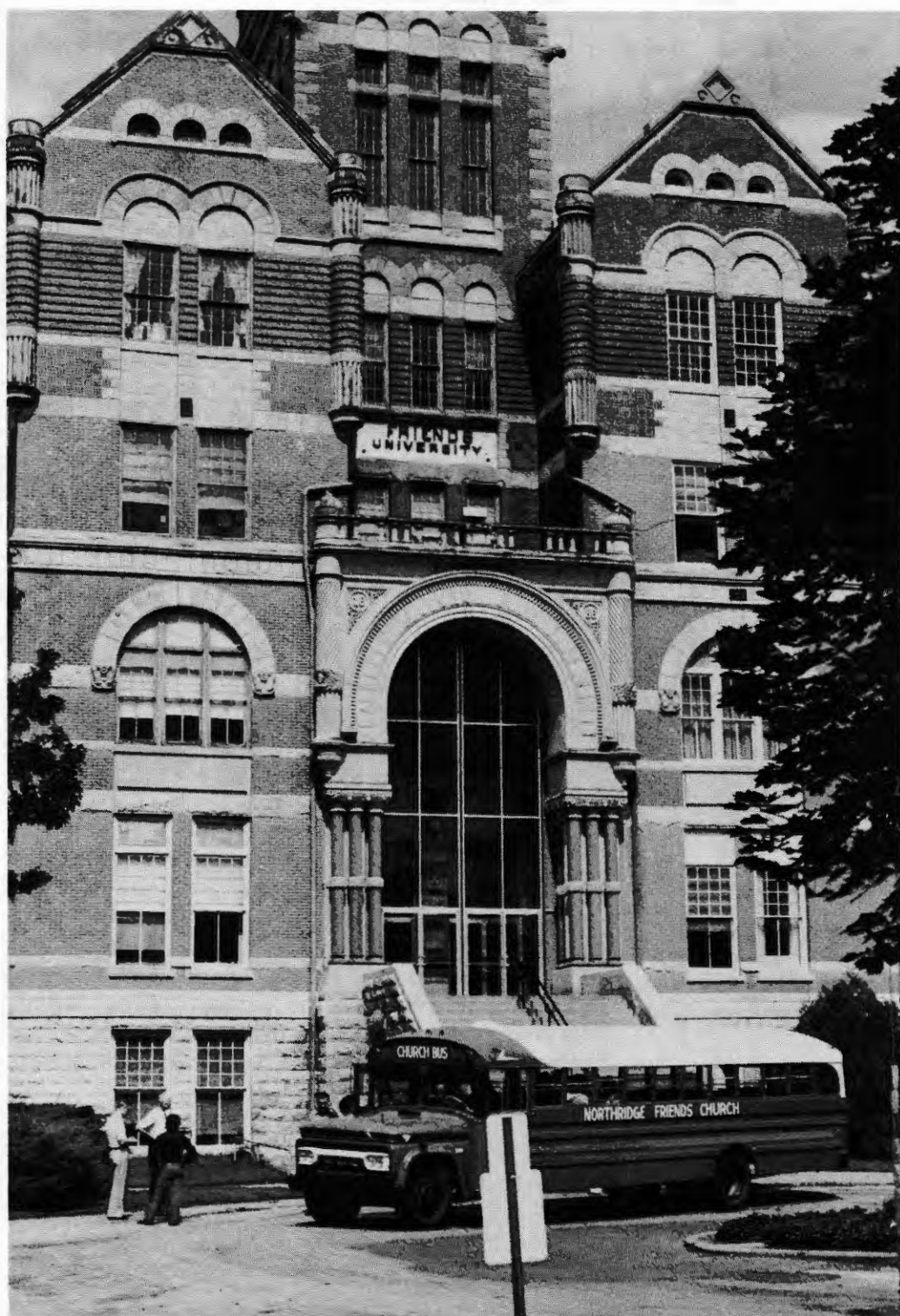


October 15, 1977

FRIENDS JOURNAL

Quaker Thought and Life Today



**A SPECIAL
REPORT**

**Conference
of Friends
in the
Americas**

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Vol. 23, No. 17

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FRIENDS JOURNAL



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CENTERING DOWN...

"GOD WAS the first materialist,"
My friend said.
Yes, yes!
Creator of form and forms
God plunged into matter,
And plunges still.
In the microcosmic world
He creates galaxies
Among the atoms,
And more galaxies still.
God finds nothing the matter
With matter.
He finds matter a matter
Of bodiless spin.
Through forms and matter
He woos me....

Dorothea Blom

...AND WITNESSING

"IN MEETING FOR WORSHIP we feel blessed by the diversity of our community, some profound insights and messages, and by occasions of deep gathering in the Light. However, we are troubled by the continuing problem of late arrivals. It concerns us too that messages do not always seem to arise from the depths of the Spirit. We feel the need to discipline ourselves to avoid the lecture, the sermon, the debate, the announcement, the undigested observation, or the 'popcorn meeting' during our precious worship together. We would like to see more silence tempering our enthusiasms as we learn to 'Be still and know that I am God.' "

—from report on the *Spiritual State of the [Washington, D.C.] Friends Meeting, 1976*



FROM THE NEW EDITOR

Dear Friends,

On this occasion, I am writing this message in the form of a personal letter because it helps me to reach out to you in a kind of touching of hands, an acknowledgment of our separate identities, and a longing to find communication and communion with one another through the written word.

I must first of all confess that in spite of many years of living and working among Friends, in facing this new task to which I have been led, I find it rather awesome in all its ramifications: the spiritual, the literary, the practical. But knowing that I can rely on the spirit—and the good sense—of Friends, I find the courage to proceed, looking forward to this new undertaking with hope and enthusiasm and a growing awareness of its potential. There is also a question which I find intriguing: why have our paths crossed at this particular point in time and to what end does our way lead?

