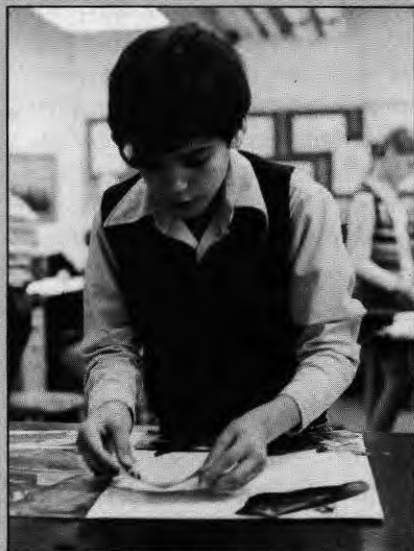


October 1, 1977

FRIENDS JOURNAL

Quaker Thought and Life Today



**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



FRIENDS JOURNAL



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Front cover photos: Friends Select School, John Taylor, Margaret Perry. Back cover photo: Friends Select School.

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."

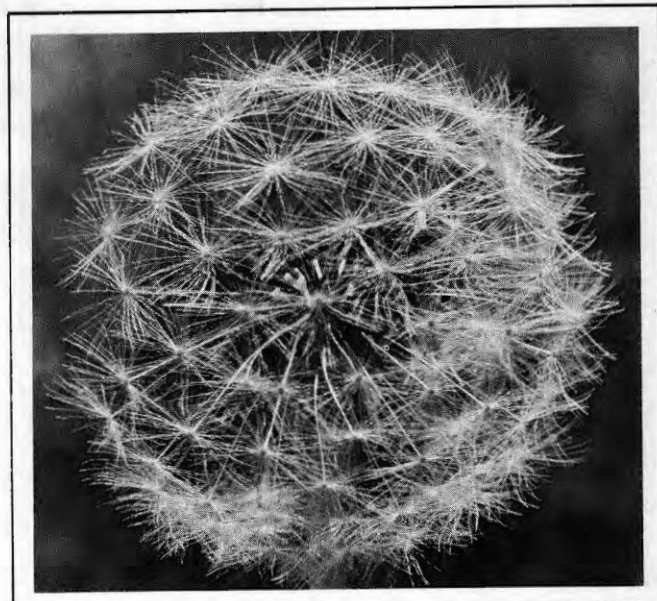
...AND WITNESSING

"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*



Terry Foss



Great Spirit, Great Spirit, my Grandfather, all over the earth the faces of living things are all alike. With tenderness have these come up out of the ground. Look upon these faces of children without number and with children in their arms, that they may face the winds and walk the good road to the day of quiet.

—Black Elk, Black Elk Speaks

A TIME FOR CHILDREN

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.

SMG

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 Jendrzeczyk, 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. Jendrzeczyk

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

LEST WE FORGET



Roberta Levenbach

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

WHAT'S MOST IMPORTANT?

Priorities in Friends Schools

By James E. Achterberg



Margaret Perry

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
James Achterberg is headmaster of the Abington Friends School in Jenkintown, PA. A member of Providence (RI) Monthly Meeting, he was formerly head of the lower school at Moses Brown School in Providence, RI. This article is adapted from a speech he gave last spring at Abington Friends School.

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

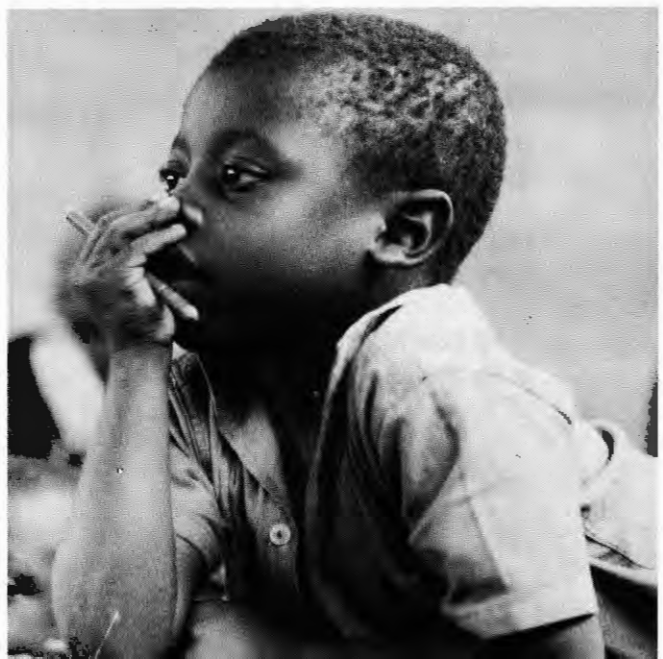
quiet, subtle and knowledgeable in their racism and sexism. John Woolman spoke to this when he said: "Oppression in the extreme appears terrible; but oppression in more refined appearances remains to be oppression; and where the smallest degree of it is cherished, it grows stronger and more extensive."

