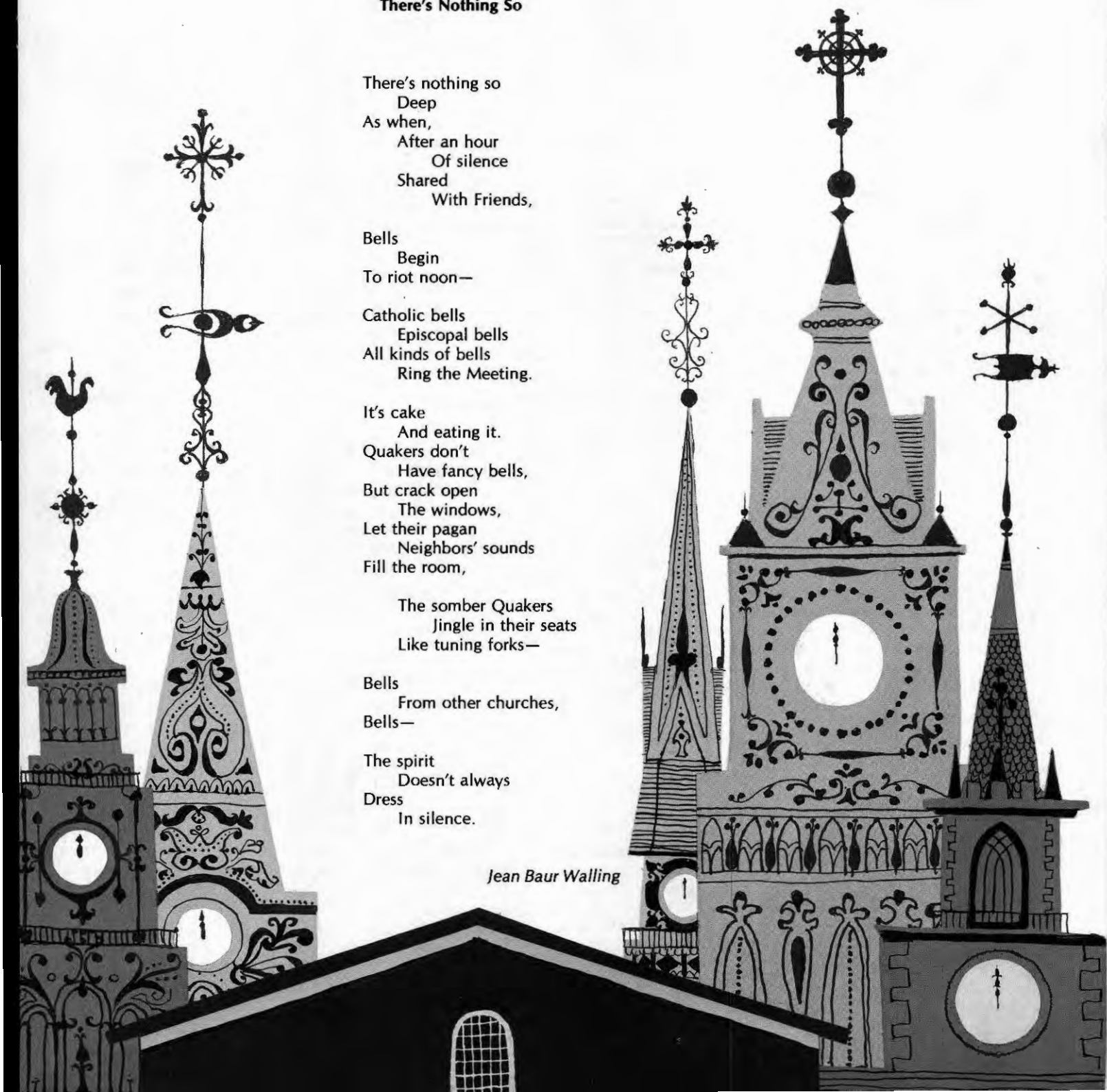
It's cake  
And eating it.  
Quakers don't  
Have fancy bells,  
But crack open  
The windows,  
Let their pagan  
Neighbors' sounds  
Fill the room,

The somber Quakers  
Jingle in their seats  
Like tuning forks—

Bells  
From other churches,  
Bells—

The spirit  
Doesn't always  
Dress  
In silence.

Jean Baur Walling





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The artwork on the cover was created by writer/artist Brinton Turkle of New York City. Cathy Price of West Knoxville Friends Meeting (TN) contributed the illustration on page 453. Other graphics appearing in this issue are the works of Peter Fingesten of New York City (*The Living Tree*, page 451), Theodore Hetzel of Haverford (PA), Bruce Dienes of Toronto, Jean Norman of Tempe (AZ) and Chris McKay of Philadelphia.

## Centering Down...

I DON'T think people are afraid of death. What they are afraid of is the incompleteness of their life. I think what society does is strip you of your self-confidence from the moment you are born; strip you of the sense that what you are is all you're ever going to be.

**Ted Rosenthal in**  
*How Could I Not Be Among You?*

MEETING IS a time of sharing—when age, position, authority melt away and people are listened to for the truth in what they have to say. . . Just sitting listening to the sounds of woods, fields and water is a precious and rare opportunity in our hectic society. . . If, for you, Meeting is a new experience, then you have something in store for you which can enrich your life. If you are a returning camper, continue experimenting this summer with this kind of community searching—remembering that using Meeting is a skill you have to work at, just as learning to swim, canoe or sail.

*Interim*  
Farm and Wilderness Foundation  
Plymouth, VT.

## ...And Witnessing

THE FRIENDLY PRESENCE, of which Lyle Tatum is coordinator, is described by the Haddonfield (N.J.) Monthly Meeting Newsletter as "a group of persons who are attempting by nonviolent means to provide security for public meetings and for facilities. [It] seeks to be a viable alternative to police force, and especially to armed police force. Their methods are experimental, although based on sound religious and psychological insights as well as [upon] practical experience gained in nonviolent struggles for social justice."

PALO ALTO Friends Meeting is helping with a project to relieve Navajo residents of Birdsprings (AZ) of the necessity of sending their elementary school age children to boarding schools at great distances. According to the Palo Alto Newsletter, Foothill College instructor Thomas Ryan and his wife Kathy, together with twenty Foothill students, will be building a school center in Birdsprings this summer "designed not only to fit Navajo cultural concepts but to be energy self-sufficient, with solar heating and a wind generator." Individuals with special sympathy for this project are encouraged to contribute personally, either through the Palo Alto Friends Meeting treasurer, 957 Colorado Avenue, Palo Alto, CA. 94303, or directly to: Birdsprings Trust Fund, Foothill College, 12345 El Monte Rd., Los Altos Hills, CA. 95022.

# The Tree of Life

by Arthur Millman

*In the window of the meeting house of Pima Friends hangs a colored glass representation of The Tree of Life. This, together with stirrings experienced in many Friends meetings, has stimulated in me the following meditation, ongoing and cumulative over many months. Existence exceeds any image that can be made of it, so metaphor and syntax become a little mixed.*

THE TREE of Life is more than a beautiful symbol. It is a way of thinking about the basic facts of our existence and beginning to understand our own nature.

All life is one flesh, continuous from the beginning, without seam or division. Humans do not live alone, in any way separate from the rest of creation, but only as a transient part of a continuing process.

We experience ourselves as separate but this is illusory. We are growing points on the tree. Life flows out to us and through us; we have our season, which passes. Life recedes from us; we wither.

Whether the leaves which return in season are "new" leaves or the same leaves returning perhaps depends on the point of view, but, either way, we give too much importance, too much reality, to the "separateness" of our existence.

It may be that the "sparrow's fall" is, in some sense, noted, but certainly not in a way to prevent the fall of any sparrows. All sparrows fall. We are expendable.

We are all supported by the same trunk and nourished by the same roots. As growing points of the tree we have a function to perform. We must be actively seeking—light,

energy, the right way to grow. We must live with regard for the health of the whole fabric of life, which is our health and can in no way be separated. The life and health of the tree are in all its growing points, but none of them may proliferate cancerously at the expense of the whole. Our life must return its energy to nourish the roots which sustain us. We must live in a holy (holistic) way, with a sense of the whole.

Sometimes we call The Tree God, the life which is in us, which flows through us, which is more than our limited selves. (If I try to place "God" outside of the life of which we are all just a part, I end up with what is, for me, useless gibberish—"A gaseous vertebrate of infinite extension and zero density".) Life, all life, is God's being. While life is in us, we are the tree's, God's, organs—sense organs for perceiving creation, various organs of all sorts for continuing the process.

All life perceives, senses, adapts. The focus, scale, character of the perception vary with the form of life. Vegetable, fish, insect, bird and animal each perceive "the truth" according to their own nature. Our perception differs from that of the pine tree, the humming bird, the butterfly, but is not necessarily superior. The "real truth of the matter" may be something like the algebraic sum of all various perceptions.

We can sense our own nature only dimly, cannot really know our own nature or function or even our needs. But still, if we pay attention, heed the light, we feel at least dimly what the thrust of our energy should be, know good from bad.

Assumptions about the "omniscience" and "omnipotence" or "intentions" of "God" are not necessary or useful. It suffices that the life that flows through us is more than we are or can be.

We are "In God's Hand" because it is our nature. There is no other place for us to be. □



# The Pig That Wasn't There

by Bliss Forbush

THIS PARABLE has been told, no doubt, in several lands, and during many decades. I heard it in England in a Quaker Meeting House South of Oxford.

When a paragraph begins with the words, "Once upon a time," it is assumed that this is the beginning of a story for children, but, in words old and new, "this isn't necessarily so." Thus:

Once upon a time there was a beautiful green valley, through which flowed a rippling, sweet-water river. To the east of the river, named Placid, lay the Kingdom of Avalon. It had rich wheat fields, and orchards laden with apples and pears. Near the river were quaint houses thatched with straw, and so close to the water that a child could put a fishpole out a second story window and catch a fish for breakfast. In the center of Avalon lived the old king, who wore a golden robe, and his son, Prince Charming, who wore a purple robe.

On the western side of River Placid lay the Kingdom of Camelot, where sheep and goats nibbled its green pastures. Little houses of stucco and timbers stood so close to the river that boys and girls could stand on the bank, and throw nets into the water to catch fish. In the center of the Kingdom of Camelot stood an ancient stone castle in which lived the old king, who had a white beard and a beautiful daughter named Joy.

Connecting the Kingdom of Avalon and the Kingdom of Camelot was a charming marble bridge, built so long ago that not the oldest man in Avalon, who was 101, nor the oldest man in Camelot, who was 102, knew when it was erected. At each end of the bridge there was a swinging gate which was never closed. On the top of the gateposts on the Avalon side were two carved marble doves; and on top of the gateposts on the Camelot side were two carved marbled lambs.

One sunny day, when the blossom of the apple and pear trees of Avalon filled the air with their fragrance, and the baby lambs of the Kingdom of Camelot were bleating beside their mothers, a messenger came thundering across the marble bridge from the Kingdom of Avalon, and raised the dust down the road from the bridge to the palace of the Kingdom of Camelot. He brought an important message from the King of Avalon for the old King of Camelot who was sunning his long white beard on the balcony of the castle. Princess Joy

received the messenger and led him to her father, who received a scroll of parchment from the messenger on which, in capital letters, was written:

**"O KING, SEND ME A PINK PIG WITH A PURPLE TAIL, OR ELSE..."**

The King of Camelot was astonished, perplexed and frightened. They shook their heads. Then the Secretary of War (he had not had anything to do for a long, long time) stepped forward and cried out, "O King, this message is a message of war! We know we have no pink pig with a purple tail, and so must the King of Avalon. He has made an impossible demand on us as an excuse to go to battle."

So the Secretary of War drew up a reply for the king with the long white beard, which read:

**"I HAVE NO PINK PIG WITH A PURPLE TAIL, AND IF I DID..."**

This scroll the King of Camelot signed and sent with a messenger who rode a fast horse over the marble bridge and to the castle of the King of Avalon. The king also told the guard to close the gate on the marble bridge on the side that had the two marble lambs on the gateposts.

