Your children are not your children. They are the sons and daughters of Life's longing for itself. They come through you but not from you... their souls dwell in the house of tomorrow.

Gibran
CENTERING DOWN...

ROBERT RAINES, Director of the Pennsylvania mountain retreat center Kirkridge, writing in its publication The Ridgeleaf on "The Art of Leaving" (defined as allowing "space for one's self to center, deepen, be"), tells of 12 families living in an apartment building in Boston who call their intentional community "Commonplace." "They have developed," he says, "in the intensity and proximity of their living together, a way of letting each other know when they need to be left alone for the moment—in the code phrase 'It's not a good time.' When I allow my solitude time/space to be impinged upon or eroded," he continues, "hostility grows in me to the point that I need to leave. My capacity to be available for another depends upon my ability to protect my privacy."

...AND WITNESSING

"THE WORLD now has the equivalent of 1.3 million Hiroshima bombs..."

"How is it that we continue on this treadmill to oblivion?"

"Individually, each of us is sane. Collectively, we are trapped in psychosis. The process propels itself..."

Subheads in "Disarmament, the Crucial Issue," by Rev. Oren A. Peterson in Unitarian Universalist World
Autumn has begun to cool the air in Philadelphia. Sunlight floods the parks and narrow streets in a wash of mellow light somehow different from the white humid haze of summer. The air feels pregnant with the change of seasons. It smells sharper. It sounds clearer. There's an anticipation about it: something different, something exciting is happening. And being part of nature, it's happening to us too—we're all in it together.

I remember, as a child, I associated these pleasurable sensations of seasonal change with the happiness of returning to school, renewing old friendships, meeting new friends, and eagerly marshalling my supply of new folders, pencils, sharpeners and textbooks to plunge into a new year. Outfitting my notebook with clean, white paper and fresh, unbent dividers remained unmatched as a commencement ritual in my early life—with all the threshold expectations and yearnings that such an event occasions.

Sitting in the courtyard at Friends Center, it's not unusual these days to hear the laughter of children floating down from Friends Select School, a block away. The sun-washed brick courtyard somehow lends itself to the thought that autumn really is a time for children. And so, it feels appropriate that this issue is focused, in different ways, on children.

Quaker education is discussed in theory by James Achterberg and in practice by Pam Roberts in articles on "Friends Schools’ Priorities" and "Woolman Hill."

Insights about learning are shared by Lynn Adamson and Sheldon Clark.

But, beyond schooling, there is the experience of children themselves. Szerina Perot has tickled me to tears of delight with her straightforward report on a Junior Friends Conference. And Evan Howe has moved me to tears of another sort with his poem about a child victim, written in reflection on the Hiroshima bombing.

The autumn is coming and the sense of change and anticipation—and urgency—grows. We are earth's children, as the Native Americans tell us so beautifully. Will the time which lies beyond today's threshold find us learning what we surely must? As we unlock the technology of neutron bombs, will our spirits rise to meet the challenge of saying "no" to the forces of death—whether they come through sophisticated weaponry, a polluted and disrupted earth, or the violence of classism, sexism, racism and economic exploitation? Will the beautiful golden autumns which seemed so eternal when I was a child remain beautiful and golden for tomorrow's children?

No one knows, of course. As those in the Sufi religious tradition say, "life has arranged itself around us like a classroom," and we're all learning how to be in this world as it—and we—are becoming. Yet one thing is as sure as the seasons changing from white humid haze to golden clear: we are all in it—together.
As we were preparing the contents of this issue, we received the responses of some friends to memorial services on August 6 for the victims—and survivors—of Hiroshima and Nagasaki.

Michael Jendrzejczyk, on the staff of the Fellowship of Reconciliation, dedicated his poem to Ms. Saki, "one of the 'Hiroshima Maidens,' a courageous woman who can inspire us all in resisting the horror of war."

As resident director of the World Friendship Center in Hiroshima, Maurine Parker was able to attend services there, and to share her impressions of those moments.

Evan Howe, a frequent contributor to our pages, attended a three-day vigil in Boston. He came away with the conviction that "too often we get bogged down in 'numbers games' in talking about the victims of bombings" and that "the death of just one child condemns war."

Hiroshima Maiden

you are a maiden without flowers,
with keloid hearts
and a thousand broken mirrors
throughout your childhood,
the shadow turned to flesh
hardens on your face.
in your ears the words
bubble up like tumors
— "monster"
the children run away
you take them to the water,
eyes that could not close
speak to them in poems.
my fingers read your scars,
the unborn dreams of 13
ravaged at the hypocenter
you are a woman without fear,
refuse to shrink or hide
the anger of your awesome beauty.

L.M. Jendrzejczyk

Hiroshima, August 6, 1977

In the clear, early morning sun
thousands of muffled steps walk in the empty street. Peace Boulevard is cleared of traffic. Children with their "shining morning faces"—like those that morning who came so dutifully to work and stayed to die. Old people, bent and frail as they walk, remembering, remembering. Mothers with babies praying that their children may have a world to live in. Fathers, full of grief and fear. And the flowers: flowers everywhere, to be pressed neatly beside the rows of live yellow chrysanthemums before the Cenotaph.

The monotonous, soft drumbeat of the monks; the thick smell of incense; the dignitaries in their black suits, marching down the wide aisle before the Cenotaph. Even they in their pomp are nothing before the swelling grief.

Thousands of people sit stunned and haunted with the grief and fears at the horror of thoughts harbored for 32 years.

8:00 a.m. The names of 2,282 who died in 1977 from neutrons spawned in 1945. Their names are placed at the Cenotaph. Add this number to the other 200,000. Wreaths are offered to the dead.

8:15 a.m. The peace bell tolls for one minute. White handkerchiefs dab at dim eyes.

The mayor reads the peace declaration—vows and promises and words, floating upward with a thousand pigeons, released and fluttering in the gleaming sun. All properly eloquent. Mayors, the governor, the director general of the prime minister's office; foreign delegates and unified peace conferees; friends and families; Mr. Amerasinghe from the United Nations who had come a long way. All sat in silence. A silence which is helpless?

But who are the central figures in this crowd of stunned and silent mourners?

The Hibakusha—those lighted spirits, touched by the Infinite and claimed as bearers of a mission.

The Hibakusha—there they walk together.

Will we see them for what they are?

Will we listen to them?

The music—the voices—the drums—the incense—one hour of unbelievable intensity, and it is over.

Is it over?

When will we ever learn? When will we ever learn?

Headlines in the morning paper:

"Research proceeds on the neutron bomb!"

Maurine Parker
A Child Is Screaming!

"How long, O cruel nation, will you stand, to move the world on a child's heart?"

Elizabeth Barrett Browning, The Cry of the Children

A child is screaming. I hear him. I cannot approach nor assuage his agony. His pain is eternal, and I live in this world, bound by doubt and hate.

The child screamed first when the sensor-guided bomb, invited by flesh, hit. There was no time for his mother to fling her body, protecting, for she became bone and shreds of flesh nailed to a wall in Vietnam. He, being small, had only his lower jaw blown off. He bled to death, alone, screaming a gargled scream, for his lips, dear God, were gone—The sweet lips, lips that had smiled as they circled his mother's nipple; lips that might have met softer lips in the warm embrace of love; lips that might sing to the child in his arms; lips for father-instruction to children. The lips, the warm lips were a crater of blood that screamed!

The child will scream till love can reach out to console him, and tell him, "It matters. Rest, child." I hear, but I cannot reach him. For the world is preparing to kill all children, and time is dear. I need help, but in Nippon, Jesus and Buddha were turned into mushrooms; and, alone, I make no God-cursed sense out of the killing of children.

So the wheel spins 'round, while the child screamed, the child will scream, the child is screaming now—DO YOU HEAR HIM?

Evan Howe
As a Quaker educator, I try to keep my priorities and actions very simple. There is a note on my desk which says Trust and Security. It is difficult to read because of coffee stains. I look at it often and I know what it means. Frequently I fail to reach my goals of trust and security. I try.

Trust, to me, is open and honest dialogue with everyone with whom I deal, individually and corporately. It involves authentic speech and caring communication. There are no expectations of behavior—mine or others. There are no special agendas, written or unwritten. This approach helps me to nurture security—my own and in others.

Educators in our culture tend to be insecure. I include everyone (parents, committee members, etc.), but I am particularly interested in teachers and administrators. It seems that whenever people become successful in their fields, they become experts in education. Admiral Rickover is an expert on nuclear submarines and, therefore, an automatic expert in education. As an educator, it is not as appropriate for me to tell the admiral what to do with his submarines. By the way, there are no experts, only varying degrees of ignorance. The “expert syndrome” is one example of what frequently interferes with faculty security. There are many more. If, as a teacher or administrator, I am really trusted, I will become more confident with where I’m at, what I’m doing and where I’m going. I will be more likely to grow and change. I will care more for myself and, therefore, others. I will be secure personally and professionally. I will find it easier to define my role for myself and others.

I have spent the past six years in one of our Quaker provinces—New England Yearly Meeting. Our New England Faith and Practice places education in the section Faith into Practice—in the Life of the Meeting along with the meeting for worship, meeting for business, vocal ministry, and Christian education. One major theme in the New England Faith and Practice is that Quaker education should be experiential. I like that! There is one part which I particularly like:

A religion based on adventure and experiment should be served by schools devoted to adventure and experiment. “There is one, even Christ Jesus, who can speak to thy condition.” “This,” said George Fox, “I know experimentally…” Schools which translate the religious experiences of Friends into educational terms cannot be static. A religion whose essential message is a “constant renewing of the spirit to the end that there may be a progressively widening view of the will of God for man” will be reflected in schools that are adventurous.

Recently I reread parts of the Philadelphia Yearly Meeting Faith and Practice. I was pleased to note that education falls under the heading of Testimonies along with peace, brotherhood, individual and the state, simplicity, and stewardship of our means. I like that too!

It is difficult, I think impossible, to set education apart from the other testimonies. All the others I listed are part and parcel of education. I would like to comment briefly on the testimonies as I see them in relation to the education testimony. Certainly the peace testimony with its: “We utterly deny all outward wars and strife” is a part of Quaker education. Stewardship of our means should be. What about the individual and the state? In our schools, it is frequently the individual and the administration or faculty. The parallels are...
clear. Friends schools should utilize their own structures to teach Quakerism and democracy. Women and men "are accountable to God," it says on page 99 of Faith and Practice.

Is Quaker simplicity expressed only in terms of dress, architecture, and the height of tombstones? Fox regarded honesty and truthfulness as the cornerstone of the Quaker testimony on simplicity. We all recall his "yea is yea" and "nay is nay" concept. Authentic speech and action is certainly a major priority in a Friends school. Thomas Kelly said that "a life becomes simplified when dominated by faithfulness to a few concerns...the structure of a relatively simplified and coordinated life program of social responsibilities."

What about inward, quiet or subtle violence—the violence without outward weapons? In recent decades we have become more aware of psychological, intellectual and sophisticated violence. The black, women's, and gay liberation movements may have helped us to be more sensitive to the brotherhood testimony. About three years ago I attended a lecture given by Jack Coleman on his experiences as a blue collar worker. He was asked if he compromised his values and how he dealt with this. Jack did compromise his values and said he was compromising his values just as much president of Haverford College. He said the intellectual and sophisticated communities are just more quiet, subtle and knowledgeable in their racism and sexism. John Woolman spoke to this when he said: "Oppression in the extreme appears terrible; but oppression in more refined appearances remains to be oppression; and where the smallest degree of it is cherished, it grows stronger and more extensive."