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." □



John Taylor

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 Tales of the Hasidim
The Early Masters
by Martin Buber*

**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."**

Virginia Davis

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 apple sauce. 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 dissatisfactions, 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

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.

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-

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, pre-fabricated 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, which brew 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 illumined 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



Wilmer Tjessen

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.



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 facing 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 increasing need for meetings to assist and give loving support to troubled persons seeking 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 overlaid the red earth, with spikes of yucca bloom, white abronia, dainty erigerons and mariposa lilies dotting the landscape.

Each year the children who know Ghost Ranch dart up the paths along the mesa side to gather the long awns of needle-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 intertwines.

The ninth day of the sixth month brought us together on the lawn and portico 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 flanking, red rock cliffs. East were the low adobe buildings of the students' quarters partly hidden by Navajo willows and beyond rose more red bluffs. We gathered in the season of falling cottonwood 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.



Schooley

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 example 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, 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 survived 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

CONFERENCES

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.



Everyone did what they wanted until 9:00, at that time we all headed for the meetinghouse.

At the meetinghouse we had meeting from 9:00 to 9:20. On Friday the children had meeting by themselves. Many children spoke about trust and the children never stopped talking about trust. In fact, I did not have time to say what I was thinking about trust, which was that I live in an old meetinghouse that was used as a station for the Underground Railroad. The slaves really must have trusted the people to give them a good hiding place.

At 9:30 to 10:10 we had Quakerism. It was about William Penn, George Fox, Elizabeth Fry and John Woolman. We made a movie.

10:15 to 10:25 we ate a snack which was pretzels, popcorn, and juice.

From 10:30 to 11:10 we had Bible. The best thing in Bible was when at the end of the class we played sheep.

From 11:15 to 11:55 we had caring. I enjoyed caring because we played games, we met people who told us things like sea shells, where they came from and what mussels are.

12:00 to 12:30 was lunch—same as breakfast but different food.

12:45 to 1:25 we had stories. I will tell you one.

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 attendee 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 Meeting-house.

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

FRIENDS AROUND THE WORLD

[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 reunites 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 the 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 inter-linear 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 number 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?

BOOK REVIEWS

A Book of Hours by Elizabeth Yates.
Vineyard Books, Norton, CT, 1976.
\$2.95.

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 life-time, and is closed with a prayer that seals the message ever 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."

Hour after hour there come flashes of

spiritual wisdom. She gives the secret of Sir William Osler, the great physician of the last generation, which he took from Carlyle, "Our main business is not to see what lies dimly at a distance, but to do what lies clearly at hand. Living for and in each day as it came along, doing the work he was trained to do as it presented itself, finishing one task before going on to the next, he gained his mastery of time. Hurry was as unknown to him as was boredom."

Her remarks on prayer are equally authentic. "The aim of any discipline of prayer is to become quietly but constantly aware of our relationship to God, not in panic or praise or sudden trial, but at all times. . . . The chief exercise of praying is to speak to God and to hear God speak in the bottom of our heart. . . . Prayer is the means by which we keep ourselves aware of God and his leading." And the cycle of meditations, so brief and poignant, have a way of doing precisely that.

She tells of being begged for intercession for a friend's son in a desperate coma following an operation, and you sense the homespun quality of her service when she tells of taking a kitchen-timer and putting it in her pocket and at each hour's buzz, she prayed for him and then reset the timer! She knew what it meant to "wrap them close in the circle of prayer." She shares a secret in the 1 a.m. meditation that "gratitude is the wooer of sleep."

A Book of Hours is a gift that many Friends have been hungering for and one that will not disappoint them.

Douglas V. Steere

Help Yourself to a Job: A Guide for Retirees by Dorothy Winter. *Beacon Press, 1976. 158 pages. \$9.95.*

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, extrusion 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, stereotypical 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 New Religions by Jacob Needleman. *E.P. Dutton & Co., New York, 1977. 231 pages. \$3.50.*

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 every 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

American Labor: A Bicentennial History by M.B. Schnapper. *Public Affairs Press, Washington, D.C. 576 pages, 1,250 illustrations. \$10.*

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



Ulrich Schweizer

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

Psychology of Religion by Heije Faber. *The Westminster Press, 1975. \$13.95.*

This 300-plus paged 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 primi-

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

After Many Days, by R.C. Smith. Branden Press, Boston, 1976. 97 pages. \$7.50.

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



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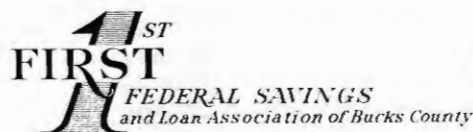
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LETTERS TO THE EDITOR

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, interesting though they might be, enabled my students to become responsible, intelligent members of a democratic society.

