

December 1, 1976

FRIENDS JOURNAL

Quaker Thought and Life Today



Introducing our Young Person's Page [619]



FRIENDS JOURNAL

December 1, 1976
Volume 22, Number 20

Friends Journal is published the first and fifteenth of each month (except July, August and September, when it is published monthly) by Friends Publishing Corporation, 152A North Fifteenth Street, Philadelphia, PA 19102. Telephone (215) 564-4779.

Second-class postage paid at Philadelphia, PA and at additional mailing offices.

Friends Journal was established in 1955 as the successor to The Friend (1827-1955) and Friends Intelligencer (1844-1955).

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

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Centering Down...

MEN (AND WOMEN) never do evil so completely and cheerfully as when they do it from religious convictions.

Blaise Pascal

ABINGTON (PA) Monthly Meeting Notes, in quoting from George H. Gorman's book, *The Amazing Fact of Quaker Worship*, stresses an important point in regard to children's participation in meetings for worship. He favors their presence toward the end, rather than at the opening period, of the meeting so that they can experience its depth rather than its process of settling down. He regards as unfortunate the "strong temptation resting on some Friends to speak to the children..." He adds—and this is the important point—"Children have an uncanny knack of knowing the difference between living ministry, as opposed to words that are injected into the meeting for their good. This is why I feel Friends should at any time avoid deliberately speaking to children, for it usually means speaking down to them. In fact, it is an excellent discipline for anyone who speaks in meeting to try to use words and ideas that can be understood by children, and yet speak to the condition of all present, because they arise from the profound depths which, in fact, produce things that are truly simple.

TO CUT DOWN trees was the same as murdering men and women. In using the plow, pain ran from wounds in the earth, and the smallest stones had the same value as people and any drop of water was equal with himself. Far down, I seemed to understand the eyes of a tired horse.

*Richard Llewellyn in
Down Where the Moon is Small*

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The cover photograph is by **Jim Forest** of Fellowship Magazine, Nyack NY. Other art in this issue has been contributed by **Eileen Waring** of New York City and **Ken Miller** of Warrington, PA. Our new Young People's Page graphics are the work of **Ruth Seeley** of Philadelphia, PA.

... And Witnessing

ONE OF THE things we have learned in our 14 years of work for an improved society and improved race relations in West Tennessee, is that there is a very important step that lies beyond the struggle we have been going through. The ultimate step in the process is the development of leadership and of the responsibility people feel for their community.

*Fayette-Haywood Workcamps Newsletter
Cincinnati, Ohio*

"IT HAS been found," states the Newtown (PA) Monthly Meeting Newsletter, "that over half the weapons being used in Lebanon have come from the United States," and adds: "Quakerism does not have a hierarchical structure to respond to such facts but instead challenges each of us to take the responsibility and initiative ourselves."

The First Word

Yes or No

What makes the way of the spirit, or the process by which we seek to open ourselves to the transcendent and the immanent reality of the deeper, higher, holier dimensions of life, so difficult?

Someone recently asked that question during a time of worship sharing and we who were there were not very helpful, I'm afraid, in helping her answer it.

"The most valuable experiences of life are never easy," one person said. Another spoke of Beethoven and how difficult it must have been for him to transfer such great music from his head to a piece of paper. Perhaps the best comment was this quotation one of us shared:

"The soul would have no rainbow had the eye no tears."

The problem with all of those words and ideas, thoughtful and perhaps even helpful as they are, is that they do not answer the question.

In an attempt to find an answer, I turned to *The Choice is Always Ours*, the anthology on the religious way that has been a constant and invaluable source of insight and inspiration to me. In its chapter on "The Implications of the Way," the difficulty of finding and staying on the spiritual path leaped out from the very first quotation—one by Aldous Huxley from which the book's title was taken:

The choice is always ours. Then let me choose
The longest art, the hard Promethean way
Cherishingly to tend and feed and fan
That inward fire, whose small precarious flame,
Kindled or quenched creates
The noble or the ignoble men we are
The worlds we live in and the very fates,
Our bright or muddy star.

Thus, right from the beginning, as the chapter's first sectional subhead states, "The Way Implies Choice." But then I came across another selection from an earlier chapter which focused on the question in a totally unexpected way. It left me pondering many of my own "religious" experiences and considering, perhaps for the very first time, the meaning of "Many are called but few are chosen."

The selection which raised all of this was from *The Religious Way* by Gregory Vlastos. Here, in part, is what he said.

"... Nothing is so attractive to the tired sophisticate as the call to leave awhile the world that is too much with

him and retreat to a place of stillness within his own soul. That there is such a place is an exciting discovery, and so is the art of finding it. . . . To explore this middle ground of introspection and reverie, and flavor its precarious peace, is an engrossing adventure, especially when it is dignified with the name of religion.

"To such religious romanticism the word 'commitment' brings a rude corrective. It reminds one inescapably of the essential thing in religion—God. It is easy to forget God when one is most concerned about one's inner experiences. It is not so easy to forget when one is concerned about commitment."

And it is commitment, total, complete, uncompromising commitment, that makes the religious way so difficult for me. Nothing less than all that I have and all that I am is required.

No one can face that fact squarely and not feel at least a slight twinge of regret that it has to be all or nothing. How much easier it would be if I could hold on to this or that part of myself. Or how much less painful it would be to wait a bit longer, or to do something else for a few hours or days or years rather than commit one's life to the greater life of the spirit.

And some of us have found the world and all its rewards just as alluring in our day as did the rich young ruler who turned away when Jesus told him to "sell all that you have." Others step back from the totality of the self-sacrifice implicit in the need to lose one's life in order to save it. The life we have is just fine, thank you, and we really don't care to be born again, after all.

Yet all around us, as Gregory Vlastos observes, is conclusive evidence that "... We have tried the ways of ambition, of self-aggrandizement, of aggressive opportunities, and we have seen the kind of flimsy success to which they lead. . . . known the conflict, the disgust, the inner division, the outer isolation that follow in their wakes. We have also tried in some small measure the other way, and known that every man and woman must have love; that there is no life or peace without love; only strife, waste, madness, destruction, death. There is that in life which makes it necessary that humans should find the way of truth, of understanding, of justice, or else destroy themselves and each other. You have not seen it? You cannot move a step but you stumble into it; it is in the structure of your world; you cannot live a day or an hour without saying either yes or no to it, without finding life through it or death without it."

Perhaps for Friends, however, the even more

conclusive answer is not around but within us. It is deep within the soul that we hear that still small voice calling us home, gently but persistently urging us to surrender, to yield, to follow, to learn in the words of Dostoevsky that "love is a teacher; but one must know how to acquire it, for it is hard to acquire, it is dearly bought, it is won slowly by long labor. For we must love not only occasionally, for a moment, but forever."

Difficult as the way is, it would be impossible to follow except that we can begin here and now, wherever we are

and no matter in what condition we find ourselves. "Whither do you move?" Gregory Vlastos asks. To commit yourself to the way of life and of love or not? "The alternatives are simple—terrifyingly simple and clear. To compromise in this matter is to decide; to waver is to decide; to postpone and evade decision is to decide; to hide the matter is to decide. There is no escape. You must say yes, or no. There are a thousand ways of saying no; one way of saying yes; and no way of saying anything else." JDL

Part II

The Ultimate Testimony

by Lorna Marsden

We come back to the question—what is faith? Have I made it synonymous with the secret impulses of Life, with a capital L? In all the problems that assail us is there some hidden thrust which, *if we let it*, will choose what is positive, and so triumph over death and destruction?

I suggest that there is, and that it is the present task of developing human consciousness to face what this involves. But in doing so, do we need to face also the fact that the Christian vision cannot endure for us unless it takes a new form, where its contemporary relevance not only becomes visible but is seen as a condition of the viability of our human being? What does Incarnation really mean?

This is our summoning concern, and under its impact anxiety about the maintenance of testimonies recedes, it seems to me, becomes peripheral—for what confronts us is a *fundamental* task. Here is the urgency of the moment—that we open ourselves to that "secret power" of which Barclay spoke:

Not by strength of arguments or by a particular disquisition of each doctrine, and conviction of my understanding thereby, came [I] to receive and bear witness of the Truth, but by being secretly reached by [the] Life. For, when I came into the silent assemblies of God's people, I felt a secret power among them, which touched my heart; and as I gave way unto it I found the evil weakening in me and the good raised up; and so I became thus knit and united unto them, hungering more and more after the increase of this power and life whereby I might feel myself perfectly redeemed; and indeed this is the surest way to become a Christian; to whom afterwards the knowledge and understanding of principles will not be wanting. . . .

How perfectly Barclay understood the priorities!

Now, lost in the depths of what is something like anguish at the condition of the contemporary world, we must redeem our own poverty not by the easy road of enunciating pious testimonies, however well meant, but by a return to those roots, deep hidden but accessible, from which the spiritual life is nourished. The rest will follow.

Behind and beyond theology certain enduring images remain. We now know, for instance, that the idea of the three-fold aspect of the deity is an image far older than Christianity and a part of the universal heritage of humanity. Strengthened by our expanding awareness, do not such images thereby grow in significance? Our horizon lifts—almost daily it enlarges. We no longer come to a point where what faces us is an absoluteness of belief beyond which there is nothing but outer darkness and the abyss.

We see that belief as an absolute is illusion, and we know that the abyss is within ourselves. What we face is the fearful responsibility of knowing this. Do we know also that Christ is within ourselves and that what he demands of us is not conformity to this or that belief, but faith? Is not this the single testimony called for by our times, where faith has almost ceased to be understood—and yet is longed for?

We have to begin not only from the weakness of others but from our own weakness, as Penington knew. He said:

I confess the power does not so flow forth to man, as man expects it; but, begins in him as weakness. There is all the power of the enemy against the work of God in the heart. There is but a little thing. . . a weak thing, a foolish thing, even that which is not. . . to overcome all this; and yet in this is the power.

Necessary Dynamism

If all we have to offer to those who approach us is a kind of watered-down "liberal" Christianity which does not understand either what it has come from or where it is going, we shall not infuse into our Society that necessary dynamism which will preserve its life and instigate its future. Is it fear that makes us guilty of wholesale evasions, or a kind of laziness? Or are we so affected by the climate of alienation in which we live that we are in retreat from the deeper challenges of the times?

It is comparatively easy to cultivate the ecumenism of the Christian churches, but however valuable that may be, in doing *no more* are we turning our backs on the inner significance of our Quaker history? What is needed is not a closing of ranks against the tide of secularisation but an understanding of what secularisation means and its precise place in history as a possible seed-bed of a progress we have not understood. What are needed are originators in the realm of thought who dare to deepen and extend an adventurous spiritual consciousness.