It is interesting that "back to the basics," College Board scores and the importance of cognitive skills are not mentioned in the education testimony. Truth, silence, service and worship are the themes. I think academic excellence is assumed, but human development and human excellence is clearly more important than academic excellence. A recent UPI news article on suicide in a Rhode Island paper said that in ten years the suicide rate for young people rose 50 percent for females and 91 percent for males; the number two cause now of death for all persons aged 15 to 24. Dr. Charles Vorkoper, a researcher, said: "Too many parents [and I would add—educators] are placing the emphasis on performance rather than self-value—by saying what a person achieves, not what he or she is inside, matters. All that is catching up with our society."

What's most important in Friends schools' priorities? I say read and study Faith and Practice—especially the testimonies. All of the testimonies are the priorities of Friends schools and education is a testimony itself. I believe that Friends education is firmly rooted in the Quaker faith—in Faith and Practice. Friends schools should be practicing the Quaker faith in action. Friends schools, along with the American Friends Service Committee, are or should be the major action arms of the Society, the yearly and monthly meetings.

I have always been most intrigued with the doing rather than the saying—with the "living the life" rather than the pontificating. Friends schools should be in the vanguard of acting out the testimonies of the Society of Friends. William Penn said: "Men not living to what they know cannot blame God that they know no more."
Its Own Place

"Once Rabbi Mikhal of Zlotchov took his young son Yitzhak on a visit to the Great Maggid. The maggid left the room for a short time and while he was absent the boy picked up a snuff box lying on the table, looked at it from every angle, and put it back again. The moment the maggid crossed the threshold he looked at Yitzhak and said to him: 'Everything has its own place; every change of place has a meaning. If one does not know, one should not do.'"  

\[from \text{Tales of the Hasidim} \]

\[The \text{Early Masters} \]

\[by \text{Martin Buber} \]

\begin{poem}
the city is tired of its buildings

the old house is quiet

the room where the boy stands is in shadow

the snuff box on the table

touch it

small and silver

a green stone on

the lid

finger the curious clasp

the leaf design

replace it carefully

the maggid is coming

he knows

your hand reached out

knows the stretch of your arm

revealed a white cuff

knows the eager gobbling of hand and eye

it is a boy's hunger disturbing

the old man is patient

here is another lesson:

'To rearrange the world is to challenge God.'

\end{poem}

\begin{flushright}
\textit{Virginia Davis}
\end{flushright}

WOOLMAN HILL

By Pam Roberts

Granola," said Kim, "that's what's important to me about Woolman Hill." The former student back for a visit stuffed another handful of the crunchy stuff into his mouth to emphasize his point.

"Because it's not from a store," he continued, "it doesn't come from a plastic bag, and it's made by friends you can trust."

"What’s important to me is the fact that nobody owns the land," Caroline, the gardener, answered. "I've never believed that you can actually own land, and where people are pretending to own it, it brings conflict."

In preparation for writing about Woolman Hill, my home for the past two years, I was asking some of the other members of this alternative high school/farm community in Deerfield, MA, what they thought was important. Echoing Caroline and Kim, the specialness of the people and the land were the answers which came up most. Others described something more intangible—"a new start for me," a student in his second year answered, and "the community struggle," another said.

There is a special ambience you feel as you come to the end of Keets Road atop Trap Rock Ridge. Here, overlooking the Connecticut and Deerfield River Valleys is a gathering of buildings on 100 acres of pasture and woods, a gift from Antoinette Spruyt to the Society of Friends in 1954.

You park over by a modern wood house, built when Woolman Hill was a Quaker Conference Center, before it became an alternative school in 1970. Since it’s lunchtime, everybody’s over at the Yellow House, a large 250 year-old farmhouse which contains the kitchen, dining and meeting room, common rooms and several bedrooms.

Inside, the seemingly constant clutter is mixed with

Pam Roberts holds a degree from Cornell in Asian Studies. After graduation, she went to Japan searching for herself and adventure— and became a potter. Since 1974 she’s been involved with Woolman Hill and became concerned about nuclear power and interested in land trusts.
the clangs and crumbs of eating and the energy of between 20 and 30 people. A little more than half of the community members are aged 15 to 19 and are known as students, while the rest are staff. For lunch there's brown rice, fried vegetables from the gardens and applesauce. This year the school, which aims for self-sufficiency, reached its goal in tomato and applesauce production (the pickles ran out mid-March!).

Someone had cooked the lunch as part of his or her morning work, while another on the crew was baking a dozen loaves of bread. Someone else took care of the two-year-old; the fourth crew member had dropped her or his broom and disappeared.

Every crew has a morning on kitchen, cleaning and childcare. The other four mornings they do the work in the area they've chosen—carpentry, animals, gardens, maintenance or woods.

In the afternoons there are usually classes, covering a wide range of art and crafts (filmmaking, pottery, weaving, blacksmithing, photography) and a smaller range of more academic subjects (creative writing, natural healing and basic English and math). Because Woolman Hill is not accredited, students who want a diploma must take the National High School Equivalency Examination. So far, all who have taken it have passed.

On Thursdays, however, classes are replaced by community meeting.

This week's clerk rings the bell and gets a group seated in a circle on the lawn in front of the Yellow House. From here you can see the main garden, several houses and smaller living spaces, and then the barn, a school project finished last summer, replacing the original barn which burned down the first winter of the school's existence. There are now two milk cows in the barn, a young bull being raised for food, and two Belgian horses which bring out most of the wood from the forests for wood heat and lumber. They're neighbors to one of two pigs; the 80 or so chickens inhabit a newly remodeled coop over by the Yellow House and blacksmith shop.

The meeting starts with a moment of silence. Community meeting, along with a shorter morning meeting, morning work, and cooking or animal chores are the only requirements of living at Woolman Hill. However, there are no punishments for nonparticipation, so motivation is not always easy.

Anything can be discussed at community meeting—from “what should we do about people sleeping late?” to “should we buy a roto-tiller?” to “can staff meetings
be open to students?"

There are often discussions about interpersonal problems or sex or drug usage.

Decisions are made on a consensus basis, so everyone, staff and students, has a say. It is often a lengthy process. It is often boring. Sometimes a student questions a policy and it is changed. Sometimes there is indecision, postponement, or a hasty decision made merely to get a meeting over with. Occasionally there is a wonderful feeling of "community."

Whatever, it is the consensus decision-making process which gives meaning to the group work and living experience at Woolman Hill. And it is, in itself, a valuable learning experience.

At Woolman Hill people learn mostly about themselves. They also learn how to get along with each other, to work cooperatively, to be responsible. A person can learn to identify plants or to make a pot; to slaughter chickens, pluck and cut them up, then cook them for 30 people's dinner. A community member can learn how hard it is to get someone who is turned off to learning, interested and involved.

Woolman Hill people also learn about freedom. There are very few rules, and none of these are inviolable or immune from questioning. It means that community members must decide for themselves and together their behavior and feelings about such things as sex, drinking, or the lines between working too much or not enough.

It is not always an easy place to live. The sudden confrontation with the freedom to decide for yourself and to be yourself can be overwhelming, especially for younger people. The autumn can have its hectic moments while people learn to adjust. By spring, however, there is usually a delicate balance found between freedom's demands of responsibility on the one hand and experimentation on the other.

Woolman Hill requires a high level of commitment and energy, especially from the staff. There is no separation of work from "life" for staff people, and the material rewards are few—$50 monthly and medical insurance and expenses. Finding the "right" staff, therefore, is a constant effort. Similarly it's sometimes difficult to make contact with the kind of person who could benefit from being a student there.

And, of course, money is a constant problem. Although full tuition is $4,000 for nine months ($1,000 for the summer term), the school operates on an ability-to-pay basis, and some students' families pay nothing at all. The only other funds are from private donations and income from weekend conferences held irregularly throughout the year.

Monetarily, it is a marginal operation. It attracts the desperate and the committed and the seekers after a new way of living, and sends them back into the world after one to three years' time, having gained at the very least, "a family that just won't quit," as one ex-staff person said. It has harbored many people and undergone many changes, and after seven years, still looks curiously towards the future.
EMPOWERMENT

By Lynn Adamson

All our lives, we are bombarded with invalidations—told we are stupid, lazy, incompetent, etc. We learn to limit ourselves, to think of ourselves as not creative, or whatever. It's not considered appropriate to appreciate our beautiful humanness, and we get embarrassed if others do—thus we deny our specialness because of a fear of becoming conceited. What we need to realize is that each of us is special. My appreciating myself doesn't need to prevent me from appreciating you for the beautiful person you are. We can lift each other up, support each other, in the struggle to transcend our fears and prejudices to live more fully in the Light.

Each of us is unique, and has the power that comes from our being alive. We have the potential to change ourselves—our thoughts, feelings, and actions—and we also change others. We may feel insignificant, but this is only a feeling, one that has been pounded into us, largely through school and other institutions, and by the invalidations other people have expressed to us. In fact, every tiny thing we do, from the moment we open our eyes in the morning, till we close them at night, makes a difference. Every situation we enter is changed because we are there. We can act on the full power of our perceptions, to say and do what we believe to be right for the moment, or we can retreat into a safe little corner in our minds saying "maybe I'm wrong, maybe I don't really see what's happening."

I do not mean by this that we should put anybody else down in the process—but that we can use our full awareness in the situation to discover what is really right, which may mean interrupting a negative interaction, asking a searching question, stating the uncomfortableness we feel, simply noting our own honest response for later action, or possibly leaving the situation to work somewhere else where we can use our full awareness to create positive change. We perjure ourselves by staying in a situation that is wrong, and neither changing it nor forsaking it. Silent conformity is a form of support, an abdication of our responsibility to the inner power that is making us uncomfortable.

To act takes courage and imagination, but why else are we on this earth than to use ourselves for what we deeply feel to be right? This is not someone else's life I am/you are living. Other people can never know as well as I what I must do, and what I must do is not always going to be easy. It is worth searching for the roots of my dissatisfaction, for therein may I find the beginnings of new life.

I invite you to delight with me in the knowledge that we are alive and important. As individuals, and together, we do make a difference. If I can appreciate, accept, and respect myself, and my own human power, then I will be able to respect, appreciate, and call forth the humanness of others. To live this way is a challenge, but seems to me something worth living for.

A CENTER FOR LEARNING

By Sheldon H. Clark

A Center for Learning may be described as a particular school, or a classroom complex, a library, a learning resources center, and other special purpose buildings. The focus of most people when a Center for Learning is mentioned is on tangible constructions. However, a Center for Learning may be one's inner self.

The pre-disposition to learn is partly the result of genetic inheritance, environmental conditioning, and life experiences. It is also the result of drawing upon inner resources, of seeking that within which responds to that which is without. This "Spirit" is not subject to genes and chromosomes, environmental factors, or experience. It is dependent upon an individual's willingness to center down to draw upon her or his inner wellspring.

To those who have not been favored with inherited talent, or who have not benefited from affluent circumstances, the inner self is a reservoir of potential strength for learning. The miraculous quality to be understood here is that it is possible for an individual to radicalize his or her previous condition for learning by venturing into her or his inner being.

