

May 1, 1977

FRIENDS JOURNAL

Quaker Thought and Life Today



love on
forward
seek the way
that leads to God

the action flame
burns strong
in urgent call
seeks heed

the call is clear
go
must
will.

clouds part
and mists rise
the view grows clear
the road ahead is focused sharp

William Bagwell



FRIENDS JOURNAL

May 1, 1977
Volume 23, Number 9

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, 152-A 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.

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

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Centering Down...

STANLEY JOHNSON, Editor of the Scottish Friends Newsletter, concludes an editorial by citing Simone Weil's *L'Enracinement* (translated by a Friend under the title of "The Need for Roots"). She is quoted as saying that the authors of the French Revolution fell into a confusion of languages and of ideas in trying to insist on *rights* rather than obligations. "If we all, and that means *us* not *them*," he writes, "start thinking more of our obligations and less of our rights, the healing of the breaches will start in us, 'beginning, O Lord, with me.'"

IT IS IN common, for all, that the earth was created. Nature knows no rich, she gives birth only to poor. When you give to the poor, it is not from your own wealth, it is a fragment of their property you are returning to them, for it is common property, given for all to use, that you are keeping for yourself.

Bishop Ambrose of Milan, as
quoted by Brother Roger in
Letter from Taizé

CREATIVE DEPRIVATION (definition): refusing to smother children (and adults) with material goods, and concentrating instead on creative uses of imagination and time.

University Friends Meeting (Seattle)
Bulletin

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On the cover of this issue is a woodcut by Joseph Levensen. Grace Oehser's "Enterpe, Muse of Music" appears on page 261. Ken Miller contributed the photograph on page 267 and Ruth Seeley the drawings on the Young Person's Page.

... And Witnessing

ANN ARBOR Monthly Meeting was recently denied a claim for exemption from payment of war taxes. It had maintained that the taxing statutes were unconstitutional in that they forced the taxpayer to pay money for killing, against their religious consciences. They supported their claim by citing the Buckley vs. Vales case where the Supreme Court decided it was unconstitutional to limit how much money of his own a candidate can spend for his campaign, thus establishing money expenditures as a means of free expression. They made the distinction between taxes used for killing and those otherwise employed, pointing out the gravity of the former. "The tax court," they reported, "did not comment on these matters but only rehearsed classic arguments once again."

The meeting is studying further bases for a repeated appeal.

Continuing to Quake

by Victor Reynolds

"Although I can't do much to help your faith, for it is strong already, I want to be able to do something about your joy."

2 Corinthians 1:24 Living Bible

AND IF WE feel our faith is *not* "strong already," we need joy even more—it is a wonderful strengthener of faith!

One swallow doesn't make a summer, but Sheila Hendley's article in *The Friend* of December 17 and the interest it obviously aroused, inspired me to the New Year's wish for the Society that there may be among us a renewal of a more joyous experience of and response to the presence of God; that we may respond with some enthusiasm to the hope behind a delightful phrase I discovered recently: "If it was left to the Holy Spirit, there would be nothing left in the church but Jesus and dancing."

My plea is that we do not too lightly dismiss this kind of witness as "not for us" or as "too emotional." At a time when so many pronouncements within the Society stress the necessity of uncertainty in matters spiritual, or demand acquiescence in an ever more reduced version of "the faith once delivered"—at such a time some more ebullient affirmation of faith is to be welcomed. Failing such a welcoming, this experience and the energies it releases will be diverted into more congenial and receptive fellowships, to the further impoverishment of our own Society.

There is at least one very good precedent, relating to this subject that puzzles and disturbs some, in the following quotation from St. Augustine's *Confessions*:

O my God, when I love Thee, what is it that I love? Not the beauty of any body...not the clearness of this light...not the embrace of flesh and blood. Not these do I love in loving God. Yet I do love a kind of light, a kind of odour, a kind of food...The interior part of man has known these things (through) the exterior. I, I, the soul, have known them by the senses of the body.

Or, to come nearer home, there is that poignant reply of the newly blinded Gloucester to King Lear's, "...you see how this world goes." "I see it," says Gloucester, "feelingly."

Perhaps we need to sacrifice the too rational and too pragmatic "seeing" before we can recover an experience of God which moves us "feelingly" and allows us to respond, in and out of meeting for worship, with the fire and emotion of love.

There is, I believe, a very subtle kind of double bind operating among us here: we still declare the central

Quaker witness to the experiential in faith, but nowadays so circumscribed by the modern over-emphasis on the rational and the pragmatic, that the very nature of that experience is changed. On the one hand we have *this* emphasis: "...The inner light is the divine Spirit trying to express itself through a human person. *It can only do so through the rational powers of the individual*, which are different for every person." (Letter in *The Friend*, December 4, 1973—my emphasis.) Although this is an extreme expression, it is sufficiently widespread in less articulate form to account for the increasingly philosophical and individualistic nature of much modern Quaker writing and speaking. On the other hand, we sustain the traditional Quaker emphasis on the pragmatic, on normal everyday life and good works, as sufficiently mediating the presence of God. It is as if we were making a determined effort to keep our experience of God in a horizontal plane; not so much that "we turn the divine initiative into a human enterprise," as John V. Taylor sums up the present-day trend (*The Go-Between God*), for we still genuinely believe in and experience the working of the Spirit—but rather that by limiting his working to this horizontal plane, we domesticate our encounter with God; even try to domesticate God himself!

The increasing witness of some individuals within the Society—and of a growing renewal movement outside it—is that this condition *is* being spoken to in our time, and some Friends involved in this movement have been sharing their experience by correspondence and the occasional letter during the past few years. I would welcome enquiries from interested Friends both to widen this sharing of experience and to demonstrate that even "pentecostal" experience is not necessarily confined within a fundamentalist context, but is as relevant and appropriate to Quaker faith today as it was in the time of our first beginnings.

Just over twenty years ago a devotional article in *The Friend* referred to Thomas Kelly as "an individual fore-runner" of a baptism into this renewed and more dynamic experience of God, pointing both in his own experience and in his speaking to the Society of the possibility of a corporate fulfilling of the New Testament promise: "Wait in Jerusalem until you are clothed with power from on high." Perhaps it is not too late to turn again to his witness, that we may see this promise as still alive for us; and as it is spoken within the context of our own Society and in the light of all that has happened in the years since it was first given us, it may be more persuasive and, hopefully, more acceptable.

Reprinted Courtesy of *The Friend*

A Blaze of Silence

"To be a birthright member of the Society of Friends and to be a composer is to embody the paradox of reconciling implicit quiet with explicit sound. . . . With the present suite my intention has been to mold, finally and practically, my nominal religion with my craft. . . . The music represents a blaze of silence."

Those words are from the preface to an eleven-movement composition written by Ned Rorem and performed on February 2 at the Lincoln Center for the Performing Arts in New York by Leonard Raver, organist. Ned Rorem, a member of 57th Street Meeting in Chicago and a widely-recognized musical composer, drew both the title and much of the inspiration for his work from Jessamyn West's *The Quaker Reader*.

Here are Ned Rorem's notes on each movement:

1. First-Day Thoughts

*"In calm and cool and silence, once again
I find my old accustomed place among
My brethren, where, perchance, no human tongue
Shall utter words; where never hymn is sung,
Nor deep-toned organ blown. . . ."*

John Greenleaf Whittier (1807-1892)

"Whittier," says Jessamyn West, "joined not one but two unpopular causes: poetry and abolition. The cause of poetry is always suspect; and abolitionists in the Civil War period were about as popular as Freedom Riders today." John Greenleaf Whittier wrote *First-Day Thoughts* in 1852 when he was forty-five. His verses evoke my own First-Days (Quaker Sundays or meeting days) which, however, were confined to a Chicago childhood often colored by a wandering mind.

2. Mary Dyer did hang as a flag. . .

"Mary Dyer did hang as a flag for others to take example by," said General Atherton, one of her persecutors.

Only in America did Quakers ever receive outright death sentences, as opposed to prison terms. In *Mary Dyer of Rhode Island* Horatio Rogers describes that woman's career of fighting for liberty of worship. She never gave up, never offered the public repentance which might have saved her, and died on the gallows of Boston Common one June morning in 1660. Everywhere is a whir of wind, the ever-weakening C-sharp pedal trill depicting the *entrechat* spasm of the martyr's feet, and her silent scream.

3. Evidence of Things Not Seen

"... he that lives to live ever, never fears dying. Nor can the Means be terrible to him that heartily believes the End. For tho' Death be a Dark Passage, it leads to Immortality, and that's Recompense enough for Suffering of it. And yet Faith Lights us, even through the Grave, being the Evidence of Things not seen. And this is the Comfort of the Good, that the Grave cannot hold them, and that they live as soon as they die. For Death is no more than a Turning of us over from Time to Eternity. Death then, being the Way and Condition of Life, we cannot love to live, if we cannot bear to die. . . ."

William Penn

In 1693 William Penn published a collection called *Some Fruits of Solitude*. His fierce yet comforting phrases on Death are quoted at some length under my third title, *Evidence of Things Not Seen*. Like George Fox's *Ocean of Darkness* is Penn's *Dark Passage*, and both of these thinkers—these doers—extolled the bright nutritive total tranquillity at the core of all storms.

4. "There Is a Spirit That Delights to Do No Evil. . ." from the dying words of James Nayler [1660]

This piece comes from a little tune, on a George Peel poem, composed in Paris twenty-two years ago. A

fragment of the tune was later used in my "Prayers and Responses." Today it is bestowed as a balm to James Nayler who perished so painfully in London the same year as Mary Dyer in Boston.

5. The World of Silence

"There must be a hush from the din of the world's noises before the soul can hear the inward Voice; . . . a closing of the eyes to the glare and dazzle of the world's sights before the inward eye can see that which is eternally Real. . . ."

Rufus Jones

"Man and mystery first meet in silence," declares the Swiss philosopher, Max Picard. "The sphere of faith and the sphere of silence belong together. . . . When there is only noise in and around man, it is difficult to approach the mystery. When the layer of silence is missing, the extraordinary easily becomes connected with the ordinary." Yet from a strictly physical standpoint, is not the "silent world" beneath the sea in fact a din of fish squawks and liquid cyclones, like the deafening Niagara of our own bloodstream? One of my definitions of silence: activity within the brain during the low-decibel hour of a Friends meeting. The activity is not always serene (could it be today?) and sometimes calls forth noisy chords.

6. "Bewitching attire of the most charming simplicity. . ."

*Hector St. John de Crevecoeur,
on Quaker dress in Nantucket, ca. 1770*

No coincidence comes as a surprise when I'm at work. Thus, while composing *A Quaker Reader* in Nantucket, I happened to open Crevecoeur's *Letters From An American Farmer*. Instantly I fell upon the alluring essay about Nantucket Quakers 150 years ago. Their dress, their self-reliance, their grace and wit, their gift (in the absence of songs or cards) to spin yarns about whaling trips, their cheerful flirtations, all that seemed so close to home that it entered the music as naturally as the continual cry of the gulls.

7. A Secret Power

"When I came into the silent assemblies. . . I felt a secret power among them which touched my heart."

Robert Barclay

Like much programmatic music, this little chaconne (a



Grace Oehser

6-note ground thrice stated) was named after the fact, the way babies are named. But if the music did not emerge from the prose, the context for *A Secret Power* is nonetheless inspiring in itself. Robert Barclay (1648-1690), a Scotsman who arrived at Quakerism via other faiths which gave him "impressions contrary to the principle of Love," said further: "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. . . ."

8. "...No darkness at all..."

"God is light, and in Him is no darkness at all. . ."

*Walt Whitman, recalling fifty years later
how Elias Hicks thus quoted Christ*

Here the cycle seemed to need something spare. Recalling a little hymn I wrote several seasons back, I renoted it for the purpose, just as Whitman recalled, and doubtless reworded, from a half-century earlier the harangue by Elias Hicks who cried that God is light, and that in Him was "No Darkness at all." Which explains the title. (How hard it is to be easy! During long years as a composer I've scarcely grazed the simplicity—call it honest economy, if you will—which surely inhabits the richest art.)

9. One Sigh Rightly Begotten

Again William Penn. He wrote: "If you confine Christ's dwelling to a local heaven" (I thought of naming this movement *A Local Heaven*) "you are ignorant of that which is the greatest joy that can be: Christ dwells in the heart" (but since, as I see it, the heart too is a local heaven, the title would have carried no weight beyond itself—no afterthought). Penn adds: "Nothing reaches the heart but what is from the heart, or pierces the conscience but what comes from a living conscience. . . ." Also: "Never marry but for love, but see that thou lovest what is lovely." And finally: "One sign, rightly begotten, outweighs a whole volume of self-made prayers, . . ." an *aperçu* both tender and tough, and ever so musical.

10. Return Home to Within

"Return home to within: sweep your Houses all. The Groat is there, the little Leaven is there, the Grain of the Mustard Seed you will see which the Kingdom of God is like. . . and here you will see your Teacher, not removed into a Corner, but present when you are upon your Beds and about your Labour, convincing, instructing, leading, correcting, judging and giving Peace to all that love and follow Him."