Is it not precisely in their separateness from traditional orthodoxy that Friends might have something unique to offer to the doubting modern world? Agnosticism will not find itself able to return to the literal beliefs of its fathers, or to doctrines and creeds that have lost their meaning. The agnostic world, none the less, is awakening to need—and in its groping towards a new significance for human existence it will not turn backward. It will ask of those who proclaim the reality of the spiritual world that this be presented to them in terms compatible with our expanded knowledge of ourselves and of this world.

And new knowledge does not destroy faith, as some seem to fear. On the contrary it frees the mind for a re-examination of what faith essentially is. From this exercise there arises—or there has arisen for me—an expanded view of faith which establishes its enduring reality.

Also, if agnosticism is to rediscover the centrality of religion in the human experience, and to see Christ anew as an image of human truth and human significance, it will want to understand the affiliations of Christianity with the whole range of religious and mythical experience. It will want to set the concept of incarnation in a context of knowledge that is continually growing. It will want to understand that truth is a changing vision and takes many forms. In these terms Christ will have a living reality as that which informs the human heart from within, and not as a supernatural external visitant demanded as a sacrifice by a remote God, dominating human life from afar and totally unknown to other cultures. The truths of death and resurrection are truths enacted in the human soul, universally, or they are nothing.

If we face these things we can face also the implications for ourselves of that idea of incarnation which implants into human awareness the recognition of the divine as that which authenticates our humanness. This realisation

takes from us the mistake of *hubris*, destroys in us the error of Narcissus, places us in a universe where our existence holds meaning exactly because we are not sufficient to ourselves but serve the purposes of God. To serve these purposes is to live. Out of this serving springs faith as surely as green grass springs from the presence of water. Should not this be our central testimony?

Fox's Vision

The vision which Fox saw of the Light of Christ summoning response within the souls of men and women, directly and unmediated, carries us beyond any straining after moral absolutes. It illuminates the Way (I am the Way) and when we follow the Way we act, not with carefully weighed choice, but with inevitability—and we do so step by step.

To answer the summons of the Light is in itself to be enabled to follow it. The vision of truth and the power to act on it are one.

This was true for Fox. If it is true for us we shall not set up our testimonies as rules to walk by or as tests for those who seek to join us. We shall know that each man or woman will act according to the measure of the Light to which he or she can respond, and that this is all we can ask of anyone, or of ourselves. Our task is to witness to the reality of the Light.

A short time ago, I read a disturbed book. The central character asked where any longer was Vietnam, the Spanish war, the battle against the Nazis—and declared that never again would he find a "fine, clean cause." Isn't that the point we have reached in the western world—where no cause is clean for us—where, in our own small Society our testimony against war, and the rest, must move into another phase, must become a testimony against a whole alienated way of life? It is almost as though a fatal hour is striking. Is the answer to alienation that act of faith which, looking at the world, even the world muddled by our blindness, can cleanse it to a transparency which reflects the face of the divine?

In the silence of a Quaker meeting we release these springs of faith. If they really fertilise our life, we are no longer concerned with: ought we to do this, or to affirm that? Living in the presence of the eternal we enter each concrete moment as it comes. We act as we must act, not out of calculated decision but out of the vision summoned by the actuality before us. This is how Christ acted. For every moment contains not only its visible appearance but also its inner necessity, which is its meaning under the aspect of eternity.

Our ultimate testimony always and everywhere is the nature of our response to that inner necessity. The testimony of faith is the act of being that affirms the presence of the eternal within the passing moment. This is the action of Barclay's "secret power" and it fills us with strength. □

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C H I L D R E N



Do You Believe in Spanking the Kids?

by Moses Bailey

KIDS ARE all different, you say. You can never be sure in advance what to do. Kids indeed are very different. Identical twins are just rare enough so that when we see them we think, "What a miracle!"

An artist who is smart with his jackknife may make wooden dolls for his young friends. If, however, he wishes to treat his friends all alike, so not to hurt anybody's feelings, he must sandpaper each one carefully. Without a good sandpapering, some will look older, or stronger, or more handsome than others. Until they are grown up, children want to be themselves. But parents, playmates, teachers, everybody helping, we keep sandpapering away their differences. Poor kids get the itch so badly that when, finally, they are full grown, they keep applying the sandpaper, so to be like all the others. That, of course, is one reason why it is so hard to remember people's names. They are all polished alike. Perhaps that is why, when somebody dies, some say, "He passed away." It suggests that because he was so much like the rest of us, he'll have to come back so we won't forget him.

There are two current theories about the kids: 1) Be permissive. Let them be themselves. Never spank! 2) Help them to adjust. The second theory may better be called, More Sandpaper. This has produced many salesmen.

All this is the background against which we must consider the problem of spanking. That it gives us no answer to our questions is clear. The hybrid attempt of some people to combine permissiveness with sandpaper is cruel folly. The kids do what they please until parents' nerves flash hell and brimstone. If the kids survive, probably it is with drugs, alcohol and a fast car. We must find some better solution to the matter of spanking than either of those now popular.

I propose a new guidebook to the Declaration of Independence. That document is getting too much like the Bible. We say, "Of course, I believe it. Some day I must read it!" Every child born in America is automatically sentenced to a twelve year prison term of compulsory education. If the poor kid survives, as many do, he may be drafted to kill somebody. If he survives that, also, he faces parole under the eye of the IRS. These are known

as the facts of life. It is human slavery, 1976. The purpose of spanking is to keep the kid within the bounds of slavery, 1976. Is there any way to carry independence through

School
Draft for Murder
Taxes
Sure Death?

The Declaration of Freedom through this lifelong maze is:

- To learn, even in prison
- To do right, though it is unconventional
- To speak out clearly
- To take risks that do not involve others

This is shorter than the Declaration of 1776, certainly less dangerous to those wearing red coats.

Life in prison is tough. Every hour of the day is planned. For twelve years in school there is no likelihood of release for good behavior. The friendliness of some of the teacher-prison guards does not make them comfortable playmates. Even if they dish out something you like, it is prison fare which you did not select yourself. Yet some prisoners learn in spite of it. The prison guards give out uninteresting books to teach you reading. Some boys and girls get through them fast, so to read something to their own liking. The prison guards insist that you learn some arithmetic. Terribly dull. But a lot of kids have found out how a little machine does it fast, and going on from that have learned computer language, and so have opened the prison gates to a wide world of freedom to think. Of course, the guards of the prison get desperately tired, watching maybe thirty prisoners all day long. But they are human. Nothing cheers them up so happily as seeing some of their prisoners learn a lot of things in spite of where they are.

One of the most terrible things about a prison system is the tendency to recidivism. That means that in prison, they learn a lot of meanness from other prisoners, and when they get out they get into trouble and soon get shut into another prison. It's quite possible, after a twelve year sentence, for a kid to be so unaccustomed to freedom that he doesn't know how to do anything except in the academic chain gang. Sad. Sometimes he joins the prison guards. That is a subtle form of recidivism.

The freedom to do right, even if it is unconventional, can be practiced in or out of prison. You'd be surprised how much you can get away with, especially if you do it quietly, perhaps when nobody is looking. Actually, doing it that way is so pleasant that it is infectious, like yawning. The guards are strictly opposed to yawning, though they are puzzled how to stop it. In fact, we've seen a guard hide a yawn that she caught from some lazy prisoner in the front row. But yawning is a bit sneaky. Doing right even if it is unconventional is not sneaky at all. The guards enjoy someone's getting it started. It makes the prison sentence seem shorter.

Probably doing right is the most satisfactory cure for the sandpaper itch. We kind of like the folks that are a bit different, and we stop the scratching, and imitate the unconventional prisoner. Not bad. Who wants the itch, anyway? That curious form of freedom within the prison helps us to remember each others' names and to like each other better. Sandpapering round pegs to square holes is worse than sunburn for the skin, and is more habit forming than drugs. Most people who have discovered the freedom of doing right though it's unconventional make their start during their first prison term, in what is euphemistically called Public School.

It takes a real man to find freedom when he's drafted for murder. Things have changed since the nation began. In the early days, a man committed murder first, then got caught and put in prison. Now he is caught, taught to murder, then, if indeed he does not himself get killed, he is freed. Not all changes are for the better. This is definitely wrong. To catch a fairly decent young fellow, teach him to handle a gun and kill, is quite illogical. Human society is less reasonable than most human individuals. We should do something about this business of drafting men to teach them evil. It takes sheer courage to keep free in a place where they do such things. You can be free to learn in Public School. How to be free if they draft you to kill? Sometimes you can escape legally. That takes courage. Illegal escape has brought some worthy citizens to Canada, citizens whom we need back to make this country better. We are uneasy about having to break the law in order to do right. That, too, takes courage. Some go to a federal prison to escape being drafted to kill. That takes very much courage. It is probably harder to be a free man in a federal prison than it is to be a free learner in Public School, or merely to do right, though it is unconventional.

Freedom to speak out clearly is granted by the Constitution, though not a few have been denied that privilege. The best protection of freedom, I think, is not the police, but is to have well proven facts clearly presented. Opinions are no good. Some opinions are probably better than others, but freedom to speak our opinions has brought us all the half truths of advertising, the muddled opinions of politicians, the evil opinions of the thoughtless. The opinions of the advertisers and the Fundamentalist preachers can be pushed upon us on radio and TV, leaving us having to study them to find out whether or not they are true. It is their Constitutional right to speak even though we find it dishonest. The best protection of the Constitutional right to speak out clearly, is that we reason clearly before we speak. This freedom we need. Worse than the plague and the Great Fire in London in 1665 and the following year are the lies that have deceived so many of us during our generation. If more of us had thought clearly and then spoken out as was our right, there would be fewer dictatorial persons in the United States, and fewer dictatorships abroad.

The answer, of course, is too simple for words: Do something permanent in life. The difficulty with that answer is that two of those words are indefinable. Life is ongoing, the one reality that we know, yet, because we

live and are part of it, we cannot objectively define it. By permanent we mean the sure part of life. Stones are long-lasting, but certainly not permanent, as the geologist sees them. One who lives, gives meaning to life. The more meaning we give to life, the more free we are from death. Now do those words prove something? Of course not. If life has meaning, it is because we give it meaning. If we give it meaning, we are free from death. We are repeating that we can say things **about** life and meaning and value, but cannot in our language speak truth **in** them. We are again looking into that Big Black Hole where speech fails us.