A Center for Learning when defined as the inner Self does not require pedagogy, chalk boards, paraphernalia, or buildings. However, it does require a willingness to entertain experiences and ideas which may at first be affronting to one's sensibilities or completely foreign to one's previous experiences. Prisoners of war, inmates in jails, missionaries, explorers and adventurers are examples of people, who, because of stressful circumstances, have had to rely on their inner selves. They were provoked into the discovery of something within themselves which permitted them to survive hardship, adverse conditions and loneliness.

Sheldon H. Clark is assistant headmaster of Pickering College, in Newmarket, Ontario, and a member of Yonge Street Monthly Meeting (Newmarket) where he serves as treasurer. He is concerned about education and interested in the Third World.
THE UNKNOWN BUT KNOWABLE

By Marilyn A. Dyer

"Jesus Healing the Sick" by Gustave Doré

There is the well-known practice of requiring college students to take a survey course of the Bible because Western civilization has been so much colored by the book that the well-educated person will benefit from acquaintance with it. College English departments include the Bible as an example of monumental literature. Private religious colleges require a course or two in it for the purpose of exposing students to values regarded important from a religious perspective. Individuals may pick up the Bible out of sheer curiosity, scan it at some length, and end their reading feeling their curiosity has been satisfied. Another's vague impression of the book may lead him or her to read it just long enough to find what may be seen as shortcomings in the realm of scientific information, or as examples of contradiction within it which indicate that the book is indeed not to be taken seriously, especially for the clear-

A member of Langley Hill (VA) Monthly Meeting, Marilyn Dyer feels that "Quakers think that they are not concerned about theology...but are quite busy asking the 'ultimate questions' which inevitably are theological in character." She has served for many years as a resource person for groups wishing to explore the Bible.
minded, practical, educated person in modern society.

Out of its structure, the vast period of time with which it deals, and the manner in which it was compiled and/or rendered into translations for different groups, the Bible lends itself to just about any use—or abuse. This being the case, goals or purposes in reading it need to be examined or clarified, perhaps just as carefully as the material itself should be scrutinized.

In our present society where science has become one of the gods, it should be emphasized that none of the books comprising the Bible was ever intended as a science manual. Critics past or present who discredit the Bible on scientific grounds, as well as those using it to engage in Galileo-Darwin type conflicts, are abusing the book. Another major issue is whether it is supposed to be "God's exact word" dictated to God's people. Volumes have been written on the issue; many churches have split apart over the question. It is a question which the serious reader of the book will have to face and resolve, and which will inevitably raise the question of the veracity and purposes of those writers who wrote so long ago. Additionally, what about styles of writing used in past ages but now no longer used or perhaps even adequately understood? If one runs the risk of reading all the Bible, there are some strange passages waiting there.

In setting ground rules for dealing with the Bible honestly, openly, and consistently, the literal reader of the Bible would seem to have the obligation to be consistent with this literal position. Drawing upon observations from 50 years of living, it seems to me that literalists create problems for themselves at times, in terms of maximizing their understanding and use of scripture. There are many heart-hungry people who would like to do something about the void in their lives, but if the scripture instructs against receiving blood transfusions, omits a succinct statement declaring ownership of human beings as slaves to be wrong, demands literal removal of eyes which offend, and if God's being scripturally labeled "Father" implies human male gender, then it is very difficult for some of these troubled seekers to incorporate the scripture into their lives.

It is quite true that even a young child who has learned the basic mechanics of reading, can pick up a Bible and read portions of it with genuine understanding. But if honesty is an integral ingredient in our approach to understanding the book, we must have the capacity to admit that the scripture is also very complex because it deals with the unknown but knowable. It contains a lot of philosophy, and for many this seems too vague. There is a tremendous amount of history, though it should be added that the Bible was not written for the purpose of supplying us with another history text.

As with all dramatic books, it is wise to try to step back into biblical time and make the effort to immerse ourselves in the time and events. The idea is fine, but at times quite impossible, and in other situations, pointless. The book of Jonah may be an example, for scholars now know that this story was made up for a specific situation. Do we dump the book then, because it is "just a story"? Do we think it is or isn't important to read in a commentary why the story was made up? Will it really serve any purpose to try to climb into the book of Revelation, especially if we have not referred to a commentary to learn about the style of writing which the author used as a tool to convey what was to be said?

It is cheating oneself to remain unaware of the Bible's complexity. The unique books of scripture are filled with deep abiding truths which will be most fully revealed to us when we open ourselves to a working knowledge of how or why individual books were written. Have we not the obligation to study our Bible with as much care as we study other things?

In many ways the Bible is a dangerous book, particularly if we really get involved with it at more than a superficial level. Quakers might be quaking again, after reading The Jerusalem Bible's rendition of Psalm 119:36-37. ("Turn my heart to your decrees and away from getting money. Avert my eyes from lingering on inanities, give me Life by your word.")

Obviously we may read the Bible in different ways: it can be a comfort when our lives are caught in crisis; we may turn to the old King James version just for the beauty of hearing favorite passages first learned in its cadences; or we may just pick up the book to sing the praises of God as sung by the psalmists; in the sanctuary of our private time with God, we may want to sit in waiting before one passage to be engraved on the heart. In our seeking for truth, would we be comfortable with having a copy of The Radical Bible? (Orbis Books, Maryknoll, NY, 1972.) All it is is a small book with some of the hard sayings from scripture. But if one isn't actively concerned about contemporary society, let this one alone.

Hopefully, we will approach use of the Bible with the idea that it can "speak to us," and with the willingness to let it influence our thoughts and living. Such hopes seem entirely compatible with the purposes for which scripture was intended. The scripture can reveal the nature of God to us, at least partially. This revelation holds within it the possibility of opening ourselves to a personal relationship with God. When the young lawyer came to Jesus and asked him "What is the Law?" Jesus replied, "You shall love the Lord your God with all your heart, soul, strength, and mind." In the Sermon on the Mount, Jesus says, "Blessed are those who hunger and thirst after righteousness." Is there the implication that we have much work to do if we want to know as much about the
Bible as we seem to want to know about a lot of other areas of life? How does the Bible speak to its readers?

A basic attitude we must have for this experience includes bringing seriousness of purpose and our intelligence along into our study, which should be coupled with expectation and willingness to change. The Spirit will touch our insights and thinking, when as active participators, we are consciously open to responding in obedience. In reading scripture, we should become aware of its different levels and of the evolution of thought revealed within it. Problems of literalism are avoided with such a text as II Timothy 3:16 (All scripture is inspired by God and profitable.), if we recognize that the passage does not say all parts are equally profitable, or that they are profitable for the same purpose.

When we start appreciating what dedicated biblical scholars know about the ancient authors' purposes in writing their books, and seek to have some of this background of knowledge for ourselves, we are actively adding knowledge to our faith. Some readers want the Bible to be a "spiritual" book, but the scripture persists in dealing with earthy human beings in all their common human experiences and emotions. This human element is the essential warp in the fabric of the story which theologians like to call the "divine-human encounter." The Bible should be used with a balance between searching for helpful facts and data (the lower criticism) and the intent of personal encounter (the higher criticism). First-hand encounter often does not occur right at the time of reading. It often strikes very deeply into our mode of thinking or living, replacing old truth with new truth. Personal encounter is frequently facilitated through the experience of studying the Bible with a group of serious seekers, in part because most human good intentions need the encouragement and discipline of a shared commitment; and because the group experience can be far richer at times, than just the sum of its parts.

The Bible is not an accumulation of data about God, but rather the living God in living relationship with living people. The Light within us is the One with whom we study. Our serious work with the scripture will show us that:

- God is revealed.
- God is revealed in historical events.
- God is revealed through persons.
- God is revealed mirror-like, through the quality of Jesus' life and ministry.
- God is revealed through the life of a group of seekers.

Through the Bible we may come to understand that God has created a world with built-in judgments, that the meaning of life lies beyond continual sorting through relativities. We can become aware that the kingdom of God is going on right now, that we can enter now instead of speculating what it will be all about when we die. John says he wrote his book so that we might reach out to eternal life now. The deepest insights of the Bible are in harmony with those of the psychological, in that we have the option to live in love right now, or live in our own hell right now. God does not tempt us into evil, we tempt ourselves—away from the very presence of God, and the calls that God would make upon our lives in order to lead us into the quality of life for which we are intended.

Searching the scripture as students is not for the purpose of finding "ready answers" for all of life, but to have a total approach to life gained from encounter with God, that will enable us to live in the spirit of Christ, to live in the Light, and thus experience the fruits of love, joy, peace, patience, kindness, goodness, trustfulness, gentleness, and self-control (Galatians 5:27). The more one is exposed to the way God acts and does things within the scripture, the more real God becomes, and the more chance there is for God to make way into our hearts. We can really only live in the present. Our task right now is to get heaven into us now, not to get into heaven some day in the future.

The Bible does not contain a ready-made, prefabricated theology. To have a faith with understanding, each of us must forge her or his own, and we do this by careful work. Theologies are also available via inaction, whichbrew themselves from within the left-over bag of childhood inheritances never examined upon reaching maturity. The Bible does not relieve us of the task of using our minds to comprehend the meaning of God; it calls us to think through the meaning of its content and its relevance to the situation in which it was written, and to discern its significance for us now in our time. Our contemporaries have unlocked a means for destroying the earth. Humanity's destiny, therefore, depends upon developing a living relationship with God, the Light, which is a continuous, moral, and life-sustaining relationship. The most important work of "translating" the scripture needs to be that of getting it incorporated into human life, assuming that we have a commitment to loving God with all our hearts, souls and minds.

In loving study of the Bible, we can come to see that God's creative power to humanity through the universe, and God's reality to the inspired minds of prophets and religious leaders, is revealed. This continuing self-giving of God through our communion, is to be apprehended and acted upon with a whole mind, along with the heart. These truths are not understood by some tidy logical statement resulting in some simple answers. Rather, this kind of faith-knowledge is apprehended through insight and intuition. In this response, the individual perceives tremendous meaning for her or his very existence. Insights need to be verified, validity needs to be checked over against the religious experiences of great leaders.
described in the Bible and depicted in the Christian tradition. This, too, involves the use of one's mind in religious thinking.

Hopefully the seeker readily accepts the limits of reason. A person's reasoning is as valid as his or her assumptions and religious experiences. Unlike scientists stockpiling knowledge for classification and/or verification, the seeker must finally work in a reality that cannot be laid out on a table before the naked eye, any more than love can be seen in a test tube. We accept that the Holy Spirit which/who illuminated the prophets and the apostles, and continues to speak to us in our time, is the same Spirit to be experienced in our Quaker silent meeting for worship. (This Spirit is regarded by some as the God essence, by others as "the Light," and by others as the Christed Jesus.)

Being led by the Spirit does not mean we take flight of our minds. It means we must begin to distinguish between significant truths of the Christian heritage and the particular cultural or cosmological preconceptions of language and locale in which scriptural statements were made. Within the fellowship of Christians where the Spirit is present, our minds need to identify what is essentially Christian and what is a part of the cultural values of the biblical time. Our minds need to ask the basic questions about the meaning of life, so that God's purposes may be more fully revealed. We need to see the relevance of these truths for our time and to ask questions about the implications for our lives. There is a need to learn how to listen to what others are saying, with a view to discerning both their personal needs and the greater truths they convey which will have meaning for us. We need to learn how to identify what is essentially the Christian spirit and the ways in which we can give ourselves to its embodiment. There is need to evaluate the degree to which we have been transformed by the renewing of our minds. To think about life deeply from the perspective of a seeker, is the task of the student who seeks to love God with not just the heart, but with also the mind as we are instructed. The daily time of private devotion, and our time spent in studying the scripture, will lead our spiritual journeying into greater depth.