For it is a journey we are setting out upon, and each journey is a mystery. Let us go *together*, then, helping and encouraging one another—not only the fearless and the hale and hearty, but those who wander off into bypaths or the weeds along the way, or those who get hurt, or who feel lonely even with the crowd. All need acknowledgment and affirmation.

This is an exciting adventure we face together, and for my part, I rejoice to be a part of it. Not that I don't foresee times of discouragement and perhaps moments of the ever-lurking disillusion that comes even under the best of circumstances. Further, I know that I myself shall be one of those who sometimes stumbles or succumbs to ill-advised foolishness or weakness. But if we care about one another and evince a readiness to join in helping to search out the way or to bear one another's burdens when the going gets rough, "every valley shall be exalted and

the rough places made plain," as the prophet Isaiah so eloquently predicted.

As we proceed along our journey, dear friends, let us never forget our goals as Friends: the living out of the great basic testimonies of our forebears—peace, equality, simplicity. Let us watch for these guideposts, never straying far from them, for we tread dark and treacherous terrain in these times, and who will follow the blind leading the blind? Especially when they fall into the ditch?

Neither let us forget the young, some of whom will want to travel out ahead, the *avant garde*, who have not yet reached the thick forest of the more mature, and who sometimes feel keenly the wind currents of change, being most vulnerable to them. Let us respect the truth they themselves have found, and never underestimate it.

And through all our cares and concerns, may we remain light-hearted enough to laugh now and then or nod to each other in cheerful amusement over our own foibles. Such makes the going easier—and much more real.

Above all, may we always remember that as Friends we travel a wide path accommodating both faith and action, and that this path never splits or diverges into two separate ways. If we try to forge our way through the wilderness by following only one or the other of the ways, we shall lose our solid footing and be lost. It is a difficult path to follow, this dual path, but it is a well-worn way, long traveled by the feet of many Friends who have gone before us.

It is with a joyful and hopeful heart that I send you my greetings as we join to begin our journey.

Ruth Kilpack



GATHERING AMERICAN FRIENDS

A Report on the Conference of Friends in the Americas

By Rachel Osborn

Photos by Wilmer Tjossem

Wichita Quakes!" proclaimed the sign in the back window of our VW van, as our five-car caravan set out from West Chester, PA, for the 1300-mile trek to Wichita, KS, for the midsummer "Conference of Friends in the Americas." Enroute, we visited and worshipped with a small sampling of the spectrum of Friends in the U.S. As the trip progressed, I became aware that what had begun as a pilgrimage to an historic Quaker event had become part of that event itself: that this week-long meeting of the spirits and minds of Friends from every American Quaker tradition was something I had been anticipating, and for which I had been readying myself, for nearly four years.

In some ways, Wichita is a peculiar choice for a spiritual lodestone. Located in the center of a flat, dry state remarkable chiefly for its heat at that time of year, and equidistant from all Quakerdom's reaches except the midwest, it nevertheless drew over 900 Friends to it like a magnet. We came in clusters, from points stretching from Rhode Island to California, and from Oregon to North Carolina; from Columbia and Costa Rica to Mexico and Canada; even from London and Ramallah via Israel. All of us came due to the power of attraction that a conference open to all American Friends, from every segment of our Society, held. For some it was a skip, for others, perhaps, a stumble, for more it was a leap of faith: a risk to be challenged and changed by the beliefs and behavior of our Quaker kin. It turned out to be a risk for which the

Rachel Osborn, a member of Alapocas (DE) Monthly Meeting, is the Philadelphia Yearly Meeting representative to YFNA, coordinator of Concord Quarterly Meeting, and a member of the Board of Managers of Friends Journal.

week-long experience provided rich rewards.

The uniqueness of this gathering might, at first blush, escape those of us who are members, for example, of Friends General Conference, and therefore accustomed to annual, open-to-all conferences. We may not know that this same opportunity does not exist for our fellow Friends from the Friends United Meeting or the Evangelical Friends Alliance. And certainly, never before has an all-inclusive Friends' gathering of this magnitude been attempted. So the challenge of constructing a conference to meet the needs of Friends both liberal and conservative, young and old, programmed and unprogrammed, North and South American, can hardly be underestimated. Neither can its potential effect on our presently splintered Society of Friends. I came away from the Conference of Friends in the Americas strengthened in my belief that no one segment of the Society has a corner on truth. We are, indeed, members one of another, a body composed of parts equal in value yet differing greatly in form and function. The full power of the Society of Friends can be completely understood only if approached holistically, not segmentally.

From whence, then, came the impetus to hold such a collected gathering of Friends in the Americas? A concern for harmony in the midst of (and, for some, eventual unity in) the diversity of American Friends has been perennial. It was voiced again at the 1967 Friends World Committee conference in North Carolina, but not until 1973 did the specific proposal for such an all-inclusive gathering come to the Friends World Committee (from the Friends General Conference). Considering the scope

of the proposal, events moved swiftly after that. A planning committee composed of Friends from all yearly meeting and Friends' umbrella organizations in the United States, Canada, Mexico and Latin America met in 1974. It agreed upon three major purposes for the conference: the further development and growth of spiritual fellowship among Friends in the Americas; exploration of the ways our faith works itself out in the experience of our lives and in the world around us; and the involvement, as much as possible, of Friends outside the contiguous U.S. in the planning, agenda, and life of the conference.

A working party of Latin American Friends suggested that a conference-within-a-conference be formed of and for the potentially small numbers of Spanish-speaking Friends at the gathering. Its purpose was to provide a gathering point for Latin American Friends to share their various experiences and concerns, and to search for ways Latin American Friends could communicate with and be of mutual assistance and ministry to one another.

Thus by the summer of 1976, the Conference of Friends in the Americas was well established. Its theme would be "Living in the Spirit," and it would include a Mesa Redonda for Spanish-speaking Friends and a pot-pourri of worship, sharing, working and fun experiences

for the broad spectrum of Friends to be gathered in Wichita for that summer week in 1977.

So we came to Kansas.