Would we be right in thinking of science, in our day and age, as an "ethical and spiritual movement"? While a search for truth is certainly an important dimension of scientific endeavor, I would suspect that the problems to which scientists address themselves are actually more likely to be determined by the availability of funds or the demands of their employers than by inward convictions. Indeed the logic and jargon of science may serve to conceal the horrendous effects of scientific work. I am reminded of a conversation I had with an employee of an Army ordnance lab, a young

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 thoughts 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 V. 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-

ness was an individual problem at most." Does he mean that in that time drinking did not frequently involve another, that the tavern brawl or beaten wife were most unusual?

Later he writes that "pre-revolutionary America had been governed by an aristocracy of wealth." The Quaker farmers of New Hampshire were neither dependents nor imitators of the wealthy merchants of Portsmouth. So it goes, oversimplification and unsupported generalizations one after another.

As he surveys more recent years, the same faults continue. A far more balanced account of the actual situation among Friends could have been presented by making a careful summary of all of the annual reports of the Friends Temperance Committee (later the Friends Committee on Alcohol Problems) instead of picking out such passages as would support his thesis. A paper that pretends to record history is subject to a more rigorous and objective scrutiny than, let us say, an expression of one's spiritual aspirations. Such a more lengthy research would have led to an understanding of how Rufus Jones could write as positively as he did in 1898.

The other article, "Was Jesus Totally Pacific?" by Robert Heckert, shows the same weaknesses. He accepts Prof. Brandon's theories as though they were certainties. Brandon's work is a skilful, scholarly, and plausible reconstruction of what may have been. It is, however, a guess. We do not *know* anything about the writers of the Gospels. If you had *nothing*, not even the dates or homelands, of Milton, Dryden, Pope, and Blake, except a single work of moderate length from each, you could come up with all sorts of ingenious theories about their purposes and interrelationships. Simon called Zealot is mentioned; we do not know why. Is this nickname evidence that he belonged to the Zealot party?

Heckert later concludes that "Pilate sentenced Jesus to death on the strength of the case made against him by the Jewish priestly authorities." Do not the accounts suggest rather that Pilate acted in spite of the *weakness* of the case made by the priestly authorities? Is it not reasonable to think that Pilate acted as provincial governors within authoritarian empires have always acted? For them, all through history, the way to stay in the good graces of the home office is not to have any disturbances or riots. Pilate took the usual and easy course of removing the one whose re-

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moval would cause the least squawk.

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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

attender 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 of 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 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, NJ. 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, NJ 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, NJ. Speaker Dr. Caroline Robbins of Bryn Mawr College will discuss Edward Byllynge and the West Jersey Concessions and Agreements of 1676/77. The public is welcome.

5-26—Margaret and John Brzostowski (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.

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Books and Publications

Friends (Quaker) Religion, As Observed by Thomas Clarkson, 1806. Condensed from his *Portrait of Quakerism*, modernized using RSV Bible quotations. Describes Friends views, practices, arguments for them, n replies to critics. Useful for inquirers n study groups. 44 pages.

Which Friends Groups Are Growing, N Why? Membership trends 1950-1975. How they compare with other denominations. How they fit over 20 theories. 32 pages. \$1 each, from Friends Bookstores or Progressive Publisher, 401 E. 32, #1002, Chicago, IL 60616.

Jacob Boehme: Insights into the Challenge of Evil, by Ann Liem. Lucidly presented by a modern Friend. Order #214 from Pendle Hill Publications, Wallingford, PA 19086. \$1.25 includes handling.

Christmas gifts: FGC's "By Jesus," 48 stories, 75¢ each; six or more 25¢ each ppd. Betty Stone, R.2, Supply, NC 28462.

1977-78 Friends Directory—Meetings for Worship in the Western Hemisphere. 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, IN 46168.

A Manual on Nonviolence and Children. Theory, activities, "how-to" for family/school. 150 pp. \$5.50, includes postage/handling. Nonviolence & Children Program, 1515 Cherry St., Philadelphia, PA 19102.

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

Communities

Quaker-oriented rural desert community, 4100 feet, mountain views, seeks families, all ages. Write Friends Southwest Center, Route 1, Box 170, McNeal, AZ 85617.

For Sale

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

Will Forms—Make your own will easily. Ready to fill in. Mail \$2.00 (2 for \$3.50) to Forms, P.O. Box 3609, New Haven, CT 06525.

Personal

Christ is gathering a community and leading it himself, as in the early years of Quakerism. Publishers of Truth, 26 Boylston St., Cambridge, MA.