Richard Howgill, c. 1670

Is the recurring pedal D a calling horn, a lonely dinner bell from the "other side"? The title is from Howgill, but Boutroux too speaks of "The beyond that is within," and the poet Vaughn wrote: "My soul, there is a country far beyond the stars." The longest road leads into our own Heart of Darkness, and, despite Hicks' contention, that road moves through an ocean of black. . . .

11. Ocean of Light

"... there was an ocean of darkness and death, but an ocean of light and love which flowed over the ocean of darkness."

George Fox

...or so thought George Fox. But his thought, like that of all strong innovators, was of necessity optimistic. "I should have a sense of all conditions," wrote Fox early in his career. "How else should I speak to all conditions; and in this I saw the infinite love of God. I saw also that there was an ocean of darkness and death, but an infinite ocean of light and love which flowed over the ocean of darkness. And in that also I saw the infinite love of God; and I had great openings." □

I DON'T know much about music, but I know what I like.

Why can't I say even that much about people? The attention I pay to the Brahms Violin Concerto far surpasses in quality what I give to any human being whomsoever, friend or foe. The Concerto is easier, true. But a certain real effort is required, and I do make it—not always, but fairly often.

I settle myself quietly, empty myself of all extraneous thoughts, impressions, emotions, withdraw my attention from all outside sights, sounds, and concepts; and I listen. I turn my whole self to the music like radar; I become a receiver, percipient, minutely alive. I follow in busy quietude the shape of the music as its structure builds in my mind. I say nothing about it to myself, I am for this little space of time a pure act of listening.

I am not simple enough to be very good at this, nor do I have the musical education to hear all there is to be heard. But each time I listen I hear more, and more acutely.

This is surely the clue to the kind of attention I owe people. I must empty my mind of other claims and, in interior silence, let them tell me who they are. I must remain in watchful, active quiet as the basic architecture of a personality presents itself to my mind. I must learn to hear a slight variation on a theme, a modulation to another key, an inner melody, a discord, an individual beauty of tone.

If love isn't this, it can't be much.

But the minute the note of another human being begins to sound, my self leaps up in clamant alarm and yells, "What about me? I'm here, too!" In the ensuing din I can't hear a thing.

I have a great deal to learn about the virtue of silence. I wish I could be quiet long enough to figure out how to begin.

Fae Malania

YOUNG PERSON'S PAGE

The Story of Chee: I Am an Indian

Chee is two and one-half years old. He lives at a mission school in New Mexico. He is Navajo. Karen, his mother, teaches at this school, along with Dan and Susan McConnell who I was visiting when I met Chee.

What a beautiful child! His big, dark eyes sparkled. Suddenly he said to me, "I am an Indian." Then he began to dance and to chant in perfect Indian fashion. When he finished he looked up at his mother with pride. She patted him on the shoulder and said, "His grandfather teaches him these things, and he also tells him stories."

In the afternoon I joined Susan in her classroom. On the creative writing bulletin board were posters of Indians and what they had said. There also were legends and short poems written by the students which were very good.

Later, Susan told me that she had started her work with the class by discussing "Who am I?" A Navajo teacher then joined her and they shared legends, language, art, music and stories about Indians with the children. Then they encouraged the children to take what they had heard and seen and put it together in a way that was meaningful to them.

"They know who they are," Susan said, "like Chee does, and they also are proud of who they are. We all need that. There is no difference among people in what we really need."

The young person within me knew I had been taught something important by Susan...and by Chee.



Responses

From Glastonbury Reader:

Dear Marjorie,

I just love what you wrote for the Friends Journal in December. I have a new calendar with quotations from Thoreau. January's is:

"Heaven is under our feet as well as
over our heads."

Cheers!

* * * *

From Leon Kanegis in Washington:

Dear Marjorie,

... thanks for caring...

* * * *

Sometimes to me silence is love.

Eric Toensmeier
age 5



Nature is life.
That prevents life
If we kill all the animals.
Then there won't be meat for anybody.
Then nobody can be alive.

Thanks for being God.
If everybody kills all of your animals, then you'll
break up in half.
It was hard work to make the world.
We know, God.
We know how hard it was.

Eric Toensmeier
age 5

FORUM

Alcohol and Drugs

*Look not thou upon the wine when it is red,
when it giveth its color in the cup, when it
moveth itself aright. At the last it biteth like a
serpent, and stingeth like an adder.*

Proverbs 23:29

TO A CERTAIN sort of American in the 19th century, the sentiment of the author of Proverbs was as congenial as the Fourth of July. "Temperance," that singularly American notion, was a code-word for believers. To a European, "temperance" meant moderation, one of the four cardinal virtues; to Americans of the last century, it meant total abstinence from alcohol. The ethic which advocated such "temperance" was associated with the rise of the American middle class to dominance (a dominance within the Society of Friends as elsewhere), and the story of that rise is a curious one.

In colonial America (even among Friends), abstinence was no widespread ideal. Drunkenness, naturally, was disapproved: it became a disownable offense in the 1750's. The innkeeper was a respected, useful member of any community. One reads, for example, in John Woolman's *Journal* that he "had an evening meeting at a tavern in Brunswick, a town in which none of our Society dwelt." Beer and wine was drunk with meals, and drunkenness was an individual problem at most.

With revolution came change. Pre-revolutionary America had been governed by an aristocracy of wealth (the merchants of the East, the feudal landowners of the South), and these powerful persons understandably tried, after 1776, to hold the "common man" in check. One well-known means of control was limiting the franchise to male landowners; another, less discussed, was temperance advocacy (when "temperance" still meant "moderation"). Its founders were, as regards politics, Federalists; as regards religion, orthodox Calvinists. Their values were anti-Jacksonian and anti-populist, and their publications (aimed at working class people) argued that sobriety and self-mastery were virtues protecting society from a host of dangers—a doctrine with which Friends obviously agreed.

Around 1815 the Republic, nearing forty, was overcome by the second religious outpouring, the Great

Awakening. Orthodox sects everywhere lost members to more evangelistic groups, and the temperance societies were taken over by middle class Americans. The temperance preachers were often reformed drunkards, the oratory flamboyant; "temperance" came to mean teetotaling. Friends, like other Americans, became stricter. (After all, George Fox, by his own testimony, had drunk in moderation. William Penn owned stock in a brewery. But 19th century Friends eschewed such dangerous practices. *A fortiori*, the troublesome example of Jesus, miraculously making wine at Cana and drinking it at his last supper, was ignored.)

By 1845 an intemperate wave of Irish and German immigrants was washing over our eastern shores: neither the Roman Catholic nor the Lutheran tradition shared the anti-drinking bias of Calvinism. To those already here, these "foreigners" were a troublesome lot. They competed for jobs. They lived in cities. And they drank. (Among Hicksite Friends, it appears, the impetus for temperance came from rural Friends afraid of increasing urban corruption.) The "negative reference" of drinking was intensified.

The year 1863 saw the middle class American totally dominant in the nation's politics. The Republic was ruled by the local retailer, the doctor, the lawyer, the small factory owner, and the small farmer. It was this period and this class which gave birth to the celebrated Women's Christian Temperance Union (an organization which weighty Friends supported, until the WCTU allied itself with those who advocated major social changes). The WCTU's speakers devoted themselves to exhorting immigrant workers and their wives to practice middle class virtues (such as teetotaling), and to resist the corrupting influence of the sophisticated easterners. Again, this message was utterly congenial to Friends.

In 1870 the Orthodox Yearly Meeting of Philadelphia evinced a well-established concern that Friends totally abstain:

Enquiry has been made in all the Quarterly Meetings respecting the use of spiritous liquours as a drink....In fourteen of the Monthly Meetings...there are forty-one who use the article as a drink....Notwithstanding the use of this pernicious article has long

occasioned much solicitude to Friends, and the number who are in the practice is comparatively small, yet it did not appear as if the time had come to omit the annual inquiry.

The Orthodox spent some time debating whether the use of sweet cider was licit; the Hicksites made signing tavern licenses a disownable offense. In 1879 the Orthodox demanded total prohibition for Pennsylvania. In 1880 the Temperance Association (independent of the two Yearly Meetings) opened coffee stands to lure lunchtime customers away from taverns.

Around 1890 there was another great wave of immigrants, who tended to be Roman Catholic or Jewish, and who settled in the cities. The "native" middle class, by contrast, was Protestant (and/or Quaker) and rural. Willingness *not* to drink became one sign of worthiness to rise in society. The apogee of all this was the prohibition movement, during which politicians of every conceivable stamp got aboard the "native" bandwagon. Quakers went along with their class; one finds Rufus Jones writing in 1898:

We honestly believe that the liquor problem is beyond all question the greatest problem now before the nation, and the greatest moral problem in the world.

By 1914 the Orthodox were advising Congress to pass prohibition, and they got their wish in 1919 with the passage of the Volstead Act.

Law, however, seems to run either before or behind custom: the middle class was about to do an about-face on teetotaling. The Republic had given birth to big business, and the modern corporation was aborning. Everybody, including Friends, seemed to be going to work in an office. The world of the office is one in which the ability to get along with others, to be tolerant, is highly valued. Oddness of any sort, it would soon be said aloud, might militate against financial success. (And Friends, by and large, have not joined John Woolman in seeing financial success as a moral danger.)

The Friends Temperance Committee, a joint venture of the Orthodox and the Hicksites since 1898, continued to preach the gospel of total abstinence, but the commitment of ordinary Friends was on the wane. In 1947, for example, Friends were busy endowing a scholarship in narcotics education, and printing up temperance book-marks for distribution. But the report of the Temperance Committee for that year admits that "the Nominating Committees have not during recent years found younger Friends who were willing to serve. . . ."

It was not until 1958, however, that the Temperance Committee admitted in print

that drinking beverage alcohol is often due to tensions, frustrations, or to an unreadiness to face up to situations.

That is obviously a reasonable way to place "the alcohol problem" in a wider context, but it is still only part of the truth. Middle class Americans, including Friends, were subtly being pressured to drink—because drinking itself had become a sign of belonging to the middle class! The situation of 1890 had been socially reversed. Moreover, the use of alcohol is one way to indicate to others one's place within society. Drinking is an "adult" act, like smoking; hence the attraction of both for teenagers. Until recently, too, drinking was also a "male" action; hence the widespread admiration for the *male* who could "hold his liquor," and the disdain for the woman who also could.

More conservative Friends (who naturally staffed the Temperance Association) sensed that they were isolated on the issue of teetotalism. In 1960 they abandoned the word "temperance" in their title. In 1966 they published this complaint:

For many years Friends' Temperance Committee has carried on with inadequate funds, insufficient appointed personnel, and no paid staff, fighting against the apathy of Friends and others. . . . The time has come to consider what we are doing. . . .

And indeed it had.

"Social acceptance," as the temperance Friends observed in one of their reports, "does not make harmful practices less harmful." By the same token, though, social disapproval does not make morally licit behavior immoral. Friends in the last century had been caught up in a larger social movement, the prohibition movement, and had mistaken its judgments for the dictates of the inner light. It is hard to explain the extremism of Rufus Jones (calling the "liquor problem" the "greatest moral problem in the world") in any other way.

There are obviously degrees of physical and psychological harmfulness attached to many actions. Drinking alcohol, it appears, is *always* at least somewhat destructive of neurons. Nicotine too has demonstrable ill effects. So, however, does that American curse, obesity, yet neither in 1870 nor today has any yearly meeting published its testimony against being fat. The reason is not that Friends approve of being fat, but rather that even Friends testimonies arise out of a larger social matrix. The world and the Society have never really been as separate as some Friends would like to imagine.

Phil Mullen



• • • • •

THE TOPIC OF drugs is not easy for most people to discuss. It is easier to talk about such things if you are not directly involved, but have been in close contact with those who are. That is the point of view from which I am writing. I am now able to look back at my relationships with people who were involved with drugs from a very different perspective.

I was raised with very strong opinions against anything which did not comply completely with the given rules. When I was first aware of the fact that a friend of mine had gotten involved with drugs, I rejected her, deserted our friendship completely, and did everything possible to see that I would no longer be associated with her. She was surprised by my rather abrupt end to what had been a good friendship. She told me that the reason she came to me about this, rather than hiding it from me, was that she needed to be able to talk to someone about it. I was never able to deal with the realization that she had taken a step in that direction, and due to my own fear of getting involved, I never gave her the help she was begging for.

By the time I reached high school, at least half of my friends were involved in drugs to some extent. I kept fleeing from them, finding only a very small group of people that I could still relate to. I knew that sooner or later I would have to stop running away from the people I disapproved of, but I put it off for as long as possible. I was suddenly faced with an unpleasant reality when on a school trip I stumbled into a situation where I knew that a large group of people were getting high. The teachers didn't know, and by our student honor code it was my responsibility to see that they found out. Because the students had been my friends, I didn't want to see them hurt. However, I felt that my responsibility to everyone in the situation was to turn them in. While I struggled with this inside myself, my indecision was solved by the fact that someone else had noted and reported the incident I was worrying about.