An omniscient and silent movie camera could well have portrayed the setting and ambiance of the conference. It would have shown, at first, Friends traveling along major and minor thoroughfares, occasionally discovering one another at rest stops. It then would have shown them converging, by all sorts of means, on the gym at Friends University in Wichita, which housed registration tables, Friendly banners and exhibits galore. It later would have shown the flow of Friends from the small campuses and homes where we were housed, to the gym where we ate, to the main building where, each evening, shuttle buses and cars took us to the downtown Baptist church which was big enough to hold us all.

But the silent camera would have missed the cheery hellos passing between passers-by and the conference campers in their tents to one side of a major Quaker thoroughfare, the endless discussions so dear to the hearts of Friends, and, certainly, a wonderful week's worth of singing.

Enroute, our caravan had written and sung a ballad of our trip west to the tune of "Oh, Mary, Don't You Weep," which in one part advised Friends to

"Love thine enemies, don't drown them,
Oh, Quakers, don't you weep!"

We found many opportunities to love one another and, fortunately, few—but a few—to weep at the conference. Of the ways we might at times have been tempted to raise our voices, we did so chiefly in song: in renditions of "Happy Birthday" at mealtimes; in rounds on the shuttle buses and cars; in the hymns of all, and the performances of a few Friends at our evening sessions.

The format for each day was similar to that used by Friends General Conference: morning participation in one of about 50 workshops, followed by worship-sharing groups; at least partially free time in the afternoons; and the speaker sessions in the evenings. These evening sessions were the crowning experience of the day, and nearly every speaker shone, for me, like a unique and brilliant gem upon that crown. I best remember the glow left by Louise Brown Wilson's loving and deeply perceptive sharing of faith; the humble forcefulness of Jean Zaru, struggling to live as a Christian neighbor amidst her hostile Middle Eastern sisters and brothers; and the passion of Dwight Wilson's challenge to us—"Wear your divisions as long as you can!"

Many of us were painfully reminded of the depth of those divisions when a sermon by Emilio Salgado, given in Spanish and carefully translated into English, ended with an "altar call" to which only a tiny minority of Friends responded. Some Friends from the non-pastoral tradition found their Quakerly ability to accommodate



severely stretched by this experience, yet later evaluated it to have been a valuable exercise for precisely that reason.

Each session, held in an atmosphere of worship, was usually filled with movement: song, scriptural reading, speech, prayer. Prolonged periods of silent worship during the sessions were virtually nonexistent. Some Friends found their need for silence fulfilled in the worship-sharing groups, or in the daily Quadrant gatherings prior to the workshops. One unprogrammed Friend shared, "A man in my worship-sharing group on the very last day said, 'I'm going back to my church and ask our minister to give us more silence.' I was trying to remember *when* we'd had silence! But it was in the worship-sharing group that we had quite a lot of it."

The presence of Latin American Friends, participating in the Mesa Redonda, was one of the more exciting and abidingly significant events of the week. It was particularly so for those 41 participants who had never before had the opportunity to meet together and to exchange information about Friends' groups and their activities in South and North American countries. In the experience of one of the representatives to the Mesa Redonda, some initial feelings of estrangement between the larger Latin American and the smaller Central American and Chicano groups, between the majority's evangelical, and the minority's liberal outlook were soon dispelled. As the Mesa Redonda's report to the conference at the end of the week expressed, a feeling of loving acceptance of diversity had come to pervade their sessions; Friends became secure in the knowledge that that of God in everyone had spoken to the other.

As a result of the Mesa Redonda, Latin American Friends had formed, by the end of the week, an organizing committee and hoped, by its efforts, soon to replace it with a coordinating committee composed of at least one member of each Latin and Central American yearly meeting. Funds were gathered on the spot for this committee, whose purpose is to be aware of the needs of Friends meetings and churches in Latin America, and to seek support for common concerns without supplanting ties with U.S. Friends.

For the rest of the conferees, the presence of the Latin American Friends was spirit-and-consciousness-raising. Presentations during the conference in Spanish, both translated and untranslated; the fervent prayers of evangelistically-oriented Latin Friends during the worship following the evening speakers; the presence of bilingual daily bulletins heightened our awareness of cultural differences within the Society of Friends. North American Friends fluent in Spanish wore red dots on their name badges, which prompted one entry in the daily bulletin noting that "a red dot cut in half means that person is an uncertain linguist!" These events, both large and small, related to the presence and work of the Mesa

Redonda, may well result in more attention being paid by North American Friends to the issues facing Latin American Friends, perhaps as topics at future general conferences.

The afternoons, which mercifully were not too hot, saw a plethora of activities. Reunions of groups, from the Balderston family, to those who had attended the "Conference on Theology of Community," took place. A host of special interest groups, announced in the daily bulletin, begged for Friends' attention. "Friends and the Charismatic Renewal," whose participants experienced acts of laying-on-of-hands faith healing and of speaking in tongues, and "Steps from a War-making Mass Society to Friendly Self-government" were but two of the enticing many.

Foremost in my experience in the afternoons was the "Young Adult Friends Discussion Group." It fostered a deep sharing of convictions and concerns among the 25-odd Friends from all backgrounds who met in it. Miraculously, deeper than the divisions, we found we shared similar visions of and for the Society of Friends: one in which the individual Friend is part of a beloved community called forth by God, a community by which she or he is checked, and to which he or she prophesies. One Friend of liberal persuasion expressed his joy at being able to minister to, and to receive ministry from, a young evangelical Friends pastor during the week. The emergence of a deeply-felt belief that a "watershed" is ahead for Friends, of which the commitment to Christ is to be the dividing line, met with responsive inquiry.

One decision made by this group was to begin plans for





a gathering of young adult Friends from all backgrounds to further the kind of dialogue begun at Wichita. While under the auspices of no one group, it may model itself after the gatherings of the Faith and Life Movement, giving voice to all Friends' viewpoints. This conference may "piggyback" onto the 1978 Friends United Meeting triennial sessions. A planning committee of young adult Friends from across the U.S. is now being formed.