Martell's offers you friendliness and warmth as well as fine foods and beverages. Oldest restaurant in Yorkville. Fireplace—sidewalk cafe. Serving lunch daily. Saturday and Sunday brunch. American-continental cuisine. Open seven days a week until 2 a.m. 3rd Ave., corner of 83rd St., New York City. 212-861-8110. "Peace."

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

Gay Friends and friends of gays. Friends Committee on Gay Concerns newsletter. Free; contributions appreciated when able to pay. Publication irregular, 4-6 times annually. Name and address to Bruce Grimes, editor, Box 222, Sumnerstown, PA 18084.

Positions Vacant

Wanted young married farmer and/or cattleman to associate with prospective owner of good sized farm in north Florida. Soil good for cattle, grain, grass, melons and forestry (timber and pulp). Area good for fishing, hunting, swimming, sports, camping and raising a family. Will accept long or short-term contract. Write: Benjamin Lucash, 84 Kent Avenue, Marlton, NJ 08053.

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, MAR Office of AFSC, 317 E. 25th St., Baltimore, MD 21218. Affirmative Action/Equal Opportunity Employer.

Salem 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 67, Mullica Hill, NJ 08062 609-478-2631.

The Washington Peace Center, 2111 Florida Avenue, NW, Washington, DC 20008, seeks experienced peace activist. Send one-page description of experience, goals, and financial requirements by October 15.

Positions Wanted

Active Friend over 65 available first month 1978 for full time employment. Experience: monthly meeting leadership. Yearly Meeting Religious Education and General Field Secretary. Resume on request. James Toothaker, 267 Grand Street, Newburgh, NY 12550.

Schools

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

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

John Woolman School, Nevada City, California 95969. Founded in 1963, located on 300 rural acres in the Sierra foothills. It has a student/staff ratio of 5 to 1 and provides a demanding academic program for able students. Non-academic courses include work-jobs, art, music, gardening and shop. Accredited by WASC. Coed-Boarding. Grades 9-12. Our educational community is open to persons from all racial, socio-economic and religious backgrounds. Ted Menmuir, Principal.

The Meeting School. An alternative approach coed boarding school. Grades 10-12. Accredited. Quaker principles. Individual growth encouraged by community cooperation. Students and faculty share decision-making. Students live in faculty homes. Small classes. Crafts, farming, college prep. Established 1957. Nondiscriminatory. Call 603-899-3366. Write: The Meeting School, Rindge, NH 03461.

Arthur Morgan School. Coeducational junior high boarding school founded in 1962. 25 students, 15 staff. Individualized instruction, family atmosphere. Innovative curriculum. Integrated program of academics, work, arts and crafts, outdoor activities. 3-5 week educational field trip. Beautiful mountain setting. Freedom within a structure. Route 5, Box 79, Burnsville, NC 28714.

Services Offered

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

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

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

Wanted

Person to live in cooperative country home, 8 minutes by car from Westtown train station. \$100 rent includes all utilities except phone. Food cost shared. Desirable but not necessary: coop living experience, Friend. Call Dorothy Lenk, 215-793-1363.

MEETING ANNOUNCEMENTS

Argentina

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

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, Eielsen Building, Univ. of Alaska. Phone: 479-6782.

Arizona

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

PHOENIX—1702 E. Glendale, Phoenix. 85020. Worship and First-day school 11 a.m. Olive Goodykoontz, clerk, 751 W. Detroit St., Chandler, 85224. 602-965-5684.

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

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

California

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

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

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

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

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

LA JOLLA—Meeting 11 a.m., 7380 Eads Ave. Visitors call 459-9800 or 277-0737.

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

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

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

MARIN—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 Farley, 415-472-5577 or Louise Aldrich, 415-883-7565.

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

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

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

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

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

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

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

SAN DIEGO—Unprogrammed worship. First-days 10:30 a.m. 4848 Seminole Dr., 296-2264.

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

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

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

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

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

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

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

VISTA—Unprogrammed meeting, 10 a.m. Call 724-4966 or 722-9930. P.O. Box 1443, Vista 92083.

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

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

Colorado

BOULDER—Meeting for worship and First-day school 10 a.m. Phone: 449-4060 or 494-2983.

DENVER—Mountain View Friends Meeting, worship 10 to 11 a.m. Adult forum 11 to 12, 2280 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: 933-2989.

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

NEW MILFORD—Housatonic Meeting: Worship 10 a.m. Rte. 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: 274-8598.

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

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Delaware

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

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

NEWARK—Worship, Sunday, 9:30 a.m., United Campus Ministry, 20 Orchard Rd. Phone: 368-1041.

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

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

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

District of Columbia

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

Florida

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

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

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

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

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

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

ORLANDO—Meeting 10:30 a.m., 316 E. Marks St., Orlando 32083. Phone: 843-2631.