YEARLY MEETING REPORTS

Iowa

IOWA YEARLY MEETING (Conservative) met Eighth Month 2-7, 1977, at Scattergood School, near West Branch, IA. The yearly meeting is 100 years old. In this centennial year, it is appropriate to review our history. The yearly meeting has been enriched by immigrants from Europe, especially Norway, Scotland, and England. There are monthly meetings with three distinct types of history:

• Some meetings were formed by Wilburite Friends from Ohio.
• Other meetings separated from Iowa Yearly Meeting in 1877 and formed Iowa Yearly Meeting (Conservative). This was done in an effort to avoid being submerged in the revival movement which they thought was detrimental to their Quaker values. They were not comfortable with the effort to imitate the Protestant Churches.
• More recently, several urban meetings have been formed, often near universities.
    The review of our history has given us a perspective with which to examine our present in light of our past. The leadership of the Spirit, the Christ within, has been the basis for a wide variety of yearly meeting activities and projects: Scattergood School, Iowa Peace Network, letters to our government about conditions for peace in the Middle East, a request that the U.S. respect the 1868 Fort Laramie Treaty with the Lakota Nation, and a great variety of Friends agencies and organizations.

Dwight Wilson, of Friends General Conference, reminded us that although we understand the basis of our faith, others often do not and we should learn to express our faith in words. We realize that our outreach has not been what it should be, but we are also conscious of the inadequacy of words and of the dangers of being misunderstood.
The ninth day of the sixth month 
brought us together on the lawn and 
porch of the dining hall. We fell into a 
silence of rejoicing at being together. 
Across the newly-mown meadow to the 
south the jagged mountains rimming the 
Valle Grande, an ancient caldera, were 
accented by dark clouds. To the west 
rose sentinel Chimney Rock with flan­ 
king, red rock cliffs. East were the low 
adobe buildings of the students' quar­ 
ters partly hidden by Navajo willows 
and beyond rose more red bluffs. We 
gathered in the season of falling cotton­ 
wood seeds that blow together and make 
drifts of white fluff against grass, rocks 
and trees. Each seed, smaller than a 
mustard seed, is sheltered in its cotton 
blanket sail. Birds sang their nesting 
songs. Hearts rejoiced in nature's 
replenishment, which included Friends, 
for several babies had been added to our number.

A round object moved. It was a loose 
ball of the *stipa* awns, dropped by a 
child. The awns intertwined and became 
a unit that moved slightly with the wind.

We ended with a clear conviction that 
we need to work on the problems of 
interpersonal relations and be more 
sensitive and open to those with 
problems and frustrations or who are 
faceing difficult decisions. If we are able 
to drop our facade of perfection and 
admit that as individuals we make 
mistakes and have problems difficult to 
solve, it will open the way to truly 
sharing with others. There is an increas­ 
ing need for meetings to assist and give 
loving support to troubled persons seek­ 
ing inner peace.

_Clarence R. Perisho and Kay Lang_

**Intermountain**

_EARLY JUNE RAINS* greened native 
grasses in northcentral New Mexico this 
year. Friends gathering at Ghost Ranch 
for the third Intermountain Yearly 
Meeting were greeted with pastures 
where green gramma grass thinly over­ 
laid the red earth, with spikes of yucca 
bloom, white abronia, dainty erigerons 
and mariposa lilies dotting the land­ 
scape.

Each year the children who know 
Ghost Ranch dart up the paths along the 
mesa side to gather the long awns of 
noodle-and-thread grass, *stipa comata*. 
They enjoy teaching newcomers how to 
gather the awns with the pointed seed 
heads all together and the long feathery 
awns held together in their hands. Magic 
takes place. The bundle of awns held in 
the warm, moist hands begin to move, 
each one twists itself into an auger and 
the mass when released moves and inter­
twines.

The first evening we gathered to hear 
Ed Morgenroth speak of the need of 
finding our way back to a united people 
with continuity of language, custom and 
belief. He spoke of a condition where 
inner nature transcends linguistics. Our 
meeting families of monthly meetings 
must have freedom and openness. 
Freedom does entail commitment. New 
patterns may be open but should not be 
assumed without reason. We were 
advised to ascend all the stairs and then 
make the leap. We should be well 
grounded in our own tradition. We 
should have communion rather than 
communication. When we know one 
another in the light of the Spirit we will 
be a people.

By the door of the convocation hall a 
small ball of intertwined *stipa* awns 
moved a little on the flagstone. Friends 
who had not yet met this year embraced. 
Morgenroth had spoken of leaping 
forward into old patterns, of coming out 
of exile and coming home. He reminded 
us that Fox had said that he had 
gathered those already gathered by God.

Our daily after-breakfast worship­ 
sharing groups were enriched this year 
by guidance given conveners by Suzanne 
and Heberto Sein of Mexico City. 
Friends were assigned to these groups 
scattered under the trees, in such a way 
as to have a cross-representation of 
meetings and of ages. These small 
groups facilitated worship-sharing in a 
relaxed, spiritual atmosphere so even the 
shiest Friend felt comfortable enough to 
contribute.

The second day Heberto Sein spoke to 
us of seeking deeper consciousness of 
the Quaker way. How did the Quaker 
world come to be? How strong is its 
unity? Clearly and concisely Friend 
Heberto traced our history as a people 
through times of strength and unity, 
through times of weakness and discord. 
He emphasized the need for each 
meeting to know itself as a living part of 
the whole. He spoke of gathering in 
God's name and that there should be a 
world communion of those who know 
God. Our conduct as Friends should be 
such that we can be a pattern, an ex­ 
ample in all countries, in all nations, to 
answer that of God in everyone.

Heberto's talk and accompanying 
posters gave answers to our young 
people's questions of origins, history 
and organization. As does Morgenroth, 
Heberto sees our social action as a direct 
result of our faith. Our faith is an integral part of 
our faith, our sustained out-reaching 
and loving fellowship. Society must 
organize to meet human needs. Mission 
and service must have their place.

Perhaps a deep concern presented to 
Intermountain Yearly Meeting served as 
a symbolic puberty rite for our young 
yearly meeting. A special meeting for 
this concern was often highly emotional 
with evidence of discord, yet we 
paralleled and came together. Business 
meetings ran late because of time spent 
on the concern and a group of more 
than dedicated Friends turned the 
machinery over to the Arizona meetings 
to run for the next two years.

Sunday the final meeting for worship 
was one of expressed love, joy and 
unity. God had gathered us in the 
warmth of each other's presence and a 
miracle of spiritual intertwining took 
place.

_Gussie Schooley_
Abington Junior Friends

THE JUNIOR FRIENDS CONFERENCE was at George School. There were lovely fields, with lots of trees and bushes around the edges. There were several big brick buildings all spread out over acres of land. It was a mixture of school and home. School has classrooms and a big cafeteria. Home has a sitting room, piano and playroom.

The rooms were almost the same, two beds with linen sheets and a pillow, two closets with hangers, two chests, two chairs, two tables with one drawer. The counselors had one bed, one chest, one chair, one table and we shared bathrooms.

Luckily, the girls were on one floor and the boys were on another. Nobody slept with a different sex.

This is the way anybody would go through the day. It will be me. I will go through one day—the second day of the conference.

We got up around 7:30 in the morning. We usually got dressed in something cool, but pretty. We made our beds and fixed our rooms.

The first day they gave us colored armbands to tell what group we were in, my armband was blue.

At 7:55 we all met in the main room, it was a big room with windows. It had several sofas and chairs. It had lots of doors leading off into halls where we slept. There was one room with no doors which led to the library. The library was just a table of books. It had a few seats, a piano and a big model of the whole school.

Our counselors checked to see if everyone was there. The way they did this was to count the colored armbands. We were all there.

We started down the stairs for breakfast at 8:00. Everybody charged down the stairs through the cafeteria. The door of the cafeteria opened.

First, we got our trays, put on our knives, forks and spoons. "Do you want cereal?" said a lady. "Yes, please." "What kind," she said. "Cheerios, thank you." I went down the aisle picking up whatever I wanted. There was a big choice.

I sat down wherever I wanted and ate my fill. I put my tray away and sat down. Alice Wetherill stood up and said some announcements and we said grace. After grace we pushed our chairs in and ran for the door.

Long ago, there was a Quaker family. The family had many children. One night the parents said, "If we do not come back tomorrow do not worry. Take care of yourselves and the other children. Take care of the farm."

The parents had gone to a meeting. Some guards came and took them to jail.

The children realized that their parents had not come back and they took care of everything and went to meeting. At meeting some guards came and dragged them out and beat them, but the children did it again until the parents came back, and the parents were really proud.

We had singing from 1:30 to 2:00. In singing we learned new songs. We sang at an old people's home and to our mothers and fathers. I had the hick-ups. One song I liked was George Fox!

At 2:10 we had games. We chose a game and played. We often played volleyball and kickball.

2:45 to 3:00 was a snack which was the same thing as the first snack. Pretzels or popcorn and juice.

3:00 to 4:00 was swimming. We were tested the first day. If we could swim we were allowed in the deep end.

4:00 to 5:00 was crafts. My favorite thing was that we made God's eyes and leaves pressed in plastic. We painted with leaves and put everything into a frame. The teacher had some see-through plastic and some sticky see-through plastic. We put leaves in the middle and it looked nice.

5:30 to 6:00 was supper, same as breakfast but different food.

From 6:00 to 7:30 was free time. We did whatever we wanted. It was fun time.

From 7:30 to 8:30 was a surprise! Surprise time was a magic show, going to the old people's home and we gave them a party. The last night we gave a party to the parents. 9:00 was bedtime.

I really liked the conference and I think they should have another one. But next time they should allow pets. I really missed my rabbit then, but now I miss Alice Wetherill. She was a good friend.

Everybody was nice to me. Nobody hurt my feelings. I made a lot of friends.

Szerina Perot

Szerina Perot is eight years old, in the fifth grade at Shady Grove School, a member of Gwynedd (PA) Meeting, and an attendant of this conference just for children.
From a report in the Palo Alto Friends Meeting Newsletter on the progress of a Quarterly Meeting committee charged with investigating the possibility of establishing a Friends Residence for the Elderly, complete with nursing and daycare service, this significant sentence is taken: "Despite the advice of professionals that a large facility under HEW and HUD is necessary for economic feasibility, most of the committee agrees that they are more comfortable in trying for a smaller model...."

Any of us who were privileged to take part in Friends' post-war relief work 30 years ago, whether under the initials QIS or FAU, will have no difficulty in empathizing with a small group of individuals from Minnesota, Kansas City, Toronto, Vancouver, B.C., the Philippines and London, England, who convened near Hamilton, Ontario, during the first week of June 1977 to reunite for the first time members of the Friends Service Unit who served the cause of peace and understanding in the Yenan area of China in 1947.

Of course, family albums, photos, slides, movies, letters, diaries and personal experiences of those who had made subsequent trips to mainland China were shared with enthusiasm and appreciation—once with a larger audience of the Hamilton Friends Meetinghouse.

Margaret Stanley, who sends the report of the reunion, mentions that the group was working at the time in the midst of civil war, blockaded by Nationalist forces, in the isolated Communist International Peace Hospital. She recalls that "many a piece of ammunition [from a foreign country] was surgically removed by volunteers with medical supplies from the same country."