One similarity I experienced or heard about in all the special interest groups was the presence of Friends of each variety, who evinced a deep interest in the topic and the other Friends at hand. The Women's Support Group offered daily periods for worship, relaxed chat and women's theological discussions, and attracted women from liberal and evangelical traditions alike. Friends from Washington, D.C., to California who are involved in transforming prisons met, and continue to offer information and support to one another. Throughout the conference experience, Friends showed a great aptitude for tolerating and understanding one another.

Yet many, though not all, conference Friends knew what a struggle lay behind a simple, two-line announcement in Tuesday's daily bulletin that a special interest group on the subject of sexual orientation and human rights would be held the next day at the West Side Christian Church. On the first day of the conference, that invisible backbone of the conference, the oversight committee, had been handed a most demanding task in the form of a legitimately-channeled request by male gay Friends to meet publicly with both straight and gay Friends and to have a literature table at the conference. With the press outside their meeting room door, the committee members labored for consensus on a solution which would result in neither the threatened walkout by disapproving evangelical Friends, on one hand, nor the threatened large demonstration by Wichita's gays, on the other. The fact that the committee succeeded so well in this attempt was, to one of its younger members, an "in-

credible" achievement, and one that demonstrated clearly that Quaker process, when sensitively and sincerely applied, works.

The "gay issue" did not appear to permeate, in any destructive way, the conference as a whole. Yet the fact that the understated announcement about the interest group drew nearly 200 Friends to it bespeaks the great concerns Friends of all kinds have for issues of sexuality and morality. When it was all over, a staff member of the conference uttered another gem of Quaker understatement: "It is fairly important," said she, "that no one walked out." Considering the ramifications, indeed it is.

Small discontents (the unkempt appearances of some Friends; the non-recyclable plastic cutlery) did make themselves known as well. One eastern Friend reported a distressing end to a lengthy discussion about Quakerism and theology with a western Friend who said, "You're not a Quaker; you're not a Christian—tell me, what are you doing at this conference?"

Yet the common experience of Friends at Wichita appeared to be great joy at having met face-to-face "those kinds" of Friends, about whom they may previously have only heard. At times a sense of gatheredness caught us almost unaware: a group chuckle at itself during one of the evening sessions; the spontaneous applause after Dwight Wilson's talk; the rapt attention given a young Friend moved to sing a clear-voiced solo during our last evening's worship. I can only hope that we all see the benefits of that week's growth "at home" as well.

And now, you may ask, did the Conference of Friends in the Americas fulfill, in any way, its purpose of furthering the spiritual development of and growth among members of the Society of Friends? And are there ensuing challenges for us silent-meeting variety of Friends?

My answer to the first question is a conditional, and to the second, an emphatic *yes*. The realities of Wichita continue to form, after all, some of the central realities of the American Quaker experience today. The challenge is now, not just for the duration of a week, but henceforward to live a new life in the whole body of the Society of Friends. I found myself moved by the deeply cherished and clearly stated Christocentric beliefs of some of our pastoral Friends. Implicit in them is a challenge particularly for us liberal, unprogrammed Friends. It is to cast off what is, too often, a least-common-denominator definition and experience of our Quaker faith—and to find, or perhaps rediscover, a better one. Friends, are we ready for that risk?

I, for one, am.

After 25 years as a Friend, including one week spent at the conference in Wichita, I find that my *vision* of the Society of Friends has been unquestionably expanded; and I see no reason why my *version* of it should not be correspondingly transformed. □



FRIENDS IN THE AMERICAS

Photos by Wilmer Tjossem

"Let's drop away the labels and the thought forms which keep us from being friends. Love is to behold the Christ spirit in ourselves and in each other. To live in the spirit is to know that love is the treasure. We're all on the same journey pulled forward by the love of God. We're not all at the same place on that journey. Our experiences are so different we can't judge one another. We can only love one another as Jesus taught us to do."

—*Louise Wilson*
Virginia

Dialogue

"What will prevent Quakers from being badly divided [over the charismatic movement] is the sense of decision-making—the testing in groups, and not acting unless members are clearly together. The collegial principle will protect us against excesses."

—*Arthur Roberts*
Professor of Philosophy and Religion
George Fox College



"A lot of the people who came to the interest group on charismatic experience among Quakers were just interested in the charismatic movement and what it might mean. We'd expected the group to be more largely composed of people who had had charismatic experience. There were a number who had—primarily from unprogrammed liberal meetings from all over the country. Their experience was that their whole spiritual life, and in most cases their whole life, had been transformed by their charismatic experience. Which is basically an experience of personal relatedness with God through the Holy Spirit—very appropriate to Quaker theology and tradition.

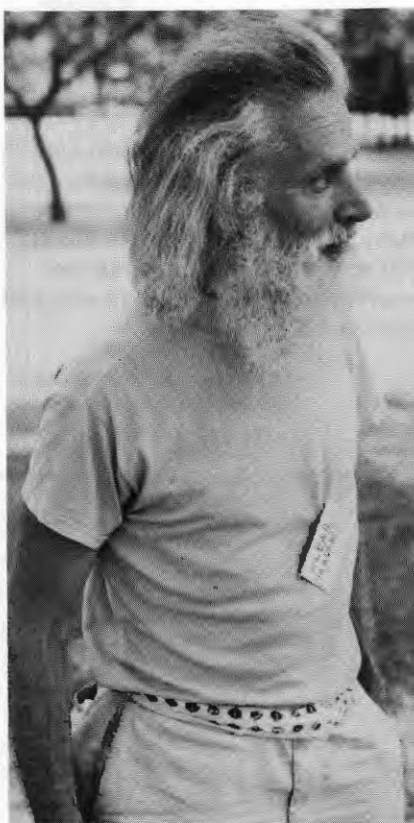
"In almost all cases they were people who felt a real calling to stay within Friends and attend their meeting and to bring in whatever it was of the charismatic experience that rubbed off. Not through trying to teach it or evangelize about it but just to live it and be part of their own fellowship.