The King of Avalon received the messenger of the king with the long white beard, and undoing the scroll he read aloud to his chancellors the words:

**"I HAVE NO PINK PIG WITH A PURPLE TAIL, AND IF I DID..."**

Immediately the Secretary of War of the Kingdom of Avalon stood forth, and cried, "O King, this message is an insult, it is impertinent, it is a challenge. It means war!" So the King of Avalon ordered his men to close the gates of the marble bridge, which no one, not even the oldest man in the kingdom could remember closed, and the armies of Avalon went to war with the armies of the land of Camelot.

The war lasted many months. The apple and pear trees of Avalon were destroyed and the wheat fields were trampled down. The lambs of Camelot were driven into the forest. In a raid across the marble bridge the Princess



Joy was captured and put in a deep dungeon with only bread and water to eat. The gates of the marble bridge were broken and the two doves on the gateposts lost their heads, and the two marble lambs on their gateposts lost their tails.

In a raid by the armies of Camelot the houses of Avalon along the Placid River were burned and the waters so polluted that the fish disappeared. In defending his father's castle, Prince Charming was captured and was put in a very deep dungeon with only oatmeal and water to eat. Meanwhile the marble bridge collapsed.

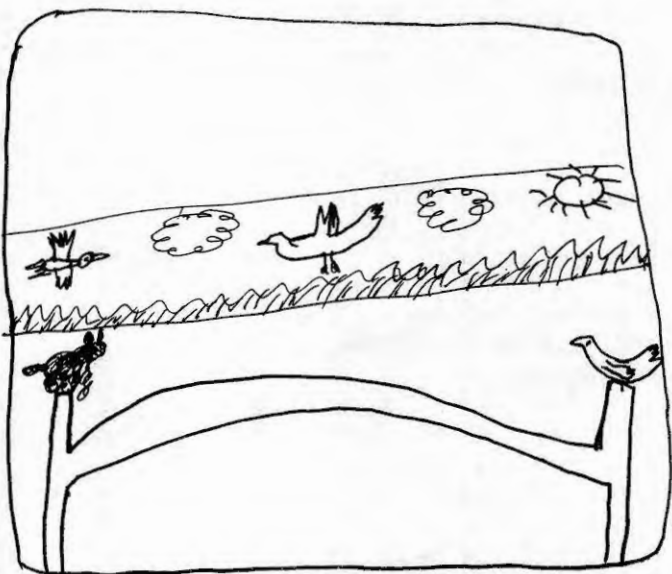
Finally, it was certain that neither of the two kingdoms could overthrow the other. So on a day when the mists hung heavily over the River Placid, the King of Avalon set out in an old rowboat, with a white flag fastened to a pole on the front seat. The king with the long white beard was riding on an ancient raft, seated on a kitchen chair. In the middle of the river, the two Secretaries of War held the boat and the raft close together, while the two kings signed a treaty of perpetual peace.

But as the two water vehicles were about to drift apart, the King of Camelot asked the King of Avalon, "What did you mean by your message: Send me a pink pig with a purple tail, or else...!"

"O," replied the King of Avalon, "I meant: Send me a pink pig with a purple tail, or some other kind of a pig. And what did you mean," the King of Avalon continued, "when you replied: I have no pink pig with a purple tail, and if I did...!"

"O," answered the King of Camelot, "I meant: I have no pink pig with a purple tail, and if I did I would be glad to send it to you."

So the two kings went sorrowfully back to their ruined lands. □



Cathy Price

## The Central Issue

*Almighty God,  
Unto whom all hearts are open,  
All desires known,  
And from whom no secrets are hid...*

Often have I repeated this prayer as I have settled down and centered down for Meeting for Worship. On this occasion, however, I did not get beyond these opening phrases. I found myself picturing an anthropomorphic God, peering down from on high into all hearts and seeing all desires and all secrets. It is doubtful that the Church of England had this in mind when the prayer was included in the Book of Common Prayer, and never before had it struck me in this manner.

"Unto whom all hearts are open." Did this mean that God in his omniscience was able to see into all hearts? Or did it mean that humans voluntarily opened their hearts to God? This was, for me, the central issue.

Where does "That of God in every person" become a part of this? Perhaps one can say that a person opens his or her heart to the Inner Light, or to that of God within himself or herself. This is quite different, it appears, from having a God able to see into one's heart and mind. To open one's heart to self examination can be a difficult and uncomfortable discipline. Far easier to have a God peer into one's inmost thoughts, rather like a priest at a confessional. To lay out, one by one, the thoughts of the mind and the feelings of the heart, to look at them dispassionately, that is quite another experience.

Is the God within an accepting and loving God, or the God of wrath of the Old Testament? Does this God deny the shadow self, the unlovely, the hidden part of a person? Or does this God accept the dark self and by so doing help one to accept the mistakes, the hurts inflicted thoughtlessly on others and therefore on oneself?

"God, unto whom all hearts are open..." Have I voluntarily opened my heart to the God within, to the Inner Light? That is still the central issue.

Frances J. Ross

## *New Versions of Old Tales*

# The Emperor's New Clothes

by Lorie Leininger

### I. Introduction

AS I CAME to the end of the story the child to whom I was reading laughed with delight:

Then a little child cried out, "The Emperor has no clothes on!" All the people laughed and shouted, "The Emperor has no clothes on!" The Emperor looked down and realized that the clothes he had never seen had never existed. He was standing there naked. He had been fooled by the two clever tailors. He ran back to the palace shouting, "Get me those tailors!" But the tailors were nowhere to be found.

The child to whom I was reading laughed and clapped his hands. But I had gone into one of my brown studies—one of my absences—the ones out of which stories grow. Among the thoughts stirring in my head was the tradition of truth-telling among the Quakers, and the memory of the first identified flesh-and-blood Quaker whom I had ever met, whose ability to say the equivalent of "The Emperor has no clothes on" in a complicated social situation I had found both liberating and breathtaking. I had asked her her name (it was Stella Togood) and "How can you *do* that?" and she had answered, "I come from a long line of Quakers and we practice all the time." At that moment I decided that I would search out the Quakers, and learn among them to develop my own potential for truth-telling. Now in my waking dream state I was also thinking of those Friends with whom I had been associated for years and the difficulties I had encountered. This is the story which formed itself.

### II. The Story

A little child called out, "THE EMPEROR HAS NO CLOTHES ON!"

"You mean," said a kindly elderly psychologist, a

friend of the family who was standing nearby, "that you have a firm conviction that the Emperor has no clothes on. Others here have a firm conviction that he is clothed. You are free to say what you think and we will say what we think. Each of us must act as our inner voice moves us."

"In our egalitarian mode," added a professor who was listening, "no single person has the right to impose his vision upon others. We go by majority rule—by consensus, wherever possible—although, of course, everyone is entitled to his own opinion."

The psychologist had not quite finished speaking. "Nevertheless," he added to the child's mother, "I would like to commend your child on how well she expressed herself. It takes courage to speak out. Well done. Good child."

The child's mother was puzzled. She had brightened with delight when her eldest (she was carrying a baby in her arms, and her husband had the twins) had spoken. Now she turned to the psychologist: "What about the content of what my child said?" She was confused, feeling, on the one hand, that she herself should have called out "The Emperor has no clothes on!" instead of leaving it to her child—for she had observed the Emperor's nakedness, had heard others around her admiring his new clothes, and had felt uneasy in the way that she did when people did not speak the truth. On the other hand she valued peace, valued getting along with her neighbors, and valued her friendship with the psychologist. So she rephrased her question: "Thank you for praising my child's courage. Would you, now, respond to the content of what she said?"

"Content doesn't happen to be where I'm at just now," he said in an off-hand, kindly, assured way. "I am more interested in helping her with something she will have to learn: how to be more sensitive to the needs and rhythms of whatever group she is part of."

The child's mother put one hand to her head. She felt befuddled. When she opened her eyes she saw the naked

Emperor. Something stirred within her as she heard her child repeat, loudly, "THE EMPEROR HAS NO CLOTHES ON!"

Her heart warmed as she heard the child's father, her husband, say, "The Emperor has no clothes on." He was standing between his best friend, who was murmuring, "Write a letter—tomorrow," and his boss, who cast him one sideways glance and then joined the crowd in cheering the Emperor.

The child's mother opened her mouth to say, "The Emperor has no clothes on," but her heart sank within her and no sound came out. She felt lost. Still, the day was beautiful, many friends were around her, and what with four young children and her volunteer work at the orphanage, her love for her husband and her financial dependence on him—she really didn't have a great deal of extra energy, and she was entitled to one uncomplicated festive day.

The friend standing next to the mother and her child (the psychologist's wife) sensed her distress and said comfortingly, "Ceremonies are important. Celebration is essential to life. I am, in fact, preparing a course on the importance of ritual, especially women's ritual. I try to look for the best in everything. What beautiful legs the Emperor has! Do come join us for a picnic after the parade."

"THE EMPEROR HAS NO CLOTHES ON!" yelled the child.

The mother and father exchanged a glance. The mother gently laid a restraining hand on her child's shoulder. One of the child's aunts stepped forward, saying, "I've noticed that she has difficulties with authority figures. Child, child," she said with finely controlled benevolence, "Don't be so critical of others. It is not your place to point out others' faults, but rather, to examine your own weaknesses. Those are the ones you can do something about. It is better to light one candle than to curse the darkness."

The child's kindergarten teacher, who loved her dearly, embraced her, saying, "People are not going to like you if you insist on saying things that contradict what others believe. You don't want to be known as a trouble-maker, do you, dear? Come and play with the other children."

The child looked around her. "But he is naked," she said.

"My dear," said an older Friend, "We are all of us naked, in one sense or another. Naked we came into this world and naked we will go out. We are all clothed in illusions. Symbolically, all our clothes are no more than delusions with which we cover ourselves. Illusion... delusion... What is reality? One person cannot be more or less dressed than another on the level of ultimate truth."

"THE EMPEROR HAS NO CLOTHES ON!"

"If we must choose between truth and love, dear child, and if the truth is one that can hurt others, surely it is more important to choose love than truth. I would always choose love."

"Love?" asked the child's mother.

"Love. It is love that you feel for your child—that makes you partial to her. We must learn to extend our capacity for loving to include everyone—the Emperor also."

Others joined in: "Of course, life is a great deal more complicated than a little child can realize. Wait a few years until you are older, dear, and can understand more about what is going on in situations like this one. Then you'll be in a better position to speak up."

The child felt surrounded. Her cry, "THE EMPEROR HAS NO CLOTHES ON," was muffled and hardly audible to those outside the ring of people who, ever patiently, kindly and reasonably, spoke to her. One man who had been standing in an attitude of deep thought now stepped forward to speak to the group surrounding the child: "I am not certain that one ought to say 'The Emperor has no clothes on,' unless one has brought a suit of royal clothes to offer to the exposed Emperor. I have here a cloak I brought for the occasion. My experience has led me to believe that we have to find the right time and place—have to find a non-public, non-embarrassing occasion to talk to the Emperor." Noticing that the child's mother had tightened her shoulders, he turned to her. "Wait," he said. "Please don't assume that I am unaware of the possibility for evasiveness—non-action—in speaking of the right time and place. I see the truth. And yes, I knew it long before someone else—this lovely child—spoke up." He patted the child's head. "But I too have acted—according to my principles. I requested an audience with the Emperor! He granted it! I worked through the proper channels—and I saw him and spoke with him—about clothes, about tailors (I almost called them 'fraudulent tailors' but of course they too have a center of goodness in them somewhere, if we could only reach it). I spoke with the Emperor about the fact that we, his subjects, were all paying taxes—a heavy burden for some—and that it was with tax money that these tailors were being paid."

"What happened?"

"Well, you know our Emperor. He never listens to anything he does not want to hear. Nevertheless, it is important to have tried. And our Emperor does—in his own way—mean well. There are worse Emperors. There may even be worse tailors. We have to work with what we have."

"You did your best. You risked dishonor—or prison!"

"Yes, I did. And, at first, the Emperor seemed to understand. He listened attentively. Then—I don't know how it happened—we were on another subject: equitable taxation, I think. However, I tried. No one can do more. We must wait for the light... for ourselves, for the Emperor. In good time—in God's time—the truth will be revealed. We have to give the Emperor space to look inward and discover his error in his own way. We all learn what is necessary for us to learn. Trust in God."