LAST WEEK I was working again with pre-school children. Mark was sitting next to me and he was struggling with a pair of scissors. His five-year-old fingers were not able to cope with the curved lines on the paper. "Teacher," he pleaded, "You do the bumpy parts." Later, I was thinking of times in my own life when it would have been so much easier to have someone else "do the bumpy parts" and then I would have gladly done all the straight, smooth ones. Sometimes children actually do need someone to help them in a difficult situation, and adults may also. However, a person who continues to call for help when bumps arise in her or his life, will probably never learn to handle the trying times. Some Christians believe that this is one of God's main functions—to be there, handy and ready to take the scissors from us. But...God gave us the intelligence and the will to make decisions and work *with* God as we live every day.

Cynthia Furnas
Minneapolis, MN
Minneapolis Friends Meeting's
The Northern Light

Did you think we had forgotten about spanking the kid? Who knows the correct answer? Let's direct our children toward freedom within the bounds of prison and death. If spanking helps, OK. Some days I think I needed more than I got; other days, maybe I could have managed with a little less. The fact is, that when the punishment came, I was so well aware of the need that I really tried to behave better.

Have you noticed that there are numerous useless hypotheses about bringing up children? And some equally useless spankings? Spanking is a short cut to the seat of the difficulty. Usually there is a better way around.

Now the question of spanking should normally arise only at a time of ecological emergency. As an animal should be struck, injured, or killed only in a situation that endangers the whole system, so, only when the system, in this case the rational system, breaks down should the irrational method of striking or spanking the child be adopted. We strike or even kill any animal which endangers the life of a person. We believe that the life of a person is of greater value than that of any other animal. Where possible, however, we avoid injury to the animal by protecting it from coming in contact with people, or by taming it to "friendliness" toward people. We appeal to the child's reason in advance that it may not injure itself or other persons. Nevertheless, we spank the child that fails to learn not to go out into the street. The spanking may save the child's life if for some reason its mind fails to accept our reasoning. The animal, which presumably cannot reason, we are more likely to have to reach with the stick. At best its behavior will be trained to unreasoning obedience. Obedient habits in the child should be as early as possible replaced by reasoning.

Parents and teachers vary greatly in their ability to bring the child from infantile obedience to thoughtful reasoning. A law which forbids physical punishment in home or school may appear in the same code which requires 12 years' incarceration of every child in school, with no provision for parole on good behavior.

Evolution is process. Life continues. We are not sure where we are: we have for the most part left instinct behind. Though it serves us in some basic ways, it is now almost wholly in the control of conscious mind. We claim the ability to reason. Some of our actions are reasonable. Mathematics and science are products of reason, though they are not integrated into the social system, which is to a considerable extent the product of chance. Furthermore, the spotty evidence of reason in society is not integrated. Our numerous bright ideas are not joined together. We are like a city in which each man is constituted the Zoning Board for his bit of property.

Is it now clear just when we should or should not spank that kid?



This article is excerpted from "The Big Black Hole and the System," a "devotional booklet for some who avoid reading devotional booklets" or "a handbook about sudden change" or a series of exciting, challenging essays available for \$3.00, including mailing charges, from Quaker Hill Bookstore, 101 Quaker Hill Drive, Richmond, IN 47374.

Creative Listening With Children

by Mary Rusnak

It is 9:45 a.m., and the first period of the school day in my fifth grade classroom is over. The arithmetic books are closed and put away. Silence gradually fills the room. I sit on the top of my desk, so that as teacher I both can be seen by all the children and at the same time be relaxed and informal. One child's hand is raised and then another and then a third. Our *creative listening* time has begun.

The first child speaks.

Can I tell you about yesterday? My mother left her purse someplace. There was money and three charge things in it. They took everything they could—charge things, everything. She called the operator. The operator was real snotty. She said, "All the lines are busy"... My mother got her purse back. All her money was gone, and her keys.

There is a brief pause. Then the second child takes her turn.

My mother always loses her keys. She has to dig and dig all the time, and finally it's the wrong key. She's just like that all the time. She looks at something and she can't see it. One time I was playing with her keys. I love to play with keys—I don't know why.... One time she was looking for them. I told her where they were, but she wouldn't even hear me. She never hears me.

Another silence, and the third child speaks....

Creative listening, sometimes called the Claremont Dialogues, was developed by the Claremont, California, Friends Meeting as a method of small group sharing within the meeting. This has been a meaningful technique for adult groups in many Friends Meetings and embodies some important traditional Quaker values. As described in the handbook, "Creative Listening," distributed by the Claremont Meeting, a group has a leader who guides in the selection of a meaningful topic designed to bring out the personal experiences and feelings of the members of the group. Each participant speaks in turn, or may pass. Other members listen and refrain from discussing

individual contributions.

Techniques which are workable for adults are, of course, not necessarily suitable for children, just as children's needs vary from age to age. The *creative listening* which I, as a classroom teacher, adapted for a middle school classroom contains some, but not all, of the guidelines suggested for adults. However, the important elements and the essential Friends spirit are there: each individual has an opportunity to speak in a receptive and sympathetic atmosphere; each contribution is listened to by the group silently, without comment or judgment of any kind; the feelings and experiences described are genuine and personal.

Two of the practices used in the Claremont Dialogues have been eliminated for the children. One is the introduction of a topic for each session and the other is having the leader go around the group and call on each person in turn. It is not hard to see why these two differences in practice developed naturally with intermediate school children. Children, at this stage in their emotional development, rarely express important emotions directly. They need vehicles or disguises such as television programs or stories. So, to have confronted them with a pre-selected, emotionally charged topic, would have probably closed off self-expression at the start. Asking each child to speak in turn would have had the same negative effect—confrontation—particularly in a classroom setting, which tends to put children on the spot anyway.

Our *creative listening* happened quite naturally, without creating any kind of artificial situation at all. One morning, after arithmetic, a child raised her hand and wanted to tell about a television program which had frightened her. Instead of saying, "No, we have to go on to our English lesson," I listened. Other children wanted to share too. And there we were.

Although we used no method to insure that everyone had a chance to speak other than simply hand-raising, I recorded several contributions from every child in the class over a period of six weeks. What the children said obviously was related to their deepest concerns. The subjects most often raised were attitudes toward parents, problems with siblings, anxieties about growing older,

fears related to feelings of helplessness and anger and of not being understood by adults.

Though there was no way of objectively evaluating the results of the *creative listening* process on this group of children, my clear impression is that it contributed to a feeling of intimacy and belonging among the members of the group, and that it reduced friction and misunderstandings and built tolerance and empathy in dealing with each other's faults and weaknesses. Also, I found that by writing down some of what the children said and then thinking about it, I was able to deepen my own insights into their feelings and attitudes.

* * * *

What the children said:

Margie: *On Growing Up*

I used to be one for a blanket. I just loved that blanket. I used to suck my thumb. My father called it my "sucking blanket." I almost wouldn't go to kindergarten because I wanted my blanket. It was all in shreds by then. My parents wanted to get rid of it, so one Easter, the Easter Bunny took it.

Bill: *Feelings Towards My Mother and Brother*

My brother always used to walk me in the buggy when I was little. He used to pull down the top and then charge the kids a dime to see me. Honestly. Isn't

that terrible. He used to walk me all the time. He used to get money—that's why. He pushed the buggy so fast, I must have dropped out of it lots of times. My mother said it was all right. But it wasn't.

Walter: *On Feelings of Anger and Attitudes Toward Punishment* (description of a movie)

There was this giant spider just walking through the town. He was supposed to be so dreadful. But all he was doing was walking through the town. Everybody was getting panicky. They thought he was trying to kill people. But he wasn't. They were organizing to fight him. They were all excited. They all got together with weapons and killed him. But he wasn't doing anything, just walking through the town.

* * * *

On and on they talked, and the other children and the teacher listened. □

Mary Rusnak is a member of Brooklyn Meeting, Brooklyn, NY, and has been an elementary classroom teacher for many years. Presently she is an Education Specialist for the Mental Health Association and a graduate student in Learning Disabilities at New York University. Her articles on teaching have appeared in The Grade Teacher, Social Education, and Elementary English.

I THINK future people will be Renaissance people, people skilled in a great variety of things. No longer will we be tied to one career, one mode of work for a lifetime, but we will have the courage to develop different aspects of ourselves at different times, moving freely from one area of endeavor and learning to another. Everyone will be an artist; everyone will enjoy cooking and cleaning. . . . We will cherish our children more wisely. We will celebrate them when they exercise their imagination and judgment, and their efforts to move in new directions, even though these efforts may lead them to conclusions diametrically opposed to ours. . . . By understanding ourselves more fully, our own motivations, we will simultaneously understand others more fully and this is a new basis for trust.

Gene Hoffman
Santa Barbara, CA



YOUNG PERSON'S PAGE

One Big Meeting—

Let's Pretend

Close your eyes. Listen carefully...we are going to imagine that we are all together at One Big Meeting. We are listening to the sounds of the quietness. From the outside come the noises of nature. The wind is rustling through the now almost barren trees; raindrops begin to spatter on the roof and windowpanes; a dog barks spasmodically; a friendly squirrel chatters from a branch overlooking a big window that is centered in the wall facing us. Someone coughs, clears his throat, and begins to speak, "There is a voice within each of us that speaks to one who listens."

Strange, I heard all of the outside sounds, and I heard the man speak, but I don't seem to hear a voice...do you? Now wait a minute...how will I know the voice? Is it a voice that tells me when I am right or wrong? Is it a voice that tells me how I feel about things?

Shhh...someone is saying, "God is the light within each heart."

Ah! If God is a light and lights give off warmth, perhaps I can feel God, and if I can feel God, then surely I can hear God!

Do you agree?

How could we finish this "pretend" meeting? Write or draw your ideas and send them to: *Marjorie, Young Person's Page.*

* * * * *

A Thought...

Sometimes life is rather sad...perhaps not really beautiful. Sometimes we hurt when others let us down. Sometimes we hurt because we have let others down.

A young Friend from Cornwall Meeting writes a thought that may help us.

Philosophy of Love

by Kathy Korostaff, age 11

Never hide a feeling
That seems beautiful
It may turn into love.
Never fool with love
It might die.

* * * * *

Someone Needs You

Recently, I talked with a little girl whose grandmother had just died. She told me all the things that they had done together—and then she cried, "Why did she have to die? What does it mean? Will I ever see her again?"

Will you help me to answer her questions?

An Open Letter to "Young" Readers

Dear Young Friends:

Though I am older in years than you—I carry a child-like person within me who feels at ease with you.

Sometimes my person within feels as you must: "No one understands me and no one listens to me." Then other times my little person thinks, "But do I understand myself? Do I listen to my own thoughts and feelings? Who am I, anyway? What makes me different from other people? Is it good to be different?"