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

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

WINTER PARK—Meeting 10 a.m. Alumni House, Rollins College. Phone: 644-7402.

Georgia

ATLANTA—Worship and First-day school, 10 a.m., 1384 Fairview Road, N.E. 30306. Courtney Sicheloff, clerk, phone 525-8812. Quaker House phone 373-7986.

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

SAVANNAH—Meeting for worship 10 a.m. YWCA, 105 W. Ogilthorpe Ave. 786-5621 or 238-6327.

Hawaii

HONOLULU—Sundays, 2426 Oahu Avenue. 9:45, hymn sing; 10, worship and First-day school. Over-night inquiries welcomed. Phone: 988-2714.

MAUI ISLAND—Meetings every other week in Friends' homes. For information contact Sakiko Okubo (878-6224) or Hilda Voss (879-2064) on Maui, or call Friends Meeting on Oahu at 988-2714.

Illinois

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

CHICAGO—57th Street. Worship 10:30 a.m., 5615 Woodlawn. Monthly Meeting every first Friday, 7:30 p.m. Phone: BU 8-3066.

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

CHICAGO—Northside (unprogrammed). Worship 10:30 a.m. For information and meeting location, phone: 477-5660 or 664-1923.

DECATUR—Worship 10:30 a.m. Phone Fred Bockmann, clerk, 865-2023, for meeting location.

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

DOWNERS GROVE—(west suburban Chicago)—Worship and First-day school 10:30 a.m., 5710 Lombard Ave. (3 blocks west of Belmont, 1 block south of Maple). Phone: 968-3881 or 852-5612.

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

LAKE FOREST—Worship 10:30 a.m. at Meeting House. West Old Elm and Ridge Rds. Mail: Box 95. Lake Forest 60045. Phone: 546-5033 or 234-4645.

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

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

OAK PARK—Worship, 11 a.m., Hephzibah House, 946 North Blvd. Phone: 369-5434 or 524-0099.

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

PEORIA-GALESBURG—Unprogrammed meeting 11 a.m. in Galesburg. Phone: 343-7079 or 245-2959 for location.

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

ROCKFORD—Meeting for worship every First-day, 10:30 a.m. For information call 815-964-0716 (Peters).

SPRINGFIELD—Meeting in Friends homes, unprogrammed. 10 a.m. Mary Tobermann, clerk, 546-1922.

URBANA-CHAMPAIGN—Meeting for worship, 11 a.m., 714 W. Green St., Urbana. Phone: 344-6510 or 367-0951.

Indiana

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

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

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

INDIANAPOLIS—North Meadow Circle of Friends. Unprogrammed worship 10 a.m. 1000 W. 58th St. Phone 253-1870. Children welcome.

RICHMOND—Clear Creek Meeting. Stout Memorial Meetinghouse, Earlham College. Unprogrammed worship, 9:15 a.m. Clerk, Laurence E. Strong, 966-2455.

VALPARAISO—Unprogrammed worship Sundays. For information phone 926-3172 or 464-2383.

WEST LAFAYETTE—Worship 10 a.m., 178 East Stadium Ave. Clerk, Horace D. Jackson. Phone: 463-5920. Other times in summer.

Iowa

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

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

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

Kansas

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

WICHITA—University Friends Meeting, 1840 University Ave. Unprogrammed meeting, 8:45 a.m., First-day school 9:45 a.m. Meeting for worship 11 a.m. Jack Kirk and David Kingrey, ministers. Phone: 282-0471.

Kentucky

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

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

Louisiana

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

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

Maine

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

MID-COAST AREA—Unprogrammed meeting for worship 10 a.m. at Damariscotta library. Phone: 882-7107 or 586-6155 for information.

ORONO—Unprogrammed meeting, MCA Bldg., College Ave. Phone: 866-2196.

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

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

Maryland

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

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

BALTIMORE—Worship 11 a.m.; Stony Run, 5116 N. Charles St., 435-3773; Homewood, 3107 N. Charles St., 235-4436.

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

CHESTERTOWN—Chester River Meeting. Worship and First-day school, 11 a.m. 127 High St. George Gerenbeck, clerk. 639-2156.

EASTON—Third Haven Meeting and First-day school, 10 a.m. 405 South Washington St. Frank Zeigler, clerk, 834-2491; Lorraine Claggett, 822-0669.

SANDY SPRING—Meetinghouse Road, at Rt. 106. Worship, 9:30 and 11 a.m.; first Sundays, 9:30 only. Classes, 10:30 a.m.

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

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

Massachusetts

ACTON—Meeting for worship and First-day school, Sunday, 10 a.m., Donlan Hall, corner Massachusetts Ave., & Spruce St., W. Acton. (During summer in homes.) Clerk: John S. Barlow. Phone: 617-389-9299/263-5562.