"We are each of us doing our best."

"THE EMPEROR HAS NO CLOTHES ON!"



"Even if what the child says is true," said someone else, "one has to consider what distress speaking that truth may cause."

"I think it is important not to overlook the value of imagination. Imagination is part of creativity—part of the Spirit. It seems quite possible to me that our Emperor has some difficulty distinguishing between factual reality and various imaginative realities. It would be the end of artistic creativity and intellectual variety if each of us could impose his or her vision of reality on others."

"We don't all want to be pedestrian..."

"We may not agree, we may not even approve, but let us respect..."

"I certainly don't approve of what the tailors did. But we have to be careful not to descend to their level—by tangling with them, or being vindictive. Better to forgive and forget."

"We are all of us fallible."

"At this stage of our growth it may be necessary for the Emperor, and perhaps for us, to believe..."

"But: if it is true about the tax money—if it is true that we will all eventually be taxed doubly to make up for this loss—I'm confused."

"Why don't we turn to the Bible. I always find comfort in the Bible. Yes, here's the passage: '*Consider the lilies of the field. They toil not, neither do they spin. Yet Solomon in all his glory...*'"

"THE EMPEROR HAS NO CLOTHES ON!" screamed the child.

"My dear, I fear you are too young to give consideration to the possible results of having a large crowd laughing at their Emperor, but I cannot allow myself to be that irresponsible. You are still too young to think of the welfare of the community as a whole—or about the possibility of mass anger—the danger of a riot—or worse: the state may collapse! Are any of us prepared to take that chance?"

"THE EMPEROR..."

"This child expects too much of people. Nobody is perfect. Her expectations are unrealistic. We are only human. All of us have suffered. One has to make compromises."

"I think *that* is the answer—to preserve everyone's self-respect. I have been feeling the need for compromise, and I feel sure that one can be achieved if we find the right way of defining this situation—if we search for the phrasing which would be acceptable to all parties. Let me give you my own suggestion: 'The Emperor's new clothes are—it is generally felt—not precisely of the nature we had been led to expect.' NOW: does that cover all the points of view which have been expressed here?" People nodded. The speaker turned benignly to the child, who burst out laughing, then shouted, "THE EMPEROR HAS NO CLOTHES ON!"

"It is impossible for people to grow unless they feel safe. When all of us here feel ready—feel safe

enough—then we will be able to deal with this question of the Emperor's new clothes."

"Haste makes waste."

"Sugar is more effective than vinegar."

"No good has ever come of pushing people."

"All of us are connected."

"The spirit is more important than the body."

"What we are experiencing is no more than a passing moment. In terms of the ultimate reality..."

"I prefer to look at what *is* open to us, in the present. And that is to draw the best out of each other—and out of the Emperor, too. We have to speak to the best in everyone, and not to pull them down by criticizing them."

"CAN'T ANYONE SEE?" screamed the child. "THE EMPEROR HAS NO CLOTHES ON!!! COWARDS! LIARS! LIARS AND COWARDS!"

People quietly turned away. "There are ways of talking that one cannot be expected to respond to..." "The child needs to learn minimal manners..." "She lacks respect..." "No one likes to be attacked." "I don't like to be pigeon-holed in a negative way. It isn't the way I grow." Only the psychologist did not turn away. He had been watching with intense interest. "I have it!" he cried. "I have the key to what is going on here. It is a problem in communication—as all misunderstandings are... It is clear to me that people are not hearing each other. "Child," he said, stooping down to be on a level with her, "you have to hear what others say, as well as express what you feel. It is our way to say what we think and then be open to others' responses. I've observed that you have not been open to others' responses."

She hit him.

He put his hand to his nose: there was blood. The group of Friends, whose lives had been devoted to the study of nonviolent responses to violence, moved in to defuse the present outbreak of violence. Handkerchiefs were given to the psychologist. A few voices were heard excusing the child: "She's upset." "We must be patient with her until she learns to cooperate with people." "...Must learn not to respond personally..." "Is critical, but it's because she is young." "Will learn in time to take kindly meant criticism." One was holding her, firmly but lovingly, saying, "I am your friend. Listen to me. I want to help you. There are other outlets for strong feelings than violence. We all love you..."

"THE EMPEROR HAS NO CLOTHES ON!!!" She was blue in the face. To everyone's horror, four-letter words poured from her lips. Where had she learned such language? One held her flailing arms while another stroked her hair: "Honey, it's important to use the right

kind of language. Then others can hear you. It shows respect for people."

Her aunt, an excellent woman in emergencies, understanding and strongminded, stepped forward and addressed those around the child who continued to scream obscenities. "Look: anyone as angry as this child is needs to let her anger out. Please stop speaking reasonably to her about proper behavior. I've never been upset by anyone's throwing a tantrum. It's good for people to let their anger out—under safe conditions, without danger of hurting others. My house is a safe place for her, and she has always trusted me. Let me carry her to my house."

The royal procession had moved out of sight. The sound of far-off crowds cheering the Emperor's new clothes rang in the air.

### III. Epilogue

It was night. The village was asleep. The child lay sleeping. Her brothers were sleeping in the next room. The baby was asleep in the cradle. The child's father slept. But her mother lay awake, thinking.

Suddenly she sat straight up. She looked at her sleeping husband and baby. She got up and checked the twins. She went into her eldest child's room, took her daughter in her arms and murmured, "The Emperor had no clothes on."

The mother got into bed with her sleeping child, held her in her arms and whispered, "The Emperor had no clothes on. We were lying. We were cowards. And we forced you to bear the weight of our cowardice."

What, she wondered, could she do? How could she make it up to the child, whose eyelids were still swollen from weeping and rage? "Perhaps take you to the zoo tomorrow," she said to herself as much as to the sleeping child. "We could make your favorite carrot bread. No!" she stopped, "I don't think comforting you in the ways that I have always comforted any hurt child is what I need, let alone what *you* need. I think what we need is to talk about what happened—the absolute truth, no holds barred, even if you are only five years old. We need to work together at sorting out what happened: not only that the Emperor had no clothes on but that we were trapped by a series of evasion. I still haven't quite grasped what happened."

She sighed, frightened, for she wanted desperately to be accepted and to accept others. How could she and her child explore the truth with no support? Well, she would have to look for support—to search out friends or as yet unknown comrades who would have the guts to speak the truth; who, if they were weak on occasion ("As we all are," she thought; "as I was yesterday") would not cover their weakness by words like *love* and *virtue*, *idealism* and *piety*, *kindness* and *consideration*. "All right!" she thought with a sudden movement toward energy and

laughter, "The *next* time that anyone says, 'The Emperor has no clothes on'—if in truth the Emperor *is* naked—some of us will be there to shout, 'The Emperor has no clothes on,' no matter what the others do or say. —A fairy tale indeed!"

### IV. Reaching Out

Back in her own room, nursing the baby, her mind still revolving over the past day's events, she thought, "There is one other thing that I can do. Tomorrow, if I can find the time, I will write up what happened. Then I will share it—show it to my friends, and ask them to show others. If there are people in whom it touches a responsive chord—if there are others besides myself who have decided to give priority to facing the truth unflinchingly—I will ask them to write me a note in response. Yes: a note which is to convince me that they are serious in refusing any longer to participate in all those secondary lines of defense by which we leave others to face the consequences of our evasions."

*Lorie Leininger, a member of Mt. Toby Friends in Leverett (MA), is a writer, artist and teacher. We welcome her as a new contributor to the Journal.*



### LINES FOR A LOST CHILD

O, where are you, child of mine  
A cricket calls your name.  
Around my heart is bent  
The tragic cry of your lament.

Suzanne Peabody  
Santa Cruz Meeting

Written for son killed.

## To Know Who We Are

# Women Speaking Together and With God

[or The Cry of Women and the Descent of God the Father]

*A Presentation by Midwest Women  
At Friends General Conference*

WOMEN SPEAKING together, and with God. This describes not only the presentation of Midwest women at FGC, but also our sharing and working process throughout the year since Berea. There is much I'd like to say about it—our discussions as Feminist Theologians are some of the warmest, deepest, most sensitive and luminescent I've ever known.

It was out of this richness that we drew material for our presentation. We decided to gather together the ideas and concerns we'd been struggling with, into a conversation between women and God. I'd kept journal notes of our meetings, and volunteered to pull together some of our most pressing themes into a dramatic form. This script became a working basis for the collective developments from there on.

It is important to me to stress that our emerging presentation was very much a group process—that decisions about clarifying characterizations, staging, smooth dialogue, were made in a working group with lots of imagination, inventiveness, and a high trust level. We met several times, to work on the verbal elements, and to build the masks, each time adding more substance to the presentation. Doing the masks was a revelation to all of us, I think, about our creative possibilities. With none of us

feeling much confidence or skill in what we were doing, we all saw emerge decisions about shape, size, expressions, and felt these take form as features and colors and characters.

We continued our fertile generative process right up to the last, finally choosing our players only after we'd all arrived at FGC, and continuing to make decisions about staging and characterizations. Indeed, the process continued into the powerful Meeting for Worship that ended the evening.

There are more people than can be named whose lives and souls are present in this drama; a few people have been especially present:

*onstage:* Barbara Blakely  
Betty Boardman  
Barbara Byhouwer  
Susan Dean  
Joan Francis  
Jean Mayes

*offstage:* Sandy Miller  
Alice Walton  
Betty Winker



*We are women—we are yearning and seeking together, to know who we are and to know who God really is; and to know who we can be with God. God, hey God—are you there? Will you talk with us? (Women stand together in a semi-circle; they speak together; they hold masks in their hands but do not put them to their faces.)*

*I am God. I have been called Father, Patriarch, Ruler of the Church. I am Spirit. I too am yearning and seeking to be freer. I would like to talk to you. I would like to be with you. Can we search together? (God is in an isolated space, on a ladder. "He" holds a mask before "his" face, of a man wearing a kingly crown, a man with stern visage, glowering eyebrows, dark beard.)*

*We are women together, but we live our lives in our own unique ways. Each one of us speaks in her own voice. (Women move apart and stand in separate spaces. As each woman speaks, she holds up her mask before her face, which holds the expression she is portraying.)*



#1 I am the voice of distrust, of distance. I don't trust myself, or anyone else, or God, very much at all. I've felt so many hurts and disappointments—I'm afraid of losing everything I've got. I don't know who I am.

#2 I am the voice of duty and responsibility— No, I'm the voice of *resistance* to that responsibility. I feel trapped in the demands and needs and expectations of others. I feel trapped in the command of "obedience" to "God's will." I just can't do this any longer—but I feel so guilty about breaking out.

#3 I am the voice of suffering and pain. Life is filled with so much pain and death. I feel so deeply the pain that others go through. I fear also my own evil and violence and anger. I can't trust God's care in this madness. God rejects all this.

#4 I am the voice of trust in my own experiencing. I can affirm my own history and reality and living. I can feel the Spirit in my own ways and my own words. I want to love God and others in my strength as well as need.

#5 I am the voice of a woman's religious images. Because I am a woman, my religious experiencing is feminine, and I want Spirit images to be personal to me. I want her to be close to

me as one who is like myself, and never let me fall out of her love.

#1 (To God) You don't want to talk to *us*—God has never spoken to women. You've rejected us—I don't trust you—I will search out my life for myself.

#2 (To women) I always feel boxed in to doing what God tells me to do. He's laid this trip of 'obedience' on me, filled me up with duties and responsibilities so much I don't know who I am anymore.

#3 (To God) You've let so many things go wrong—life is so hard. You're so distant, God—you don't care. You don't understand our suffering.

#2 (To women) I feel blamed for being evil—I feel pushed by God and kept in line with petty rules. But I'm afraid to be on my own—I'm afraid that I will hurt people because I can be so angry and so hateful.

(To God) I just feel so bad and so guilty!

Spirit I don't want you to see me that way. I am the Spirit of life and forgiveness and creativity.

#4 We need to live our own lives, find our way back to



ourselves. We need to believe in *ourselves* again. C'mon, sisters, we can do it together.