My questions go on, "Why must so many families move so often? Why must parents get divorced? Why do people stop loving one another? Who loves me? Why do people kill? Why are there wars?"

My mind travels back to one of the questions above. About being different. Once I saw a movie in which a boy walked on his hands—because he wanted another view of the world. Everyone thought he was silly. Some said that he was sick. What do you think?

Today—I feel like walking on my hands—to get closer to the earth and yet to look at the sky. Will you join me?



"Hi! Sky! You are
beautiful today!
Ummmm. How lovely
you are, dear
flowers!"

After you have tried this, write me your thoughts and feelings.

Love,
Marjorie

* * * * *

The Stages of Silence

by Pierre Lacout

The first stage on the road which leads to the radiant Silence of the mountain tops is active silence, sought for in the nakedness of faith. From that moment a soul begins this search, it has already had some form of religious experience, however obscure. It has come within the magnetic field of the divine Centre. Pascal, following Augustine in this, found the words which best express this starting point: "You would not be seeking me if you had not already found me." The soul has found its Centre, and it is to reach this Centre that it journeys on courageously despite the burdens and the periods of dryness.

Each stage corresponds to a progress in love. Love unites. Silence and love go hand in hand. The quality of the one indicates the quality of the other.

Later come the stages of silence which are the gifts of God's Grace and the manifestations of God's Nature. The first of these is the grace of inward retirement. Mystics compare the faculties of the soul to the sheep which the whistle of the divine shepherd calls back to the fold. The sheep return of their own accord at the faintest signal. They say also that the soul is like the bee which flies swiftly back to the hive; or like the tortoise which with an instinctive movement withdraws and hides in itself. The power of the soul, says another, is like the needle which swings towards the magnet. Such, according to the mystics, is the grace of inward retirement.

The second manifestation of God is the grace of inward quiet, of deep peace, of repose in the Light within. This quiet is distinguished from retirement by a more deeply felt inward pervasion. The will feels itself to be held captive. A spring of water flows with the utmost tranquillity and gentleness from the most secret depths. It is not a question here of consolation bestowed upon ourselves by the exercise of our faculties, but of joy truly felt as a favour at the moment we receive it. In this inward quiet the soul must not be concerned with thinking much, but with loving much.

The third manifestation of God is the grace of union. All these divine visitations are in fact unions, the experience of another Presence, an ever-deepening intimacy. However, spiritual authors recognise a variety of inward states, differing in their intensity, their quality, their effects. Hence all these different manifestations of God. Why should we add to inward retirement and quiet the

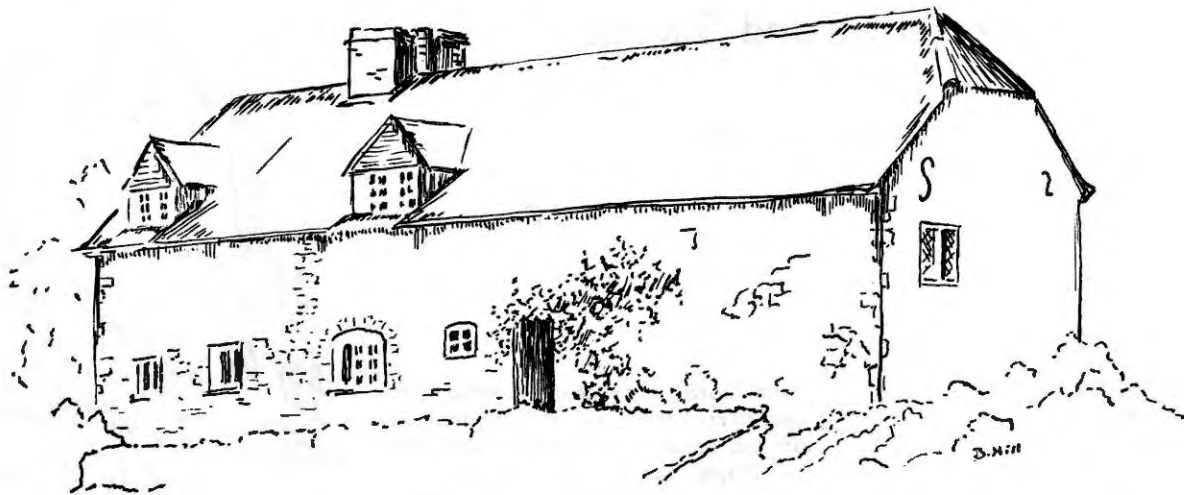
grace of union? Because by this grace the soul is more completely possessed. Its understanding receives particular enlightenment. Above all, it is dominated more than ever before by a feeling of certainty. "Then God established Himself in the deepest centre of that soul in such a way," writes Theresa of Avila, "that in returning to itself it is impossible to doubt that it has been in God and God in it." This is truly a meeting with the living God, the death of the old..., the birth of the new...—forms of words which now express a solid reality. Contemplatives burn with the intense desire to work for the Kingdom of Love, an active purposeful desire which makes them ready for any sacrifice.

Finally, there is one last stage, a union even more consummate and which fulfils the soul's deepest longing for unity. This is the grace of fusion. Many mystics call it spiritual marriage, recalling The Song of Songs which is its most perfect poetic expression. This is not just a fleeting grace but a permanent union. In the most sensitive part of the soul, at its deepest centre, sheltered from all surface eddies, God and the soul are present to each other. Paul's words, "He who links himself with Christ is one with him spiritually" are the best and simplest expression of a religious life which has attained this degree of fullness. John, in the fourth gospel, echoing the last talks and conversations of Jesus with his disciples, describes magnificently this final stage: "Then you will know that I am in my Father, and you in me, and I in you." And again, "Anyone who loves me will heed what I say; then my Father will love him, and we will come to him and make our dwelling with him."

We can know this mystery of unity theoretically, from the outside. Or we can live it. This is the living experience for which silence prepares us and towards which silence leads us, before it gives it to us ever more bounteously.

From silence to silence, the "small voices of silence" as Gandhi called it. There comes a day when our silence proclaims more loudly than any words that God is Light, Love and Life. □

Pierre Lacout, a French Catholic turned Quaker, wrote this as part of a talk which later was published by Friends Home Service Committee as a pamphlet, "God Is Silence."



Meeting House Cottage, Steyning, England
(Now called Penn's House)

A visitor from far across the sea,
 I sit in mystic silence with the Friends
 Now gathered here. Three hundred years ago
 A Cavalier who'd embraced the Friendly Cross
 And cast aside his sword to serve his God
 Unarmed, spoke here of being jailed at Cork
 For worshipping, not as the State decreed,
 But as the Inner Voice instructed him.
 His dream, he said, was Freedom to be had

In the New World by venturous men and bold.
 And some who heard him found their hearts much moved.
 Vision took form, became reality:
 The *Welcome* sailed with some two hundred folk
 Across tempestuous seas. His colony
 Came to be known as Penn's Sylvania;
 And timber from his storm-tossed ship, 'tis said,
 Later made rafters for this Meeting House.

Now in this ancient place which bears his name
 I seem to hear his challenge to us all
 To pay the price, no matter what it be,
 For freedom of the mind and of the soul.
 Quiet has worked its wonders once again.

Rowland M. Hill

On Healing and Silence

by Sylvia Messner-Temperley

ABOUT TEN YEARS ago, I began attending a Quaker meeting. Immediately I found the hour of silence helping me solve real problems. I left the meeting in peace, and during the following week I would find answers to questions I was asking. The silence became very much a necessary part of my life.

I joined a meeting because I needed a community of love for Quaker principles and for the silence. Yet in time, I came to feel I was not getting these from the meeting. The social concerns made me feel guilty because I couldn't get worked up about one, and the business concerns, coffee hours and meetings seemed to lack the silence and love I was seeking.

After moving to a town where the nearest meeting was two hours by car, and being faced with a severe crisis, I found myself wishing I had a meeting, or someone, to go to. I remember ironing one day, in tears, and saying to myself, "If I were Catholic, I could go to a priest. If I belonged to a church with a minister, I could go to him." "Who," I asked myself, "can Quakers go to?" The answer, I realized so simply, was God, who was within.

So I began sitting in silence in my home, looking within and depending only upon myself and whatever strength God gave that I could let in *through* intense sorrow, fear and despair. At this same time I also realized that this silence, which was so precious, was not just physical silence. It had come to be internal peace, not for one hour on Sundays but within me all day, every day. This, I knew, was what I must strive for. This was how the healing of the pain and hurt within me would come about. No matter how much others might want to help, the peace and healing had to come from within me, in the silence.

I am still sitting in silence each day, and, although the hurt and pain are still there, and also the fear, there has been

much healing and each day is better. The unanswered questions and the fear do not put me in a nightmare of darkness and despair as they did in the past.

Silence is the most important "thing" in my life, and yet I do not attend Quaker meeting although I am now very near one. I also attended a Quaker school, but never felt I could share my feelings on silence and healing.

I have now confirmed to myself that silence is not something to be "spent" one hour on Sunday morning, but something to be lived, and that my greatest gift to this world is to be a person who lives in that silence. In that silence, Energy will be able to flow and heal. I have finally come upon books about George Fox and his healings and miracles, not because they are "well-known," but because one individual mentioned some to me, and I also learned about them through "outside" reading. I am now beginning to feel that I am not a "bad" Quaker because I am not fighting for a social concern, because I do not find "silent" meetings reaching my need for silence, and because I would like to know more about healing by laying on of hands, etc., which I have just learned that Fox did. Perhaps I need not feel "worthless" as a Quaker, ashamed, or a "rebel." Perhaps, as I stated when I first joined meeting, I am working towards being a "real" Quaker, a person who *lives* in silence and through that silence lets healing for self, others, and the world flow.

My question for all Quakers is how can we, as followers of George Fox, a healer, and members of an organization which, more than any other western religion, claims to know the value of silence, almost ignore healing and be so "sloppy" with our silence? If silence is our way of worship, do we only worship for one hour on Sunday, or is our worship our way of life—a way of silence? And what is this life of silence? □



FROM AN announcement in the Cambridge (MA) *Friends Bulletin*: "Feeling a need in ourselves and in the meeting has set aside Saturday... as a Day of Silence and Worship at the meeting-house and center, 9 a.m. to 4 p.m. ... Persons are free to leave the meeting at any time to be alone, to walk, to read, to sit quietly by themselves in the center or on the patio or lawn around the yard and park—but without verbal communication. Silence being kept throughout the day... Bring box lunch to be eaten at any time... beverages will be available... Will not be able to have children with us for this day... Meeting would like to help with expenses for... baby sitting groups... in parents' homes... Closing hour of worship at 3 p.m. for all those participating... Consider the idea of six silent hours not as an exercise of discipline but as an almost luxurious opportunity for spiritual growth together without the pressure of words." □

Rufus Jones Still Speaks To Our Time

by William Dawson, Jr.