Cooking collectively again and sharing expenses while enjoying the hospitality of private homes, the reuniers not only found it easy to let 30 years fall away for a day or two but also found time to enjoy together the sights of Toronto and Niagara. They parted with reluctance.

For the first time in 17 years of its existence—according to a report received from Berlin—the annual German Protestant Church Week with its 63,000 participants counted a Quaker representation—complete with booth—among its 300 constituent organizations. Since the many participating entities necessitated grouping under different rubrics, Berlin Friends found themselves classified under the general category of "Disarmament, Peace and Reconciliation."

"Here are the Quakers" and "Quaker: Religion Without Dogma" identified the booth to visitors, the younger ones being attracted by "colored posters of the American Quakers" (with interlinear text translations). Young people were also observed copying down placards on the outside walls of the booth which read: "The individual cannot be saved without society, that is important. Society cannot be saved unless the inner life of the individual is deepened, that is even more important," and "Life is a matter of people, not things; of relationships between people. We ought to love people and use things, not use people and love things." And of course "That of God in every person" was prominently displayed. In order to facilitate more personal conversations, a curtain divided the booth into two sections.

The eight Berlin Friends who staffed the booth felt that the experiment had been exhausting but well worthwhile, both in giving and in learning. They interviewed and were interviewed by some 500 people during the five-day week. Many different conceptions of Quakerism were revealed. Some had seen a TV film version of "Friendly Persuasion" or expected to find Quakers dressed in old-fashioned costumes, one young Bavarian exclaiming: "How terrible that music is denied you; that you're not allowed to drink wine, and have to keep praying all the time!" Older visitors connected Quakers with British and American relief activities following both world wars. Others knew that Friends were one of the "peace churches" and conscientiously opposed to participation in war. Many were interested in learning what "religion without dogma" was all about or why Friends had been instrumental in establishing contact between students and the police during the Dutschke incident at the Free University in 1968. Questions about the interpretation of "that of God" were answered by Berlin Friends with references to Quaker attitudes toward capital punishment, prison reform, racism, etc. They were encouraged by the numbers of young people in attendance, and gratified that their year-old request to the management for a "room for silence and meditation" had been officially recognized and included in the program; even more, that a number of the church organizations were making "quiet rooms" a part of the display in their booths.

Rockland (NY) Friends Meeting's newsletter believes that "a good measure" of the "spirit and vitality" with which meetings for worship have been blessed may be due to "a new practice of welcoming afterthoughts voiced in a spirit of worship-sharing in a brief period after the 'break' of the meeting."

This has provided "a bridge for those who had previously been shy about speaking" as well as having given "an occasion for sharing thoughts that were felt to be not quite appropriate for the main period of worship."

"The Ministry and Oversight Committee reported concern about the increasing numbers of persons who come late to meeting for worship. We were asked to remember that meeting for worship is a corporate experience which cannot fully begin until everyone has arrived," states a paragraph from Multnomah (OR) Monthly Meeting's Newsletter. Whose newsletter could it not be a paragraph from?

It is a joy to write a review of a book where you feel that you are sharing a precious secret discovery with your friends. Certainly Elizabeth Yates' beautiful little sixty-four-page book is precisely such a discovery. She has chosen for these twenty-four brief meditations the form of an old medieval cycle of the twenty-four hours in a day. These hours were each rung in by the great bell of the church and were occasions for stopping where you were to remember from whom you came; to whom you belonged; and to whom you would return. Each meditation is opened with a piercing quotation from her treasury that she has been garnering for a lifetime, and is closed with a prayer that seals the message over so suitably and is again taken from the great masters of prayer. The book is enhanced by the exquisite drawings of leaves that seem almost to have dropped from the trees. They were prepared by Carol Armstrong.

The book opens with a message for 6 a.m. and moves round the clock to 5 a.m. "Every morning lean thine arms upon the windowsill of heaven, then with a vision in thine heart turn to meet the day." Elizabeth Yates goes quietly on from this opening quotation, "It is a sensitive time, this borderline between the long sleep and the immediacy of the day; one has been left behind, the other has not fully arrived..." Take the first moments when emerging from sleep to be still, to let waking come gently, to cherish the thoughts that are hovering, to let the idea that may soon need to be acted upon gather fullness...this is the windowsill of heaven and for many a person whose life is committed and involved, these first moments can be the least disturbed of the whole day... Over the edge of time there may come a whisper, a nudge. Light breaks into the mind as it breaks over the world. Hear, heed, be ready to respond.

Douglas V. Steere


Increasingly, older U.S. citizens are searching for and finding fewer and fewer opportunities for employment. The age of retirement is steadily becoming lower and lower, so that at earlier ages and in growing numbers people are trying to cope with the problems brought by retirement. Income that is insufficient to meet basic needs, estrusion from the mainstream of society, the psychological thrust to make a contribution come together to bring older people to seek jobs after retirement.

This book provides a practical guide for the retiree who needs or wants to work. It deals directly with the question of age discrimination, or ageism, stereotypic thinking that is a real factor because it affects employers' attitudes toward anyone no longer young. The author interweaves a good amount of background information into the book, myths about aging, statistics, programs that employ older people, along with guidance on "How To..." Appendices include addresses of the state offices on aging and senior citizen employment services, for example.

Some of the material was obsolete very soon after publication, which is a common occurrence with any guide. There are also gaps. For one thing, the author does not mention the work of the National Council on the Aging, which has consistently worked to overcome discrimination against the older worker, and which publishes Industrial Gerontology, a quarterly devoted to the very problems and issues which Winter is addressing.

There is a need for a book such as this to give information and confidence as well to older individuals and groups looking for paid employment. This book goes a long way toward providing this, but I would suggest that the reader borrow it from the public library rather than purchase it. A second, revised edition would be an appropriate project.

Joy Spalding


The search for God has been in every age the most precious quest in the life of people. In the age of George Fox, Cromwell said, "To be a seeker is to be of the best sect next to a finder, and such an one shall ever faithful, humble seeker be at the end." The political ferment of the 60's was also a time of religious ferment. It became increasingly clear that affluence and plenty could not be equated with happiness and inner peace. Serious-minded seekers of God-realization turned to everything from drugs, to fanaticism, to serious and devoted attempts at self-purification. Few seekers became finders, and those who did lost their grip on the language and life style that had stirred them to find a new way.

Jacob Needleman's book The New Religions is a handbook of seeking in the 60's. He is concerned with the Eastern forms of spiritual development.
His concern is not with what can be found in each path, but what can be sought after. It is a manual of seeking—it tells us what questions to ask, what problems and pitfalls may await the seeker before she or he is transformed into a finder.

The introduction is by far the most worthwhile section of the book. Needleman eloquently describes the situation of humanity, absorbed in material life, but convinced that life has more to offer. He describes the crisis of people in a scientific world that has denied the need for religion or for God. Knowledge of the problems and inadequacies of contemporary life is the foundation stone for seeking.

The search for God-realization didn’t begin or end in the 60’s. People seek God in every generation, in every age. The reality of God cannot be obscured for long in the shrouds of ignorance and mistaken directions. Time is the best test. That which is closest to truth lasts longest, because it can fill the need of every age.

Needleman’s survey of Eastern practices which have been brought to the West is not a profound analysis of these different paths to God, because he speaks not from the level of personal involvement, but as a seeker investigating the surface forms and practices, from a distance. The validity of a path may not show itself at any one time in the words of its followers at that time, or in the structure of its organization. But when a path continues to inspire and fulfill sincere seekers year after year, generation after generation, then we have a more profound and effective yardstick. Some of the programs of inner development which Needleman describes have dropped from the contemporary scene; some have continued in their small but self-sufficient way, and some have blossomed enormously and caught the popular fancy, in a way undreamed of at the time the book was written eight years ago.

Needleman’s book is a popular exposition of Eastern forms of thought and practice, fascinating for the curiosity seeker, inspiring for the seeker, but it is not, nor was intended to be a path in itself. It does not fulfill the yearning for contact with the Spirit of God deep inside every person. But it sets us thinking, searching, and realizing that time is short, and that there are many great things to be found deep in one’s own self.

*Peter Freund*

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This book offers a fascinating journey through 200 years of the lives and struggles of working people in the U.S. It is more a scrapbook than a history, bringing together a sometimes overwhelming array of photographs, prints, newspaper accounts, handbills, documents, company memos, quotes from court rulings, and even a telegram from Carnegie to a company lieutenant thanking him for his bloody suppression of a strike. We not only learn the events which occurred but get a sense of how people on both sides of these events felt about what was happening to them. We often end up feeling as though we lived through them as well.

Most of the information in this book didn’t make it into your high school history text. I suspect many Friends are unaware of how brutally efforts to organize workers were suppressed until the late 30’s: firing point-blank into crowds, imprisonment and execution of organizers on trumped-up charges, twisting conspiracy and antitrust laws to apply them to any effort to organize employees, etc. Factory owners had the machines used by skilled union men wrecked in order to replace them with machines worked by unskilled women and children. (Today’s strategy is to move the factory to the South or Taiwan.)

On the other hand, it’s inspiring to see what strong traditions of struggle exist in this country. Philadelphia, I learned, was a key city in the development of workers’ struggles with the nation’s first union in 1792, first strike in 1786, and first working people’s party in 1828.

The book has problems. The text is often repetitive. Because the material is arranged chronologically, progress in any given area is hard to follow and the frequent switches in subject can be confusing. Tiny details in the reproduced documents and photographs are frustrating. As usually happens in labor history, the role of women and minority workers is seriously underplayed.

Politically, the book is weakest in looking at the current labor movement. The witch hunts within the unions, the CIA role in the ICFTU (AFL-CIO’s international offspring), and the do-nothing attitude of labor bureaucrats in the face of shrinking union membership and real wages are all ignored.

Still, it’s critical for us as Friends to be reading books like this. Friends have long had some recognition of oppression based on race and sex. We have been less aware of bias based on class. We tend to take for granted things like the 40-hour week, worker’s compensation, restrictions on exploitation of children in factories, and the right of employees to sue an employer for breach of contract.

All of these came into being only as a result of long and bitter struggles by workers against the overwhelming opposition of the “respectable” social leaders of their day.

*Peter Blood*

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This 300-plus page volume is divided into two parts, each one of which might be a book in itself. The first looks at religion historically as viewed by depth psychologists and psychoanalytic theorists. The second examines religion in the light of psychoanalytic theory in an attempt to bring together theology and psychology. The author sees both of these as addressing many of the same problems which individuals and society face; both fields have undergone contemporary crises.

A major thesis of the author is that “the whole panorama of mankind’s religious life, from the so-called princi-
tive down to present-day man, reflects particular phases of development which have been pointed out by analysts such as Freud and Erikson.” Farber is also trying to systematize thinking about overlapping areas of psychology, religion, culture and human development.

One of the difficulties obvious in the book is that Faber is attempting to weave together many disparate ideas and themes. Several times he states his objectives which cover a wide range of topics, but these appear to be unwieldy and Faber does not succeed in reaching these objectives. The proof of his thesis is also thin.

Those interested in an historical treatment of psychoanalytic theory would do better to look elsewhere for a more coherent view. Those interested in religion as it relates to psychology, and most particularly, psychoanalytic psychology, may find some of Faber’s ideas provocative and stimulating. The kinds of questions being asked by the author regarding psychoanalysis in contemporary society have long been put before U.S. thinkers; this work then is perhaps more timely in the Netherlands, where it was originally published than it is here and now.