AMHERST-NORTHAMPTON-GREENFIELD—Meetings for worship 9 a.m. and 11 a.m. First-day school at 10 a.m. Summer months: worship at 10 a.m. only. Mt. Toby Meetinghouse. Route 63 in Leverett. Phone 253-9427.

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

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

FRAMINGHAM—841 Edmonds Rd. (2 mi. W of Nobscot). Worship 10 a.m. First-day school. Visitors welcome. Phone: 877-0481.

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

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

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

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

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

WORCESTER—Pleasant Street Friends Meeting and Worcester Monthly Meeting. First-day school 10 a.m.; unprogrammed meeting for worship 11 a.m. 901 Pleasant St. Phone: 754-3867. If no answer call 756-0276.

Michigan

ANN ARBOR—Meeting for worship, 10 a.m.; adult discussion, 11:30 a.m. Meetinghouse, 1420 Hill St. Clerk: Benton Meeks. Phone 475-7749.

BIRMINGHAM—Phone: 646-7022.

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

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

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

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

KALAMAZOO—Meeting for worship and First-day school 10 a.m. Discussion and child care 11 a.m.

Minnesota

MINNEAPOLIS—Unprogrammed meeting 9 a.m., First-day school 10 a.m., programmed meeting 11 a.m., W. 44th St. and York Ave. So. Phone: 826-6159.

ROCHESTER—Rochester Friends Preparative Meeting. For information call: Sharon Rickert, clerk, 288-6286 or Richard & Marian VanDellen.

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

Missouri

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

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

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

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

Nebraska

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

OMAHA—Unprogrammed worship. 453-7918.

Nevada

LAS VEGAS—Paradise Meeting: worship 12:30 p.m. 3451 Middlebury. 458-5817 or 565-8442.

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

New Hampshire

CONCORD—Worship 10 a.m. Children welcomed and cared for. Merrimack Valley Day Care Center, 18 N. Fruit St. Phone: 783-6382.

DOVER MONTHLY MEETING

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

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

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

HANOVER—Meeting for worship, Sunday 10:45 a.m. Friends Meeting House, 29 Rope Ferry Rd. Phone: 643-4138. Clerk: Peter Blen, 12 Ledyard Lane; phone: 643-5524.

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

New Jersey

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

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

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

CROSSWICKS—Meeting and First-day school, 10 a.m.

DOVER—First-day school, 11:15 a.m.; worship 11 a.m. Quaker Church Rd., just off Rt. 10.

GREENWICH—Friends meeting in historic Greenwich, six miles from Bridgeton. First-day school 10:30 a.m., meeting for worship 11:30 a.m. Visitors welcome.

HADDONFIELD—Friends Ave. and Lake St. Worship, 10 a.m. First-day school follows, except summer. Babysitting provided during both. Phone: 428-8242 or 227-8210.

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

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

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

MONTCLAIR—Park St. and Gordonhurst Ave. Meeting and First-day school, 11 a.m. except July and August, 10 a.m. Phone: 201-744-8320. Visitors welcome.

MOORESTOWN—Main St. at Chester Ave. Sunday school 9:45 a.m. Oct. through May. Meeting for worship 9 a.m. and 11 a.m. Visitors welcome.

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

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

NEW BRUNSWICK—Meeting for worship and First-day school, 11 a.m. Quaker House, 33 Remsen Ave. Phone: 483-9271.

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

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

QUAKERTOWN—Meeting for worship and First-day school, 10:30 a.m. Clark: Douglas W. Meaker, Box 464, Milford 08848. Phone: 201-995-2276.

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

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

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

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

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

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

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

WESTFIELD—Friends Meeting Rt. 130 at Riverton-Moorestown Rd., Cinnaminson. Meeting for worship, 11 a.m., First-day school 10 a.m.

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

New Mexico

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

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

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

New York

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

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

AUBURN—Unprogrammed meeting. 1 p.m. 7th-day, worship. By appointment only. Auburn Prison, 135 State St., Auburn, NY 13021. Requests must be processed through Phyllis Rantaneu, coordinator, 21 N. Main St., Moravia, NY 13118. Phone: 315-497-9540.

BROOKLYN—110 Schermerhorn St. Worship and First-day school Sundays 11 a.m.; meeting for discussion 10 a.m.; coffee hour noon. Child care provided. Information: 212-777-8866 (Mon.-Fri. 9-5). Mailing address: Box 730, Brooklyn, NY 11201.

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

BULLS HEAD RD.—N. Dutchess Co., ½ mi. E. Taconic Pky. Worship 10:30 Sun. 914-286-3020.

CHAPPAQUA—Quaker Road (Route 120). Meeting for worship and First-day school 10:30 a.m. Phone: 914-238-8694. Clerk: 914-628-8127.