**Sp.** When you accept yourselves, you are accepting me as the spirit within you. *(Comes down a step on the ladder.)*

**#1** *(To God)* But life is so full of deaths and disappointments. I'm afraid to trust anything.

**#3** *(To women)* I'm afraid to trust myself. I recognize evil in me that leads me to be harmful to other people. I don't mean to be!

**Sp.** I am the power of life, I'm here, I'm *with* you. I am strong in you when you are strong. *Remember* me. Don't forget me.

**#5** I want to feel that you are closer to us than we are to ourselves, that your love is stronger than death and evil. Sisters, is the Spirit cut off from us? Does she suffer with us? Can she grow with us?

**#4** *(To women)* Sometimes I can feel the Spirit inside me, even in the distrust and hardness and fear. Perhaps even my chaos and anxiety and turmoil don't need to cut me off from the Spirit. Can I learn to embrace them and love them too?

**#2** Will God really let me be myself, feel my feelings?

**Sp.** When I am in you, your feelings are my feelings. *(Comes down a step.)*

**#5** *(To women)* Nothing can cut us off from the Spirit—she's the ground of our living, like the earth under our feet. Her life is always new in us.

**#3** *(To women)* Does the Spirit really suffer with us, share with us in our sin and inadequacy?

**#1** *(To God)* Will you still respect my dignity, give me the space I need?

**Sp.** I want to be with you, I want you to be with me. In everything. Can we, together? *(Comes down another step.)*

**#5** *(To God)* Will you cast off the violent roles men have cherished for you, of Lord and King and Conqueror?

**Sp.** Wow, can you really love me without those images? *(Steps off the ladder, leaving mask and crown behind.)*

**#4** *(To God)* Will you cast off the aloofness people have given you, and be close to our lives? *(As women speak, they begin to leave their separate spaces and come together again.)*

**#1** *(To #4)* That would mean a new kind of intimacy with the Spirit, where we feel trust and respect together.

**#2** *(To women)* I can see how being with the Spirit and with others in this way is so much fuller. We can all share our power and our strength, without fear.

**#3** *(To women and God)* And no kind of pain or evil will cut us off from the Spirit or each other.

**Sp.** *(Joining women)* We can create a whole new cosmos together!

**Everyone:** Let's all get together and grow with this! Let's find out who we're going to be, and what our new world can become! □

*Compiled by Barbara Blakely*



## Open Letter

Dear Friends,

On First Day last week we heard from a young member of our meeting who had attended Friends General Conference at Ithaca that Teamster-harvested lettuce was served at the conference.

Other Friends gatherings, including Illinois Yearly Meeting, have also been caught in this embarrassing situation. We realize from these past experiences that circumstances difficult or impossible to control, such as contracts made by caterers or local weather conditions, can mean that the wrong kind of lettuce gets into the kitchens. But this makes it seem all the more important to exercise foresight in planning conferences so that no lettuce harvested by the Teamsters Union will be served.

We realize that the use of boycott to achieve social change is slow, and may cause suffering to uninvolved parties. However, if we believe that social change can be achieved through non-violent methods, then we should continue the boycott of Teamster-harvested lettuce. It is encouraging to note that the boycott of Gallo wines has brought a significant reduction in sales and is helping to reduce the power of those who harvest and sell grapes to Gallo. Regarding boycotts, we wish to remind Friends of the article in Friends Journal of June 15, 1976, page 366, "What to Boycott: Freedom or Slavery?"

While the issue of the lettuce is important, it is only symptomatic of a greater problem: that of Friends not being sensitive to the traditional concerns of Friends. We recognize that a tremendous effort is needed to operate a general conference or yearly meeting, to carry out the daily housekeeping chores. At the same time, in planning and holding our conferences, we must not forget the principles for which Friends stand.

Yours in peace,  
Robert G. Kuller, Clerk  
Downers Grove Friends Meeting

## Thee and I

Two different persons, Thee and I!  
What in this orb do we measure by?  
Thee, skimming the earth so light and airy:  
Was it almost like a gossamer fairy?

Two different people, so it seems  
As though the sun had divergent beams;  
I, much too slow and almost lame,  
But could it be that the souls are the same?

Thoughts on returning from Ithaca  
Alice B. Flitcraft

Ithaca '76

## Principles: Actions or Words?

(This is a response to the Evaluation Questionnaire distributed at Friends General Conference at Ithaca, NY, in June 1976.)

This conference was my first one. In thinking back, I had come with high expectations and a sense of euphoria. Maybe I'm naive. I am twenty-three years old and have been a Friend for over twelve years. But I never dreamed I would have to do what I did for the last three full days of the conference. I was one of the Friends who stood with signs asking people not to eat the lettuce, informing them that it was Teamster lettuce not United Farm Workers, ending Friday night fasting in protest. Many Friends continued eating—rationalizing the human suffering of our Brothers and Sisters who pick the fruits and vegetables we eat. The conflict within me is still there—I am torn and my heart aches with pain, that Friends did not have the strength of their con-

victions to take a stand in support. My knowledge of Friends has grown considerably and my picture a sobering, realistic one. Friends have a long way to go and should stop patting themselves on the back. Being a Friend in my mind means more than nice moral words of lip service. I see now that just because we are a part of Friends, it does not mean we are all at the same place. You might say and I've heard it many times, that Friends come from all backgrounds and we are all different and we don't all agree on the same things. But this itself is a rationalization. If we as Friends believe in that of God in each, that we are truly Brothers and Sisters with dignity, that one person's suffering is our suffering, I see no other action—nonviolent action—to take. My positive experiences here are not diminished, only realistically put in perspective. I treasure my experience, both the negative and the positive, because it has helped me grow.

Love, Peace,  
Martin Moy



## Forum: Worship and Ministry

### For God Alone My Soul Waits In Silence . . .

—Psalm 62:1

by James Bay

THERE ONCE was a bit of ministry in my meeting, the pain and struggle of which continues to haunt my mind. The speaker was a Philadelphia Quaker born and bred who had married and settled among Indiana pastoral Friends, and whose life recently had been wrenched by divorce. She found herself among us for a couple of weeks while she visited her sister in the meeting. She began by explaining that despite her upbringing she had never understood or appreciated the silence of Friends meetings. The long protracted periods of quiet had always been empty and frustrating, had never been filled with the rich sense of God's presence about which Friends had spoken and written profusely. When God came for her, it was always when she was involved in some activity, but never in the silence cherished by her Friends. And now, she was among us in silence—and she felt nothing, she felt emptiness (mixed perhaps with a little bitterness).

The rest of the ministry in that meeting was aimed at her words. Two Friends spoke of the positive value of silence, of how the Presence makes Itself known and works through the quiet. I don't know, but I suspected and felt that Friends had failed to speak to her condition. I do remember that what was said did not answer the questions and feelings her words had raised in me. I have known the comforts of silence, the solace of the quiet removed from the babble of the world, but more often the silence is painful and empty. Any "progress" I have been making in my spiritual life seems obliterated. No calm, no serenity. There I sit with the noise of my self ringing in my ears; my own emptiness crowding out the precious Word

of God. I am more likely to be wondering cynically when and how long So-and-So will speak, who speaks every week and says little, than I am to be contemplating what the Gospel would require of me. None of the wholeness and oneness of the mystics. Instead a pettiness, a busy-ness, a barrenness into which God does not enter. Week after week.

Modern liberal Friends at times seem to worship silence. Silence is almost as holy as the Deity Itself for some. And I must confess that I have witnessed the healing power of silence, or rather God working through it, to unite a fractured meeting, transforming it at least for a moment into the blessed community of saints. More often, however, silence is a burden to be born weekly (at least!)—an hour in which to endure the recognition of my being cut off from the Giver of Life. And I sit there feeling empty, frustrated, and bored. In this much at least I share the pain of the speaker in my meeting, and so the ministry that followed her speaking struck me as hollow.

\* \* \*

In all this I find a comfort of sorts in the knowledge that for the early Quakers, who it seems provide a measure for our lives if we are to continue to call ourselves Friends, silence was not regarded as a positive or defining trait of the Society. Early Friends did not sit and glory in the silence. Their meetings were anything but quiet. They were full of evangelical exhortations and long periods of impassioned preaching—a bit too boastful and extravagant for most of our tastes. Silence rather had a negative

connotation; it was the backdrop for the inspired words of God. Silence was an expression of poverty. It was more honest to say nothing—to be silent—than to speak without having the experiential knowledge and direction of the Light, which is Jesus Christ. Far better to admit ignorance than to speak vain and unspiritual words (thus the attack on the book-learned hireling priests of the steeplehouses). The early Quakers were *not* silent, because they were convinced that they had known and were experiencing the power of God in their own lives and times. It could be said of them, as the common people had said of Jesus, that they spoke with authority.

It is perhaps interesting in this context to wonder whether the reason why Friends meetings today are largely silent is precisely that we find ourselves unable to speak with authority, that our silence is an expression of our lack of experience in the workings of our Lord God, that we are silent in the fear of uttering vain and unspiritual words. (On the basis of these considerations some Friends who do speak in meeting might well be counselled to be silent. I sometimes harbor the uncharitable suspicion that at times vocal ministry in our meetings is indeed vain and unspiritual. But enough!) If this is true—that the silence is to be considered as an expression of our emptiness and the silence of God for us—then the speaker in my meeting was not wrong. Perhaps silence ought to be experienced, at least in part, as frustrating, boring, meaningless.

\* \* \*

There is for the religious person, I

think, a nagging/abiding sense of abandonment by God. This is not a peculiarly modern phenomenon, but a fundamental and continuing problem for the person of faith. If one reads the Old Testament carefully, a large portion of its literature seems engaged with this question of God's absence from or neglect of the believer. To quote Job (23:3, 8-9):

Oh, that I knew where I might find him,  
that I might come even to his seat! . . .  
Behold, I go forward, but he is not there;  
and backward, but I cannot perceive him;  
on the left hand I seek him, but I cannot behold him;  
I turn to the right hand, but I cannot see him.

Week after week I sit in silence in meeting with the same hope and longing as Job—to see God! (I am reminded of the beatitude, Matthew 5:8: "Blessed are the pure in heart, for they shall see God.") But, like Job, I am frustrated again and again. I am thrown back once more into the darkness, confusion, and despair of the world and of my self. I am led nowhere, given nothing. I am left alone waiting with the seeds of bitterness and impatience in my heart—waiting so long, it seems, that I wonder that I have not faded into indifference and given up this Quaker enterprise altogether. Can I believe any longer? Can our history and traditions as Friends and Christians matter even now? At times I share Job's complaint (30:20), "I cry to thee and thou dost not answer me . . ." or, even, I offer up with Jesus on the cross his final "My God, my God, why hast thou forsaken me?" (See Psalm 22.)

This last suggests that perhaps our silence—at least in its most intense and painful moments—our inability to speak, the feeling of abandonment and forsakenness (emptiness, brokenness) ought then to be identified with the suffering of Christ. Our silence is but one of our shares in the cross and crucifixion, is our baptism into the death of Christ. (Matthew 10:38: "... he who does not take his cross and follow me is not worthy of me . . .") Our silence is a kind of dying—a dying to self, to expectations and hopes (that God will come?). To be silent is to recognize and to witness to the weariness, suffering, and death that we carry with us, is to wait, patiently clinging to the absurd promise of our faith, for the stir-

rings of life in our moribund selves. (Romans 6:4,8: "We were buried therefore with him by baptism into death, so that as Christ was raised from the dead by the glory of the Father, we too might walk in the newness of life . . . But if we have died with Christ, we believe that we shall also live with him.") We sit together in silence, therefore, sensing how difficult it is (just as it was for Biblical people) to see beyond the confusion and babble and darkness of our time (especially when our own Society has become a mirror of that confusion, babble, darkness), to see God at work in the world and in us. We sit in silence with the hope/promise/belief that not all is dissipation and death, that God will come, that the Resurrection and Life may be known in and through us. We pray that out of the brokenness and dying of our silence ("...out of the whirlwind..."—Job 38:1), however long endured, will come the encounter and experience of God that will allow us to join with Job (42:5):

I had heard of thee by the hearing of the ear,  
but now my eye sees thee; . . .