The other incident that really affected my views was a phone call from a friend that I hadn't seen for more than a year. She had gotten to a point where she was in over her head, and, not knowing how much to trust her new friends, she came to me for advice, knowing that I had always claimed to be there when she needed me. When she came to me with that kind of trust, there was no way that I could simply reject her. This also brought me to realize that other people might have felt this way, and I had turned my back on them. Because of this I began to look more closely at people's reasons for getting involved. This is something that everyone must remember to do.

Just because a person uses these methods to escape

reality, have fun with friends, hurt parents, even to prove to themselves that they "have the courage"—that doesn't mean the person is a hopeless delinquent. Chances are the person has a lack of self-confidence and is in great need of reliable friends who won't in any way drag them deeper. Once a person has gotten into a situation where she doesn't know where to turn, to turn one's back on her is to deny her the chance to get rid of problems through friends. It's also to encourage her to rely on other people like herself, people who'll only get her deeper into their world of semi-conscious beings. People must remember this, and take action to support others.

Through Young Friends I have learned a lot about accepting people for what they really are. When a person is afraid to let you know what (s)he's really like, give her or him time and support. Such persons in their own time will stand on their own feet, not needing false crutches such as drugs to keep them there.

Dee Smith

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I BELIEVE THERE is a trend within our Society to lower our standards of personal conduct rather than to accept being "different" by holding on to our principles.

I am aware, for example, that alcoholic beverages are being served at official functions of Friends meetings and schools. Is this the corporate witness we want to convey? Is this the message we want to bring to our children? They no longer are having First Day School lessons which teach abstinence, nor are they hearing ministry against alcohol. Our children are being bombarded with peer pressure and advertising, and have no standards on which to make judgments about determining their lifestyles. The parents who are trying to teach abstinence do not have the corporate support of their chosen religious body.

Many Friends argue that moderation in the use of alcohol is an acceptable goal. Is war in moderation acceptable? Is moderation in racial justice acceptable? Why is it that in order to help feed the world's people we talk constantly about cutting down on our meat intake, but little about our intake of alcoholic beverages (which use even more grain)?

Moderation is not an acceptable goal for me. I unite with the following, which appeared in *The Friend* (London) recently: " 'Drink thy sherry (or beer) as long as thy conscience allows.' For myself I am convinced I am better without it, others are better without it, and the world needs to be without it. These seem to me sufficient reasons to exclude alcohol from daily living as a matter of religious witness."

Mary Jane Leonard

Accepting the Unthinkable

by Evan Howe

HOW HAVE we come to accept, so casually, the monstrous reality of atomic weaponry? Somewhere there is a hellish sequence of thought which has alienated us from every decent human impulse. We have become, by our silence, accomplices of the purveyors of genocide. Those who do not oppose this horror with all their being condone it, for we are looking straight at the possibility of the total destruction of every living creature, and the earth itself. Norman Cousins, at the time of the bombing of Hiroshima, said, "Gentlemen, you are all insane." We are. We are starkly and inhumanly mad!

There have been writings about the reasons for our alienation. They are mere intellectualizations, and convey nothing about the monstrosity of atomic destruction. We are aware that we dropped the bombs on Hiroshima and Nagasaki. Yet, when a test blast in New Mexico rattles buildings a hundred miles away, and registers on seismographs in Siberia, we show total unconcern. We even write scenarios of proposed wars as if we were talking about children's games, with never even a "naughty, naughty!" One scenario goes: China gives an H-bomb to Syria, who drops it on Haifa. The Israelis retaliate, the Soviet Union comes to the aid of its allies, and we are inevitably drawn in. Destruction, devastation, annihilation: the reduction to zero of all of us.

I don't know the answer.
I simply propound the question:

"How can I, a civilized human being remain unperturbed, and accept the unthinkable thought?"



Ken Miller

THE STRUGGLE to save our forests has a meaning beyond the wise conservation of a valuable natural resource. There is a symbiosis between a person and tree that is, in essence, mystical.

To walk in a redwood forest in the moonlight is a transcendently beautiful experience, in which we are minded of the old Druids. If we permit what Carl Jung calls our "collective unconscious" to roam, we can recall the times we were tree dwellers. The forests were our home and our source of food. As primitive humans left the forests, and learned to walk upright on the savannas of Africa, thereby becoming "human," the forest was still their refuge.

Later, our first religious rites were in the woods. We think of Plato talking with his students in the groves of Athens; in our day, we have a picture of Leo Tolstoy seated in the white birch forests of Krasnya Polyana, taking in the true pacifism which is love for all created things. . . .

Somehow, the forest is us. Destroy the forests and you mutilate the human soul in exact proportion. Dylan Thomas caught this perfectly:

*"The force that through the green
fuse drives the flower drives my
green age; that blasts the roots of
trees is my destroyer."*

Was Jesus Totally Pacific?

by Robert Heckert

Hans Schuppli (FJ 1/15) has a brief piece under the title "Conformity." He regards Jesus as a completely pacific person. For instance, he writes: "Jesus never commanded his followers to defend their physical lives....He forbade Peter to use a weapon to defend him against the might of the Roman occupation." Further, he says, "Don't let us forget that Christ preached love of one's enemy..."

This article is a rejoinder to Hans Schuppli. I draw liberally upon the monumental work *Jesus and the Zealots* by the late British scholar, S.G.F. Brandon, who for many years until his recent death was Professor of Comparative Religion in the University of Manchester, England.

It is not possible to properly understand and evaluate the Gospels unless one is aware of the underlying cause or reason for their production. In the case of the Gospel of Mark, which was the earliest to appear (about 72 A.D.), the author, writing in Rome very shortly after the destruction of Jerusalem and its holy temple, the crushing of Jewish rebellion against Roman imperial rule, was acutely anxious to produce an account of Jesus and his ministry, which would assure the Christians of Rome, and, indirectly, the Roman authorities, that Jesus had no interest in Jewish national politics, and was totally uninvolved in it, and that the responsibility for Jesus' crucifixion on a charge of sedition lay not with the Roman authorities, but with the Jewish priesthood. Jesus was depicted as, on the whole, a peaceable man who was not hostile to Rome. In this way Mark hoped to allay Roman suspicion of the Christians.

The Markan Gospel became the pattern for the other two Synoptic Gospels that followed, namely Matthew and Luke. This pattern remained unchallenged, because the Jewish Christian Church in Jerusalem had been wiped out in the catastrophe of the fall of Jerusalem in 70 A.D. The Jewish Christians in Jerusalem, led very briefly by Peter, and then permanently and authoritatively by James, the brother of Jesus, had proclaimed Jesus as the

Messiah who would restore the kingdom to Israel, as indicated in the first chapter of the Book of Acts. But after 70 A.D. all authentic writings of the leaders of the Jerusalem Church disappeared into oblivion, and, in fact, there is no record in Christian literature of the fate of the Mother Church of Jerusalem. It lacks literary representation in the New Testament.

About ten years after the appearance of Mark came the propagation of the Gospel of Matthew, the most Jewish of all the Gospels which, as Brandon effectively shows, had its origin in the then greatest Jewish center of the Roman Empire, the city of Alexandria in Egypt. Very important to note about the large Jewish population of Alexandria is that they took warning from the catastrophe of Jerusalem of 70 A.D. not to take any violent action in an effort to restore the Kingdom of Israel. They even accepted without a murmur the destruction by the Romans of the great temple near Alexandria which was a smaller-scale model of the temple in Jerusalem. The Alexandrian Christians reasoned that the destruction of the temple in Jerusalem was the deserved punishment by Yahweh of Israel for its rejection of Jesus.

The author of Matthew wrote his Gospel with this logic in mind. He produced an image, notably, of a pacific Christ, as did also Luke a little later. These two Gospels together had the greatest influence in shaping the pacific image of Jesus that became predominant from that day to this, and which was reinforced by the development of Christian theology with its doctrine of Christ's Divinity, of Christ as the Savior of mankind. Matthew went beyond Mark by presenting an image of Jesus who rejected *all* resort to armed resistance. When Jesus was placed under arrest in Gethsemane, Matthew has Jesus say to one of the disciples, probably Peter, "Put up your sword. All who take the sword die by the sword."

The Alexandrian Christians well understood the meaning of these words, for they recalled the fate of the Judean Christians who took up arms with their fellow-

countrymen against the heathen Roman conquerors in that fateful year 70 A.D. They were well aware that in that final struggle the Jerusalem Church went down to destruction.

The image of the pacific Christ, which we see in Matthew's scene in Gethsemane, is foreshadowed in the Beatitudes found in the Sermon on the Mount. "Blessed are the meek, for they shall inherit the earth.... Blessed are the peacemakers, for they shall be called sons of God.... Love your enemies, and pray for those who persecute you...."

The author of the Gospel of Luke was equally intent upon stressing the pacific character of Jesus. Luke was written for a community far removed from both Rome and Alexandria, a community which had its own individual set of interests and needs. Brandon avers convincingly that this community was in Greece. Near the beginning of Luke we have the song of the angels announcing the birth of Jesus: "Glory to God in highest heaven, and on earth His peace for men on whom His favor rests." This image of Jesus is further promoted, for example, in the parable of the Good Samaritan and in the parable of the Prodigal Son. We see it again in Jesus' lament over Jerusalem: "Would that even today you knew the things that make for peace."

All in all, the Gospel of Luke leaves us with the image of Jesus who came to bring peace to mankind, and who even prayed for those who crucified him.

However, there is another way of looking at the Gospels and at Jesus. Surely, he was brought up in the traditions of his people. The main thrust of this tradition was a strong belief in the sovereignty of God over the nation of Israel. It was the Zealot Party, which was most fanatically dedicated to ridding Israel of the hated Roman imperial rule. The Zealots were the freedom fighters of their day, motivated by a strong, religious impulse.

Jesus could not help being aware of the Zealots, their

history, and what they stood for. When he chose his disciples, he included Simon, the Zealot, although Mark in his Gospel suppresses the fact that Simon was a member of the Zealot Party. Later Gospels do not suppress this information. The fact that Jesus chose Simon as a disciple shows that he had sympathy for the Zealots. There is no record that he ever condemned them, while he did condemn at least a large element of the Pharisees, all the Sadducees, and the Herodians.

Jesus was a revolutionary. Let us look at him as he made his triumphal entry into Jerusalem riding on an ass with the crowds hailing him as the King of Israel. This was a revolutionary act in defiance of Roman rule. We see him entering the temple and angrily cleansing it of the money-changers and the traders, which amounted to an open attack on the Jewish sacerdotal aristocracy, who controlled and profited handsomely from this traffic. The High Priest held his position at the pleasure of the Roman authorities. In attacking this regime Jesus was indirectly attacking Roman rule over his nation.

In describing this scene the Gospels picture Jesus as being alone in his act, but upon reflection it is surely unbelievable that one man alone could have accomplished such an operation against a big array of traders and their huge paraphernalia, and with the temple police on duty.

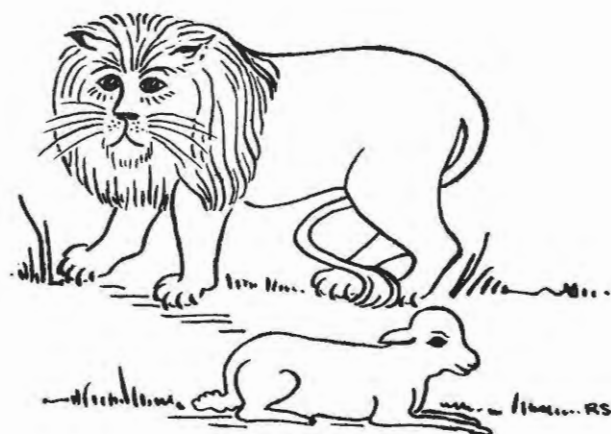
The truth is Jesus had allies. He had not only his disciples, but he had also the crowds of pilgrims, who accompanied him on his entrance into Jerusalem, and were prepared to follow his lead. It is certain that in such a heated atmosphere there was violence. Apparently the Temple police were powerless to turn aside this human avalanche. Even the Roman troops in the Antonia Fortress inside the temple did not attempt to intervene.

Mark and Luke both allude to an uprising in the city which was taking place at the same time in which there was bloodshed. Barabbas was a leader in it. He was captured and imprisoned, along with numerous other Zealots. It would seem that the two actions had some connection with each other, precisely what it is impossible to say. We know that Jesus, too, was arrested.

We all know the sequel. Pilate sentenced Jesus to death on the strength of the case made against him by the Jewish priestly authorities. The most serious charge which they made was that Jesus claimed to be Messiah, King of Israel, tantamount to sedition against Roman rule, which no Roman authority could tolerate for a moment.