"It was important to me for that group to experience charismatic worship. Most of the people in the group didn't have any knowledge of that at all. When we worshipped, we tended to fall into patterns that people were used to, particularly Quaker silence. One of the things I find really compatible about the charismatics and the Quakers is the 'unprogrammedness,' but the unprogrammedness of charismatics is not very silent. There's a lot of vocal prayer, a lot of praise, a lot of song. That didn't come naturally in that group. It seemed strange for just a few to be leading out. There's a real sense in charismatic worship of entering into the presence and the Spirit moving us—that is, God, not some group spirit leading us. One of the things I appreciate about charismatic worship is the depth of prayer. It should be present in Friends meetings, obviously, it's what Friends meetings are all about—to gather to hear the Lord speak to us. I find it happens to me a tremendous amount more in my charismatic fellowship than it ever

did in Friends meeting. I know it's something that should be in Friends worship, and that Friends are hungry for it, but it's often not found.

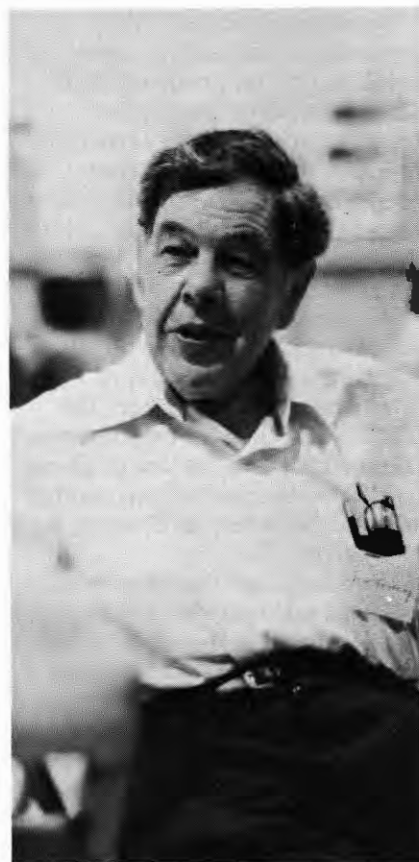
"So we came into worship at the end of our time on Wednesday. It became clear to me that we didn't need to try to help this worship to happen at all, because the Lord was present in power. I knew immediately that the Lord had taken over. There was no need for more leadership or for ending the meeting on time. We worshipped for about an hour and a half, and it was the most powerful charismatic worship experience that I've ever had in my life."

*Jennifer Haines
Washington, DC*



"Evangelistic or agnostic, listening we can always get a new point of view which will lead to our own spiritual development."

*—Jerome Watts
Dallas, TX*



"I overheard a Friend from Kansas saying to a Friend from Philadelphia, 'You liberals over-emphasize the "that of God in every man." You seem to overlook that there is that of Satan in every man also. To overcome Satan you must be born again, with God's help.' The liberal said, 'I'm turned off by "born-again" Christians who are so often bigoted and war-mongering. I'm turned off by the church and what it has done to Christ. I can't call myself a Christian, although I do try to lead a good life, following the leading I get from the Light within me.' To which the evangelical replied, 'But man is not the center of the universe. You humanists are too self-centered. I regret that some professing Christians have spoiled the image, but that doesn't change the reality.'"

*—Thomas Bodine
Hartford (CT) Monthly Meeting
Former Presiding Clerk of
Friends United Meeting*

"We came very close at the beginning of the conference to breaking up over the question of whether to accept the biblical proclamation [re: homosexuals] or to ignore the Bible. Fortunately, the oversight committee decided not to ignore the Bible, and at that point the future of Friends was saved as far as being together. . . .

"Unlike many other Friends, we acknowledge the Bible as our authority, and the Bible says homosexuals will not inherit the Kingdom of God. So we just weren't comfortable with the idea of giving a platform to somebody to say that what the Bible teaches is wrong is really right. . . .

"We suggested that they should go ahead and make whatever decision they felt they should, and then we would decide whether we could stay. Almost to a person the committee rejected my proposal. They said we were all Friends and we should keep at it together until we reached some agreement. . . .

"In the middle of the meeting on Saturday I realized that I was in danger of being too hard on the gays, because I couldn't really be certain about the how or why of homosexuality. Besides, even though the Bible teaches that it is a sin, we believe there is hope for anyone through Jesus Christ, and that was a possibility I wanted to be able to emphasize. I didn't want to take the position of rejecting gays as persons. We believe that there is power through Jesus Christ to enable even a person with homosexual tendencies to lead a life that's pleasing to God. . . .

"I don't want to come off like I know all about this. And I would welcome the chance to carry on further dialogues about it on the basis of acceptance of one another as persons or on the basis of ending unjust discrimination, or communicating that God loves gays and can make them whole. That's why I supported the Wednesday meeting."

—Norval Hadley
General Superintendent of
Northwest Yearly Meeting
President, Evangelical Friends Alliance



"If we hadn't made progress and the Evangelicals had pulled out, we would probably have been unable to have another gathering like this one for at least 40 years, until all the current generation of leadership had passed from the scene."

—Thomas Bodine
Hartford (CT) Monthly Meeting

"God can do without Quakers and never notice it; if there is any validity in us, then it is in others, too."

—Douglas Steere
Professor Emeritus, Haverford College

"Which Christ do we worship? The Christ of the slaveholder, of the racist, of the sexist? Do we worship the Christ used by chaplains to bless the combat soldier? No. We worship the universal Christ, who predated the historical Jesus, who teaches truth to all people. Call it what you will. I'm not concerned about semantics. If 'Christ' isn't in your vocabulary, call it the 'Inner Light' or the 'Holy Spirit.'"

—Dwight Wilson
Executive Secretary,
Friends General Conference

"There is far more commanding work to do than [mending] the quarrels we have had with each other. . . . I am thinking not of the Friends, but of the poor, oppressed, those excluded from opportunity."