—the experience that will raise us up with Christ, enabling us to speak with authority, joy, and Truth in the world. □

## An Open

### Letter to Friends

AS A convinced Friend, attracted to Quakerism in the first place by its concepts of brotherhood and love, I have been pondering for some years the somewhat "aloof" quality one finds in many Friends' meetings and other groups. It is not unusual, I find, for a member (or attendee) to be absent from meeting for long periods, without contact by any inquirer—asking not to know why the person has been absent, like a truant from school, but whether he or she might be ill or in some

difficulty. Close relationships develop among some Friends, expressed not only at meetings, but in their social lives as well. But those who are somewhat on the "fringe" of what seems to be an inner circle find it difficult to feel accepted, welcome, and cared for.

Recently, I participated in a "Human Interaction Laboratory" sponsored by professional therapists, designed to encourage participants to share their inner feelings and difficulties with others in the group. With the gentlest kind of leadership (worthy, in my view, of Quakerly acknowledgement), intimate experiences were shared, and feelings of love and tenderness readily expressed, along with negative feelings as well.

To my delighted surprise, three people who were in the group I attended called me subsequently simply to inquire how I was, and to share with me how they had dealt with their own problems in the interval. This friendly inquiry was as rewarding as the nurturing support I received during the group sessions, and was, to me, a logical "follow-through" on our shared experiences.

Can Friends open up to one another in this fashion? Identify with the problems of others, and express their concern? And can this be achieved *within* our own setting, rather than in the "outside world"?

We read about members' illnesses and misfortunes in our meeting newsletters (as well as their joys and triumphs). Do we take the time and trouble to express personally—on a one-to-one basis—our concern for one another?

We are, after all, a meeting of the whole. No committee needs to be designated as the single group which tends to the needs (spiritual, emotional, and physical) of our members. Each of us, as individual human beings sharing common beliefs, needs to reach out to the next person, it seems to me. What better way than through the simple expression of love and caring by letter, phone or personal visit?

Richard Crohn  
Harrison, New York



# It's A SMALL World



**In Washington, DC**, a special Friend-in-Washington program in Native American Affairs, working under the Friends Committee on National Legislation, is helping to propose some important measures. The Indian Health Care Improvement Act (HR2525/S522), a major priority of the FIW program, is the most comprehensive health plan ever introduced to Congress. The FIW group is also dealing with the problems proposed Coal Gassification plants will create for native Americans, unemployment and provisions for on-the-job-training, and legislation advocating the distribution of food stamps and other commodities to native Americans. Further information might be acquired on this subject by writing Friends Committee on National Legislation, 245 Second Street, N.E., Washington, D.C. 20002. Request their report on the Native American Affairs Program.

**A reminder:** the Newark (DE) Monthly Meeting has changed its place of worship to the United Campus Ministry, 20 Orchard Rd., Newark, Delaware. Phone: 368-1041.

**George Fox College** in Newberg, Oregon, has been left a fund of \$140,000 by an elderly brother and sister, William and Anna Earhart. Also receiving \$140,000 shares of the will are Haverford College and the American Friends Service Committee.

Some twenty years ago, the Earharts found a Fox College catalog in a Seattle library and noticed the college's Friends Church ties. Intrigued by the catalog information, the couple came to New-

berg to meet with Milo Ross, then president of the college. "They were interested in the Quaker peace stance," Ross recalls. "He had become enamored of the pacifist stand during World War II and apparently wanted it to continue."

Fox College will use the money to establish a perpetual David P. Earhart Memorial Scholarship Fund in memory of William and Anna's father. The fund will assist more than fifty students a year with their tuition.

**Mary Dyer**, a Quaker martyr executed in 1660 for violation of an unjust law, is the heroine of an opera in 1976. The opera, entitled "Mary Dyer," premiered June 12 at Rockland Community College in Suffern, NY. Written by Richard Owen, a full-time judge of New York's Second Circuit and a part-time composer, "Mary Dyer" stars Lynn Owen, the composer's wife and a talented and experienced artist in her own right. Also filling leading roles are Chester Ludgen and Robert Paul, both baritones, and tenor David Bender. All are professional singers who have performed at the Metropolitan and with the New York City Opera.

**Partnership For Productivity (PfP)**, a Quaker-sponsored development agency working in Africa to help improve the management of small-scale economic enterprises, announced the appointment of Andrew H. Oerke to the new post of Executive Director of the organization this summer. Because of other obligations, however, he will not begin

full-time work for the PfP until September.

Oerke, 43, comes to the agency with extensive experience in Africa; he has been assigned to seven African nations in his career. As Director of the Peace Corps in Malawi, Oerke resolved a difficult situation with great tact and ability.

A deeply religious man, Oerke says that the only successful international programs he has seen are those built on mutual trust and love. He joins the PfP in that spirit.

**While we're talking** about appointments, news is in from Detroit that Thomas H. Woehrle has been named headmaster of the Friends School in Detroit. Woehrle, a qualified teacher of religious thought, has been the director of the upper school at Friends Select School in Philadelphia since September, 1971. He replaces Steven Prigohzy, who has been appointed superintendent of the American International School in Pakistan.

**Also from Detroit** comes a request for Friends to support HR5452, a bill that would amend the 1968 Civil Rights Act to prohibit discrimination on the basis of one's "affectional or sexual preference." Carl Davidson, a member of Detroit Friends Meeting and an editor of "The Pentecostal Friend," reminds us that it's time for people who care about human rights to take a stand and come out in some way for the dignity of twenty million Americans whose sexual expression and identity is defined as



criminal by the state, and is condemned as sin by the church. Already advocating the elimination of discriminatory laws against homosexuals are the New York, Philadelphia, Baltimore and Illinois Yearly Meetings. Corporate, individual or anonymous contributions to support the legislative effort can be forwarded to: National Gay Task Force, 80 Fifth Ave., New York, N.Y. 10011.

**In Bismark, ND,** Joanne Spears invites all persons interested in the Religious Society of Friends to meet for worship each Sunday at 9:45 a.m. Anyone desiring further information may contact Joanne Spears by phoning (701) 285-1899.

**According to** a column by Burton Wolfe that appeared in the San Francisco Bay Guardian, the famous American game of Monopoly, often ascribed to Clarence Darrow, is rightly the invention of a Quaker named Lizzie Magie. Magie, who originally named her invention "The Landlord's Game," received her patent in early 1904; Darrow's Monopoly was patented in 1913.

Rather than patterning the names of the properties off Atlantic City streets, Lizzie's game included properties with names such as Poverty Place, Easy Street, Lord Blueblood Estates and the Soakum Lighting System.

Making money does not appear to have been Magie's incentive in inventing "The Landlord's Game." Parker Brothers, present owners of the game, paid Lizzie only \$500 for her invention. The corporation has, according to Wolfe, paid many others more for relinquishing their claims and for keeping quiet about the origins of the game.

**In Lynwood, CA,** an organization known as the International Association for Education, Development and Distribution of Lesser Known Food Plants and Trees (IAEDDLKFPT) proposes a rather unique idea for alleviating world hunger. The aim of the Association is to plant millions of lesser known food producing trees in areas where hunger is most prevalent. The group estimates that there are over 450 kinds of fruit and nut trees in the tropics of potential economic importance, but that most of these are planted only as occasional dooryard trees and some are never planted domestically. Moreover, many

of these trees will grow and produce food under almost all conditions. With these plants and trees it is hoped that many children will be kept from starvation. If you are interested in helping this effort, write Paul W. Jackson, Executive Secretary of IAEDDLKFPT, at Box 599, Lynwood, CA. 90262. Dues in the Association are \$7.50 a year; a quarterly bulletin *Good and Wild* and a yearbook are sent to all members.

**On March 1,** twelve South Koreans signed a "Declaration of National Salvation," calling for a restoration of democracy in South Korea. Among the signers is Ham Sok Hon, the well-known Friend. The trial of a total of eighteen defendants is expected to last until late August. A Quaker Statement of Support, signed by the yearly meetings of Philadelphia, London, Japan, New Zealand, Holland and Australia, as well as the AFSC and many individual Friends was sent to the defendants and the Korean government in late June. The Peace Committee of Philadelphia Yearly Meeting and the Asia Division of AFSC are planning to send the same statement again with the endorsements of additional yearly meetings and individual Friends. If you would like to add your name, send your name and address to Friends Peace

Committee, 1501 Cherry St., Philadelphia, PA. 19102 by October 15. (See the next issue of Friends Journal for an article about the trial and the Quaker Support Statement.)

**And finally,** this summer in downtown Philadelphia, the Quaker Street Theater did its part toward the Bicentennial celebration. The Friends Bicentennial Committee of the Philadelphia Yearly Meeting hired the five-member, part-Quaker Training-Action Affinity Group of the Movement for a New Society at the Life Center in West Philadelphia to organize and train people from its Meetings and local peace groups to learn street theater skills as a lively medium for portraying varied Quaker concerns. Appearing in clown-face, the troupes mixed humor with clear punches in addressing favorite themes of sexism and militarism to audiences averaging between twenty and fifty at a time for the fifteen minute sequences. Replete with bright orange and gold banners, Quaker Street Theater performed two or three afternoons a week.

Pictured in a scene from "Boston Tea Party—Updated" are: (l to r) Steve Bedard-Parker (holding the banner), Peter Woodrow, Marty Zinn, Christopher Moore and Steve Zunes.

Marty has recently joined the Friends Journal staff. □

*Compiled by Matthew Caspari*



*Theodore Hetzel*

# Friends Around the World

## Swiss Yearly Meeting

43rd Annual Gathering, Gwatt, Lake Thun, Switzerland, June 5-7, 1976

OF ALL OUR yearly meetings, this one was particularly devoted to searching thoughts about our relative wealth. The theme of the meeting was "A Just Distribution of the World's Resources." This seemed appropriate if only because Switzerland is a wealthy country, yet also because Swiss Friends represent a wider world, speaking as they do more than one language. In addition, there were Friends present from Europe, America, Asia, Africa and Australia.

In panel discussions and workshops prior to an address on the topic by a representative from UNCTAD, our greatest difficulty lay in trying to be clear about limits of our denial of material goods, a denial that would have practical effects on the poor nations. We took care lest any aid might be considered by the recipients to be of a patronizing nature, to be converted into material wealth for the rich of the developing countries, without helping the poor.

We found that we would accomplish little unless we are spiritually united in recognizing the limitless possibilities of the inner life. Our meeting for worship reflected this very clearly.

Our relationship to the Swiss Peace Council was another matter of concern, since conscientious objectors in Switzerland need aid. Further, two of our members have been active in researching into instances of torture still practiced in many countries. Finally, the situations in the Near East and in South Africa are matters of concern to us.

The death in March of our beloved Helene Monastier was fittingly mentioned in a Memorial Meeting. Her ideals of service continue to guide us; she was an advocate of simplicity, straightforwardness, and a sense for the practical.

In this sense, our meeting for business

showed care and earnestness in allocating our scant financial resources to programs and projects that promise to show results, in keeping with as much impartiality as possible in areas of strife both outward and inward.

Between yearly meetings, we will try to meet more often on a regional basis, as our groups are small and need the sense of continued fellowship. We are lucky that Switzerland attracts many visitors each year, among whom there are again many responding to our standing invitation to join us in our work and worship.

We are very grateful to our Clerk, John Ward, for his many years of service; Elisabeth Kloetzli, of Effingerstrasse 87 in Berne, succeeds him.

Fritz Renken

## Lake Erie Yearly Meeting

ONE HUNDRED seventy five Friends, young and old, gathered at Hiram College in northeastern Ohio June 17 to 29 for the Lake Erie Yearly Meeting. The program theme was "Approaches to World Hunger." Children, youth and adults participating in the Program created a family fellowship through which the Loving Spirit of God was manifested continuously.

Hiram College facilities were pleasantly adequate and the cooperative spirit of college personnel was beautiful. Friends were particularly grateful for a special, but adequate, simple luncheon served on Saturday noon which netted a saving of \$75. In Meeting for Business Friends approved donation of these funds to a native food production project in drought-stricken Africa.