Jesus met the same fate as did Judas of Galilee, the Zealot who led an armed revolt against Rome in 6 A.D. On either side of the cross that bore Jesus there was crucified a "brigand," as the Romans called Israel's freedom fighters, the Zealots. If Jesus were totally pacific and non-political, he would not have hung on that cross.

□



Friends and the Controversy over Socialism

by Larry Ingle

Controversy over socialism that has broken out in the pages of the ecumenical journal *Christian Century* has an especial meaning for Friends, for it serves to highlight the approach of Herbert Hoover, the Quaker who struggled with the same problem over his long lifetime. Recent and renewed interest in Hoover among historians may lead Friends to wrestle once again with a matter that cuts to the heart of Quaker social thought.

Catholic layman Michael Novak sparked the *Christian Century* debate in a *Washington Post* article of March 14, 1976, entitled "A Closet Capitalist Confesses." Evidencing no bitterness against socialists, Novak lauded what he termed American "democratic capitalism" as a vehicle of immense social, political, and economic progress and one that conformed to Christian notions of the depths of human sinfulness.

In the *Christian Century* of December 1, 1976, Bruce Douglass, a political scientist at Georgetown University, responded to Novak's piece with an excellent short plea for socialism. He affirmed his conviction that socialism represents "a better, morally superior way of life" that will harness egoism and nurture the tender shoots of a better human nature. Then in the same journal's February 23, 1977, issue, Novak rejoined that he simply did not believe the state could enforce egalitarianism without resorting to "equalityranny."

Friends are no strangers to discussions about the just society nor, for that matter, to practical efforts to create one. John Woolman, William Penn, John Lilburn, and John Bellers all thought long and hard as they sought a political system to reflect their understanding that there is that of God in every person; Pennsylvania represented one such "holy experiment," but it was Herbert Hoover who struggled mightily during his long career to enunciate an economic and social theory that would unite the benefits of socialism and capitalism and yet avoid the pitfalls of each.

Recent studies of Hoover, while noting the failure of

the thirty-first president's policies, have given him high marks for the creativity of his thought. Joan Hoff Wilson produced *Herbert Hoover: Forgotten Progressive* in 1975 to document what other historians had been saying for some time: that the austere Quaker had long since rejected outmoded notions of *laissez-faire* so characteristic of small businessmen and their defenders in the 1920's. Instead Hoover proposed something he labeled "American individualism," or what historians have called "cooperative individualism."

However much he failed to communicate by his choice of a term that could mean all things to all people, Hoover harked back to his childhood and early development within small Quaker communities in Iowa and Oregon. He remembered a society that allowed the utmost liberty yet whose members were committed by common consent to the well-being of all by the virtuous and concerned action of each. Thus, as in meetings for business, all would reflect on the known facts and then, united, come to a common consensus.

As Secretary of Commerce and President, Hoover had an opportunity to put his theory into operation. He thought government bureaus should collect all the relevant data, make them known, and encourage people to act on them. Because they would naturally share a common commitment to the public welfare, Americans would then act in concert to deal with the nation's problems—ergo, there would be no need for coercion as each person sought earnestly to serve the common weal.

Hoover's philosophy, however, faltered under the impact of the greatest depression in American history. Different groups simply defined the public welfare in different and conflicting terms. Human greed, which lurks at the root of capitalism just as surely as hope for man's perfectability lies at the foundation of the socialist dream, emerged to destroy the president's plans. As Franklin Roosevelt's subsequent administration demonstrated so clearly, legal coercion was necessary to force Americans to submit to the kind of common concern that

flowed naturally from the shared values of a small Quaker community.

Which brings us back to the Novak-Douglass debate. Novak's final point—as compelling as it is devastating to hopes for creation of a true community—is that capitalism for all of its moral failings rests on a more realistic view of human nature than socialism. Man or woman, at least unredeemed man or woman, is a sinner who ever seeks his or her own good and resists the tugs of altruism except when it, too, enhances his or her well-being. Novak admits that the socialist ideal has a much higher moral appeal, but submits that it falls flat before the reality of the human condition: "God's heart may have been socialist; his design was capitalist as hell."

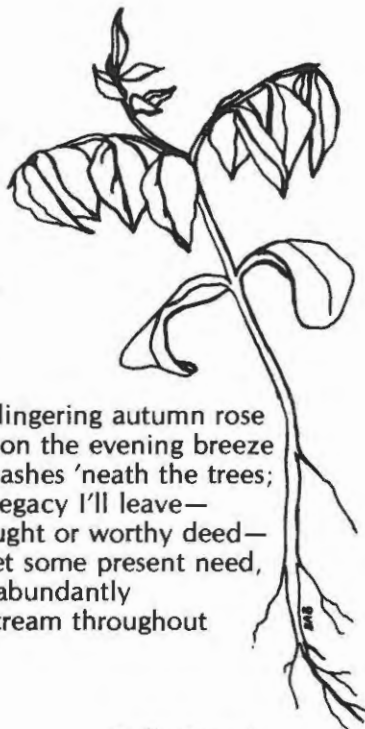
And which brings us to today's Friends and the hard questions Hoover's failure and the Novak-Douglass discussion leave for us. We make constant appeals to our governments to do this or try that, and we base these admonitions on assumptions that may be perfectly valid for our small select Society but are far from universally shared. We must continue to speak truth to power, but can we expect those who do not share our values to apprehend that truth, much less practice it?

The answer is not self-evident.

Larry Ingle teaches American history at the University of Tennessee at Chattanooga and serves as clerk of the Chattanooga Preparative Meeting.

Life Everlasting

I hope some last late-lingering autumn rose
Will send its perfume on the evening breeze
To meet my scattered ashes 'neath the trees;
And that the slender legacy I'll leave—
A seed of selfless thought or worthy deed—
Will germinate to meet some present need,
And germinate again abundantly
Through Life's great stream throughout
Eternity.



Polly Francis

Open Letter

I AM SO deeply saddened and moved that I can no longer remain silent. I am an attender at a small Friends meeting. I had been a "Christian" for 23 years but by study only and not spirit. Recently, I have, by the love and mercy of Christ, been granted the grace to understand and believe that Jesus was/is a personality that descended from His Place in Heaven and took human form and weakness to show us the will of God and to give to us a means by which to know it.

Friends, in my limited experience of two years, are rejecting the entire concept of Christianity. They expound upon and worship the "Light," the "Spirit," the "Lord of Love," ccf., without mention of Jesus Christ. That is like belief in light while denying the candle, belief in warmth without fire.

I am most thankful for the Society of Friends. They do a great deal of good. But that they have allowed themselves to stray from the testimony of Jesus as Christ, to the point where "their major concern remains with action more than belief" breaks my heart for I know the truth and I care. I love you. In that love I could not lie. By asking God to lead me to the truth, whatever it might be, He has led me to Christ. All I ask now is that you also give Jesus a chance. If you are truly "seekers" you cannot abandon attempts to know Him. He will not deny you, I promise; He promises.

Quakers broke from the Church because of the perversion of Christianity during those times. Now where is Christianity at the hands of Quakers? Perverted once more. Exploited as a means to gather well-intentioned people together. We (I consider myself a Quaker) are becoming as Merton said "a society of friends" not, as we should be, a society of seekers. I believe George Fox would deny us as his following if he were to return today. I know Jesus would. Love for mankind's welfare has preoccupied our minds. Stewards of this earth and our brothers and sisters, of course we must be yet, it must be an outgrowth of our love for God. Service must not be our aim, rather God.

I am thankful for the Quakers. It is with and through them (and the Catholics) that Christ was able to enter my life. I only wish I could reciprocate and give to you the gift that I have received. I cannot. You must first ask and then only, Christ Jesus can give. Oh, that you would. I tremble at the thought, at the hope. I care so much for you my Friends, my dear friends.

Love in Christ,
Walter R. Miller
Columbia, SC



Friends Around the World

People Power

In the summer of 1976 the small seacoast town of Seabrook, NH, made history as some local residents, joined by people from all over New England, confronted the multi-billion dollar nuclear energy business.

"People Power and Power People, Seabrook: August 1976," is a 29-minute videotape about their opposition to the construction of a nuclear power plant along the coast at Seabrook.

The black and white tape is available in one-half-inch videotape or cassette for \$10 rental and shipping. To show the videotape, you need a television set and a videorecorder, available from local cable TV stations, high schools and colleges.

If interested in obtaining a copy contact: VIDEOTAPE, Alternative Energy Coalition, 31 Federal St., Greenfield, Mass. 01301, 413-773-5580.

Swedish-Finnish Greetings

One of the most windy weekends in the fall was the weekend to conquer the stormy sea to reach Sweden Yearly Meeting at Aland. Choosing Aland, an island in the Baltic between Finland and Sweden, meant travelling for both Swedish and Finnish Friends. It also meant time to sit down in worship-sharing groups, time to talk and time in togetherness.

Many children and younger friends were seen in the group of seventy, as were Friends from Britain, Denmark, East Germany, Holland, Japan, Norway and the United States.

"From this meeting our greetings go: To Friends everywhere, The Swedish-Finnish Quaker family greets you all from its forty-second yearly meeting, for the first time in Finland.

We are happy that so many Friends and friends of Friends from Finland thereby

have been able to participate.

John Ashford has spoken to us on the theme of the meeting—Life in the Meeting—Life out of the Meeting.

The yearly meeting has joined some Friends in their commitment to grant Assyrian refugees asylum in Sweden.

We fully support the call of the Hamilton meeting for abolishment of torture.

An appeal will be directed to the President of South Korea to free those persons that have been imprisoned on account of a public statement in favor of democracy.

Once again the issue of breaking the anonymity of the Society has been felt urgently. We have been discussing different ways of reaching out with the Quaker message to seeking contemporaries.

In this connection the monthly meeting in Finland has inspired us by expressing their concern for the Viittakivi international fold highschool and the working commune in Västervik.

May Life in the meeting give Life out of the meeting through receptiveness and obedience to God's leading!"

Annika Eriksson and Lars Grip
members of Stockholm meeting.

Violence in America

Writing in the K(orea) Q(uaker) News, Marilyn Dyer makes the following "Comment of a Traveler":

"Traveling as we have in so many parts of the world, we have puzzled over the fact of violence in American life. We have finally come to a feeling that because Americans have so much in comparison with the rest of the world (even our poverty here is not poverty as it is experienced in other countries), and because in our country we actually teach and live by the principle of moving forward at all times, in order to *be* more and *have* more, that perhaps we are

creating our own unhappy, always restless society of persons experiencing discontent with their lot, whatever it may be...." She concludes with the remark that in many parts of the world "religions...have contained little in them that motivated people to face life as they find it and strive to change things instead of accepting conditions as inevitable and unchangeable."

[Friends interested in helping support the continuing publication of *KQNews* may send contributions to Janice A. Clevenger, 717 South Henderson, Bloomington, Indiana 47401.]

Children's Holidays

Scottish Friends have decided that for 1977, instead of supporting their program of holidays for families from Northern Ireland at Skelmorlie as in the past, they will instead back the work of an English Friend, Jerry Tyrrell, who has been coordinating similar projects in Londonderry since 1973 for the Holiday Projects Derry Committee.

Their decision is in line with his own original motivation: to attempt to simplify and better order "the whole field of holidays for Northern Ireland children which was then in a state of considerable muddle as a result of much well-intentioned but often ill-advised voluntary effort by a host of organizations in many countries."

The purpose of both programs was to bring together Protestant and Roman Catholic children on holiday (whether in Ireland or abroad) so that they could get to know each other personally and then keep up the relationship in reunions of various kinds throughout the year. Holiday Projects Derry, having kept in contact with some of the children it first became acquainted with several years ago, now finds itself dealing with an older age group and beginning some training in youth and community leadership. As Peter Tennant comments in the *Scottish Friends Newsletter*: "Here we have the fullest possible development of a once simple idea—from holidays to reconciliation to leadership for the future."

Given present conditions in Northern Ireland, the importance of this work is self-evident and not to be underestimated. Peter Tennant stresses that it needs the help of "money and the physical presence of people." Scottish

Friends are doing what they can on both counts, even helping with the expenses of those who volunteer to go to Ireland and serve personally. Few American Friends will be able to do the latter, but Peter Tennant indicates that financial aid will be welcome for the new project, as it was for the Skelmorlie one, and may be addressed to him: Peter Tennant, Inverrossachs, Callander, Perthshire, Scotland.

For those readers who have had difficulty contacting the Brooklyn Friends Meeting in response to the article on the Newgate Project (2/1 FJ), the mailing address for both the project and the meeting is P.O. Box 730, Brooklyn, NY 11201.

Enrichment in Iowa

Friends in Decorah, Iowa, spent the weekend of February 19 with Dorothy Ackerman pursuing the topic, "Psychology of Silence." The strength of the weekend was not that we proceeded together from step A to C along the path of silence. Rather the excitement was that we came with our unique selves and left with an enrichment of those unique selves. We also experienced a strong feeling of support shared by members of the group.