—John Sullivan
Associate Executive Secretary,
AFSC



Issues

"Weaving through many workshops of the Conference and bubbling up in the Mesa Redonda was the concern of Friends for more equitable distribution of the world's resources. The Right Sharing of World Resources program of the Friends World Committee, under which Friends individually pledge one percent of their income after taxes to projects in developing countries, was identified and supported. This program recognizes that most persons, including Friends, in developed countries have living standards well above the standards in poor countries and that a 'transfer' of resources is appropriate. The World Committee has committees within its various sections to make allocations. The one percent derives from the goal set by the United Nations for developed countries."

—Lawrence McK. Miller, Jr.
New Britain, PA

"The problem in west Tennessee is the white people. They go to church on Sunday. They are interested in horses, in dove hunting, in the National Field Trial for bird dogs. I was thinking about those white people in Fayette County and how they would have reacted to Heberto Sein.

"In April we put on a Southern Conference on World Affairs in Memphis. I tried to get some of the white people in these rural counties to go to this conference. I tried some ministers and the district superintendent of the United Methodist Church. The superintendent brought it up at a meeting and reported that somebody from the district had attended a conference on world



affairs once and it didn't seem necessary to go to one again.

"Once I was talking with a minister who didn't want any black people going to his church. I asked him why he didn't invite a Japanese person to come and speak some Sunday morning. He said, 'Well, we've never done that.'

"I asked one minister if I could come to his church on Sunday morning. He said if I came in my car with an Ohio license, it would upset the people.

"How can people in this condition do anything about world affairs? My concern for Quakers is to find a way to deal with such people. We need a Quaker presence in west Tennessee for white people."

—*Virgie Hortenstine*
Cincinnati, OH

"Today we're living in a world that is a paradox, with so many good things that could be done, but the sheer insanity of investing in

armaments persists. Today the arsenals of Latin America are filled with millions, millions of bullets for machine guns and rifles, but there's no bread for hungry children. We're building up a time bomb. And the time bomb can be heard by sensitive persons. . . .

"In 1969, in Latin America, of \$775 million in profits, \$200 million were reinvested, and \$575 million exported by global corporations to their home base. . . . These poor countries are by the flow of capital enriching the developed countries, so that the situation is that the poor are making the rich richer and the rich are making the poor poorer. That is the reality associated with this time bomb. . . . The relationship requires change. Shall we just be indifferent to these pressures, or as Quakers, shall we think about these concerns? There are Quaker economists, there are Quaker writers, there are Quaker students, there are Quaker ecologists: let us look into this relationship between rich and poor. It is a matter of great

concern for humanity as a whole. . . . Structural change is going to come. It is up to us to do all we can to bring this social change in the structures without civil war."

—*Heberto Sein*
Mexico City, Mexico





Reflection



gifts—the gift of life itself. The challenge is to work harder for the Creator's purposes—each to work harder to become the person God intends us to be, thus to be God's instrument for a reshaping of the world."

—Arthur B. Waring
New York, NY

"This week has been filled with little things. Some were put together with skillful care, many were impossible to anticipate. Some of these may be seeds of change. No one knows which ones will grow, or how. I don't know in what ways the gentle promptings of the living Spirit will tug and tease me into action.

"I do know I will remember the brown and gold china cups, her best, in which Jean Zaru chose to serve tea to an official who had come to her home on a hostile errand. It should make me more ready to be generous to an unloving neighbor.

"I'll need love, and truth, and power in Ohio. It's easier to talk about it a thousand miles away from the local problems. I pray that I may be an instrument for the discovery and release of the forces of loving, trusting energy that have just got to be there, waiting. Push me, God, to make that needed telephone call. Guide me to a sense of what tasks to accept, and when to stand aside for someone else. Keep me humble."

—Isabel N. Bliss
Cleveland, OH

"Friends with yearning and frustrations, individual and collective, many with successes, some with defeats—all were caught in a sense of mission that the Society of Friends—are we only 200,000 around the world?—has something urgent to say about the 21st century now forming so fast, the contours of which so desperately need the fashioning that the Society of Friends at its best can impart to its forming.

"The outer world intruded. Tri-diesel-engined Missouri Pacific freights rumbling past the Friends University gymnasium dining area with empty covered hopper cars thirsting for the harvest—rumbling back another day with grain for the world—can we truly share? Can we truly share? Will we share in time?

"I think each of us left the Conference a different person, touched by many lives, taking part of others with us, perhaps leaving something of ourselves with a few, all touched by God's goodness, thankful for that greatest of



SEEKERS AND FINDERS

By John Moelart

In the February 15, 1977, issue of Friends Journal, William B. Edgerton has an article entitled "Quakerism at the Crossroads." In it he addresses himself to the question "What do Quakers believe?" He quotes one member of the Society of Friends answering that question with: "Oh, you don't really have to believe anything—you just have to be sincere." The author points out that being sincere is not enough, that, for example, there are many sincere people in the John Birch Society, the Communist Party and the Ku Klux Klan. Obviously one can be very sincere and very wrong simultaneously.

How can we possibly live right if we don't know what is right? If our objectives are not clear, there is no hope of our achieving them. Quakers have always been seekers, but while early Friends sought primarily to enrich what they had already found, many Friends today seek because they feel lost in a world of greed and hatred.

I have met people who stated bluntly that though they did not believe in God—let alone Christ—they *did* consider themselves to be Quakers.

George Fox was a fervent seeker also, but he certainly was not lost. He knew where he was, where he was going and why. He was not merely confident; he was "convinced." What he sought he found in his early 20's when, "I heard a voice which said, 'there is one, even Christ Jesus that can speak to thy condition' and when I heard it my heart did leap for joy." This event did not mark the end of his search—it intensified it. Though he had found the truth he had sought, he now continued to seek for spiritual guidance and insights. His friends and followers similarly found strength in truth revealed and it was with this strength and indeed in it, that they successfully endured ridicule, imprisonment and in some instances the agony that precedes execution. In their souls there was no room for doubt: only room for spiritual growth.