Joy Spalding


Robert C. Smith, of Moorestown (NJ) Meeting, used to write occasional essays for The Friend—brief, nostalgic accounts, often of sites in Philadelphia and of the changes they had undergone. He is passionately interested in Philadelphia, in London, and in words.

The result, in his second book, After Many Days, is a collection of 17 essays; brief, each independent, of scenes that have meant much to him, and that he recaptures in lifelike detail for the fortunate reader. Sounds and smells are recollected as well as sights.

The front end-paper is a map of central Philadelphia about 1907; the back end-paper is a map of central London about 1950; the dates when he became fully conscious of his two favorite cities.

Happy memories of steam locomotives add to the reader’s enjoyment. But surely the locomotives that pulled the Pemberton Local commuter trains were #3 D-16’s?

Richard R. Wood
LETTERS TO THE EDITOR

Truth and Science

In his article "The Veracity of Outwardness (FJ 4/15), Kenneth Boulding writes of the need for Friends “learning the skills of sciences, especially the social sciences, and applying these to the realization of ideals.”

My own case illustrates, in a sense, the other side of the coin. Having gone through the long and arduous training required for a doctorate in anthropology, having taught for three years at a branch of the University of Wisconsin, I left my job and came to work with the AFSC, in the NARMIC project (National Action/Research on the Military Industrial Complex). And, for me, the change was a liberating experience. Here one could talk—with all due rigor and accuracy—about the burning issues of the day, and throw oneself into trying to correct grievous injustices, instead of being stuck in an academic tradition where the most important questions were excluded, dealing in a discipline that had a certain charm but lacked the methodology needed to tackle the most important social problems. Here one could work to uncover key facts about America’s war in Vietnam that would move the public to bring it to an end; whereas, in my classes, I could not help wondering how well my descriptions of African tribal life were going to be received by my students, enabling my students to understand the real world in which we live.

I recognize the dilution and rejection of Jesus as Christ by many Friends about which Walter R. Miller expressed sorrow in his Open Letter (FJ 5/1). It sometimes saddens me, too, but I can’t see how it can be avoided.

The only lasting conviction of Jesus’ claim to lead and teach us comes through a living experience of his power. To lead another into such conviction, when possible at all, requires some very costly love and sensitivity, openness to all of the new wonders of science; and the difficulties caused by ingrained materialism. For far too long, many followers of Christ, including many Friends, have relied on glib formulas. Doubts have been met with defensive insistence. Confusing discussions of the exact nature of Jesus Christ’s divinity, humanity, and so on have replaced an emphasis on the living results of obedience. The “silent assemblies of God’s people” still have an attraction, but in many cases have lost engineer, trained in the scientific method, whose job was to accumulate knowledge for the purpose of designing better bullets. Try as I would, I could not get him to describe the effects his “improved” bullets would have on human beings. I was well aware, from my reading, that projectile effects on the human body had been carefully studied, even to the extent that there was a whole science, called “wound ballistics,” that dealt with such matters as the development of formulas relating the velocity of a bullet to the volume of damaged tissues; but this young man would only say that the “measured parameters” of the bullets he designed were fed into a computer, yielding figures for “effectiveness.”

For all its procedures for verification of the hypotheses before it, science today, I fear, may well “increase tyranny, poverty, and frustrate rather than expand human potential.” It is essential, as a matter of simple honesty, to be careful about one’s facts; but all truth is never revealed to us all at once; one must not let one’s passion for “veracity” obscure the other elements of the better world toward which we strive.

Eric Prokosch
Philadelphia, PA

Accepting Doubts

I recognize the dilution and rejection of Jesus as Christ by many Friends about which Walter R. Miller expressed sorrow in his Open Letter (FJ 5/1). It sometimes saddens me, too, but I can’t see how it can be avoided.

The only lasting conviction of Jesus’ claim to lead and teach us comes through a living experience of his power. To lead another into such conviction, when possible at all, requires some very costly love and sensitivity, openness to all of the new wonders of creation brought to light by science, the discoveries encountered by the seeker of wisdom in the religious heritage of other cultures, and the difficulties caused by ingrained materialism. For far too long, many followers of Christ, including many Friends, have relied on glib formulas. Doubts have been met with defensive insistence. Confusing discussions of the exact nature of Jesus Christ’s divinity, humanity and so on have replaced an emphasis on the living results of obedience. The “silent assemblies of God’s people” still have an attraction, but in many cases have lost
any convincing way to point to the source of the attraction.

The experiences of Friends in every generation become part of our heritage. One of the contributions of the present age may be the tendency toward doubt and re-examination. As Nikolai Berdyaev said, "the denial of the spirit may be a cleansing of the spirit from the part it has played in serving the ruling interests of the world." Our heritage also includes the distilled and powerful good news of Jesus Christ which George Fox advanced. But it can only be preserved and advanced if faithful people do not despair at the doubts of others, but continue to testify in actions and sensitive words to the power that the Light of Christ has in our own lives.

Johan Maurer
Downingtown, PA

United in the Spirit

We wish to unite with the thought expressed in the "Open Letter" of Walter R. Miller and the article "Continuing to Quake" by Victor Reynolds (FJ 5/1).

Recently we too have come to know Jesus in a real and personal way as "the true Light that lighteth every man that cometh into the world" who was once "made flesh and dwelt among us" and who is now "alive for evermore."

We feel that we are better Quakers for our experience. It has made our faith come alive. No longer need we admire the experiences of Fox and Kelly from afar. We have found that we too can enter into that Spirit and dwell in that Center. What we thought we could never attain has become real for us.

William B. Killam and Corinne Y. Killam
Framingham, MA

Only Half True

Two of the articles in the Journal of May 1 are so full of sentences only half true that some comment is needed. Phil Mullen writes on alcohol. Nearly every sentence can be challenged. Temperance, which he calls "that singularly American notion" goes back at least to the fourth century B.C. where some thinkers concluded that temperance meant moderation in all good things, but abstinence from things harmful. Of the mid-18th century, he states, "drunk-
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This pamphlet has just been reprinted from The Friends Quarterly. It presents in a very clear way the message of George Fox and also the ideas that have tended to obscure the great relevance of that message for today.

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What did George Fox teach about Christ?

The second printing of this popular pamphlet is now available. It is based on the transcripts of a Weekend Gathering with Lewis Benson held in London in 1974. It includes a good deal of Lewis' presentations, and some of the questions and answers. It shows how deeply a Weekend Gathering can go into Fox's message about Christ and what results from that message.

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moval would cause the least squawk.

Full and careful studies of the pacifism of Jesus and the earliest Christian have been done by Cadoux, Macgregor, Rutenber, and others. They are still timely.

Donald G. Baker
Hillsboro, NH

No Political Nostrums Please!

The item in the Journal of May 1, page 273, is disturbing to one who has rejoiced in the Society's ability to harmonize many viewpoints and still maintain its integrity. We have had in this country many socialistic movements, which is in order for a free country. But trying to fasten such a movement to the Society of Friends can only result in a new schism in our Society. We are small enough now without the noose of a political nostrum dividing us into still smaller segments.

The author of this item seems to assume this is a one-sided question, implying that any opponent of socialism is a wicked devil. He need look no further than the excellent synopsis of both sides on page 270 of the same issue.

Please persuade this budding group to omit the word "Quaker" from their name, and not to try to evangelize our Society. There are many who are ready to look elsewhere if they were to be successful.

Ernest B. Kellogg
Landrum, SC

A Supportive Climate

I wish to congratulate the courage of Friends Journal in including the notice of Roberta Dickinson's change of name and gender identification in the May 15 issue. Nearly 15 years ago when I underwent a similar experience, the climate was not such that I could have submitted a notice with any expectation of having it published. Though many Friends in what was then my meeting were supportive at the time, and many more have become so over the years since I have moved away, the option presented to me—which I took to be semi-official—was that rather than ask for details to be altered in the meeting's records, I should resign from that meeting and seek admission to the Society as a new member elsewhere (this was after ten years of membership following seven as attendant at that meeting). It has not been easy for me over the years to feel that I am in some way on trial, that there is a burden on me more than on most members to justify myself, to "make good," to prove I am "respectable." I hope that my experience has to some extent helped pave the way for Roberta Dickinson, that she will have the loving, open support of a united meeting, and that she may be granted the common human right to fail every now and then. I wish her well.

Name Withheld

Disarming Persuasion

President Carter's devotion to disarmament should encourage working for a worldwide treaty on comprehensive disarmament, towards which we were steadily progressing prior to the assassination of President Kennedy. It is not too soon to commence gentle persuasion of our more conservative neighbors to support the special session of the United Nations on disarmament which is scheduled for next May.

Richard H. Post
Quogue, NY

Experiencing the Living God

I read with great interest the article in the July 1/15 Friends Journal entitled "Letters from Ernest," the correspondence between Ernest Becker and Harry Bates, two great intellectual giants if there ever were any! I found their honest report and very erudite discussion of their search for the meaning of life and their relationship to God fascinating, but was utterly appalled by the fact that apparently neither of them had had during this ten-year period any experience of the Presence of the living God, which to my way of thinking, is the goal of the entire search. It seemed to me pathetic that two such men had not found this in their long and sincere search.

I feel that those of us who have experienced the Presence must speak of it and so encourage others. I have had the experience of the Presence of the living God several times in our small unprogrammed Quaker meeting, also once in N.Y. Yearly Meeting after a tornado hit the assembly hall where we were gathered and we sat in the dark and prayed fervently and sang together. Nor is this experience of the Presence limited
to Quaker groups. I have experienced it in a Unity prayer group to which I belong, and also in my regular meditation group, which is composed of people of various religious denominations.

I believe I am even beginning to find the ingredients that make this experience possible. Some of the most important seem to be an appreciation of silence, a quiet expectancy, an openness of spirit, and a willingness "to go up into the gaps and let the Holy Spirit in," as so well described in another fine article in the Friends Journal entitled "Sounds of the Spirit."

Certainly many Quakers must be experiencing the Presence of the living God in their meetings. They just don't talk much about it. I think it is time for them to speak up.

Elizabeth G. Gibbs
Orchard Park, NY

CALENDAR

October

28-30—Weekend conference sponsored by Friends Conference on Religion and Psychology to be held at the Hudson Guild Farm, Netcong, N.J. This is one of the regional conferences initiated by members and attenders of the annual Haverford conferences. Open to Friends and others interested in personal spiritual growth who live in New York, New Jersey, and New England. Limited to 60 persons. For information or to register: Delle Morris, Registrar, FCRP-NY area, 291 County Rd., Cresskill, N.J. 07626.

30—Sponsored by Brandywine Alternative Fund: "The Threat of Nuclear War: Nuclear Power and the Arms Race" will be the theme at 3rd Street Meeting, Media, PA. Steve Shick ("SANE views the world" radio host) and Dr. Judith Johnstrud (Eastern Federation of Nuclear Opponents) will be speakers. Potluck supper at 6:30 p.m., program at 8 p.m.

November

2—Fifth Annual John Woolman Commemoration at 3:00 p.m. in Lecture Hall 112 of Burlington County College, Pemberton, N.J. Speaker Dr. Caroline Robbins of Bryn Mawr College will discuss Edward Byllyng and the West Jersey Concessions and Agreements of 1676/77. The public is welcome.