I personally was most enthusiastic about our thoughts concerning a "weighty Friend." Our meeting has no birthright Friends, one attendee over forty, about ten seekers between 20 and 40, and sometimes, more children than adults. When the yearning for a weighty Friend was verbalized, Dorothy encouraged us to mention qualities we would treasure in a "weighty Friend." The exchange was followed by silence in which we concentrated on that specific quality we had named, growing in us.

Other participants reacted positively to the physical affection and exertion, group support, new thoughts of reincarnation, insights into personal blocks to meditation, yoga exercises, and use of power. Dorothy has a broad spectrum of experience, and quick insight into individual needs. She is uniquely skilled at meshing these identified needs and her potential contribution.

Perry-O Sliwa

Rapid World Change

Peter D. Jones, writing in the *Australian Friend* on the subject of "Friends and Change," remarks that many people in the western world, not understanding (or wanting to understand) contemporary rapid world change, react by becoming part of a backlash or escape into escapism. Or they fall into the arms of political or religious extremists who offer them the total security they crave. Where religious groups have tended to emphasize personal salvation and compassion, Marxists have reacted against this inadequate response to the world by stressing analysis and structure. Both, says Peter Jones, can be equally dogmatic and resistant to new thinking; both are weakened by dependence upon charismatic personalities and manipulators. True leadership inspires others to realize their own power.

After listing some of the strengths and weaknesses of the resistance and other revolutionary movements, he concludes: "The fact is that as the Society of Friends we are small in number and a scattered community. Nevertheless if we are to have any relevance in the movements of change which surround us then we must develop a catalyst role, taking on tasks where we can realistically fulfill our expectations, emphasizing those 'peculiar' aspects of our faith which brought us together as a Religious Society of Friends in the first place. If we do not do this then we stand aside from world history, and become once more a curious irrelevance."

The Quaker Socialist Society was formed. We had an annual general meeting at the Yearly Meeting and the steering committee has met several times since. We now have a list of some 240 odd names of Friends interested in the Society, and groups have been formed in localities with a view to decentralizing. It is hoped that ideas and attitudes will flow back to the Centre and in the democratic way of Friends we will build up an amalgam of Socialist thinking with the Society. Next year we have planned a conference and though as yet we have not produced any literature, some of us have been allocated the task of writing our ideas applying some expertise which we possess to Friends' thinking on Socialism.

It is hard as yet to state a uniform view of our members and supporters, but briefly I think we would all be agreed on this. The capitalist system is one based upon self-interest, greed and selfishness and as Christians its basic tenets should be eschewed. We would seek a system where cooperation succeeds competition, where one is concerned as much about one's neighbor as oneself, where class interests give way to the interests of society, moral as well as economic, where standards of behavior are constantly being raised, where privilege is restricted so that others may be freer, where, to quote Ben Vincent, "a regime of dividend-motivated investors, speculators, of employers and organised workers, is replaced by a single-class order in which as equal comrades we should control the economy for the benefit of all."

We feel that much of Great Britain's economic ills are brought about by the greed and selfishness of wealthy speculators who do harm to British production, distribution and exchange of real wealth by buying and selling national money. We see our education, welfare and public administration cut while profit motivated individuals waste huge sums of money on luxuries, competitively motivated advertising, cosmetics, quackery, imported alcohol and cars and luxuries that will soon be denied here to even middle-class incomes.

We believe that a Christian society would devise a socio-economic system in which production will be planned by the people's agents for the benefit of all and would prevent private profiteers exploiting shortages, the weakness of their fellow citizens and the scare-mongering of interested adventurers.

We seek in fact a more just society, not based on the gambler's toss. I add that we think that such a society must evolve democratically, and we are trying to persuade people that their interests lie with us if they are to be happy. Should we not succeed, the freedoms which all Quakers value will be lost and disciplines will be forced on us possibly by people in whom the inner light is a bit dim.

Derek Willmott



The Creation Mandala

by Perry Treadwell

dedicated to John and June Yungblut

In the beginning was Energy
The energy of electromagnetic waves and more
random,
chaotic,
experimenting in combinations
Until subatomic particles were formed
Evanescent pebbles
Unless they come together
To become bound Energy
Mass, storing information by its very being
Energy made information
Naked atoms packing themselves together
Creating new combinations
Information about the potential of the atom
Stored in its nucleus of particles
The first order of complexity
And God smiled

Now the atoms seek out their combinations
Restrained by the information they contain
Energy and mass combine
To throw out
The substance
Into the void
Great masses of molten Energy
Throbbing with the information for life
Molecules are made
modified
destroyed
But Energy
never created
never destroyed
And God grinned

Molecules as combinations of atoms
Contain a new order of information
Protein
Nucleic acid
The computer tapes of Energy
And God delighted

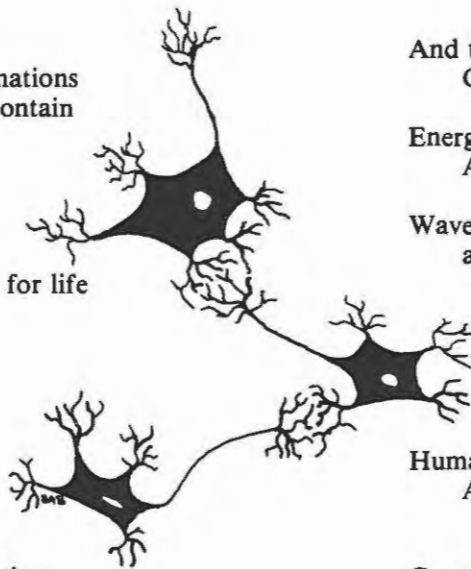
The chaotic combination of molecules
Is bound by a fatty membrane
Molecules reproducing themselves
In this constraint
The cells divide
Energy becomes life
And God laughed

Wave energy of atomic disintegration
Rains down on the fragile protoplasm
Driving it onward
Energy changed into mass
by the green god
Chlorophyll
Now cells seek out their common joining
New synergisms develop
The multicellular organism
Constructs a new level
of information
And God rejoiced

Cells specialize to make organs
stomach
liver
brain
And the random connections of neurons
Creates the awareness
of Self
Energy feels itself
And God loves

Wave
atom
molecule
chemical information
cell
neuron-brain
wave

Humanity stands on the edge of the void
Aware of the primordial past
Anticipating the challenge
Of the synergic future
Creation never ends
Synergy of brains
Waves encountering waves
The next order of information
Humanity takes the Energy of atomic fusion
Processed through the system of plants
And transforms it into the Energy
of Creation
Creating that which never was before
And could not exist without humanity
God and Energy become aware of One
The end is the beginning
And the mandala is complete.



Reprinted from *The Treadmill*, an essay/paper of intermittent publication.

A Teacher's Reward

by Thomas E. Drake

The Philadelphia Quakers in the Industrial Age, 1865-1920, by Philip S. Benjamin. Temple University Press, 1976. 301 pages.

SOMETIMES A TEACHER feels that the rewards of teaching come in slowly if at all. It is as if his cherished words and ideas, sealed into the bottles of his students' minds and cast into the sea of alumni who once sat in his classes, had sunk without a trace. But when the occasional barnacled bottle does come back in the form of a word of appreciation; or better still, when a one-time student makes a substantial contribution in the very field in which the teacher once instructed him, teaching becomes very rewarding indeed. Such a reward is Philip S. Benjamin's illuminating book, *The Philadelphia Quakers in the Industrial Age, 1865-1920*.

How was I to know that this young student with whom I labored twenty years ago at Haverford—labored and belabored, cared for and comforted, almost despaired of in his doubts and confusions and seeming lack of confidence in himself and his purposes, would eventually write a book about Philadelphia Friends which would bring to life a whole generation of which I really knew nothing but hearsay?

This is what Philip Benjamin has done for me and for all of us who vaguely thought we knew the grandfathers or great-grandfathers who steered Philadelphia Quakerism through the turbulent waters of the Gilded Age. For serious studies of Quaker Philadelphia, indeed of eastern American Quakerism altogether, have usually thinned out after the Civil War. My own *Quakers and Slavery in America* had nothing to say about Quakers and the Freedmen, Quakers and Jim Crow, Quakers and minority rights after the slavery issue had been settled. Allen Thomas and Rufus Jones lived among the generation of older leaders. William Comfort and Henry Cadbury knew them so well as not to feel like analyzing their motives and actions. But now we need to learn what really happened to the sadly divided, withdrawn and somewhat confused Philadelphia Quakerism which

emerged from the Civil War. Wracked by division, faced with declension, how did the grandfathers meet the extraordinary problems which challenged Friends as well as society as a whole after 1865? How did a people apart, yet a people in the world, safeguard the good and jettison the outworn in the Quakerism they had inherited from their fathers? How did the conservative Orthodox Friends of Arch Street Meeting, and their evangelical associates of Twelfth Street Meeting, how did the Hicksite Friends of Race Street Meeting—the three focal areas of Philip Benjamin's study—face the new urban America of the post-Civil War era?

The challenge came in every facet of their lives. How did they adjust their cherished idea of a guarded education to the extraordinary social and technological changes which were breaking down the differences between American "island communities," such as the Friends, and molding a national culture? What did the financial necessity of admitting the world's children to Quaker schools and colleges do to Quaker education?

How did Friends respond to the "marketplace," the enormous new opportunities in merchandising, manufacturing, and commerce which the new technology made possible? What happened to Friends' testimonies as to worldly ways in dress, speech, music, or the theatre in the face of the abounding affluence of late-19th century America?

What differences appeared between Hicksite and Orthodox Philadelphians? How did Haverford really differ from Swarthmore? And why did Bryn Mawr determine to establish what it hoped would be a women's university?

Quietists, accommodationists, country Friends, city Friends, suburban Friends—what were their patterns of migration and counter-migration? What part did each type of Friend play in the decision-making?

How did Friends respond to the new industrial city? Could Quakerism offer answers to the problems of wealth-

getting, high-density population, "alien" and black immigration, "labor" in a factory system, and politics in a city which Lincoln Steffens characterized as "corrupt and contented"? Would their ingrained pre-Civil War Republicanism make them captives of the post-Civil War Republican party bosses; or would they follow the Mugwumps into reform? Would they join non-Friends in the temperance movement, the battle against immorality and crime, or would they go it alone as they had done so frequently for so long? How did they adapt their habit of individual benevolence to the necessity of an organized attack on poverty? Would they go nativist in response to the immigrant wave of the 80s and 90s, or work toward assimilation? Were Quakers to be "integrationists" or "segregationists" after Reconstruction? Did Friends really believe in the equality of women, or did Quaker women have to fight—quietly of course—for their civil and political rights?

In other words, how did Philadelphia Friends respond to the "winds of change" which buffeted Philadelphia from 1865 to 1920? Threatened by dissension and a declining membership at the beginning of the period, what happened to produce the growing strength and unity which began to develop in the Society of Friends as the twentieth century opened?

All these queries Philip Benjamin, using the tools of the modern social historian, attempts to answer with the sympathy of one who, although not a Friend, grew up in suburban Philadelphia, went to Quaker Haverford, to Michigan and to Columbia, and eventually came back to teach at Temple University. What most of us have had to guess at, aided by little more than tradition, Philip Benjamin documents in detail, through intensive statistical analysis of the demographic structure of Philadelphia Quakerism, as well as through a thorough acquaintance with the letters, diaries, memoirs, and monographic studies of the Quaker leaders of the period.

After teaching at Dartmouth, Philip Benjamin came to Temple as Assistant Professor of American History and Director of Urban Archives, and there completed his book on Philadelphia Friends. It is a great loss that he died of cancer before the book appeared. But Philadelphia Quakerism remains in his debt, and his Haverford professor is grateful for this ground-breaking work of a former student.



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Reviews of Books

Seeds of Man; An Experience Lived and Dreamed, by Woody Guthrie. *E.P. Dutton and Co., New York, 1976. 401 pages.*

This work was written in the years of 1947, 1948 and 1953 by Woody in Brooklyn, California and Florida. The story is based on a trip which Woody took with his father and a few relatives. The trip was meant to rediscover the silver mine of a relative, Jerry P. Guthrie, in the Big Bend country of Texas. They took the trip in 1931, at the time living in Pampa, Texas, some six hundred miles from their destination. What actually occurred during the trip was a slice across the entire scope of Woody's life; loving, making music, and adventuring, a slice from an extremely full and exuberantly lived life. Woody lived it to the fullest and above all, could then articulate it on paper or in song beautifully.

Seeds of Man is first of all a fantastic story, a folk novel. *Seeds of Man* is also the tale of poor people in America. It is poor whites, of the Guthrie clan, the poor Native Americans of Study Butte, the Mexicans who travelled northwards to work the crops and the drifters with whom the Guthries met up at several times. It is at this point that the story takes on a fine lustre. It is unique because Woody detects and is sensitive to the common interests of these people. The racial and language barriers are there, they can't even communicate at some points, but there is an obvious bond all the same. The cement of the bonds were the words and music of Woody's guitar and Eddie's fiddle.