The spiritual wealth of Quakers lasted until about the middle of the 19th century when, for many, material wealth took over. This was particularly true in the U.S. where it was said that Quakers came to the New World to

do good and ended up doing well. Arguments about the meaning of Quakerism resulted in the tragic schisms that soon had different factions of Friends pitted against one another. Many Quakers who "ended up doing well" also ended being Quakers.

We are the spiritual heirs of that tragic era in Quaker history. By world standards as well as compared to the times of early Quakerism, most Friends continue to do well. It is a matter of individual judgment how many Friends continue to do good. I believe there is an inverse relationship between material wealth and spiritual strength (I consider wealth everything in excess of our basic needs). I have had the privilege of traveling thousands of miles on Friends' business during the past few years: traveling by jet, late-model cars and public transportation. I have been the guest of many Friends (sometimes in very luxurious homes) and always there were meetings where we discussed subjects such as the virtue of simplicity and the plight of the economically downtrodden. And always I felt guilty, because I believe that the prosperity on this continent as well as in most other white-dominated nations is maintained at the expense of millions of fellow human beings whose skin is



colored—most of them living in Asia and Africa; some, to our shame, living right in our midst.

I do not plead innocent, but I do feel lost. To know what is wrong is not the same as knowing what is right. It is in this dilemma that I recognize there are two kinds of seekers: those who know what they are looking for, and those who merely seek. The first will surely find; the others will surely seek and seek... unless they, too, will come to know what they are looking for and where it can be found. Until that time, it is good to know that in my search I am among Friends. □

A member of Vancouver Monthly Meeting in Canada, John Moelart is also a writer, communications instructor at Okanagan College, and editor of the Vancouver Friend.

A COURSE IN MIRACLES

By Carol Murphy

It was late at night, and the subway car held only the one woman and three rowdy youths who spoke openly of robbing her. She was terrified until she remembered the title of the lesson she was studying: "I trust my brothers, who are one with me." Meditating deeply on this, she came to see the youths as light-filled children of God. They quieted down, smiled, and as they left the car, saluted her with a "Goodnight, ma'am."

This triumph of "the life and power that takes away the occasion for all wars" is the sort of thing that happened among early Friends but which we somehow don't expect nowadays. The woman in the subway car was Judith Skutch, a co-ordinator of research into consciousness and paranormal phenomena, and the course she was taking, from which the lesson came, is called, improbably, "A Course in Miracles," self-described as a "required course." Just as improbable is its source, a kind of rapid inner dictation coming through the mind of a research psychologist (who wishes to remain anonymous), an agnostic Jew, who astonished at the deeply Christian and mystical content of the lengthy text, set forth its main ideas in a workbook of daily meditational exercises, one for each day in a year, together with a teacher's manual with further definitions. All poured through her, being transcribed with the help of a colleague. This anonymous professor explained that she and her colleague felt a growing disgust at the competitive infighting of their academic setting and concluded that there must surely be another way. Three months of deep inner transformation preceded the onset of the course's dictation, which she took down with the feeling that it was "a special assignment I had somehow, somewhere agreed to complete."

I was attracted to the course because of its emphasis on transformation of awareness through love and forgiveness rather than through techniques of attaining meditational bliss for its own sake. I discovered that its daily exercises, at least to begin with, consisted of brief periods (three to five minutes) of meditation on the day's idea, sometimes relating it to surrounding objects, sometimes looking inward at one's thoughts, accompanied by a day-long mindfulness, a sort of "practice of the presence" of this idea. I found this method far more congenial to my impatient mind than the long inner

stillness of Oriental meditation, bringing with it a sense of progress and variety, since each lesson varies in form and content.

It was a jolt to be told, in an early lesson, that "There is no relationship between what is real and what you think is real." The lessons call for a total revolution in one's concept of reality. Again and again the course emphasizes that our assumptive world is the product of the ego's paranoid projection. "The ego is the part of the mind that believes your existence is defined by separation." To separate is to hate and to fear, to attack and to feel vulnerable to attack. "Each of your perceptions of 'external reality' is a pictorial representation of your own attack thoughts." Such thoughts make us feel guilty, and so "The world you see is the delusional system of those made mad by guilt. . . . For this world is the symbol of punishment, and all the laws that seem to govern it are the laws of death."

The remedy, of course, is forgiveness and at-one-ment: "Miracles occur naturally as expressions of love. . . . Healing is a thought by which two minds perceive their oneness and become glad." We are entitled to miracles as a way of sharing one's own forgiveness and bringing a glimpse of reality into the world of illusion. In reality, nothing real can be threatened, and God's eternal creation is all there is. The separation is seen to be a bad dream, guilt is seen to be illusory, and perfect love drives out fear.

It is a staggering vision; but dare religion be anything less? Belief loses credibility when, like many theologians, we try to work out an uneasy compromise with our secular "wisdom." Often our faith is put on the shelf with our Sunday school teachings, there to gather dust while we place our real trust in worldly "realism." Haven't we all sat through Friends meetings where the latest crisis was dealt with at the level of sociology and *New York Times* editorials, with no awareness of the overwhelming reality of God?

If it does nothing else, this course forces one to an uncompromising decision: either faith is foolishness or the world's wisdom is foolishness—choose *now*. And while wrestling with this choice, does the course succeed in transforming vision until we see ourselves as members one of another? Most of those first acquainted with the course and changed by it were already experienced in meditation. How it will "take" on those less advanced in such experience is hard to say, at least in my own case; but even if it only persuades one to speak a gentle word instead of a harsh one, to understand instead of attack, to trust a little more in God's strength, it will have worked a minor miracle. □

Carol Murphy has written many pamphlets for Pendle Hill. A professional writer, she is interested in the psychology and philosophy of religion, and attends Swarthmore (PA) Monthly Meeting.



Joseph Levenson

WHY NOT TWO SLICES OF BREAD?