CLINTON—Meeting, Sundays, 10:30 a.m., Kirkland Art Center, On-the-Park. Phone: UL3-2243.

CORNWALL—Meeting for worship, 11 a.m. Rt. 307, off 9W, Quaker Ave. Phone: 914-534-2217.
ELMIRA—11:00 a.m. Sundays, 155 West 6th St. Phone: 807-733-7972.

GRAHAMSVILLE—Catskill (formerly Greenfield-Neversink). 10:30 a.m. During winter call 292-8167.
HAMILTON—Meeting for worship Sunday, 10 a.m., Chapel House, Colgate University.

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

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

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

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

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

HUNTINGTON-LLOYD HARBOR—Meeting followed by discussion and simple lunch. Friends World College, Plover Lane. Phone: 516-423-3672.

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

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

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

ST. JAMES-CONSCIENCE BAY—Moriches Rd. Adult discussion, 10:30 a.m. Phone: 516-261-6082 or 518-941-4678.

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

SOUTHOLD—Colonial Village Recreation Room, Main St.

WESTBURY—550 Post Ave., just south of Jericho Tpke., at Exit 32-N, Northern State Pkwy. Phone: 516-ED3-3178.

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

NEW PALTZ—Meeting 10:30 a.m. First National Bank Bldg., 191 Main St. Phone: 255-5678.

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

Earl Hall, Columbia University
 110 Schermerhorn St., Brooklyn
 Phone 212-777-8866 (Mon.-Fri. 9-5) about First-day schools, monthly meetings, information.

ONEONTA—10:30 a.m. worship; babysitting available, 11 Ford Ave. Phone: 746-2844.

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

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

PURCHASE—Purchase St. (Rt. 120) at Lake St. Meeting and First-day school 11 a.m. Clerk: Walter Haase, 88 Downs Ave., Stamford, CT 06902. Phone: 203-324-9736.

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

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

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

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

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

SCHENECTADY—Meeting for worship, 11 a.m. Brown School, 1184 Rugby Rd., Schenectady. Jeanne Schwarz, clerk, Galway, NY 12074.

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

North Carolina

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

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

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

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

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

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

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

RALEIGH—Unprogrammed meeting 10 a.m., 120 Woodburn Rd. Clerk: Kay Cope, 834-2223.

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

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

North Dakota

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

Ohio

AKRON—Meeting at 7 p.m.; business meeting and pot-luck supper, 6 p.m., 1st Sunday; discussion group 3rd Sunday. Call 336-6972 or 733-7683 for information and place.

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

CINCINNATI—Community Meeting (United) FGC and FUM—Unprogrammed worship, 9 a.m., 3960 Winding Way, 45229. Phone: 513-861-4353. Marion Bromley, clerk, 513-563-8073.

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

DAYTON—Unprogrammed worship, FGC, 10:30 a.m., 1304 Harvard. Clerk: Marjorie Smith, 513-278-4015.

FINDLAY—Bowling Green area—FGC. Contact Joe Davis, clerk, 422-7668. 1731 S. Main St., Findlay.

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

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

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

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

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

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

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

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

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

Oklahoma

Oklahoma City—Meeting for worship, 10:30 a.m. Forum, 11:30 a.m. Shared lunch follows. 1115 SW 47th. Information, 632-7574. Clerk, Margaret Kanost, 321-8540.

Oregon

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

Pennsylvania

ABINGTON—Meetinghouse Rd./Greenwood Ave., Jenkintown. (East of York Rd., north of Philadelphia.) First-day school, 10 a.m.; worship, 11:15 a.m. Child care. Phone: TU4-2865.

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

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

BUCKINGHAM—At Lahaska, Rtes 202-263. 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 Rt. 1. First-day school 10 a.m.-11:15 a.m. except summer. Meeting for worship 11:15 a.m. to 12.

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

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

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

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

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

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

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

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

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

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

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

KENNETT SQUARE—Union & Sickle. First-day school, 10 a.m., worship 11 a.m. Joann Shoemaker, clerk, 215-444-2848.

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

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

LEHIGH VALLEY-BETHLEHEM—On Rt. 512 1/2 mile north of Rt. 22. Meeting and First-day school, 10 a.m.

LEWISBURG—Vaughan Literature Bldg. Library, Bucknell U. Worship 11 a.m., first Sunday of month, Sept. through May. Clerk Ruby E. Cooper 717-523-0391.

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

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

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

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

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

MILLVILLE—Main St. Worship 10 a.m., First-day school 11 a.m. A.F. Solenberger, 784-0267. Dean Girton, clerk, 458-6161.

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

NEWTOWN—Bucks County, near George School. Meeting, 11 a.m. First-day school, 10 a.m. Monthly meeting, first Fifth-day, 7:30 p.m.