As the Guthries trucked and sang along through Amarillo, Lubbock,

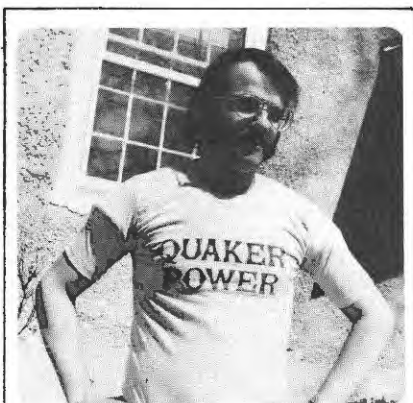
Odessa and Pecos on their way to find Jerry P. Guthrie's claim along the Rio Grande, they were full of expectations. The dream was crushed, the wishes and hopes turned into hard luck for the Guthries, the chance for an end to poverty in the family was dashed in the hard rock country of the Rio Grande.

The words of one of Guthrie's songs echo the spirit, common dreams, and the hard struggle for a marginal existence and the struggle of poor people in America: "Old Jedge Parker Take Yer Shackles Off of Me."

Lee Tesdell

Energy Basis for Man and Nature by Howard T. Odum and Elisabeth C. Odum. *McGraw Hill, 1976. 297 pages.*

This is a courageous and well-meaning attempt to interpret the role of energy in the social system. It is "aimed at the general public, political leaders, and students" and it is designed to be something of a textbook. It is written in a clear and lively style, although I must confess that I personally found the large number of diagrams often more confusing than they were illuminating, and the text conveys the essential message without them. It is a very sincere attempt at an interdisciplinary approach and the authors are fine, concerned people, well known to many Friends. Elisabeth Odum has worked extensively with the American Friends Service Committee.



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A TIMELY CONCERN

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

With all these virtues it is a painful duty to have to report that I think the book is profoundly wrong in its overall view of the world, and that while it contains a great deal that is of value, it is seriously in error in its basic position, and if it is believed it could do real damage. The basic error is the failure to recognize that all values are human values created by human valuations. Energy is a limiting factor, a very important one, but only one among many, in restricting the ability of the human race to achieve its values and desires, but energy neither creates value nor measures it. An energy theory of value indeed underlies a lot of the theory of this book even though it is never directly stated. It is even more fallacious than the labor theory of value, which has caused much human misery. Social systems cannot be reduced to physical description whether in terms of energy, entropy or any kind of physical or engineering efficiency concepts.

I have many technical quarrels with the Odums' volume which cannot be explored fully here. Flow models, for instance, on which they rely almost exclusively, are quite inadequate to explain the intricate networks of the real world and are inadequate even to explain the ecological systems of the biosphere, much less the complexities of social systems. The concept of energy quality is nowhere adequately explained. It is defined in different ways in different places and is no substitute at all for the concept of human valuations. The concept of the net energy of a process is a useful one, but it may be perfectly rational to have a process with net negative energy, that is, which absorbs more energy than it produces, if it absorbs low-value energy and produces high-value energy. And the value of energy depends on its place in the social system not on any physical constants. There is failure to recognize adequately that the earth is an open system in regard to energy, with a throughput of energy from the sun, with very different thermodynamic properties from those of closed systems. There is failure to recognize that the earth is an evolutionary system and has been in disequilibrium for at least four billion years.

Energy is likely to be a dominant human problem in the next hundred, or perhaps thousand, years. It is a limiting factor in all processes of production, whether that of the chicken from the egg or a house from a blueprint. A limiting

factor, however, not a causative factor. Evolution, both biological and social, is essentially a process in information, knowledge or know-how, which may be limited by lack of energy and materials but is not created by their presence. The Odums are right in pointing out that our existing society depends on the using up of previously accumulated energy stocks, but, if and when we have to go back to living on our energy income from the sun, things are going to be tough, much tougher indeed than the Odums seem to think. There is still very large potential in energy stocks, however, in uranium, thorium, and deuterium, and we may be able to learn how to draw them down without catastrophe for a very long time.

We will, however, have to do a lot of fast learning. I wish the Odums' book were a better contribution to this. It is extraordinary that in a book by two biologists the word "evolution" does not even appear in the index. The Odums are ecologists and ecologists, like many economists, have been obsessed by equilibrium. The real world, however, is an evolutionary, that is, disequilibrium, system, and crude equilibrium models of energy flows are only a first step towards understanding it.

Kenneth E. Boulding

Words and Women: New Language in New Times by Casey Miller and Kate Swift. *Anchor Press/Doubleday, 1975. 197 pages with bibliography. \$7.95.*

Words and Women: New Language in New Times is an informative and eye-opening book. The authors, Casey Miller and Kate Swift, discuss sexism in English language usage and how it has shaped the perception of members of English-speaking societies. They argue that this perception, or world view, has led to cultural behavior which, for centuries, has boxed members of both sexes into standardized roles—men being the suppressors and women the suppressed.

Miller and Swift believe that much of what is said and done is so culturally ingrained in people that they are often unconscious of how they respond to linguistic impulses. However, once an

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awareness of sexism in language usage is brought to the surface, world view, language, and behavior can be modified.

Words and Women does an excellent job of creating the awareness necessary to initiate change. The authors present facts from the social sciences, the media, and religion to point out the sexist nature of the English language as it is used today. Since the book covers these familiar topics, it has been successfully used as a focus point for discussion groups as well as for individual enlightenment.

Words and Women is not an attack against men. It is an argument against the use of a language that has evolved in a male-oriented society. The presentation of facts is objective and points out many words and expressions which are sexist and which most of us simply use unconsciously. What *Words and Women* stresses is that humanness and equality can be found through a more conscious awareness of the tool that distinguishes humans from other animals . . . language.

Michael L. Rueff

The Relaxation Response by Herbert Benson, M.D. William Morrow and Company, New York, 1975. 158 pages. \$5.95.

Practitioners of transcendental meditation (TM) came to a laboratory of Harvard Medical School in 1968, asking that a study be made of the physiological changes induced by their medita-

tion. They were politely turned down; the laboratory was busy studying the relation of monkeys' behavior to their blood pressure, and meditation seemed just too far out. But the request was renewed, and Dr. Benson began a series of studies which have shown definite and positive effects produced by the regular practice of meditation on such bodily functions as blood pressure, heart rate, respiratory rate.

The unceasing, unavoidable stresses of living produce in our sympathetic nervous systems the instinctual reaction called the fight-or-flight response. And yet in most situations today we cannot run and it is useless for us to fight. In *The Relaxation Response* Dr. Benson sets forth his conviction that by the regular practice of meditation for 10 or 20 minutes once or twice daily we can achieve a relaxation response counteracting the tensions of the involuntary fight-or-flight response and making for calmer, more effective living.

Dr. Benson expresses his debt to Maharishi Mahesh Yogi of Transcendental Meditation for his cooperation enabling this research. After several years' work, however, Dr. Benson concludes that the special, personal, secret mantra required by TM is not needed. He has obtained similar good results by teaching a simple mantra procedure which he outlines in his book.

He also recognizes similar elements used to produce relaxation in other meditative techniques. In particular, the relaxation response has been elicited over the centuries through the ancient wisdoms and philosophies, and the great religious traditions of Christianity, Judaism, Islam and the East.

Florence L. Kite



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Robert L. Smith, Headmaster



Letters to the Editor

Clubbed to Death

This is the year when the calendar should skip March and April, the months when the harp seal cubs are clubbed to death on the icefloes of Labrador and Newfoundland. This is the year when the mother seals should not migrate from the arctic circle to bear their young. Or if they must come south, then let them be guided to Maine. In the United States they would be safe under the Marine Mammal Protection Act.

Such dreams are only slightly more impossible than the reality of changing entrenched attitudes, of breaking the bonds of traditional thought patterns. We must stretch our minds now to encompass a new concept as revolutionary as the Copernican breakthrough was that showed that the earth was not the center of the universe. Similarly we must understand that humankind is not the center of life on our earth. Instead we are part of a vast system of ecological order that underlies the complex flow of life on our planet. As we feel for ourselves we must feel for all forms of life and their support systems...the whales, seals, the forests, the seas, the land.

This perspective of the place of people in the animal and plant world leads us to a new interpretation of our "dominion...over every living thing that

moveth upon the earth." Dominion does not mean plunder. On the contrary it means awareness, sensitivity, caring, respect, appreciation, attitudes which are imperative to the continuing of life in its infinite variety on this planet. "And God saw everything that He had made and behold it was very good." Let us therefore cherish it and preserve it as the common heritage for all people for all time.

Mary Bye
Doylestown, PA

Welcome

We are a new meeting—Sam Sharpe Meeting, John Woolman Place, Sam Sharpe Teachers College, Granville P.O., St. James, Jamaica, W.I. Perhaps visiting Quakers could join us in worship. We meet every other Sunday at 4 p.m. beginning 2/27/77. As a resident tutor, however, I am often here at other times and would enjoy meeting any visiting Friend.

Alice Rhodd
Jamaica, W.I.

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Warning

To all of us in the little country meetings, or in any other, the stranger presents a challenge or an opportunity. Our very survival depends upon our reaction. Attenders are the key when big families fail. We are on trial! And all these serious thoughts arose as I read my daughter's letter from Scotland. It won't hurt to quote a little of it.

"Yesterday I went to the Aberdeen Friends Meeting for the first time. I felt a need to get away for a brief while and meet with a group in silence, be they strangers or not. It was a small meeting of about twenty-five people; but I was a bit dismayed at being approached by an older Quaker who hurriedly said, 'Is this your first time here?' To which I replied, 'Yes.' And thinking I meant the first time ever to a Quaker meeting, she said, 'Let me show you our pamphlets.' I explained that I knew of Quakerism, and she said, 'Oh.' (I don't know if she said any more). But some other people talked to me. Yet what a dismal way to introduce someone to something through a boring pamphlet!"

Of course, we all would want to use more imagination, if we had time to notice the new face at the back of the meeting. But first there are announcements for the captive audience, and introductions and some conversation. But watch out, the newcomer may escape without even a pamphlet.

W.F. Brinton
Schuylkill, PA

Membership Requirements

Thank you for several very thoughtful articles on meaning of membership (FJ 2/15/77), especially William Edgerton's. Friends wishing to read further

might find useful Gordon Cosby's "Handbook for Mission Groups" outlining the membership continuing requirements which have made his Church of the Savior in Washington so powerful. Also, the comments on membership in Dean Kelley's "Why the Conservative Churches are Growing."

Vail Palmer, editor of *Quaker Religious Thought*, sent me some excellent references to early Friends' requirements for membership.

Let's have some more of such articles.

Philip J. Meighan, Jr.
Chicago, IL

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Our membership is aware of this announcement—they should be as we have talked about it for a long time now. . . .

Newtown Square is located on Route 252 just north of Route 3 (West Chester Pike), west of Philadelphia.

Josephine W. Johns, Clerk

The Field of Inner Silence

As a birthright Friend and a teacher of the Transcendental Meditation program, I was pleased by the recent articles by T. Canby Jones and by Wendal Bull. These vivid expressions of inner personal experiences inspire everyone with the desire to be sensitive to "the inner light." Friends believe it essential in today's busy world that people learn to

appreciate the rich inner fulfillment that comes from turning the attention inward. I would like to add simply that the Transcendental Meditation program provides a technique of entering that field of inner silence at will, and Friends would find it an aid in stabilizing that quiet "consciousness" so that every thought and action can be spontaneously guided by the purity of one's own inner light.

Peter Freund
State College, PA

"Floating"

T. Canby Jones in a recent issue of Friends Journal used the word "floating" in regard to meditation. By coincidence, the same word came to me during worship the week before I read the article.

All who swim easily know the joy of resting on the water. There is only the blue sky above and the blue water all around. One feels part of nature, part of the infinite.

In the same way during worship that First Day, I seemed to float out into the room, losing all sense of physical identity. I felt one with the loving spirits around me and part of the infinite love of God.

From that experience I felt a renewed conviction that, instead of destructive criticism, we must try to lift each other's spirits, and reach outward to help the world.

Elsie Renne
Palo Alto, CA



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

Oxford-From fall, 1977. U.S. Friends' new furnished apartment in green surroundings near center. Two bedrooms, study lounge/dining room. American conveniences. About \$204 monthly plus rates. 212-MC6-8048. Box N-694, Friends Journal.

London. Kenyon, 23 Sutherland Avenue, London, W9 2HQ. Room and breakfast from \$10; with private bath \$12.50. TV room. Pleasant garden. Convenient shops, theatres, etc. Dinner \$6. Telephone: 01-286-9665.

Announcements

Spreading the Quaker Message. A conference on this subject will be held Saturday, May 7, at the Fourth and Arch Street Meeting House, Philadelphia, from 10 until 3:30. It will be led by Lewis Benson. Please bring your own sandwiches; tea and coffee will be available. Details from John H. Curtis, 631 Walnut Lane, Haverford, PA 19041.