"He lighted my candle."

In his book *Rufus Jones Speaks to Our Time*, Harry Emerson Fosdick applies to himself this tribute to Rufus Jones which had first been stated by one of Jones' students at Haverford.

I can likewise say of Rufus Jones, "He lighted my candle." I was first introduced to Rufus Jones and to the Society of Friends by the book *Rufus Jones Speaks to Our Time*, which is an anthology ("a labor of love and gratitude") seeking to show by selections from Rufus Jones' many works how his thought and writing "deals so constantly with ultimates and universals that what he said yesterday is relevant today." As Fosdick says, "His message is amazingly timeless, but that means that it is amazingly timely."

With the combined traits of the scholar, religious mystic, and practical man concerned with the ills of society, Rufus Jones' personality was such that he instantly attracted interest and attention. His sense of humor and imagination gave him the ability to inject humor, vivid figures of speech, and "down east" stories of his native Maine into his speaking and writing.

The timeless and ultimate nature of his concerns can be glimpsed in some of the chapter titles from *Rufus Jones Speaks to Our Time*: Where Is God? How Does God Reveal Himself? What Is Man? (sic) How to Explain Conscience? What Is Vital in Religion? What Is True Mysticism? How to Deal With Dark Days? Why Believe in Immortality?

Rufus Jones, early in his life, dedicated himself to interpreting the religion of the inner life. He became one of the world's leading authorities on mysticism, and mystical experiences. His approach to mysticism, together with his knack for the vivid way of portraying an idea, can be illustrated by two stories from the first selection of *Rufus Jones Speaks to Our Time* (from *Spiritual Energies in Daily Life*). He tells of the well-meaning stranger who started a Sunday school on a very small island off the Maine coast. In order to begin with the familiar, he asked the children who had seen the Atlantic Ocean. Not a hand went up! As the children were surrounded by the Atlantic Ocean but could not name it, so a person is always surrounded by the presence and love of God, even when it is unrecognized. The

mystical experience is the sudden recognition of, or awareness of, that presence.

Rufus Jones also talks of the time when an overly ambitious flying fish landed on the deck of a ship and lay helpless at his feet. When he dropped the fish back into the water it immediately "corresponded with it and refreshed his life with its resources." So humans correspond with the spiritual reality behind the universe, and can refresh our lives continually with the spiritual resources always available to us.

Rufus Jones was very sure that the God of these spiritual resources is very much alive and seeking to make itself known and therefore available. In the second selection of *Rufus Jones Speaks to Our Time* (from *Social Law in the Spiritual World*), he says that "To admit that God *was* known in experience, but can now be known only by report, is to cast the deep taint of doubt upon all that is reported of him."

To Rufus Jones, mysticism and an openness to the presence of God in one's life was always one side of a coin to which the other side was practical Christianity in daily life. The chapter, "What Is the Christian Way of Life?" from *Rufus Jones Speaks to Our Time*, begins with an excerpt about how electric companies use brilliant signs advertising "Public Service; Light and Power." This, he says, must be the motto of Christians and the Christian church. Out of his own experience he could speak of "homes as training places for patience, obedience, reverence and unselfishness." He says the Gospel idea "calls for nothing less than . . . a brotherhood [and sisterhood] of persons who will take time and pains to know the needs of the little world close about them and to apply to that world the wisest ministry within their power." Yet Rufus Jones was concerned also with the large issues confronting humankind. As Fosdick puts it, "He had a global mind." He was so anguished by the outbreak of World War I that he had, or was on the verge of, what later would have been called a nervous breakdown. But he worked himself back to health and blossomed in the detailed efforts of finding service opportunities for young Quakers who could not affirmatively answer the call to arms, an effort which would lead to the establishment of the American Friends Service Committee, of which he was first chairperson, and honorary chairperson until his death.

As Harry Emerson Fosdick says in his Introduction to

Rufus Jones Speaks to Our Time, "Rufus Jones cannot be put into print." He felt that he could in no way capture all of Rufus Jones in his book, and certainly I cannot in this brief attempt. Fosdick, however, says that the writings of Rufus Jones "do express his heart and mind." Certainly the reading of Rufus Jones helped Fosdick to become the great Christian leader that he was. In a much smaller way, I can say that Rufus Jones led me, through his writings, to understandings of Christianity, of God, of people and their place in God's world, of which I would otherwise have remained largely ignorant, to my great detriment.

Some of Rufus Jones' writings are still in print. Others can be found in libraries. It is my belief that no human guide in this century can help us "find ourselves," as the current expression would put it, so well as can the writings of Rufus Jones. Certainly Rufus Jones does speak to our time.

Rufus M. Jones
1863 - 1948



Courtesy of Friends Historical Library, Swarthmore, Pa.

William J. Dawson, Jr. is a convinced Friend, former clerk of Rockingham County Preparative Meeting (unprogrammed, nonpastoral) in North Carolina, and now chairs the Division of Humanities and Social Sciences at New River Community College, Dublin, VA.

Out of the Silence

EVERY ONCE in a while, in a meeting for worship, something happens that gives me a profound sense that the spirit of God is indeed moving among us.

One First-day, not too long ago, we were talking before meeting for worship about a concern that was troubling the meeting deeply. As we considered what expression of loving concern might be most appropriate at that moment, one of our attenders expressed a strong and sincere belief in the power of prayer. He further suggested that we might wish to carry the concern in our thoughts as we entered meeting for worship.

The Lord's Prayer began running through my mind. As I repeated the words to myself, I began to realize how much those very familiar words were a call for intervention by God in our lives. This thought made me very uncomfortable because, as a Quaker, I was used to thinking of God in terms of guidance, leading, or the opening of the way. The day-to-day activities of life, however, were things that I had to take charge of. These further thoughts caused me to begin to recast the familiar words of the Lord's Prayer into words more in tune with my Quaker feelings.

The result was something pleasing to me and something that I felt moved to share with my meeting then and with you now.

Our Father,
Who dwells within each of us,
Help us to keep Your name holy.

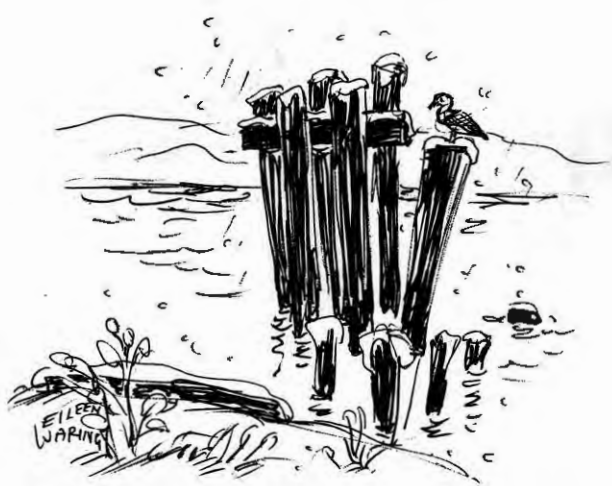
Help us to recognize
And to follow your leadings,
As we go about our daily lives.

Help us to sustain ourselves
And to deal with our faults
As we strive to seek that of You in others.

Help us to live in moderation
And to deal effectively with difficult situations.
For in Your light
Lies the truth and the power
And the glory for all time.

Amen.

A. Frederick Seaman



THERE IS NO need to worship the form of silence. It is God who is to be worshiped. The Spirit is working mightily today across the world, not limiting itself to any one denomination, or form, but uniting people in Christ's love, manifesting spiritual gifts for those who are really open to spiritual leading.

Some of the fastest growing churches, meetings, fellowships today are those who meet in complete trust upon the Spirit for guidance. Silence can be an empty ritual like any other. And we must be careful to be truly open to spiritual guidance at all times. By praising God and keeping our minds in, and on, Divine love we are opening ourselves to complete fulfillment and the abundant life because God is love. We are free when we choose to live in this love, being our honest, real, whole and completed selves in the Holy Spirit of truth.

Gloria Clendenen
Yucaipa, CA

Permitting the Presence

by Marshall Sutton

WE COME TO meeting for worship with high expectation. It is the only way to come. Sometimes we come with a suffering that awaits something more than an intellectual discourse. Or our whole being hungers for a corporate silence which no meditation in solitude in one's room can ever satisfy. Those who come to meeting for worship are for the most part there because of a need for the bread of life. Why am I here? Where am I going? Can I know in measure inner peace? We seek a Presence that is in the Life.

But as Douglas Steere says: "The great freedom of the unprogrammed Quaker meeting tempts some to minister too frequently, or be used for self-expression by some distraught persons, or by some who have attended the meeting very seldom but who take this as an invitation to press some personal cause."

There is a tendency among Friends today to be rather permissive of these happenings and in my own meeting the ability to absorb much of this ministry is

astounding. Many times offerings are transformed into a deeply meaningful presence and the silence is such that all are in a measure fed from the depths. But the long-suffering permissive mood of many of our meetings often does not in the end satisfy.

How do we deal with an unhealthy meeting for worship? Committees of ministry and worship often recognize the situation and seriously seek to remedy it, but in vain. In our meeting one situation was finally remedied when a respected member of the meeting arranged to speak to the visitor who was coming almost every Sunday to deliver the same sermon. This was done during the week in a kindly way, and we were all very grateful. I once noticed a Friend in our meeting gently tug the coat-tail of an attender who had overshot the mark. Few in meeting noticed the move. The person sat down and stayed in the meeting for worship.

If a situation in meeting recurs and recurs in an obviously unhealthy manner, it is not difficult to find the Friend

whom all agree is the person to "elder" the person in need. There is no one pattern. In another meeting three or four persons stood up and remained silent near the participant who was running on. There were no words of censorship spoken. The situation improved to the benefit of all. On one occasion like this when the troubled person left the room, a member of the meeting immediately followed to comfort and help. In one monthly meeting quite susceptible to the visits of troubled persons who on occasion would lie down on the floor, Friends were appointed by the meeting for business to respond to persons in need. It became a standing committee of the monthly meeting. In this case the meeting was helped to become more aware and tender toward those in need. There is a limit to how permissive a meeting can be and remain a "good" meeting for worship.

Does your meeting with the same tender loving care and sensitivity encourage the ministry of those who are helpful in the meeting for worship?