Peg and Ken Champney and their daughters from Yellow Springs, Ohio, set a spiritual tone of communication by relating their experience in radical simplicity while learning to live on a low financial budget over a period of years. Their genuine openness inspired others

to share insight and meaningful experiences with one another. They renewed the fine art of relating person to person.

For all interested in creative and spirit awakening education of children and youth, an exciting experience was the reporting, under the inspiration and guidance of Barbara Neal of Ann Arbor, interesting experiences by the several age groups of children and youth. The high school group shared for one day the work of a service project in Cleveland. Group singing of folk songs and hymns was shared by all ages.

Carolyn Terrell representing Friends General Conference opened our eyes to creative methods and improved materials for use in the all important area of Religious Education. Robert Rumsey Midwest Officer of Friends World Committee on Consultation lifted our hopes for the future with news of a possible joint meeting of all peace churches to formulate united positive steps toward international peace in the nuclear age. John Looney, Secretary of the AFSC Area Office at Akron, Ohio, presented a slide show which he prepared and plans to keep current, on military spending vs. food for peace.

A highlight of Yearly Meeting was the address, followed by questions and discussion, by E. Raymond Wilson, founder and emeritus director of Friends Committee on National Legislation, on "Must the World Starve?" Raymond challenged us to a strong commitment to human nutrition, not military power, as the instrument for generating a world without war.

Chester A. Graham

## Nebraska Yearly Meeting

NEBRASKA YEARLY Meeting Friends were made glad when a goodly number of our Eastern Friends joined us for the four day sessions at Central City, NB from June 3-6. Their quiet supportive



love and understanding helped us all to forget discouragements and look ahead to God's world of challenge and promise. We can deeply wish that you Friends of larger gatherings might know the privileges of in-depth personal sharing which comes to us each year "at Yearly Meeting time."

The topic of living securely in a world of diminishing resources repeatedly stabbed us wide awake. Bread for the World has directed our thinking and concern throughout recent years.

David Kingrey's new book *Now is Tomorrow* helped us to become aware that God can and does use our dedicated Christian scientists to show some of the ways by which we can more effectively be our brother's keeper. We are thankful that Dave is bringing vision and challenge to University Friends and our part of Quakerdom.

In the closing minute of this 1976 session, our Clerk, Don Reeves, expressed the aspirations of us all:

"Friends gathered for Nebraska Yearly Meeting have considered at considerable length the problems and challenges of 'living abundantly with limited resources.' At many points, prospects are bleak; problems seem almost overwhelming. Yet, at a point short of despair, we are buoyed up by signs of hope. Our experience of God's providence and our faith in His guidance lead us to expect that with his help, we will be led to appropriate responses. We are made bold in Christ's Spirit to find Quaker sized 'handles' on world sized problems, anticipating that at the end we may find results of our efforts that we had not anticipated. We pray for wisdom and strength. We adjourn to meet June 2, 1977."

*AraBelle Patrick*

## London Yearly Meeting

LONDON YEARLY Meeting met over a long holiday weekend in London again this year, from Friday after supper to Monday before supper—just three days (each morning starting with worship-sharing groups) and only eight sessions. Even so, the agenda was not over full and the sessions were not hurried. The opening and closing sessions always have their own special agenda, and half of the remaining sessions were given

over to receiving and commenting on invited messages.

On Saturday morning David Acquah, a Friend from Ghana who has represented his country internationally, spoke on the theme, "Development Is People." He urged Friends to think of development in human rather than material terms, and to become more active in supporting politically the oppressed or newly liberated peoples who are the only possible embodiment of this human development. Friends agreed they must face the responsibility and price for political change.

Saturday evening Victor Bewley, an Irish businessman, introduced the theme, "The Liberating Power of God," illustrating scriptural themes with his experience in business and in Quaker concerns. Few will be able to follow his example in detail (he is the second British/Irish Quaker businessman to turn his holdings over to common ownership of the workers), but all were moved by his testimony: to "Say what has been laid upon your heart to say" and to create around us conditions which reflect the values we profess.

Sunday morning Jocelyn Burnell, a young radio astronomer and birthright Friend, introduced the theme, "The Kingdom of God in Our Midst." She scolded Friends for letting her grow up ignorant of the Bible and of insights of earlier Friends, she deplored the various reasons for not articulating beliefs as "recipes for aimlessness," and she presented her own current "traveling document" so that Friends might consider joining her in acknowledging God as sovereign and in seeking to be prepared to be used by God.

Each of the sessions found time to consider Friends who were not present. Epistles were read, beginning with the traditional reading of the epistle of Ireland Yearly Meeting on Friday evening. Friends from abroad (including two from Poland and one from East Germany) were introduced one by one, with a full reading of any travel minutes from their home meetings. And the reading of selected memorial minutes (called "testimonies to the Grace of God in the lives of deceased Friends" and printed in the advance reports) gave a sense of fellowship that transcends time as well as space.

There was one main item of business at this Yearly Meeting, to consider recommendations of a constitutional review committee which had, after a five-year study of the arrangements of overseeing various Yearly Meeting com-

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Roger Wilson, clerk of London Yearly Meeting, slipped while hiking just before the 1976 Yearly Meeting sessions, and had to appear with crutches and one foot in a cast. When greeting the visiting Friends from overseas, he suspected that many of them might find Londoners hurried, rude and inconsiderate. The city gives people that appearance, he said, but it is not really true. To make Londoners slow up and show consideration one need only go about on crutches. And a wheelchair he found to bring forth a torrent of concern and helpfulness.

If only other human needs could be made so clearly visible, think how the Spirit would transform rudeness into kindness!

*Newton Garver*

---

mittees and concerns, presented a 36-page report and recommended changes in the central structure. The proposed arrangements would be more efficient and less expensive, but many Friends felt they might also discourage individual witness and/or dilute the involvement of local meetings. Major organizational changes are never easy; and of course the issue could not be pushed to a vote. Friends, while constantly skeptical of how important structure *really* is, appreciated both the need for changes and the dangers involved, and after two sessions (with a day for reflection between), the recommendations were approved in principle with reservations about certain details and provision for review. Discussion was remarkable disciplined: Friends rose silently to ask for recognition, and did not speak until recognized and given a microphone.

Activities and concerns of Yearly Meeting committees (including Friends Service Committee) and other Friends groups were reported in informal sessions over lunches and teas, the detailed oversight of committees and budgets being handled by Meeting for Sufferings rather than by Yearly Meeting. In terms of the activity of British Friends, Yearly Meeting is the tip of the iceberg; in terms of the Spirit, it is the root from which the rest grows, enabling Friends activities in the world to (in the words of Victor Bewley) unite rather than divide, heal rather than injure, create rather than destroy. □

More reports on next page



## SAYMA Meeting

THE SEVENTH annual session of the Southern Appalachian Yearly Meeting and Association was held June 10-13 at Maryville College in Maryville, Tennessee. The theme was, "Sources of Authority for Friends," with T. Canby Jones as the resource leader. His messages set forth wisdom, scriptures, and the servanthood of Jesus as authentic sources of complete humanity. The topic and presentations provoked lively discussion and considerable thought as Friends considered what constituted authority for their lives.

Preparative meetings in Charleston, West Virginia, and Columbia, South Carolina, were welcomed as monthly meetings affiliated with SAYMA. Columbia will be welcomed at a representative meeting to be held there in October. Charleston was recognized as a monthly meeting in 1966 by FWC, but as people moved away it became inactive. It has recently been revitalized by an enthusiastic group of new attenders. SAYMA plans to celebrate the renewal of Charleston at a meeting to be scheduled sometime in the fall.

A minute was approved by SAYMA condemning capital punishment. A cover letter will be sent from SAYMA to the governor of North Carolina where there are a large number of persons on death row. This minute will be sent to meetings in the Southeast with the suggestion that letters may be sent from each meeting to North Carolina and to the governors of other southern states where capital punishment is still legal under state legislation.

Salli Kimberly  
Hershel Macon

## The Netherlands

### Yearly Meeting

WE HAD a very rich meeting at Woudschoten May 15-16, 1976; it was quiet and unhurried in spite of a very full agenda.

An extensive discussion followed Piet Kruithof's report of the Swanwick Conference of the British Peace and International Relations Committee. The three main items on this committee's agenda for next year are: 1. disarmament (together with the Campaign Against the Arms Trade); 2. torture (together with Amnesty International); 3. study groups about the economic world order in connection with hunger.

A short talk followed by discussions in small groups on "Commitment and Spiritual Growth" encouraged Friends to share both their difficulties and their discoveries and produced a strong sense of fellowship.

All our serious effort was interspersed with lighter moments: we gave a wedding present to a couple shortly to be married; the children invited us to visit their fairy-tale forest—but we had to jump like frogs to enter; and a group of music students played a Divertimento for Woodwind by Mozart for us. On Sunday after Meeting for Worship, young and old took part in folk dancing on the terrace. In addition to the many things given to us, we had the good fortune of a beautiful spring weekend.

Mien Schreuder

## California

### Yearly Meeting

"HE IS alive, He is alive" sang the Madri Gals and Guys, young people of missionary families attending Faith Academy in the Philippines, in their concert at California Yearly Meeting of Friends held at Granada Heights Friends Church, La Mirada, June 18 through 22. The theme of these sessions was "Church Growth Through Ministry to the Community."

"We will buy a bond. We will buy a bond," sang out voices as bonds were offered for sale to finance the building of the new Brea-Olinda Church, a project of Church Extension Board to the tune of over \$200,000.

A combined choir including members of several church choirs sang out their praises to God in a bicentennial theme at the closing session.

Joyce Landorf, an author, musician as well as speaker, sang of her thanks to God and of her trust in Him because God can be trusted. She shared much material from her book, *His Stubborn Love*.

Dr. Harold Fickett, former pastor of Van Nuys Baptist Church in Van Nuys, California, brought ten messages of challenge mixed with humor that inspired us all. His talk on the Holy Spirit helped dispel the confusion about the Holy Spirit.

Seven new missionaries will soon begin service on our mission fields in Alaska and Central America. The process of recording was begun for four young men. It was reported that nearly \$100,000 had been raised of the needed \$200,000 for relief and reconstruction in Guatemala after the earthquake.

Grateful recognition was given to Glen Rinard on the conclusion of his tenure as Presiding Clerk, having ably served for ten years. Also, appreciation was given to M. S. Smith for his eleven years as treasurer since he is retiring from this office.

Leona Owen

## News Note

The Annual Public Meeting of the American Friends Service Committee will be held Saturday, November 6, from 10 a.m. to 4:30 p.m. at the Friends Meetinghouse, 4th and Arch Street, Philadelphia, PA.

PEACE AND freedom in the world will become possible only if we all try to unmask ourselves and show our real faces, the face of beauty, the face of Christ that is within us. These days everyone wants to dominate, to exploit their brothers and sisters as much as they can...The modern world is suffering from superficiality. We judge others by their outward appearances, we confuse what we are with what we do.