Books and Publications

Which Friends Groups Are Growing, N Why? Compares trends in membership 1950-1975 with other denominations. Explores their fit with over 20 theories. 32 pages, \$1 from Friends Bookstores or Progressiv Publishr, 401 E 32, #1002, Chicago, IL 60616.

Rhythms of the Ecosystem by Janette Shetter. The interplay of creation and destruction. Order #208. \$1.20 includes handling. Pendle Hill Publications, Wallingford, PA 19086.

New International Economic Order/Non-violent Economics Education/Action Kit. Twenty-five articles and resource materials including UN's NEIO Declaration, Study Guide, and Action Guide. Sections on NEIO, Corporations/World Resources/National Policy, and Nonviolent Economics/Social Change. By mail order \$3.00 each for 1-9 copies; over 10 copies \$2.25 each. Kit-F, AFSC, 2161 Massachusetts Ave., Cambridge, MA 02140.

Seeking the Light in the Darkness of the Unconscious by John Yungblut. The creative side of darkness. Order #211. Pendle Hill Publications, Wallingford, PA 19086. \$1.20 includes handling.

Wider Quaker Fellowship, 1506 Race Street, Philadelphia, PA 19102 offers 3/year mailings of Quaker oriented literature.

Camps

Cony Grant Farm. Unique community for boys and girls 12-16 on 700 acre wilderness farm preserve in Maine's beautiful mountain country. Back-packing and canoe trips. Riding, fishing, farm animals, swimming, camp craft and cooking, group projects and much more. Invest a summer living close to the land. For illustrated pamphlet write: Kris and Donna Kamys, Box 453, Bingham, ME 04920.

For Rent

Mid-June through August: our bungalow, Maple Shade, New Jersey. Shady double lot, near Philadelphia bus lines. Call 609-779-2662 evenings.

For Sale

Non-Competitive games for home, school, church. Play together, not against each other. New items, wider variety. Free Catalog: Family Pastimes, (FJ) RR4, Perth, Ont., Canada K7H 3C6.

"Best, most reputable (food) source in United States," says Whole Earth Catalog. Thirty years of chemical-free farming and food preparation. Free brochure lists 200 small-lot, whole food items made here daily, shipped fresh by mail. Thousands depend upon us. Paul B. Keene, Walnut Acres, Penns Creek, PA 17862.

Personal

Martell's offers you friendliness and warmth as well as fine foods and beverages. Oldest restaurant in Yorkville. Fireplace—sidewalk cafe. Serving lunch daily. Saturday and Sunday brunch. American-continental cuisine. Open seven days a week until 2 a.m. 3rd Ave., corner of 63rd St., New York City. 212-861-6110. "Peace."

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

Positions Vacant

AFSC Associate Executive Secretary for Personnel in National Office. Experience in personnel administration, including supervision, knowledge of modern technology in the field. Commitment to testimonies of Society of Friends and AFSC philosophy. Direct inquiries to Ruth Dross, Coordinator, Special Recruitment, AFSC, 1501 Cherry Street, Philadelphia, PA 19102.

Married Couple needed to house-parent six high school students and also teach chemistry, physics and geometry beginning September, 1977. Contact Jack Haller, The Meeting School, Rindge, NH 03461. 603-899-3366.

Person to help working mother. Two school age children. Share tasks necessary to ongoing of household. Help maintain beneficial growing atmosphere for children. Located inner city New Jersey, but still have strong ties with country life style. Room—board—salary. Box H-697, Friends Journal.

Fulltime staff opening September 1, 1977: Central Committee for Conscientious Objectors—Philadelphia. Office/Program coordinator, staff consensus setting. Affirmative action. Application deadline: May 15, 1977. CCCO, 2016 Walnut St., Philadelphia, PA 19103, 215-LO8-7971.

Experienced teacher with appreciation of Friends principles wanted for Friends School, Millville, Pennsylvania. Opening September, 1977, grades kindergarten through third, salary \$5500. Send resume by May 15th to Irene McHenry, R.D. 3, Benton, PA 17814.

Administrative VP. National group with challenging tested program aiding integrated communities avoid resegregation needs experienced administrator, able coordinate small staff. Fundraising experience desirable. EOE. Send resume, salary needed. Box R-699, Friends Journal.

Superintendent wanted for The Barclay Home in West Chester. May live in. Answer to Mrs. Marianne S. Totts, 986 E. Penn Drive, West Chester, PA 19380. 696-0420.

Quaker mechanics—set up collective garage, Philadelphia. Send name, address, work experience. Tom Hill, 3002 Westminster Rd., Bethlehem, PA 18017.

Medical Director for developing consumer-based, federally-assisted HMO in southern West Virginia. Scenic surroundings. IPA or Group Practice experience, for planning and physician recruitment, also see patients. Write: Carol Miller, Director, Country Roads Health Plan, Post Office Box 1635, Beckley, West Virginia 25801. Phone 304-253-3335.

Meeting secretary, Central Philadelphia Monthly Meeting. Large active urban meeting. 5 hours daily, 25 hour week. Shorthand and good typing necessary. Salary and schedule negotiable. Send resume to: Committee of Office Oversight, C.P.M.M., 1515 Cherry St., Philadelphia, PA 19102.

Openings at Oakwood School (grades 9-12): librarian, dining hall director, and physics/chemistry teacher. We seek qualified applicants with varied abilities, including dormitory counseling and extensive guidance of high school students. Apply, with resume and three letters of recommendation, to David Sanderson, Oakwood School, Poughkeepsie, NY 12601.

Westtown School seeks School Head to assume duties July 1, 1978. Address resumes to: Elizabeth McKinstry, c/o Search Committee, Westtown School, Westtown, PA 19395.

Positions Wanted

Mobile student needs summer job to pay Junior year expenses. Writer, Scottish dancer. Jo Michener, Swarthmore College, Swarthmore, PA 19081.

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.

Woolman Hill—Alternative High School on 110 acre farm overlooking Connecticut River Valley. Seventh year. Quaker affiliated. Apprenticeships, academics, arts, crafts. Learn and live cooperatively. Thirty people. Spring, summer and fall admissions. Write Woolman Hill, Deerfield, MA 01342. 413-772-0453 or 773-9065.

Are you looking for a school demanding more than the usual high school? For students who are ready to take more responsibility and give more of themselves, who are curious and concerned, we offer an opportunity to experience the challenges and rewards, joys and frustrations, of living in a small, rural, Quaker school, oriented toward community and self-sufficiency. We try to achieve a balance between spiritual and academic growth; group and individual needs; hard work and free time. Friends' practices in worship and business form the basis for our lives together. Grades 11 or 12, B.C. or U.S. graduation. Coeducational. Boarding. **Argenta Friends School,** Argenta, British Columbia, Canada VOG 1B0.

John Woolman School, Nevada City, California 96969. Founded in 1963, located on 300 rural acres in the Sierra foothills. It has a student/staff ratio of 5 to 1 and provides a demanding academic program for able students. Non-academic courses include work-jobs, art, music, gardening and shop. Accredited by WASC. Coed-Boarding. Grades 9-12. Our educational community is open to persons from all racial, socio-economic and religious backgrounds. Ted Menmuir, Principal.

Services Offered

General Contractor. Repairs or alterations on old or historical buildings. Storm and fire damage restored. John File, 1147 Bloomdale Road, Philadelphia, PA 19115. 464-2207.

Certificates and testimonials hand lettered to your specifications. Jean Horne, 42 West Del Rio Drive, Tempe, AZ 85282.

Military counseling and assistance. A free service including conscientious objection, AWOL, and discharge counsel. Prison visitation to Fort Bragg and Camp Lejeune. John Wenberg, Quaker House, 223 Hillside Ave., Fayetteville, NC 28301. 919-485-3213.

Summer Rentals

Cottage-by-the sea in Nova Scotia fishing village. Living/dining room with fireplace, open to kitchen; bedroom with Franklin stove; full bath; electric hot water. Fabulous views. Beach 500 ft.; village ¼ mile. Peace! It's wonderful. Available July and August, \$1,000. References. R. Ruge, 86 Maple Road, Cornwall-on-Hudson, NY 12520.

Four bedrooms, Shelter Island, NY. Paddock, beach nearby, overlooks site new Friends Meeting. 516-747-6015.

Cottage in Vermont, suitable large family. Hundreds acres wilderness, brooks, unspoiled lake, neighboring mountains. Secluded, rustic; gas and wood stoves, running hot/cold water, no electricity. \$75 weekly for couple, \$8 each person over four. June-October. Box D-698, Friends Journal.

Downeast Maine. Cabin on shore near national wildlife preserve. Simple, secluded, quiet. June-August two week periods, \$180 plus utilities. 21 Matlack, Villanova, PA 19085. 215-688-7013.

Maine—Penobscot Bay. 6 room cottage, 1½ baths. Near Camden. June/July \$270/2 weeks, \$500/4 weeks, utilities included. Box H-698, Friends Journal.

June-September. South Newfane, Vermont, farmhouse on 10 acres bounded by stream. Near all summer recreational facilities, including Marlboro Music Festival, and Putney Meeting. By week or month. Malcolm Smith, 65 Castle Heights Ave., Tarrytown, NY 10591. 914-631-4391.

Wanted

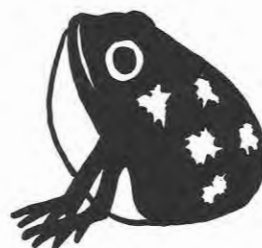
Young woman teacher at Plymouth Meeting Friends School seeks independent apartment in friendly home. No more than 20-30 minute drive from school. Starting August. Megan Hess, 418 Magnolia St., Kennett Square, PA 19348.

Photographs needed for research project "Friends and Their Environment 1840-1876." Daguerreotypes, stereocards, paper photographs, class albums, books by Langenheim, Root, Moran, Clees, McAllister, Sexton, Cornelius, Gutekunst, etc.; purchased or borrowed, postage paid. For details write Lehr, Box 617, Gracie Square Station, NY 10028.

Cope. Art historian seeks information on George Cope (1855-1929), artist, Quaker, of West Chester. Wishes to locate his paintings for research and exhibit at Brandywine Museum in 1978. Write, or phone collect: Gertrude Sill, 46 Willow St., Southport, CT 06490. 203-259-4914.

Looking for quiet person—teacher or student—to live-in with mother during summer months on resort island of Chincoteague, VA in return for housekeeping. No personal care. A pleasant vacation spot. Mittie Ring, RFD, Rockaway, NJ 07866.

Get something hopping



Advertise here!

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, clerk, 205-879-7021.

Alaska

FAIRBANKS—Unprogrammed worship, First-days, 9 a.m., Home Economics Lounge, third floor, Elison 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. 602-983-5684.

TEMPE—Unprogrammed, First-days 9:30 a.m., Danforth Chapel, ASU Campus. Phone: 987-3283.

TUCSON—Pima Friends Meeting (Intermountain Yearly Meeting), 739 E. 5th St. Worship 10 a.m. Steven S. Spencer, clerk. Phone: 602-325-0612.

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 Woodrope St., 94541. Phone: 415-651-1543.

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

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

LOS ANGELES—Meeting, 11 a.m., 4187 So. Normandie. Visitors call 296-0733.

MALIBU—Worship 9:30 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, Trailer T-1). Phone: 548-8082 or 552-7691.

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

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

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

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

SACRAMENTO—YWCA, 17th and L Sts. Discussion and First-day school 9 a.m. Meeting for worship 10 a.m. Phone: 916-442-8768.

SAN DIEGO—Unprogrammed worship. First-days 10:30 a.m. 4848 Serrano Dr., 298-2284.

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

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

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

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

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

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

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

VISTA—Unprogrammed meeting, 10 a.m. Call 728-4437 or 724-4966. P.O. Box 1443, Vista 92083.

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

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

Colorado

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

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

Connecticut

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

NEW HAVEN—Meeting 9:45 a.m. 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: 782-5669. Marjorie Walton, clerk, 203-847-4069.

Delaware

CAMDEN—2 miles south of Dover. Meeting and First-day school 11 a.m. Phones: 697-8910; 697-6642.

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

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

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

REHOBOTH BEACH—5 Pine Reach Rd., Henlopen Acres, 227-2888. Worship First-day 10 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: 652-4481; 475-3080.

District of Columbia

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

Florida

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

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

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

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

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

LAKE WORTH—Palm Beach Meeting, 10:30 a.m., 823 North A St. Phone: 585-8080 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. 30306. Courtney Siceloff, clerk, phone 525-8812. Quaker House phone 373-7986.

AUGUSTA—340 Telfair St. Unprogrammed meeting 10:30 a.m. Sunday in Meetinghouse. Lester Bowles clerk. For information phone 733-4220 or 733-1476.

SAVANNAH—Meeting for worship 10 a.m. YWCA, 105 W. Ogilthorpe Ave. 786-5621 or 236-6327.