Friends Around the World



Towards "The Center of Life"

After an autumn retreat, members and attenders of Bloomington, Indiana Monthly Meeting presented eight suggestions to monthly meeting in hopes of helping persons deepen and better share spiritual concerns.

The suggestions were:

1. A worship-sharing group to meet for six weeks.
2. A meditation group to meet weekly.
3. A Bible and Christian study group to meet each First-day before meeting for worship.
4. A weekly informal lunch.
5. A supper and gathering meeting for young Friends.
6. Revitalization of a work-sharing file.
7. An evening worship-sharing group if enough persons are interested.
8. Visits to conservative and evangelical meetings.

In reporting these and other results of the retreat, Jennifer Parkhurst said that the experience demonstrated a great variety of concerns and backgrounds but a widespread "hope to gain from Meeting while on our individual spiritual journeys... a sense of acceptance, support and concern, no matter where we are. Authoritarianism repels us, but we hope to find people who will reach

out to us, people who share our interest in spiritual matters and with whom we can open up. We also hope to find a spiritual depth in meeting for worship which can help to lead us to the center of life."

Support Sought in West Virginia

Friends and other concerned persons are involved in two important projects in West Virginia. Stephen McNeil of Adelpia Monthly Meeting in Maryland shares news of an effort to buy an eighteen-room house near the federal reformatory for women in Alderson, West Virginia and to make it a hospitality center for families and other visitors to the prison. Alderson is a small, remote town with no hotels or motels, yet the prison is the main federal facility for women in the United States. At least \$25,000 will be required to buy and repair the house and to meet other start-up expenses. Among the endorsers of the effort are Daniel Berrigan and Fay Honey Knopp. More information is available from or contributions may be sent to Alderson Hospitality House Project, 1331 N St. NW, Washington, DC 20005.

Farther south in West Virginia, Don and Constance West and others are continuing to maintain the Appalachian South Folklife Center in Pipestem. The description of the Center is enough in itself to justify financial support:

"A Universal Christian Center in the Judea-Christian tradition dedicated to a mountain heritage of freedom, self-respect and independence with human dignity to the end that people of all

racess, faiths, nationalities may better understand one another's religion and culture and work and live together for peace, brotherhood and plenty for all."

For more information on how this high purpose is being implemented write to Don West, P.O. Box 5, Pipestem, West Virginia 25979.

Friends Seek Help, Too

Meanwhile, need continues for financial support of Friends organizations and activities. Three which have recently communicated their needs are the Associated Committee of Friends on Indian Affairs (Paul Turner, Treasurer, 714 N. Franklin St., Philadelphia 19123), which maintains four centers in Oklahoma among the Wyandottes, Seneca, Osage and Kickapoo; Friends Committee on National Legislation (245 Second St. NE, Washington, DC 20002), which continues through its lobbying efforts in Washington to exemplify William Penn's observation that "True godliness doesn't turn people out of the world, but enables them to live better in it, and excites their endeavours to mend it"; and Friends World Committee for Consultation (Section of the Americas, 1506 Race St., Philadelphia 19102), which ended its triennial sessions in Hamilton, Ontario, with this message to Friends everywhere: "Moved by feelings of inadequacy and agony as we face and share the magnitude of needs the world over we... have discovered that trust in human achievement alone has failed us. In our conviction that God can work through persons there is reason for hope. Personal examples of Friends who

are now facing extreme hardship with a joyful faithfulness called us to complete obedience to God, who is our Hope."

Letter Writers Wanted

"Corresponding with the 'Friends' at our meeting—meaning inmates—would add a lot and provide a deeper insight of the Quaker way of life, its beliefs and would also reach out to and help influence each of us."

That is how John Comito, recording clerk of the Friends Meeting in Greenhaven Prison in New York, expressed his hope that Journal readers would begin to correspond with inmates... and in the process realize not only "a spiritual experience and friendship" but also "show lots of humanness, love and just the Christian way of life—not merely talking about it but actually doing something about it."

John can provide names of other inmates. Write to him at Drawer B, Stormville, NY 12582. And you must include his number, 22770.

On the Side of Life

Friends in Baltimore Yearly Meeting have formed a working party to study the question of banning the ownership and possession of concealable handguns by private citizens and severely limiting and strictly controlling the quantity and use of such weapons by police and other law enforcement officials.

The working party grew out of a concern raised at this year's yearly meeting sessions. Part of the process is to gather relevant information and to "stimulate dialogue between Friends and monthly meetings." More information on the need for gun control is available from gun control organizations at the following Washington, DC addresses: Council to Control Handguns, 810 19th St. NW, 20006; Coalition to Ban Handguns, 100 Maryland Ave. NE, 20002; Gun Control Center, 1201 Connecticut Ave. NW, 20007; Council to Control Handguns, 810 18th St. NW, 20006; Council for a Responsible Firearms Policy, 1028 Connecticut Ave. NW, 20006.

After sharing this information, David Diorio, a Friend from Towson, Maryland, concluded that "a light is slowly dawning among us. We need to work harder than the pro-gun lobbies for we are on the side of life."

Peace in the Pacific

Friends in New Zealand are deeply involved in efforts to make the South Pacific permanently free of nuclear weapons and to encourage the New Zealand government not to introduce nuclear power to the islands. The clerk of the New Zealand Friends Peace Committee, Alan Gilderdale, writes to invite participation in or at least support for an International Convention for Peace Action to be held in Wellington February 18-21. The address of the convention organizers is P.O. Box 28282, Remuera, Auckland 5, New Zealand.

U.S. Policy for Peace

In this country, members of La Jolla Monthly Meeting in California have formulated and communicated "A New Foreign Policy for the Bicentennial." It calls for reduction of United States expenditures for armaments and for U.S. leadership in calling a worldwide disarmament conference and in reducing nuclear stockpiles and development of nuclear armaments. Furthermore, the new foreign policy would "restructure the international economic order, to promote a more equitable sharing of world resources, and narrow the poverty gap both within and between nations." Steps to implement this policy would include a fair pricing system for primary and industrial products, development of a code of ethics for multi-national corporations, immediate reduction of debts of underdeveloped nations, assistance in birth control and food production, improvement in world energy usage and conservation, and a law-of-the-sea agreement. A third part of the new policy would be "support of those regimes where human rights are recognized, and immediate reduction of support of those regimes where human rights are violated." Strengthening of

world institutions and international programs based on tension reduction and mutual accommodation also are urged.

To Save or Destroy

In letters to editors of several newspapers, R. Leslie Chrismer, a Friend who lived in Pennsburg, Pennsylvania, before moving recently to Stamford, New York, deplored the reinstitution of capital punishment by the Supreme Court. He ended his letters with the quotation:

*"He who destroys one life destroys the world.
He who saves one life saves the world."*

What Is Our Creed?

From the London Friend comes this quotation from Howard Spring's *Autobiography*:

We infect others by what is most potent in ourselves. Merely to repeat the creed of love, which is self-forgetfulness, is inoperative when all your actions are crying out that your deepest belief is in self-indulgence.

And as it has been in the relationship of East and West, so it has been in the relationship everywhere of the more morally-awakened nations with others. We have not wanted war, but have we so passionately advocated and exemplified the spirit of love, which is war's negation, that from this infection of good might spread? In short, what is our creed—really, not professedly? This is the question that underlies not only our present dilemma but all the future of the human race. To give men bread is excellent and necessary, but the establishment of the kingdom of love will not flow from it. But it will flow from the establishment of the kingdom of love. Humanity will never know peace till the thing is seen the right way round. The promise is not: Seek all these things and the Kingdom of God shall be added unto you; but: Seek ye first the Kingdom of God and His righteousness, and all these things shall be added unto you.

□

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"LET YOUR LIVES SPEAK"

Whole Child, Whole Parent by Polly Berrien Berends. *Harper Magazine Press, 1975. \$6.95 paperback.*

After all the books on the shelves about being parents, here at last is one about BEing parents. In a time when people are demonstrating a deep need to get back to the basics, *Whole Child, Whole Parent*, a warm spiritual book on practical parenting begins with the most basic assertion that "The biggest task of parenthood is in thought." This is not a simple "How To" book. While it is crammed with useful information on everything from ordering maternity clothes to suggested science experiments for four-year-olds, the author urges parents to draw on their own unlimited capabilities that are an inherent part of our at-one-ness with God and the universe. Parenting is synonymous with growing.

The emphasis is on the spiritual, but much work-a-day wisdom is to be found in *Whole Child, Whole Parent*. Considerable research and a healthy measure of common sense have gone into evaluation of current baby equipment, toys, and children's books.

The text covers varied subjects, stressing the importance of safety in

baby apparatus while allowing freedom to play and learn. "If we keep in mind that the purpose of play is learning and that toys are tools in the process rather than possessions, we will be more successful in choosing appropriate toys," she adds.

Where it concerns children's books, the bibliography alone will make this book invaluable for any young parent (you are as young a parent as the age of your children), grandparent, teacher or librarian who is interested in choosing quality books for pre-school children. I have never seen as extensive (nearly 500 entries) nor as carefully screened a list for this particular age group. There are also some well thought out considerations about when and how much to invest in children's books.

Booklists, consumer guides, tips on diapering, and Zen, too. The words of the great mystics abound herein—sometimes to excess. Quotations from the Bible and from the teachings of Buddhism and Taoism are woven in with much eloquence but at times I feel that the message of simplicity is lost in elaboration.

Nonetheless this book is a delight and I would recommend it particularly for those who in any sense are contemplative parents.

Lois Dorn



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The Stonecutter: a Japanese Folktale adopted and illustrated by Gerald McDermott. *Viking Press. 27 pages. \$5.95.*

This simple and subtle tale reflects the wisdom found in oriental philosophy. The messages of meekness and humility that Christ gave on the Sermon on the Mount were also part of ancient Japanese thinking. The boldness of the illustrations accents the subtlety of the tale, and they alert the mind to reach for greater meaning.

Mary Lou Epstein

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As We Live and Breathe: The Challenge of our Environment. *National Geographic Society, Special Publications Division, Washington, DC, 1971. \$4.25 and postage.*

This book represents a rather successful attempt by the staff of National Geographic to describe all of the phases of our environment that are deteriorating because of misuse by people. They have used a pleasing format and colored photographs to illustrate their points lavishly.

The editors also recount the attempts of citizens (both groups and individuals) who are concerned enough with our environmental pollutions to work toward solving these problems.

This is a thought/discussion-provoking account which will interest all who are troubled by the environmental imbalance in which we find ourselves today.