Letter from Taizé

## Reflections on the Bicentennial

by Renate Moore

I remember  
the Indian  
picking blue berries  
on his ancestor's land  
sun beating on his bent back  
his tar paper shack  
perched between pines  
silent lakes  
blue crystals in the sun  
dark-green hills  
hiding his sorrow

I remember  
the milltown  
forsaken  
weatherbeaten houses  
lopsided porches  
forgotten gravestones  
children in rags  
sitting on stoops  
listless miniatures of  
defeated parents  
watching TV  
waiting for welfare  
hopes crumbling

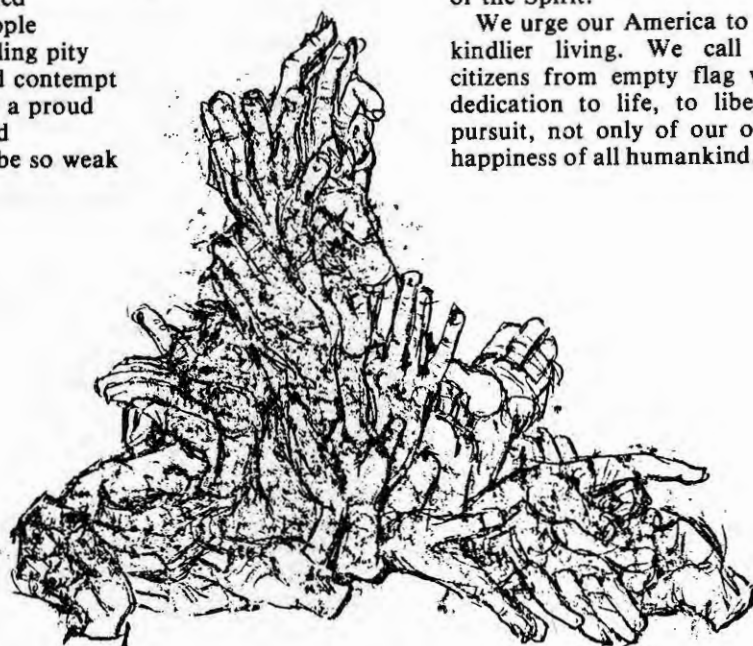
I remember  
the old  
lonely  
gnarled shadows  
huddling  
on broken benches  
eyes dark with fear  
of death  
watching  
the city

I remember  
dark streets  
dismal dwellings  
the ghetto  
children  
weeds  
growing in rubble  
the greedy mouth  
of death  
breathing  
foul breath  
wilting  
the flowers

I remember  
the idle youth  
bored  
flabby bodies  
drinking beer  
drugging  
questions  
lulled by  
giftwrapped lies  
blasting  
thought  
into fragments

I have seen  
red white blue  
flags  
flapping in the wind  
truth  
like hot air  
in the old South  
fanned away  
with style

I have seen  
eagles  
with broken wings  
caged  
people  
feeling pity  
and contempt  
for a proud  
bird  
to be so weak



## A Quaker Declaration

IN THIS Bicentennial year THORN CREEK MEETING, (Illinois Yearly Meeting) Religious Society of Friends, affirms its belief that all persons are created equal and that they are endowed by their Creator with the right to life, liberty and the pursuit of happiness. Two movements toward these ends have occupied most of the last two centuries, namely, the struggle for equality of black and white and that of men and women. We rejoice at the progress of the last two decades in both of these movements.

We deplore, however:

An economy sustained by preparation for killing people.

Co-existence of luxurious superfluities and abject poverty.

Despoiling of the gifts of land and sea.

Sports without sportsmanship.

Entertainment from scenes of cruelty and violence.

Gambling as a source for public revenue.

Education that fails to produce responsible citizens.

Public morality that considers corruption an element of stability.

Frustration that retreats into political and religious orthodoxy.

Worship of a materialism of goods and position, which blocks the leadings of the Spirit.

We urge our America to simpler and kindlier living. We call our fellow citizens from empty flag waving to a dedication to life, to liberty and the pursuit, not only of our own, but the happiness of all humankind. □

## CREMATION

Friends are reminded that the Anna T. Jeanes Fund will reimburse cremation costs. (Applicable to members of Philadelphia Yearly Meeting only.) For information write or telephone

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## Letters to the Editor

## The Unspoiled Resort



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### Out of my Heart

TODAY I gave myself fully, totally, unhesitatingly to the Society of Friends. I have been a member for twelve years and a faithful attender for twenty-three. But today I am altogether a part of all of you.

The Bicentennial issue of Friends Journal did it this very morning. Because every line of it speaks *out of my heart*.

There has always been a barrier between you all and me, a last barrier, because you had not lived and could not know what Elie Weisel *lived* and what—while God spared me—I *knew*.

Those who lived it and those who knew could never join in when you asked us to love Hitler. To us it was either total ignorance or "spiritual arrogance," as Gene Sharp so well understood. A commitment to an abstraction—love, nonviolence—remains an easy New Year's resolution until put to the ultimate test.

When my brother came back from concentration camp, he never spoke about it except to say once, "I made up my mind not to hate—that's too easy," and once more, "I learned the practice of the frozen heart"—and the deep-freeze never quite melted away.

Rose Wardlaw  
Lloyd Harbor Meeting

### Psychic Should Not Be Shunned

We read with interest and, I might say, a sense of relief, the splendid article entitled "Psychic Expansion and Spiritual Discernment" (FJ 4/1).

The relief is due to the frustration I have experienced for years in Quaker meetings for worship in which an awareness of the need and value of psychic expansion never "surfaced."

I am puzzled by this, as this awareness was a very active one, I understand, in the early Quakers and one wonders how it got "lost" and also by what right Fox's experiences in this regard were eliminated from his Journal.

In my opinion this awareness is a next step in the evolution as an essential ingredient for our spiritual growth and as such should be cultivated rather than shunned.

Gertrude Van den Broek  
Moylan, PA

### Help Requested

I have a vision of a new book for children, a Friendly Story Caravan with *contemporary* stories (the last twenty years) about the power of love in action. I have already collected a number of stories about small incidents in everyday living, about the peace movement and about living in a big city. Please send me stories and ideas. I especially want them all to be true stories, so names and dates would be helpful.

Caroline K. Wildflower  
331 17th Ave. E.  
Seattle, WA 98112

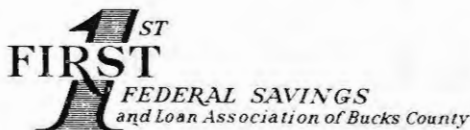
### Horrible Cover

What a horrible cover (FJ 4/1) for an Open Friendly Society!!!

No matter how ancient, a MASK doesn't go well with an Open Friendly Society.... An unadorned printed "Friends Journal" leaves no question about its being friendly.

Rachel Thom  
Ashland, OR

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## Liberal Monthly Meeting Speaks

Our "meeting" noted with approval the item (FJ 6/1) about the Baltimore Monthly Meeting of Friends, Stony Run, supporting the efforts of the Maryland Religious Coalition for Abortion Rights. The "meeting" felt we should share with other Friends our action on a similar concern.

The "Liberal Monthly Meeting of Friends" supports the right of all countries to follow their collective consciences and responsible political opinion in deciding whether to go to war. While members of the "meeting" differ on the morality of war, the "meeting" feels that moral views should not be imposed by international law on those of the other moral persuasion. Accordingly, the "meeting" does not support efforts to amend the United Nations Charter to outlaw war.

A. Consistent Friend, Clerk  
on behalf of the  
Liberal Monthly Meeting of Friends

## Strong Spiritual Appeal

To the list of suggested reading on Right Sharing of World Resources (FJ 5/1), I would like to add the *More-With-Less Cookbook*. It is the first one I have seen with a strongly spiritual appeal, yet it is so thoroughly and lovingly researched that one has complete confidence in its nutritional information, and its many carefully tested recipes. The introduction is by Mary Emma Showalter Eby, who authored the classic Mennonite Cookbook, a favorite of many over the decades.

The book is spiral bound so that the cook can follow the recipes without a prop to hold it open, a real boon.

Agnes Hole  
Madison, WI

## Women are the Givers and Nurturers

As we face the celebration of our Bicentennial, the Declaration of Independence, we find that not only is our very freedom at stake, but that human survival is hanging in the balance. Looking at our plight through the eyes of others, we find Alistair Cooke, of the *Manchester Guardian* and a great friend of America, saying:

"There never has been a time when so many Americans despaired of their own past and present. —Only America has suffered the traumatic disillusionment, in ten short years, of losing its status of beneficent leader of the world and turning into a giant writhing in its own coils, suspect, frightened, leaderless—Vietnam, the continuing curse—that has almost ceased to be an issue in itself—it is like some technological monster in a horror movie that horrifies and befouls all life."

And President Coleman of the Quaker Haverford College, in addressing the American Bankers Association, said: "All of a sudden one gets the feeling the system, as we have known it, may just be on the way to the gallows." And from the *bankers* he received a standing ovation!

And what has brought us to this plight, we, the "richest and most powerful nation on earth and of all time"? The American people have a personal debt of over \$800 billion; and the federal debt is rising toward \$600 billion while the corporations some years ago were over \$600 billion in debt. The states, cities, counties and towns are writhing in their struggle with debt.

Dr. Jerome Wiesner, President Kennedy's science advisor, stated: "Anti-Communism has been so virulent in the United States that it will almost certainly one day be viewed as a mental disease which led the U.S. to many self-destructive acts. —To return Lake Erie—today a dead lake—to its purity of 25 years ago, will require \$40 billion and 50 to 500 years provided we stop all pollution now. We have been so absorbed in anti-Communism that we failed to see the decay of our country."

Because of the worship of Mammon, Mars and Moloch, the greed of the plunderers of our nation to maintain the status quo, we have wasted our natural resources in endless wars and have sent the flower of our youth to its death 10,000 miles from home in Korea and Vietnam; or have seen endless thousands return to our shores—blind, demented,

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"With what a true, powerful and penetrating mind Nature has endowed *woman* and this mind remains of no use to society which spurns it, crushes it, smothers it. The history of mankind would progress ten times as rapidly if this mind were not spurned and killed, but was exercised." Chernyshevsky, 1860.

We have seen what men in government can do—give us more than 30 years of hot war and cold, corruption, Watergate, exploitation, conglomerates! It is time we put women and youth into office to see what they can do to save America. They could not possibly do worse. Women are the givers and nurturers of life, men in power the destroyers. Let America make a new Declaration of Independence—for all!

*Irma C. Otto*  
Woodstock, CT

**More Birdwatching**

This birdwatcher felt an immediate kinship to Arizona Birdwatcher (FJ 5/15) especially as this Athena Senex now works within a mile of John J. Audubon's first American home.

Now what could cause the once vigorous species of bird to be placed on the endangered list? This species of bird is no different in speech or dress than many other varieties. It is in song that we can begin to spot them...but with no First-day Schools, for example, the special melody of the inner song is lost and fledglings find other places to express their beautiful music.

The endangered list swells when what is called "priorities" spreads like the proverbial oil on troubled waters...but calms nothing and kills with deadly accuracy. Individual birds afflicted with "priorityitis" cannot find money for membership, but they can and do find money for special beverages, restaurants and vacations. How do their little fledglings fare under these circumstances?

To keep a species together there must also be a community of interests whose members interact regularly and often as equals. But in too many cases a posture of elitism kills the spirit of community with even more deadly accuracy than oil.

The young chicks, clannish as only chicks can be, soon find that a non-

existent First-day School and program provides the first exit from the nest. The second exit is the knowledge that Friends schools add to this elitism. For many this is the last way-station on the migratory flight into the national geographic areas. Perhaps one day they will return. The question is, will there be anything for them to return to?

*Athena Senex*  
*Josephine L. Johns*

**The Answer Is Simple**

I was sorry to see that Ed Lazar was so taken with the book *Birth Without Violence* (FJ 4/15). To me, the book is a disappointing effort to solve the problem of an efficient, yet ice-cold experience of the traditional U.S. hospital delivery which does such violence to human feelings. Dr. Leboyer may treat the newborn with compassion, but by taking charge of the infant himself, he perpetuates the violence done to the mother. The baby should be with her!

Immediately after delivery a woman has a maximum of maternal hormones surging through her system. She wants nothing more than to hold, cover and perhaps breastfeed her child. And where is the baby delivered by the Leboyer method? In some stranger's arms, taking an unnecessary bath.

In many mammals, separation of mother and newborn at birth has been shown to have severe emotional repercussions. It is immediately after birth that a deep tie between the two is normally established. If goats are separated from their mothers after birth, they never cement the protective, nurturing relationship between them and the kids often die. Human mothers also need to be able to practice covering/enclosing behavior, to learn their baby's crying tone, to keep their infants warm, to respond to their smells and facial expressions. Women should not allow others to take their newborns away from them at this critical early time.

I am glad that Dr. Leboyer is showing concern for the welfare of the baby. But much of the fuss is unnecessary. The answer is simple. Give the infant to the mother. Let her do the tendering and caring. The baby needs no bath; he or she needs to be held firmly against the mother's warm body, listening to the familiar heartbeat.

*Dana Raphael, Ph. D.*  
Director, The Human Lactation Center

## Classified Advertisements

### CLASSIFIED RATES

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## Books and Publications

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

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

**Pamphlet for Quakers: WORLD CITIZENSHIP. REJECTION OF POLITICAL NATIONALITY.** Text 10 pages. 37¢ including postage (surface) or 50¢ by air, from Leonard Brooks (attender, sociologist), 12 Chichester Close, Willingdon, Eastbourne, East Sussex, BN22 0JN, England.