5-26—Margaret and John Brzostoski (Shrewsbury [NJ] Meeting) will exhibit art weaving and painting at the Gemberling Gallery, 24 E. 81st St., New York, NY. The opening is November 5 from 5 p.m. to 8 p.m., and they would "like this event to be a friendly time of reunion."

6—Sponsored by Brandywine Alternative Fund: "The Arms Race vs. Human Needs" is the theme at 3rd Street Meeting, Media, PA. David McReynolds (author, lecturer, War Resisters League staff person) will be the speaker. Also shown, "The Hole," a satirical cartoon on accidental nuclear war. Potluck supper at 6:30 p.m., program at 8 p.m.

12—Annual Public Meeting of the American Friends Service Committee, 10 a.m. to 4:30 p.m., at Friends Center, 1501 Cherry St., Philadelphia, PA 19102. This meeting will celebrate the 60th anniversary of the AFSC. Contact: Margaret Bacon at address above.

13—Sponsored by Brandywine Alternative Fund: "An Ethic for Disarmament and Resistance" is the theme at 3rd Street Friends Meeting, Media, PA. Elizabeth McAlister (long-time war resister, Harrisburg 8 defendant) will be the speaker. Potluck supper at 6:30 p.m., program at 8 p.m.

24-27—South Central Yearly Meeting at Houston/Navasota, TX. Contact: Elmer Carter, 247 E. Rosewood, San Antonio, TX 78212.

27-30—Central America Yearly Meeting at Chiquimula, Guatemala, C.A. Contact: Amado Ruiz, Apartado 8, Chiquimula, Guatemala, C.A.

Applications are being received for the T. Winter Brown Fellowship at Haverford College for the academic year 1978-79. Fellows spend a minimum of nine months at Haverford College doing research in the Quaker Collection of the Library and in nearby scholarly collections. The fellowship is usually awarded to post-doctoral scholars and the stipend is $7,000. Contact: Office of the Provost, Haverford College, Haverford, PA 19041.

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Friends (Quaker) Religion, As Observed by Thomas Clarkson, 1869. Condensed from his portraiture of Quakerism, modernized using RSV Bible quotations. Describes Friends views, practices, arguments for them, n replies to critics. Useful for inquirers in study groups. 44 pages.


1977-78 Friends Directory—Meetings for Worship in the Western Hemispheres. Convenient cross-reference between name of meeting and town. Also, Friends centers, schools and colleges, Friends homes. Handy reference during summer vacation and year-round travel. $1.75 plus 50 cents postage and handling. Order from Friends World Committee, 1506 Race Street, Philadelphia, PA 19102 or P.O. Box 235, Plainfield, NJ 07060.

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**Communities**

Quaker-oriented rural desert community. 4000 feet, mountain views, seeks families, all ages. Write Friends Southwestern Center, Route 1, Box 170, McNeal, AZ 85617.

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Gay Friends and friends of gay Friends Committee on Gay Concerns newsletter. Free; contributions appreciated when able to. Publication irregular, 4-6 times annually. Name and address to Bruce Grimes, editor, Box 222, Sunnyside, NY 10084.

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Position open: Executive Secretary of the Middle Atlantic Region of the American Friends Service Committee, beginning January 15, salary $18,000 or higher depending upon experience and qualifications. Application deadline is October 30. Send request for information and application materials to Search Committee, M.A.R. Office of A.F.S.C., 317 E. 25th St., Baltimore, MD 21218. Affirmative Action/Equal Opportunity Employer.

Seabury Quarterly Meeting seeks enthusiastic, creative Friend to work as Coordinator in deeply supportive community. Sensitivity to the Spirit, organization/office skills, leadership experiences, and an ability to work well with people. Resume, 3 references, and a brief explanation of your interest in this work. Box 97, Mullica Hill, NJ 08062 609-476-2031.

The Washington Peace Center, 2111 Florida Avenue, NW, Washington, DC 20006, seeks experienced peace activist. Send one-page description of experience, goals, and financial requirements by October 15.

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Mexico
OAXTEPEC—State of Morelos, Meeting for Meditation Sundays 12:30 to 1:30 p.m. Calle San Juan No. 10. Convener: International Cultural Center (Villa Jones).

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, Eielson Building, Univ. of Alaska. Phone: 479-6792.

Arizona
FLAGSTAFF—Unprogrammed meeting, 11 a.m., 402 S. Beaver, near campus. Frances E. McCallister, clerk, mailing address: P.O. Box 922, Flagstaff 86002. Phone: 602-774-4298.


TEMPE—Unprogrammed, first days 9:30 a.m., Danforth Chapel, ASU Campus. Phone: 480-321-6502.

TUCSON—Pima Friends Meeting (Intermountain Yearly Meeting), 739 E. 5th St. Worship 10 a.m. Steven S. Spencer, clerk. Phone: 520-325-0512.

California
BERKELEY—Unprogrammed meeting. First days 11 a.m., 2151 Vine St., 94607.

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

DAVIS—Meetings for worship: first day, 9:45 a.m.; 4th day, 7 p.m., 345 L St. Visitors call 753-5624.

FRESNO—10 a.m., College Y Pax Del Chapel, 2311 E. Shaw. Phone: 227-3030.

HAYWARD—Worship 10 a.m., 22502 Woodroe St., 94541. Phone: 415-651-5143.

LA JOLLA—Meeting 11 a.m., 7380 Eads Ave. Visitors call 459-9001 or 277-0737.

LONG BEACH—Meeting for worship, 10 a.m., Garden Room, Brethren Manor, 3333 Pacific. Call 434-1004 or 931-4999.


MALIBU—Worship 9:30 a.m. Phone: 213-457-3041.

MARIN—Meeting for worship, first-day school, 10 a.m. Room 3, First Congregational Church, 8 N. San Pedro Rd., Box 4411, San Rafael, CA 94903. Call Tom & Sandy Parley, 415-472-5577 or Louise Aldrich, 415-883-5205.

MONTEREY PENINSULA—Friends meeting for worship, Sundays, 11 a.m. Call 375-3637 or 634-9051.

ORANGE COUNTY—Worship 10:30 a.m. University of California at Irvine (Univ. Club, Trailer T-1). Phone: 546-8062 or 552-7891.

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.

REDBANDS—Meeting and first-day school, 10 a.m., 114 W. Vine, Clerk, 792-9218.

RIVERSIDE—Unprogrammed worship, first-day school, 10:30. Phone: 602-5364 or 663-4986.

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. 4648 Seminole Dr., 296-5264.

SAN FERNANDO—Family sharing 10 a.m. Unprogrammed worship, 10:20 a.m. 15066 Blythedale St. Phone: 367-5286.

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. Phone: 968-2242.

SANTA CRUZ—Meeting for worship Sundays 10:30 a.m., YWCA, 303 Walnut St. Clerk: 406-427-2545.

SANTA MONICA—First-day school, 9 a.m.; meeting, 11 a.m. 1440 Harvard St. Call 925-4059.

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. P.O. Box 1443, Vista 92083.

WESTWOOD—(West Angeles)—Meeting 10 a.m. University YWCA, 574 Hilgard (across from UCLA bus stop). Phone: 472-7900.

WHITTIER—Whitleaf Monthly Meeting, Administration Building, corner Painter and Philadelphia. Worship 9:30 a.m. P.O. Box 122. Phone: 560-7588.

Colorado
BOULDER—Meeting for worship and first-day school 10 a.m. Phone: 449-6060 or 494-2983.

DENVER—Mountain View Friends Meeting, worship 10 a.m. Adult forum 11 a.m. 2220 South Columbine Street. Phone: 722-4125.

PUEBLO—Worship group, 543-0712.

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: 933-2969.

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

NEW MILFORD—Housatanic Meeting: Worship 10 a.m. Rt. 7 at Lanesville Rd. Phone: 203-354-7656.

STAMFORD-GREENWICH—Meeting for worship and first-day school, 10 a.m. Westover and Roxbury Roads, Stamford. Clerk, Rosa Packard, W. Old Mill Rd., Greenwich, 06830.

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: 274-3591.

WILTON—Meeting for worship and first-day school, 10 a.m., 317 New Canaan Road, Phone: 762-5669. Marjorie Walton, clerk, 203-847-4069.

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CLEARWATER—Meeting 10:30 a.m., YWCA, 222 S. Lincoln Ave. Phone: 447-4407.
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: 368-4345.
LAKE WORTH—Palm Beach Meeting, 10:30 a.m., 823 North A St. Phone: 565-0606 or 564-3148.
MIAMI-CORAL GABLES—Meeting, 10 a.m., 1185 Sunset Road. Doris Emerson, clerk, 661-3866. AFSC Peace Center, 443-9636.
ORLANDO—Meeting 10:30 a.m., 316 E. Marks St., Orlando 32803. Phone: 843-2631.
ST. PETERSBURG—Meeting 10:30 a.m. 130 19th Ave. S.E.
WINTER PARK—Meeting 10 a.m. Alumni House, Rollins College, Phone: 644-7402.

Georgia
ATLANTA—Worship and First-day school, 10 a.m., 1384 Fairlaw Road, N.E. 30306. Courtney Slocoll, clerk, phone 525-8812. Quaker House phone 373-7966.
AUGUSTA—340 Telfair St. Unprogrammed meeting 10:30 a.m. Sunday in Meetinghouse. Lester Bowles clerk. For information phone 733-4227 or 733-1476.
SAVANNAH—Meeting for worship 10 a.m., YWCA, 105 W. Oglethorpe Ave. 706-5621 or 236-6327.

Hawaii
HONOLULU—Sundays, 2426 Cahu Avenue, 9:45, hymn sing; 10, worship and First-day school. Over-night inquiries welcomed. Phone: 986-2714.
MAUI ISLAND—Meets every other week in Friends homes. For information contact Sakito Okubo (878-6234) or Hilda Vosa (878-2064) on Maui, or call Friends Meeting on Oahu at 986-2731.

Illinois
CARBONDALE—Unprogrammed worship, Sundays, 10:30 a.m. Phone: 457-6542.

Indiana
BLOOMINGTON—Meeting for worship 10:15 a.m., Moores Pike at Smith Rd. Call Norris Wentworth, phone: 336-3003.
HOFPEWELL—20 mi. W. Richmond; between i-70, US 40; j-70 exit Wilbur Wright Rd., 1 1/2 mi. S., 1 1/2 mi. W. Unprogrammed worship, 9:30, discussion, 10:30. Phone: 476-7247 or 976-3767.
INDIANAPOLIS—Lanthern Meeting and Sugar Grove. Unprogrammed worship, 10 a.m. Sugar Grove Meeting House. William Heiss, 257-1081 or Albert Mansfield, 828-4649.
INDIANAPOLIS—North Meadow Circle of Friends. Unprogrammed worship 10 a.m. 100 W. 58th St. Phone: 253-1870. Children welcome.
VALPARAISO—Unprogrammed worship Sundays. For information phone 929-3712 or 464-2363.
WEST LAFAYETTE—Worship 10 a.m., 178 East St. Avenue Clerk. Doris Jackson. Phone: 453-5920. Other times in summer.

Iowa
AMES—Meeting for worship 10:15 a.m. Forum 11:15 a.m. YWCA. Alcatraz Hall, ISU Campus. For information and summer location call 292-2081. Welcome.

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. Lin, Convener, Judy Gibson. Phone: 319-351-1203.

Kansas
LAWRENCE—Oared Friends Meeting, Danforth Chapel, 14th and Jayhawk. Unprogrammed meeting 11 a.m., discussion 1:30 p.m., 843-8229.
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 and King Dingman, ministers. Phone: 262-0471.