Elizabeth Lutz

The Valuetales of: Louis Pasteur, Elizabeth Fry, The Wright Brothers by Spencer Johnson, M.D. The Valuetale of Helen Keller by Ann Donegan Johnson. (La Jolla, Calif: Value Communications, Inc., 1975. Illustrated by Steve Pileggio.

These four children's books look exciting. Their colorful, cartoon-like illustrations seem to bounce through

pages of clean white space. Each book is the story of an important person—a "real book" (true story), as my preschoolers point out; biography for the very young is rare and certainly welcome. My ten and eleven-year-old friends enjoy the *Valuetales*, too, so their age appeal is wide.

Where the books seem most promising, though—where they deal with values—the books disappoint me. Attempting to show how one value works in each life story (kindness, for example, in *The Valuetale of Elizabeth Fry*), the authors, Ann Donegan Johnson and Spencer Johnson, hope to have a positive influence on the lives of young people. Regrettably, the books are moralistic and simplistic. In the Elizabeth Fry story, for example, the Newgate prison official exclaims, "Look over there! How clean everything is. And look at those women. They're bright and happy and pretty." Later, we read, "When people are happy, they will be good." The book concludes, "You can learn the value of kindness and *apply* what you've learned to your own life. Then *you* can be happier, too—just like our kind friend Elizabeth Fry."

Another concern of mine is that both the values and the lives chosen for the series of sixteen *Valuetales* are the standard white middle-class American ones. These include patriotism and money but not cooperation or nonviolence. No minority figures are shown as representing important values.

Even more than transmitting values, we need to help children think clearly about them. Bright and lively as the *Valuetales* are, they preach instead of showing.

Anne G. Toensmeier



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Francis H. Brown, Jr., Administrator

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Squawk to the Moon, Little Goose by Edna Mitchel Preston. Illustrated by Barbara Cooney. Viking press. 27 pages, \$5.95.

Squawk to the Moon is a fable with a very confusing message. Even when read quickly this book leaves one with the impression that, as in all fables, a message does exist, but one has several choices as to what it might be. I won't outline the choices because you will probably want to use your own interpretation when reading it to a child.

The illustrations are beautifully drawn. They visually personify the

goose, and place it in an idyllic setting. The illustrations are done in full color, the book is expensive, and I'm not sure it's worth the price.

Noise, Noise, Noise by Jerry Grey for the Franklin Institute, Philadelphia. Westminster Press. 93 pages, \$4.50.

This is both a delightful and informative book. The cartoon type illustrations speak as clearly graphically as the words speak literally. The attractive cover done in red, white and blue cartoons might lead one to erroneously conclude that this is a children's book, but cursory reading would prove that it is a thoughtful and complete treatment of the subject of noise. The book contains a useful glossary and a bibliography.

Did you know that noise is unwanted sound, and that it looks entirely different than other sound does when recorded by an audometer? Noise has a very jagged and irregular curve while sound has a smooth and undulating curve. From there the book takes off to talk about noise, what it is, where it comes from, how it's measured, how we might cut down noise pollution now, and how we might prevent it in the future.

The book is a boon to non- and budding physicists.

Mary Lou Epstein

Low Cost Energy-Efficient Shelter for the Owner and Builder edited by Eugene Eccli. Rodale Press, Inc. Emmaus, PA 18049, 1976, \$10.95.

Eager as I was to hurry a recommendation of this book to the readers of the Friends Journal, I could not skip even one of its 408 pages! Those planning to build or renovate a house will benefit in innumerable ways from this detailed and super-helpful guide. As the title suggests, the nine authors aim to explain explicitly and comprehensively how to save money and energy when building or remodeling a shelter.

Every aspect of housing—choosing the site, working with contractors, conserving and recycling materials and so forth, as well as building solar heaters and greenhouses—is exhaustively explored here.

Supported by the "many cheerful facts" contained in this publication, I elicited enough information from one pre-fab salesman to determine that his brand just wouldn't do. The book may

be going too far in advising the tape-recording of conversations with contractors as one proceeds from room to room; a better idea would be to record one's own remarks and send a typed copy to the contractor for his or her signature.

The appendices seem highly applicable and useful; a glossary of building terms, "air-change" to "w.s." (weatherstripping) included, a list of Design Groups, and profiles of the contributors are included. It may be that there are other compendiums as inclusive and up-to-date as this one, but the 408 pages of wall-to-wall information should be more than adequate. Teachers in the new experiential learning courses might well use this as a source book, and could doubtless depend on the authors for advice about student projects if necessary. Even if you're not building (and this book makes you feel you really must), you can astound your friends with words like "parging," and descriptions of the differential thermostat.

Helen Zimmermann

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Invitation to Join Adoption Group

In "A Candle Surrounded by Barbed Wire" (FJ 10/1), Lawrence Miller describes Amnesty International's work on behalf of prisoners of conscience. He notes that many find it rewarding to enter into a deeper commitment to this work by joining an adoption group. There are three adoption groups within the Philadelphia Yearly Meeting area and Friends who wish to explore this possibility further may do so by writing to one of the following addresses:

Henry Wood, 259 Mt. Lucas Road,
Princeton, NJ 08540; Marianne Axelrod, 1122 Spruce Street, Philadelphia, PA 19107; Edward Ramberg, 900 Woods Road, Southampton, PA 18966.

Edward Ramberg
Southampton, PA

Inspiration

Thank you for the articles on Hahn Sok Han, the eighteen defendants in South Korea, and the work of Amnesty International to abolish torture and free prisoners of conscience. As a recent participant in a Conference of Amnesty International held in Southern California, I find the articles to be an inspiration to us all.

Thomas L. Carter
Santa Barbara, CA

Greetings

It is just approaching twenty years since three of us—Ida, I (a Fulbright exchange teacher in New York City), and our son John spent Christmas with many of you in the New World; and as Christmas is a suitable time for sending cordial greetings, we ask that we may do so through your Journal.

We look back with pleasure to the many occasions when we met so many of you, particularly during our nine-thousand-mile tour of your vast and varied country, during our summer vacation, and when we carried verbal and pictorial accounts of the early Quaker happenings in our home area, the 1652 Country.

Since our stay with you we have been glad to have visits by a number of American Friends, though there were others who have travelled in England and formerly met by us in America, who regretfully were here unbeknown by us until too late.

Half-way through this twenty-year period we moved home a few miles, from Kendal to the shores where traditionally Friends cross the sands of Morecambe Bay. In a fairly elevated position we look across the inner bay to the area where so many early Friends farmed their land and met in their Seeker groups. We enjoy, in fact, a north-looking semi-circular segment of "Quakerama," from Ulverston in the west to Sedburgh in the east.

Greetings to you all from this historic viewpoint.

Ida, Harold and John Newton
4 Greenbank Avenue
Storth
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Friends and Christians

It seems to me fortunate that London Yearly Meeting did not publish an epistle like the article by H. Dennis

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Compton (FJ 10/1).

He seems to forget that the Society of Friends is a religious society, and presumably still a Christian unit. I particularly take exception to this:

"The old conventions are discredited. The physical resurrection and the equality (and identity) of Jesus with the creator are being consigned to the oblivion which has already happily overtaken the virgin birth and the bodily ascension."

If the Society of Friends takes out of the Christian philosophy the very heart of the teachings of Jesus and the beliefs that have stood for about 2000 years, there isn't much left. When Friends reach that point, I will join a Christian church instead.

M. Wistar Wood
Ambler, PA

Some Truths to Shout

After reading Lorie Leininger's "The Emperor's New Clothes" (FJ 9/1-15), I thought about some of the truths people would want to shout if given an opportunity through the Friends Journal. While hearing in my mind the remarks my truths will evoke, I list the following:

- A government that has enough force to extract large sums of money for welfare programs, also has the power to place conscription and other indignities on people.

- Therefore, we must keep governmental structure small and provide for those in need through voluntary private charity.

- Trust the Inner Light in individual human beings, and you will see it shining.

Millie Bankert
Gettysburg, PA

P.S. I also request that you print the enclosed prose poem, since a wider balance of viewpoints is needed in the Journal. I also urge you to seek out the opinions of Libertarian writers who are truer to Quaker philosophy than are many of our contemporaries. No one is expressing through organs of the Society of Friends my concern that "Quakers inadvertently advocate slavery." I am asking that the Journal and the Society live up to its philosophy.

... A prose poem by William Archibald,
written while he was an inmate of Vacaville
Medical Facility in Vacaville, California.

You're Telling Me

When you legislate moral thought and action
You are telling me that I am immoral;

When you legislate commerce or free trade
You are telling me that I am dishonest;

When you pass zoning ordinances
You are telling me that my neighbor distrusts me;

When you collect taxes to provide for the
"needy"

You are telling me that I am uncharitable;

When you legislate education for children
You are telling me that I am an inadequate parent;

When you make Safety Standards into laws
You are telling me that I am dangerous;

When you enforce "Fair Employment
Practices"

You are telling me that I am unfair with my
fellows;

When you make retirement insurance
mandatory

You are telling me that I am incapable of
caring for myself;

When you legislate "Civil Rights"
You are telling me that I am a bigot;

When you involve me in Foreign Wars
You are telling me that my life is worthless;

And when, in the face of these "Public
Works"

You persist in telling me that I live in a
FREE COUNTRY

YOU ARE TELLING ME THAT I AM
STUPID.

CORRECTION

In the Small World section of the 9/1-15
FJ, we ascribed the second patent of the
game Monopoly to Clarence Darrow in
1913 rather than to Charles Darrow in
1933. Sorry, Monopoly fans!



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Positions Vacant

Editor, Religious Pacifist Monthly Magazine. Affirmative Action Employer. Write F.O.R., Box 271, Nyack, NY 10960. Attention: Mrs. Maynard.

Admissions Director for a Quaker co-educational secondary boarding school. Primary skills in marketing-analysis, writing, administrative planning, and general problem-solving. Also important will be horse-sense, good interpersonal relationships, interest in Quaker education, and capacity for hard work. Write to David Bourns, Director, Oakwood School, Poughkeepsie, New York 12601. An Equal Opportunity Employer.

Beacon Hill Friends House, a student residence and Quaker Center in downtown Boston, seeks director and assistant director to start September 1977. Friends House is an equal opportunity employer. Send inquiries to Marcia Glynn, 6 Chestnut Street, Boston, MA 02108.

Wanted: Experienced craftsman/printer for printing and publishing department of Arthur Morgan School, a co-educational junior high located in the Celo intentional community, western North Carolina mountains. Equipment included: Solna 124, Multilith 1250-W, platemaker, 19 x 25 inches, 16-page folder, 39 inch Lawson cutter, Morisawa Photo Typesetter, 20 x 24 inch Brown camera and darkroom. Also letterpress equipment. Beautiful scenery, simple life style, warm fellowship. Seeking mature individual of any age. Pay commensurate with experience. Write CELO Press, Route 5, Burnsville, NC 27814.