## For Rent

**Orlando, Florida.** 1, 2 or 3 bedroom, completely furnished apartments for adult Friends, near meeting house. 620 East Livingston. Phone 305-423-8495.

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**Cottage for sale**, Eastern PA. 50 miles from Philadelphia, 6 miles from nearest Friends meeting. 9.8+ acres, swimming pond, forest, garden. Surrounded by hundreds of acres forest preserve. Idyllic setting. Small 2½ bedrooms, large living room, bath, cottage kitchen, garage/woodshed, and other small heatable out building. \$55,000 negotiable. Geoff and Bruce, Box 222, Sumnertown, PA 18084. 215-234-8424.

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**Bucks County.** Unusual, modernized, 5-bedroom, 2-bath home on two acres. Spectacular view. Fruit trees, huge garden. Near schools, only 30 miles from Yearly Meeting. \$57,000 or so. Details from Escapement, 215-766-0110.

**Christmas and year-round greeting cards**—with Quaker artists, peace themes, including Hicks "Peaceable Kingdom." Free catalog: Fellowship of Reconciliation, Box 271-F, Nyack, NY 10960.

**Irish Setter pups**, AKC, vet care, lovingly farm raised. Perfect family pet. Rickerman, Landenberg, PA 19350. 215-274-8856.

**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.

**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.

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

**Middle-aged Quaker woman** seeks Quaker woman companion for European travel in September for one month or longer. Box B-687, Friends Journal.

## Positions Vacant

**Couple or single person** to share house in country with healthy elderly man. Salary, room, board, mileage paid. 15 acres. 30 miles from Columbus. P.O. Box 320, Delaware, OH 43015

**Friendly caretaker couple wanted:** St. Petersburg (Florida) Monthly Meeting seeks persons to provide personal oversight of Meeting House and property, general building and yard maintenance, service as host/hostess for Meeting functions, etc. In return will be use of furnished one-bedroom cottage among lovely plantings, on City bus line, one block from waterfront, short walk to City recreation center. Please contact: Ralph Zeiss, 15907 Gulf Blvd., Redington Beach, FL 33708. 813-391-1508.

**Needed by December 15**—Mature married couple with some Spanish and without children to serve for two year appointment as directors of the Casa de los Amigos (Friends House) in Mexico City. Maintenance provided. If interested write Yolanda Ortega, Personnel Committee, Ignacio Mariscal 132, Mexico 1, D.F.

**Principal.** Friends Community School, pre-K through 6, in West Chester, PA, established in 1836, invites applications for the position of Principal, starting school year 1977-78. Candidates should have administrative talents and competencies, be able to work with parents and community. Teaching experience that has demonstrated an ability to educate children very necessary. Write to John Shea, Search Committee, P.O. Box 819, West Chester, PA 19380.

## 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.

**Penn Charter grad w/BA** from Muhlenberg College seeks position in administration, personnel or security. Three years experience in public safety personnel consulting. Current employee Philadelphia Yearly Meeting. Contact D. Van Wieren, 537 Gatewood Apts., Cornwells Heights, PA 19020. 215-752-4125.

**What Quaker organization** needs secretarial help from one with wide experience, South Asian interests? Write: Box H-686, 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.

**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.



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**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.

## Wanted

**Book:** *In the Footsteps of Joseph Hampton and the Pennsylvania Quakers*, by Vernon Boyce Hampton, Doylestown, PA. (1940). Send condition and price to Helen Ruhrwein, 1023 Accent, St. Louis, MO 63141.

Mourn not the dead . . .  
But rather mourn the apathetic throng—  
The cowed and the meek—  
Who see the world's great anguish and its  
wrong,  
And dare not speak!

Ralph Chaplin

In loving memory of  
**Susan Genelle Rogers**  
8/16/52 - 8/27/73

## SPIRITUAL LIFE SEMINAR

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September 12, 1976 7-9 PM

**T. Canby Jones**  
*Prayer, Worship and Commitment of Early Friends*  
At Friends School, School Rd., Alapocas, Wilmington, De.

September 26, 1976 7-9 PM

**Caroline Pineo**  
*How to Prepare for Meeting for Worship*  
At Wilmington Friends Meeting House, 4th & West St., Wilmington, DE.

October 10, 1976 7-9 PM

**John Yungblut**  
*New Directions in Spiritual Growth*  
At Corbett Library, Main St., Odessa, DE.

October 24, 1976 7-9 PM

**Elizabeth Gray Vining**  
*Quaker Testimonies in the 21st Century*  
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# 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**—1702 E. Glendale, Phoenix, 85020. Worship and First-day school 11 a.m. Olive Goodykoontz, clerk, 751 W. Detroit St., Chandler, 85224. 602-965-5684.

**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 Woodrope 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 298-0733.

**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, Traller 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**—528 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 683-4688.

**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 Seminole Dr., 296-2264.

**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, 11 a.m. Discussion, 10 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 11 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: 203-775-1861.

**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: 762-5689. Marjorie Walton, clerk, 203-847-4069.

## 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; 475-3080.

## 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.

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**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.

**SAVANNAH**—Meeting for worship 9 a.m. 321 E. York St. 354-8939 or 236-2056.

## 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: 477-5660 or 664-1923.

**CRETE**—Thorn Creek meeting (Chicago south suburban) 10:30 a.m. 700 Exchange. 312-747-1296.

**DECATUR**—Worship 10:30 a.m. Phone Fred Bockmann, clerk, 865-2023, 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: 312-724-3875.

**MENABBE**—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. For information call 815-964-0716 (Peters).

**URBANA-CHAMPAIGN**—Meeting for worship, 11 a.m., 714 W. Green St., Urbana. Phone: 344-8510 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 987-7387.

**INDIANAPOLIS**—Lanthorn Meeting and Sugar Grove. Unprogrammed worship, 10 a.m. Sugar Grove Meeting House. Willard Heias, 257-1081 or Albert Maxwell, 839-4649.

**RICHMOND**—Clear Creek Meeting. Stout Memorial Meetinghouse, Earlham College. Unprogrammed worship, 9:15 a.m. Clerk, Howard Alexander, 966-5453. (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 10:30 a.m. Children's classes 11:30 a.m. 3050 Bon Air Ave., 40205. Phone: 452-6812.

## Louisiana

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

**NEW ORLEANS**—Worship Sundays, 10 a.m., Presbyterian Student Center, 1122 Broadway. Phone: 822-3411 or 661-8022.

## 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 586-6155 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 04835.

## Maryland

**ADELPHI**—Near University of Maryland. 2303 Metzrodt 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 Eliot 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. (During summer in homes.) Clerk: John S. Barlow. Phone: 617-369-9299/263-5562.

**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, 8 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 10:00 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. 46th. 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 MONTHLY MEETING

**DOVER MEETING**—141 Central Ave., Dover. Unprogrammed worship 10:30. Sharing at noon. Anna C. Stabler, clerk. Phone: 603-868-2594.

**GONIC MEETING**—Maple St., Gonic. Programmed worship 10:30 except Jan. and Feb. Edith J. Teague, clerk. Phone: 603-332-5476.

**WEST EPPING ALLOWED MEETING**—Friends St., West Epping. Worship 1st & 3rd Sundays at 10:30. Fritz Bell, clerk. Phone: 603-895-2437.

**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 Peterborough. 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.

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

**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. First-day school, 11 a.m. Oct.-May. Quaker Rd. near Mercer St. Phone: 609-924-3637.

**QUAKERTOWN**—Meeting for worship and First-day school, 10:30 a.m. Clerk: Douglas W. Meaker, Box 464, 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, 830 Canyon Road. Lalla Smith Cendee, clerk.

## New York

**ALBANY**—Worship and First-day school, 11 a.m., 727 Madelon 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 Rantaneu, coordinator, 21 N. Main St., Moravia, NY 13118. Phone: 315-497-9540.

**BROOKLYN**—110 Schermerhorn St. Worship and First-day school Sundays 11 a.m.; meeting for 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 TX2-8645.

**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**—137-16 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: 516-423-3672.

**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: 746-2844

**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. Meeting and First-day school 11 a.m. Clerk: Walter Haase, 88 Downs Ave., Stamford, CT 06902. Phone: 203-324-9738.

**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 and First-day school, 11 a.m. 133 Popham Road. Clerk, Harold A. Nomer, 131 Huntley Drive, Ardsley, NY 10502.

**SCHENECTADY**—Meeting for worship, 11 a.m. Union College Day Care Center, 856 Nott St. Jeanne Schwarz, clerk, Galway, NY 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 Neel, 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: Kay Cope, 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., 3990 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, 389-4153 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 Crozman, 848-4472, or Roger Warren, 488-4949.

**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 Nauts, 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 4-2885.

**BIRMINGHAM**—1245 Birmingham Rd. S. of West Chester on Rt. 202 to Rt. 928, turn W. to Birmingham Rd., turn S. 1/4 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-MAKESFIELD**—East of Dolington on Mt. Eyre Rd. Meeting for worship 11-11:30 a.m. First-day school 11:30-12:30.

**DOWNINGTOWN**—800 E. Lancaster Ave. (south side old Rt. 30, 1/2 mile east of town). First-day school (except summer months), and worship, 10:30 a.m. Phone: 289-2899.

**DOYLESTOWN**—East Oakland Ave. Meeting for worship and First-day school, 11 a.m.

**EXETER**—Worship, 10:30 a.m., Meetinghouse Rd. off 562, 1 and 6/10 miles W. of 662 and 562 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 Pennsylvania, 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**—Sumneytown 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, 1 1/2 miles west of Lancaster. Meeting and First-day school, 10 a.m.

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

**LEHIGH VALLEY-BETHLEHEM**—On Rt. 512 1/2 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. Deen Girton, clerk, 458-6161.

**MUNCY at PENNSDALE**—Meeting for worship, 11 a.m. Ann Kimura, clerk. Phone: 717-998-2462 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.

**OXFORD**—260 S. 3rd St. First-day school 9:45 a.m., meeting for worship 11 a.m. Edwin F. Kirk, Jr., clerk. Phone 215-583-8795.

**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 Mermald 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 German-town Ave.

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

**PHOENIXVILLE**—Schuykill Meeting. East of Phoenixville and north of juncture 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.

**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. First-day school and forum, 10 a.m.; meeting for worship, 11:15 a.m. Monthly meeting during forum time 2nd Sunday of each month.

**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.

**McLEAN**—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: 262-9082.

**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 Stromquist, 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, 810 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.

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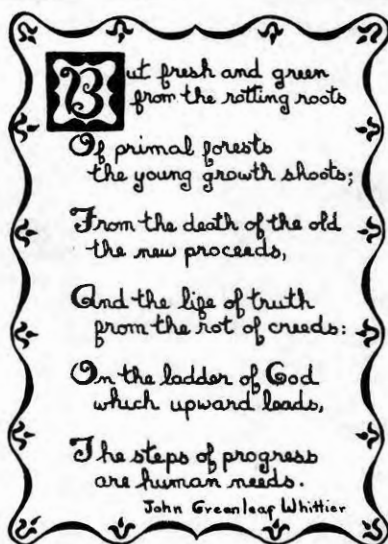
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### COMING EVENTS:

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|----------------|--|
| October 22-24  | "USHER IN THE MORNING"<br>Leader: Edwin C. Morgenroth  |
| October 29-31  | CLERKING A MEETING IN THE MANNER OF FRIENDS<br>1976 Workshop for Friends Meetings<br>Leader: Charles K. Brown, III                           |
| November 12-14 | THE UNCONSCIOUS AS THE SOURCE OF RELIGIOUS EXPERIENCE<br>(A Retreat based on the Psychology of C.G. Jung)<br>Leaders: June and John Yungblut |
| December 3-5   | MAKING OUR LIVES VIVID TO ONE ANOTHER<br>Leaders: Barbara and Diedrick Snoek   |

Write or call: Weekend Events, Pendle Hill, Wallingford, PA 19086; 215-566-4507