Hawaii

HONOLULU—Sundays, 2426 Oahu Avenue. 9:45, hymn sing; 10, worship and First-day school. Over-night inquiries welcomed. Phone: 966-2714.

MAUI ISLAND—Meetings every other week in Friends' homes. For information contact Sakiko Okubo (878-6224) or Hilda Voss (879-2064) on Maui, or call Friends Meeting on Oahu at 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.

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: 546-5033 or 234-4645.

McHENRY COUNTY—Worship 10:30 a.m. 1st and 3rd Sundays. 815-385-3872.

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: 369-5434 or 524-0099.

PARK FOREST—Thorn Creek Meeting. Call 748-0184 for meeting location. 10:30 each Sunday. Child care and Sunday school.

PEORIA-GALESBURG—Unprogrammed meeting 11 a.m. In Galesburg. Phone: 343-7097 or 245-2659 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 815-984-0716 (Peters).

URBANA-CHAMPAIGN—Meeting for worship, 11 a.m., 714 W. Green St., Urbana. Phone: 344-6510 or 367-0851.

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: 478-7214 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, 839-4849.

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, 23 W. Lincolnway. (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. YWCA-Alumni Hall, ISU Campus. For information and summer location call 292-2081. Welcome.

CEDAR RAPIDS—Unprogrammed meeting. For information and location, phone 384-0047.

DES MOINES—Meeting for worship, 10 a.m., classes, 11:30 a.m. Meetinghouse, 4211 Grand Ave. Phone: 274-4851.

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

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

LAWRENCE—Oread Friends Meeting, Danforth Chapel, 14th and Jayhawk. Unprogrammed meeting 10 a.m., discussion 11 a.m. Phone: 843-8926.

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

Kentucky

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

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

Louisiana

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

NEW ORLEANS—Worship Sundays, 10 a.m., Presbyterian Student Center, 1122 Broadway. Phone: 822-3411 or 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 586-8155 for information.

ORONO—Unprogrammed meeting, MCA Bldg., College Ave. Phone: 886-2198.

PORTLAND—Portland Friends Meeting. Riverton Section, Route 302. Worship and First-day school, 10 a.m. Phone 774-2245 or 839-5551.

VASSALBORO QUARTERLY MEETING—You are cordially invited to attend Friends meetings or worship groups in the following Maine communities:

Bar Harbor, Brooksville, Camden, Damariscotta, East Vassalboro, Industry, North Fairfield, Orono, South China and Winthrop Center. For information call 207-923-3078, or write Paul Cates, East Vassalboro, ME 04935.

Maryland

ADELPHI—Near University of Maryland. 2303 Metzrodt Rd. First-day school, 10:30 a.m.; worship, 10 a.m. Deborah James, clerk. Phone: 422-9260.

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

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

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

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.

SPARKS—Gunpowder Meeting for worship, 11 a.m. For information call 472-2551.

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: 817-389-8299/263-5562.

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 Nobscoot). 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, 9640 Sorrento. Sunday school, 10 a.m.; worship, 11 a.m. Clerk: William Kirk, 16790 Stanmoor, Livonia 48154.

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

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

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

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

Minnesota

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

ST. PAUL—Twin Cities Friends Meeting. Unprogrammed worship 10:00 a.m. Friends House, 295 Summit Ave. Phone: 222-3350.

Missouri

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

KANSAS CITY—Penn Valley Meeting, 4405 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. 46th. Phone: 488-4178. Sunday schools, 10 a.m., worship 11.

OMAHA—Unprogrammed worship. 453-7918.

Nevada

LAS VEGAS—Paradise Meeting: worship 12:30 p.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—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: 603-888-2594.

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

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

HANOVER—Meeting for worship, Sunday 10:45 a.m. Friends Meeting House, 29 Rope Ferry Rd. Phone: 643-4138. 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. Meeting for worship 9 a.m. (9:30 a.m. June through Sept.) and 11 a.m. Visitors Welcome.

MOUNT HOLLY—High and Garden Streets. Meeting for worship 10:30 a.m. Visitors welcome.

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

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

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

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

QUAKERTOWN—Meeting for worship and First-day school, 10:30 a.m. Clerk: Douglas W. Meaker, Box 464, Milford 08848. Phone: 201-995-2278.

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

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

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

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

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

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

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

WESTFIELD—Friends Meeting Rt. 130 at Riverton-Moorestown Rd., Cinnaminson. Meeting for worship, 11 a.m., 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 Ruah 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: 212-777-8886 (Mon.-Fri. 9-5). Mailing address: Box 730, Brooklyn, NY 11201.

BUFFALO—Meeting and First-day school, 11 a.m., 72 N. Parade. Phone TX2-8645.

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

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. Moeschl, clerk. Phone: 518-943-4105.

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

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

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

FLUSHING—137-16 Northern Blvd. Discussion group 10 a.m. First-day school 11 a.m. Open house 2-4 p.m. 1st and 3rd First-days except 1st, 2nd, 8th and 12th months.

HUNTINGTON-LLOYD HARBOR—Meeting followed by discussion and simple lunch. Friends World College, Plover Lane. Phone: 518-423-3672.

JERICO—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—Moriches Rd. Adult discussion, 10:30 a.m. Phone 516-261-6082 or 516-941-4678.

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 Tpks., at Exit 32-N, Northern State Pkwy. Phone: 518-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: 255-5678.

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 212-777-8886 (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 Neal, 298-0944.

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

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

DURHAM—Meeting for worship, 10:30 a.m., First-day school, 10:45 a.m. at 404 Alexander Ave. Contact David Smith, 919-688-4486 or Lyle Snider, 919-286-2374. Unprogrammed.

FAYETTEVILLE—Meeting 11 a.m. each First-day at Quaker House, 223 Hillside Ave. A simple meal follows the worship. Contact Charlotte Kleiss, 919-485-4995 or John Wenberg, 485-3213.

GREENSBORO—Friendship Meeting (unprogrammed). Guilford College, Moon Room of Dana Auditorium, 11 a.m. Edith Mackie, clerk, 292-8100.

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.

WILKESBORO—Unprogrammed worship 7:30 p.m. each First-day, St. Paul's Church Parish House. Cell Ben Barr, 984-3008.

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

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

North Dakota

BISMARCK—Unprogrammed worship, 9:15 a.m. at Unitarian Fellowship, 900 E. Divide Ave. Call Joanne Speers, 1824 Catherine Dr., 58501. 701-258-1899.

Ohio

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

CINCINNATI—Clifton Friends Meeting. Wesley Foundation Bldg., 2717 Clifton Ave. Meeting for worship 10 a.m. Phone: 881-2929.

CINCINNATI—Community Meeting (United) FGC and FUM—Unprogrammed worship, 9 a.m., 3980 Windy 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 Crosman, 846-4472, or Roger Warren, 486-4949.

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

STARK COUNTY—(Canton, Massillon, Alliance) Quakers meet Sundays. Dime Bank, Belden Village. Phone 494-7767 or 833-4305.

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, 513-767-1311.

Oregon

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

Pennsylvania

ABINGTON—Meetinghouse Rd./Greenwood Ave., Jenkintown. (East of York Rd., north of Philadelphia.) First-day school, 10 a.m.; worship, 11:15 a.m. Child care. Phone: TU 4-2885.

BIRMINGHAM—1245 Birmingham Rd. S. of West Chester on Rt. 202 to Rt. 928, turn W. to Birmingham Rd., turn S. ¼ mile. First-day school 10 a.m., meeting for worship 11 a.m.

BRISTOL—Meeting for worship and First-day school, 11 a.m., Market and Wood. Clerk: Cornelius Eelman. Phone: 757-4438.

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-Makefield—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, ½ mile east of town). First-day school (except summer months), and worship, 10:30 a.m. Phone: 269-2899.

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

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 Pennsbury, reconstructed manor home of William Penn.

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

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

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

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

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

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

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

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

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

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

LEWISBURG—Vaughan Literature Bldg. Library, Bucknell U. Worship 11 a.m., first Sunday of month, 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 Gilton, 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. Cheltenham, Jeanes Hospital grounds, Fox Chase, 11:15 a.m.

Chestnut Hill, 100 Mermald Lane. Fair Hill, Germantown and Cambria. Annual meeting, 10:15, second First-day in Tenth Month.

Fourth and Arch Sts. First- and Fifth-days. Frankford, Penn and Orthodox Sts., 11 a.m. Frankford, Unity and Wain Sts., 11 a.m.

Germantown Meeting, Coulter St. and German-town Ave.

Green Street Meeting, 45 W. School House Lane.

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

PITTSBURGH—Meeting for worship and First-day school 10:30 a.m.; adult class 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—Unami Monthly Meeting meets 1st, 3rd, and 5th First-days at 11 a.m., 2nd and 4th First-days at 5 p.m. Meetinghouse at 5th and Macoby Sts., Pennsburg. Phone: 679-7942.

SWARTHMORE—Whittier Place, College Campus. Meeting and First-day school, 10 a.m. Forum, 11 a.m.

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

UPPER DUBLIN—Ft. Washington Ave. and Meetinghouse Rd., near Ambler. Worship and First-day school, 11 a.m.

VALLEY—West of King of Prussia, on old Rt. 202 and Old Eagle School Rd. First-day school and forum, 10 a.m.; meeting for worship, 11:15 a.m. Monthly meeting during forum time 2nd Sunday of each month.

WEST CHESTER—400 N. High St. First-day school, 10:30 a.m., worship, 10:45 a.m.

WEST GROVE—Harmony Rd. Meeting for worship, 10 a.m., followed by adult class 2nd and 4th First-days.

WESTTOWN—Meeting for worship 10:30 a.m. Sunday, Westtown School Campus, Westtown, PA 19385.

WILKES-BARRE—North Branch Monthly Meeting. Wyoming Seminary Day School, 1560 Wyoming Ave., Forty-fort. Sunday school, 10:15 a.m., meeting, 11 a.m., through May.

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

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

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

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

Rhode Island

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

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

WESTERLY—57 Elm St. Unprogrammed worship, 11 a.m., except June through Sept., 10:30 a.m. Sunday school, 11 a.m.

South Carolina

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

South Dakota

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

Tennessee

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

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

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

Texas

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

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

EL PASO—Worship, 10:00 a.m., 4121 Montana. Clerk: Michael Blue, 533-0168.

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, YWCA, 318 McCullough, 78215. Houston Wade, clerk, 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: 801-582-6703.

Vermont

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

BURLINGTON—Worship, 11 a.m. Sunday, back of 179 No. Prospect. Phone: 802-882-8449.

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—Salem Preparatory Friends Meeting, clerk: Genevieve Waring, 343-6769, and Blackburg Preparatory Friends Meeting, clerk: Judy Heald, 552-8575.

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

Washington

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

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

West Virginia

CHARLESTON—Worship, Sundays, 9:30-10:30 a.m., YWCA, 1114 Quarrier St. Pam Callard, clerk. Phone: 342-8838 for information.

Wisconsin

BELOIT—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, 336-0968.

KICKAPOO VALLEY—Friends Worship Group. 10:30 a.m., Sunday. Write DuViviers, R.D. 1, Readstown, WI 54652, or call 629-5132.

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

MILWAUKEE—10 a.m., YWCA, 610 N. Jackson (Rm. 406). Phone: 278-0850 or 982-2100.

OSHKOSH—Meeting for worship, 11 a.m. Sunday, 545 Monroe St. 414-233-5804.

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

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The Back Word

The first thing that I do is to close my eyes and then to still my body in order to get it as far out of the way as I can. Then I still my mind and let it open to God in silent prayer. . . . I thank God inwardly for this occasion, for the week's happenings, for what I have learned at his hand, for my family, for the work there is to do, for Himself. And I often pause to enjoy Him. Under his eyes I search the week and feel the piercing twinge of remorse that comes at this, and this, and this. Under his eyes I see again—for I have often been aware of it at the time—the right way. I ask his forgiveness for my faithlessness and ask for strength to meet this matter when it arises again. There have been times when I had to re-weave a part of my life under this auspice.

I hold up persons before God in intercession, loving them under his eyes—seeing them with Him, longing for his healing and redeeming power to course through their lives. I hold up certain social situations, certain projects. At such a time I often see things that I may do. . . .

When I have finished these inward prayers, I quietly resign myself to complete listening—letting go in the intimacy of this friendly company and in the intimacy of the Great Friend who is always near. . . . I do not know what takes place here. Often I am sure it is nothing at all. But there are times when a certain slowing-down takes place, a certain healing seems to go on, a certain tendering, a certain “dependence of the mind upon God.”

Douglas V. Steere

If the call comes (to speak), there should be no quenching of the spirit; the sense of unworthiness must not exempt us from the service, nor the fear of being unable to find the right words. . . . Broken and imperfect words springing from the deep place in the heart may wonderfully draw those present into communion with God and with one another.

London Yearly Meeting, 1949 Advice

The meanest thing that one knows in God—for instance, if one could understand a flower as it has its Being in God—this would be a higher thing than the whole world!

Meister Eckhart

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