Kentucky
LEXINGTON—Unprogrammed worship and First-day school, 4 p.m. For information, call 282-6265.
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 289-5419 or 244-7113.
MID-COAST AREA—Unprogrammed meeting for worship 10 a.m. at Damariscotta Library. Phone 882-7107 or 585-6155 for information.
ORONO—Unprogrammed meeting, MCA Bldg., College Ave. Phone: 880-2186.
PORTLAND—Portland Friends Meeting. Riverton Section, Route 302, Worshipt and First-day school, 10 a.m. Phone 774-2240 or 836-5551.
VASSALBOO 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, Otland, Orono, South China and Winthrop Center. For information call 207-623-0376, or write Paul Callie, East Vassalboro, ME 04685.

Maryland
ADELPHI—Near University of Maryland. 2003 vetszott Rd. First-day school, 10:30 a.m.; worshipt, 10 a.m. Deborah James, clerk. Phone: 422-9290.
ANNAPOLIS—Worship, 11 a.m., former St. Paul’s Chapel, Rt. 178 (General’s Hwy.) and Crownsville Rd. F.O. Box 3142, Annapolis 21403. Clerk: Maureen Pyle. 301-267-7123.
BALTIMORE—Worship 11 a.m.; Stony Run, 5118 N. Charles St., 433-3772; Homewood, 3107 N. Charles St., 235-4438.
BETHELEH—Sidwell Friends Lower School, Edge-moor Lane & Bancroft Rd. Classes 10:15; worship 11 a.m. Phone: 332-1156.
CHESTERTOWN—Chester River Meeting, Worship and First-day school, 10 a.m. 127 High St. George Gerebeck, clerk, 639-2196.
EASTON—Third Haven Meeting and First-day school, 10 a.m. 405 South Washington St. Frank Zeigler, clerk, 634-2481; Lorraine Caggitt, 828-0669.
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 472-2581.
**Missouri**

COLUMBIA—Worship and First-day school, 10 a.m. Ecumenical Center, 813 Maryland. Phone: 448-4311.

KANSAS CITY—Penn Valley Meeting, 4405 Gillham Rd., 10 a.m. Call 816-931-5266.

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

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

**Nebraska**

LINCOLN—3319 S. 48th St. Phone: 486-4178. Sunday schools, 10 a.m., worship 11 a.m.

OMAHA—Unprogrammed worship. 453-7918.

**New Hampshire**

CONCORD—Worship 10 a.m. Children welcomed and cared for. Merrimack Valley Day Care Center, 11 N. Fruit St. Phone: 256-0562.

DOVER MONTHLY MEETING


WEST EPPING ALLOWED MEETING—Friends St., West Epping. Worship 1st & 3rd Sundays at 10:30. Fritz Bell, clerk. Phone: 603-885-2437.

HANOVER—Meeting for worship. Sunday 10:45 a.m. Friends Meeting House, 28 Rope Ferry Rd. Phone: 603-885-5016.

PETERBOROUGH—Monadnock Meeting. Worship and First-day school 10:45 a.m. Cth. Friends 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 Marion Pike, one mile west of Marion. Meeting, 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 Bridgeport. First-day school 10:30 a.m., meeting for worship 11:30 a.m. Visitors welcome.

HAFFODDEN—Friends Ave. and Lake St. Worship, 10 a.m. First-day school follows, except summer. Babysitting provided during both. Phone: 422-0242 or 422-5210.

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

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

MONTCLAIR—Park St. and Gordonhurst Ave. Meeting and First-day school, 10:30 a.m. Visitors welcome except July and August. Phone: 201-744-8320.

**New Mexico**

ALBUQUERQUE—Meeting for First-day school, 10:30 a.m. 815 Girard Blvd., N.E. Alfred Hoge, clerk. Phone: 255-5011.

GALLUP—Sunday, 10 a.m., worship at 1715 Helena Dr. Chuck Dotala, convenor. Phone: 883-4907 or 883-8728.

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

**New York**

ALBANY—Worship and First-day school, 11 a.m., 727 Madison Ave. Phone: 465-0884.

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 Friends, 322 South St., Auburn 13020. Requests must be processed through Phyllis Ramey, coordinator, 21 N. Main St., Morrisville, NY 13118. Phone: 315-467-9540.

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: 212-777-8986 (Mon.-Fri. 9-5). Mailing address: Box 730, Brooklyn, NY 11201.

BUFFALO—Meeting and First-day school, 11 a.m., 72 N. Parade. Phone: 828-7542.


CHAPEAUQU—Quaker Road (Route 120). Meeting for worship and First-day school, 10:30 a.m. Phone: 914-282-9894. Clerk: 914-829-8127.

CLINTON—Meeting, Sundays, 10:30 a.m., Kirkland Art Center, On-the-Parl. Phone: 518-2243.
CORNWALL—Meeting for worship, 11 a.m., Rt. 307, off I-89, Quechee Avenue. Phone: 914-534-2217.

ELMIRA—11:00 a.m. Sundays, 155 West 6th St. Phone: 607-733-7972.

GARDEN CITY (Long Island)—Meeting for worship, 11 a.m. (September through June) 10:00 a.m. (July and August). Phone: 516-443-1056.

HAMILTON—Meeting for worship, Sunday, 11 a.m., Chapel House, Colgate University. Phone: 315-859-5119.


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


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

SOUTHAMPTON—CIU-255-2372. Southampton, 1st and 3rd.

SOUTHLAND—Colonial Village Recreation Room, Main St.


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: 212-777-8886. Sun. 11 a.m. (November through June) 10:30 a.m. (July and August) at 11 Ford Ave. Phone: 746-2944.

ORCHARD PARK—Meeting for worship and First-day school, 11 a.m. 10:15 a.m. at St. Matthew’s First Congregational Church, Buffalo. Phone: 683-3105.

Poughkeepsie—249 Hooker Ave. Phone: 454-2870. Unprogrammed meeting, 9:15 a.m.; meeting school 10:15 a.m.; programmed meeting, 11 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: 203-324-9798.

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 Joel Plack, 516-392-2171.

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—Millon Rd., one-half mile south of Playland Park. Meeting for worship, 11 a.m. Phone: 914-923-3400.

SCARSDALE—Meeting for worship and First-day school, 11 a.m. 133 Popham Rd. Clerk: Gardiner Angel, 131 Popham Rd., Scarsdale 10583.


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

SYRACUSE—Meeting for worship at 500 University Ave., 10:30 a.m. Sunday.

North Carolina

ASHEVILLE—Meeting for worship, Broad St. Phone: 704-296-6044.

CHARLOTTE—Meeting for worship, 10 a.m., First-day school, 9:30 a.m. Phone: 704-337-7450.


GREENSBORO—Friendship Meeting (unprogrammed), Guilford College, Room of Dana Auditorium, 11 a.m. Edith Mackie, clerk, 522-6100.

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.

LEHIGH—Unprogrammed meeting 10 a.m., 120 Woodburn Rd. Clerk: Kay Cope, 634-2223.

NEW RINGGOLD—Unprogrammed worship 7:30 p.m. each First-day school, 10 a.m. Phone: 304-578-3763.

WILMINGTON—Campus Meeting (United) FUM & FGC. Unprogrammed worship, 10 a.m., College Kelly Center. Sterling Olmsted, clerk, 382-4118.

WOOSTER—Unprogrammed meeting and First-day school. 10 a.m. College corner and Pine Sts. Phone: 264-8861.

YELLOW SPRINGS—Unprogrammed worship, FGC, 11 a.m., Rockford Meetinghouse, President St. (20 minute car ride). Clerks: Ken and Peg Champney, 513-787-1311.

Oklahoma

OKLAHOMA CITY—Meeting for worship, 10:30 a.m. Forum, 11:30 a.m. Shared lunch follows. 1115 NW 14. Phone: 451-6749. ASPS: 932-7974. Clerk, Margaret Kanos, 321-8540.

Oregon

PORTLAND—Multnomah Monthly Meeting. 4312 S.E. Stark St. Worshih 10 a.m., discussions 11 a.m. Same address. Phone: 235-4954.

Pennsylvania


BIRMINGHAM—121 St. Rt. 102 E. of West Chester on Rte. 202 to Rte. 926, turn W. to Birmingham Rd., turn S. 1 1/2 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 757-4459.

BUTLERS—Al LaHaska, Rte 202-203, First-day school 10 a.m. Meeting for worship 11 a.m.

CHELTENHAM—See Philadelphia listing.

CHESTER—24th 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 Rte. 1. First-day school 10 a.m.-11:15 a.m. except summer. Meeting for worship 11:15 a.m. to 12.

DOLGINTON-Mackfield—East of Dollington on Mt. Elys Rd. Meeting for worship 11:30 a.m. First-day school 11:30-12:30.

DOWNTOWN—800 E. Lancaster Ave., (south side old Rt. 30, 1/2 mile east of town). First-day school (except summer months), and worship, 10:30 a.m. Phone: 209-3309.

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

EXETER—Worship, 10:30 a.m., Meetinghouse Rd. off 562, 1 and 4 miles W. of 662 and 562 Intersection at Yellow House. Phone: 286-4848.

FALLSBURG (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 school of each month. Five miles from Pennsylvania, reconstructed manor home of William Penn.

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

GWAYNED—Sunnyside Pike and Rte. 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.

HASPINGTON—Old Haverford Meeting, East Eagle Rd. at Stennis Dane Lane, Haverford. First-day school 10 a.m., meeting for worship 11 a.m.

HORSHAM—Rt. 811. First-day school and meeting.

KENNEDY SQUARE—Union & Sickle. First-day school, 10 a.m., worship 11 a.m. Joann Shoemaker, clerk, 215-444-2657.

LANCASTER—Off U.S. 422, back of Wheatland Shopping Center. 1 1/2 miles west of Lancaster. Meeting and First-day school, 10 a.m.

October 1, 1977 FRIENDS JOURNAL
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.


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 10a.m., First-day school 11 a.m. A.F. Gilson, Danville, 802-684-2261.

MUNCY—Girton, Connaught, PA 18406.

NORRISTOWN—Friends Meeting, Swede Avenue Lane, Meeting and worship, 11 a.m., through May.

OXFORD—260 S. 10th St., diagonally from 10th and north of 23rd St. Worship, 10:30 a.m., meeting for worship, 11:15 a.m. Meeting monthly during forum time 2nd Sunday of each month.

PHOENIXVILLE—Schuylkill Meeting, East Rd., north of At. 22.


POCONO—Friends Meetinghouse, 3rd Sunday of each month, 10 a.m. Meeting for worship, 11 a.m.

REALITY MEETING—362 E. Market St., York. Meeting and worship, 11 a.m., except June through August.

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


SALT LAKE CITY—11 a.m. unprogrammed meeting, 232 University, 84102. Phone: 801-562-6703.

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Many people have heard of the sounds of silence;

But not many people have heard of the sights of darkness.

The sights of darkness are anything you want them to be;

They can be memories, colors or pictures.

They can be a place to go every now and then;

A place of imagination;

A place of your wildest dreams, all your troubles, all yours to solve.

All the time in the universe for you to see, or dream, or imagine anything.

Sit down, alone, or with someone, close your eyes, and TAKE OFF!

Leave the world and think of anything.

The secret of the universe is somewhere to be found.
  But Where?
  Just think.

Matthew McKenney
Haddonfield Friends School
6th grade 1977