NEWTOWN SQUARE-DEL. CO.—Rte. 252, N. of Rte. 3. Meeting 11 a.m. Clerk, 215-568-7238.

NORRISTOWN—Friends Meeting, Swede and Jacoby Sts. Meeting for worship 10 a.m.

NORTHWEST PA—New meeting, 7 p.m., 1st Sundays in Edinboro, 3rd Sundays in Meadville. Contact: Clemence Ravacon-Mershon, R.D. 2, Conneautville, PA 16406.

OXFORD—260 S. 3rd St. First-day school 9:45 a.m., meeting for worship 11 a.m. Edwin F. Kirk, Jr., clerk. Phone: 215-583-6795.

PHILADELPHIA—Meetings, 10:30 a.m. unless specified; phone: 241-7221 for information about First-day schools.

Byberry, one mile east of Roosevelt Boulevard at Southampton Rd., 11 a.m.

Central Philadelphia, 15th and Race Sts. **Cheltenham**, Jeanes Hospital grounds, Fox Chase, 10:30 a.m.

Chestnut Hill, 100 E. Mermaid Lane.

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

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

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

Germantown Meeting, Coulter St. and Germantown Ave.

Green Street Meeting, 45 W. School House Lane.

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

PITTSBURGH—Meeting for worship and First-day school 10:30 a.m.; adult class 9:30 a.m., 4836 Ellsworth Ave.

PLYMOUTH MEETING—Germantown Pike & Butler Pike. Adult class 10:15 a.m. Meeting for worship and First-day school 11:15 a.m.

QUAKERTOWN—Richland Monthly Meeting, Main and Mill Sts. First-day school, 10 a.m., meeting for worship, 10:30 a.m.

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

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

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

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

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

STATE COLLEGE—318 South Atherton St. First-day school, 9:30 a.m.; meeting for worship, 10:45 a.m.

SUMNEYTOWN-Pennsburg Area—Unani Monthly Meeting meets 1st, 3rd, and 5th First-days at 11 a.m., 2nd and 4th First-days at 5 p.m. Meetinghouse at 5th and Macoby Sts., Pennsburg. Phone: 679-7942.

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

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

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

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

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

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

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

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

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

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

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

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

Rhode Island

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

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

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

South Carolina

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

South Dakota

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

Tennessee

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

NASHVILLE—Meeting and First-day school, Sundays, 10 a.m., 2804 Acklen Ave. Clerk, J. Richard Houghton. Phone: 615-292-7466.

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

Texas

AUSTIN—Worship and First-day school, 11 a.m. Forum, 10 a.m. 3014 Washington Square. GL2-1841. Otto Hofmann, clerk, 442-2238.

DALLAS—Sunday, 10:30 a.m., Park North YWCA, 4434 W. Northwest Highway. Clerk: Carolyn Lyle, 5906 Del Roy. Phone: 214-361-7487.

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

HOUSTON—Live Oak Meeting. Worship and First-day school, Sundays 10:30 a.m., 1540 Sul Ross. Clerk: Malcolm McCorquodale, 626-4979.

SAN ANTONIO—Unprogrammed meeting for worship 11 a.m. Sundays, YWCA, 318 McCullough, 78215. Houston Wade, clerk. 512-736-2587.

Utah

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

SALT LAKE CITY—11 a.m. unprogrammed meeting, 232 University, 84102. Phone: 801-582-6703.

Vermont

BENNINGTON—Worship, Sundays, 10:30 a.m. Monument Elem. School, W. Main St. P.O. Box 221, Bennington 05201. Info. 442-6311.

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

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

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

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

Virginia

CHARLOTTESVILLE—Janie Porter Barrett School, 410 Ridge St. Adult discussion, 10 a.m.; worship, 11 a.m.

LINCOLN—Goose Creek United Meeting for worship and First-day school, 10 a.m.

McLEAN—Langley Hill Meeting, Sunday, 10:30 a.m., Junction old Rt. 123 and Rt. 193.

RICHMOND—First-day school 10 a.m., worship 11 a.m. 4500 Kensington Ave. Phone: 358-6185 or 272-9115. June-August, worship 10 a.m.

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

VIRGINIA BEACH—Meeting for worship 11 a.m. (Based on silence) 1537 Laskin Road, Virginia Beach, VA 23451.

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

Washington

SEATTLE—University Friends Meeting, 4001 9th Ave., N.E. Silent worship and First-day classes at 11 a.m. Phone: ME2-7008.

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

West Virginia

CHARLESTON—Worship, Sundays, 10:00-11:00 a.m., YWCA, 1114 Quarrier St. Pam Cellard, clerk. Phone: 342-8838 for information.

Wisconsin

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

GREEN BAY—Meeting for worship and First-day school, 12 noon. Phone: Sheila Thomas, 336-0988.

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

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

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

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

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

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