Schools

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.

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.

Pendle Hill—Adult Quaker Center for Study and Contemplation for those in their late teens to young seventies, who wish an unhurried yet purposeful time to read, write, meditate, search for new beginnings. The year includes 3 terms with courses in Religion, Literature, the Arts, Social Change, and crafts—pottery and weaving. Winter term opens January 8. Write for information: Admissions Secretary, Pendle Hill, Wallingford, PA 19086.

John Woolman School, Nevada City, Calif. 95969. 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. Ten Menmuir, Principal.

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Wanted

Want person with some capital for partnership development Appalachian crafts country store type gift shop, camping, etc. Have resort acreage excellently located main highway, state park, lakes, rivers, fishing. Our part of proceeds for supporting deprived mountain youth cultural heritage education center. FOLKLIFE CENTER, P.O. Box 5, Pipestem, WV 25979.

Anna Curtis Children's Stories in fair condition. Please indicate title, price, postage. Mrs. Bruce Crockett, 9317 Judge Place, Gaithersburg, MD 20760.



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. 602-963-5684.

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 Del Chapel, 2311 E. Shaw. Phone: 237-3030.

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

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

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

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

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

MARIN—Unprogrammed worship, 10 a.m. Call Louise Aldrich 883-7565 or Joe Magruder 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, Trellis T-1). Phone: 548-8082 or 552-7691.

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

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

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

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

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

SAN DIEGO—Unprogrammed worship. First-days 10:30 a.m. 4848 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 828-4089.

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. Connecticut Hall, Yale Old Campus. 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: 762-5669. 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.

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

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

District of Columbia

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

Florida

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

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

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

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

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

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

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

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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: 457-6542.

CHICAGO—57th Street. Worship 10:30 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, 885-2023, 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: 312-724-3975.

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

OAK PARK—Worship, 11 a.m., Hephzibah House, 946 North Blvd. Phone: 368-5434 or 524-0099.

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: 344-6510 or 367-0951.

Indiana

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

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

INDIANAPOLIS—Lanthorn Meeting and Sugar Grove. Unprogrammed worship, 10 a.m. Sugar Grove Meeting House. Willard Heiss, 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 292-2061. 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.

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: 843-5639. 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 266-2853.

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 861-8022.

Maine

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

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: 773-6984 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 Cetes, East Vassalboro, ME 04935.

Maryland

ADELPHI—Near University of Maryland. 2303 Metzrott Rd. First-day school, 10:30 a.m.; worship, 10 a.m. Deborah James, clerk. Phone: 422-9280.

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.

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, 6 Chestnut St., Boston 02108. Phone: 227-9118.

CAMBRIDGE—5 Longfellow Park (near Harvard Square, just off Brattle Street). Two meetings for worship each First-day, 9:30 a.m. and 11 a.m. Phone: 876-6883.

FRAMINGHAM—841 Edmonds Rd. (2 mi. W of Nobsco). Worship 10:30 a.m. First-day school 10:45 a.m. 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.

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: Benton Meeks. Phone 475-7749.

BIRMINGHAM—Phone: 646-7022.

DETROIT—Friends Church, 9840 Sorrento. Sunday school, 10 a.m.; worship, 11 a.m. Clerk: William Kirk, 18790 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 616-868-8667 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 Gillham Rd., 10 a.m. Call 816-931-5256.

ROLLA—Preparative Meeting. Sundays, 6:30 p.m., Elkins Church Education Bldg., First & Elm Sts.

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

Nebraska

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

Nevada

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

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

New Hampshire

CONCORD—Adult study and sharing, 9 a.m., worship 10 a.m. Children welcomed and cared for. Merrimack Valley Day Care Center, 19 N. Fruit St. Phone: 783-6382.

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

CONIC MEETING—Maple St., Conic. 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. Clerk: Peter Bien, 12 Ledyard Lane; phone: 643-5524.

PETERBOROUGH—Monadnock Meeting. Worship and First-day school 10:45 a.m. Odd Fellows Hall, West Peterborough. Singing may precede Meeting.

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 484, Milford 08848. Phone: 201-995-2276.

RANCOCAS—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., First-day school 10 a.m.

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

New Mexico

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

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

SANTA FE—Meeting Sundays, 11 a.m., Olive Rush Studio, 630 Canyon Road. Jane Foraker-Thompson, clerk.

New York

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

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

AUBURN—Unprogrammed meeting, 1 p.m. 7th-day, worship. By appointment only. Auburn Prison, 135 State St., Auburn, NY 13021. Requests must be processed through Phyllis Rantanen, 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: 212-777-8866 (Mon.-Fri. 9-5).

BULLS HEAD RD.—N. Dutchess Co., 1/2 mi. E. Taconic Pky. Worship 10:30 Sun. 914-266-3020.

BUFFALO—Meeting and First-day school, 11 a.m., 72 N. Parson. 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—11:00 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. Moeschel, 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: 516-423-3872.

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.

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: 203-324-9736.

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 Ramount 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. Jenie 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 335-0583.

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., 3960 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.

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. 216-653-9595.

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

N. COLUMBUS—Unprogrammed meeting. 10 a.m. 1954 Indianola Ave. Call Cophine Crossman, 846-4472, or Roger Warren, 486-4949.

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

TOLEDO—Allowed meeting. Meetings irregular, on call. Visitors contact Jan Suter, 893-3174, or Alice 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. Cenby 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, 513-787-1311.

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. 926, 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—25th and Chestnut Sts. First-day school 10:30 a.m., meeting for worship 11:15 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: 269-2899.

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

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

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

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

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

LANCASTER—Off U.S. 462, back of Wheatland Shopping Center, 1 1/2 miles west of Lancaster. Meeting and First-day school, 10 a.m.

LANDSDOWNE—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. Dean Girton, clerk, 458-6161.

MUNCY AT PENNSDALE—Meeting for worship, 11 a.m. Rickie and Michael Gross, clerks. Phone: 717-584-3324.

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 215-583-6795.

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.

Chester, Jeanes Hospital grounds, Fox Chase, 11:15 a.m.

Chestnut Hill, 100 Mermaid Lane.

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

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

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

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

Germantown Meeting, Coulter St. and Germantown Ave.

Green Street Meeting, 45 W. School House Lane.

PHOENIXVILLE—Schuylkill 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 9:30 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—Unani 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.

WESTTOWN—Meeting for worship 10:30 a.m. Sunday, Westtown School Campus, Westtown, PA 19395.

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, 518 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.

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. Sundays, Downtown YWCA, 318 McCullough, 78215. Phone: 512-736-2587.

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: 801-562-6703.

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: 358-6185 or 321-6009.

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: 867-8497 or 867-0500.

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—Unprogrammed worship 11 a.m. Sundays, 811 Clary St. Phone: 608-365-5858.

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.

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

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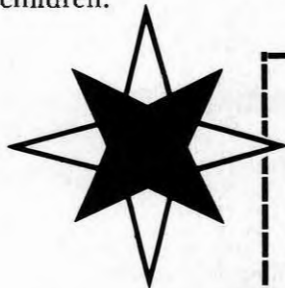


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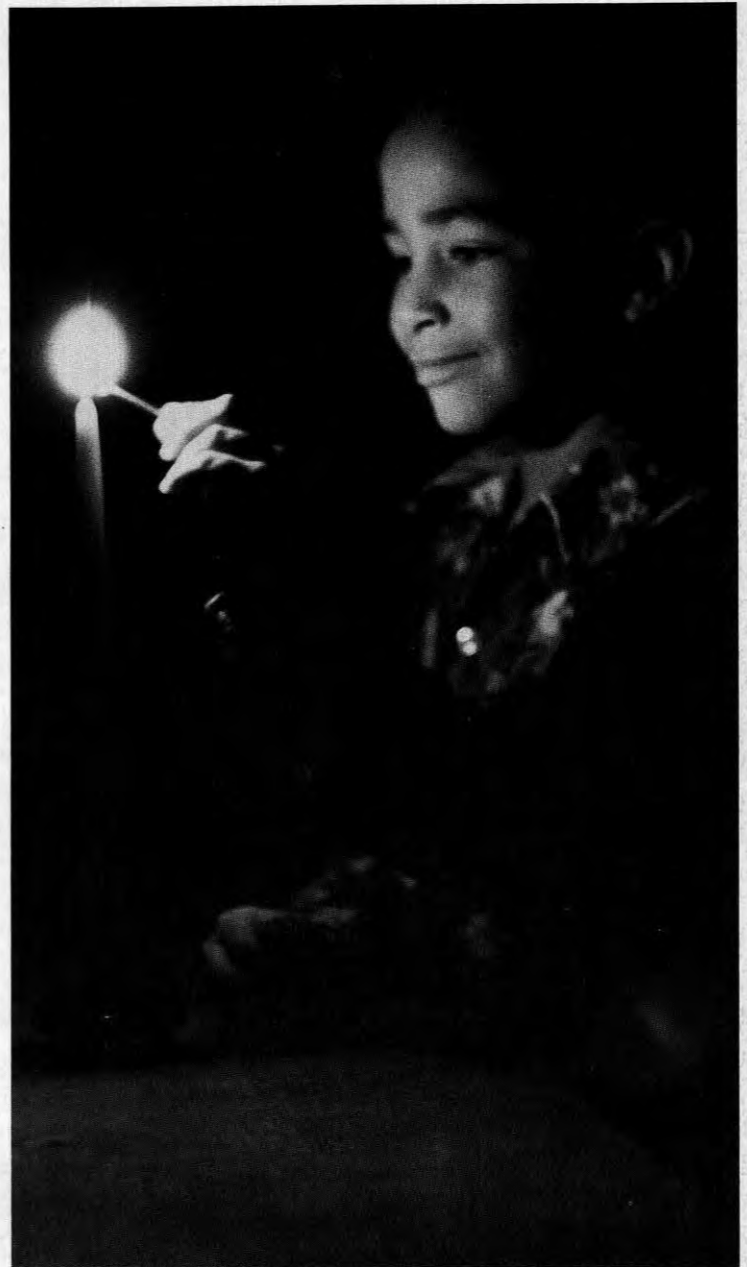
LIGHT A CANDLE

Our world at times seems full of darkness. But it is still possible for each of us to light a candle. One way is to contribute to the American Friends Service Committee this season. Your holiday gift can help to:

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