By Cynthia Baldivieso

Walter, the mason, is a thin, dark man about 25 years old who, like most Bolivians of Aymara origin, has high cheekbones, lightly slanted eyes, and ebony black hair. His voice is soft, but he speaks with the authority of a worker experienced in his profession. He was contracted to refurbish the bathroom, and he arrived every morning at half past eight from his adobe home on the *altiplano* above La Paz, an hour's bus ride from the house my parents-in-law temporarily share with my husband and me and our small son.

Bolivian families provide their employees with lunch and tea, and Walter carried his tin bowl of spicy soup and his plate of savory beef and boiled potatoes out to the

Cynthia Plyler Baldivieso graduated from the University of Delaware, is married to a Bolivian, and has lived in La Paz for two years. She is a member of Concord (PA) Monthly Meeting.

patio every noon, where he enjoyed his food in the sun. After the meal, he returned to work, and at five o'clock Juanita, the family's cook, maid, and loyal babysitter for 25 years, took Walter a cup of tea accompanied by a thick piece of bread.

One day Juanita was away for the afternoon, and I served Walter his tea. Since the rest of us spread our bread with cheese and butter, I gave these delicacies to Walter also. Remembering his thinness and that he had dedicated himself to hard physical labor all day, I put two pieces of bread on his plate. This finished our bread supply, so after tea my husband, Nano, and I went for a walk, and on the way back we bought ten cents worth of bread—four pieces—for the next day's breakfast.

That night, Juanita called me to the kitchen. Her face was stern, and I wondered what mistake I had made. She had seen the fresh bread we bought.

"Wasn't there enough bread?" she questioned, and she looked as though she were about to cry. "How many pieces did you give the mason?"

She knew I had given him two, and I listened amazed as she protested, "I cannot give the mason two pieces of bread!" I tried to explain that I felt sorry for him, since we could both imagine what he had to eat at home, and I offered to buy extra bread. Juanita was not placated, and she rushed on angrily, "I take my tea with one piece of bread. I give the mason one piece of bread always, and now you give him two—why, he must hate me now!" I suggested that she give him two pieces, too, but she shook her head and I left the room with an apology.

Here, one small incident singled out of hundreds demonstrates the difference in viewpoint and reaction for which our cultures and backgrounds prepare us. Reflecting on this incident, we can draw two very different conclusions.

As Quakers, we believe all persons to be equal and therefore deserving of the same rights and benefits. In Bolivia, as in the United States and in many other parts of the world, the degree of respect and privilege granted a person is often based on the person's background and race—the less money possessed and the darker the skin, the lower the social position and hence the less courteous the treatment received from others in day-to-day encounters.

For Quakers, the idea of differentiation in our sharing of goods is repulsive; what one is able to enjoy must be enjoyed by all. Our world lies very far from this ideal, but in our everyday lives we strive to narrow the chasm between the haves and the have-nots. In serving the mason tea, I congratulated myself on my attempt to make him feel that we were each other's equal and that whatever I was fortunate enough to have that day he would share with me—a philosophy which I had hoped would bring us one tiny step closer to universal humanity.

But reflecting further that night, I realized that I had simplified the problems of discrimination and selfishness here, and my error perhaps had implications for our crucial international relations which so often spawn disastrous results despite our best intentions. My principles in this incident were unselfish, and as Juanita scolded me, I inwardly defended myself and knew that she was wrong. I even offered a solution typical of us from the U.S. to the whole problem: money to buy more bread, so that the mason and anyone else who wanted it could eat two pieces of bread with their tea. In the instant of our small confrontation, I did not take into account the factors which, on a small scale, created for a moment the Ugly American image which our policies abroad so often represent. Consider these three errors:

- By trying to treat the mason as I would have wanted to be treated, I ignored the possibility that the mason might come to resent a fellow Bolivian—Juanita—because in a very small way my treatment of him was superior to hers.
- I failed to consider the local customs and cultural bylaws which direct action and thinking patterns. From a Bolivian viewpoint, someone from the U.S. stepped on custom and through her intrusion embarrassed and humiliated other household members. The moral problem here consists in sacrificing personal beliefs versus upsetting the tradition of a household, creating

discontent and hard feelings as a result of the interference. This is the same moral problem, when placed on a universal scale, that we must face with each measure of foreign policy.

•Is it not regarded by other nations as high-handed and condescending our recurrent use of money to solve problems, even with the best intentions? The United States is the land of plenty, but if we constantly rub our neighbors' noses in this fact by using our plenty to temporarily solve other nations' problems, the economic alleviation, when it exists, usually does not justify the detrimental effects on the beneficiaries' pride. One example of the misguided use of economic wealth is found in the "Foster Parents Plan" where altruistic U.S. citizens send monthly allowances to needy children worldwide. In Bolivia, many people consider this type of aid insulting and compromising.

All relations require tact, and we must preserve our open-mindedness if we are to realize that the people of other cultures believe just as strongly in their traditions (even if they include prejudice, selfishness, and discrimination, as I have sometimes seen in La Paz) as we do in our Quaker traditions. Change must come slowly. Through our everyday contacts with people of other lands, we can profit to broaden our outlook and perhaps better our relations with the rest of the world. □

CONFERENCES

Young Friends of North America

YOUNG FRIENDS of North America met for its summer conference August 14 to 21, at the Illinois Yearly Meeting grounds near McNabb, IL. The presence of the Lord made real the theme, "Gifts of the Spirit."

Four of our resource people gave talks on specific gifts. Tim Henley, from Carmel, IN, shared some experiences and thoughts on prophecy with us. Barbara Wilson spoke on faith. Virginia Trautvetter, of the Order of St. Luke the Physician, an interdenominational healing order, told of her experiences as a nurse-healer and demonstrated some healing practices of the order. Royal

Buscombe, of Illinois Yearly Meeting, spoke to us on wisdom.

Some of these topics, and others, were covered further in workshops and interest groups. Dorothy Ackerman explored yoga in "The Living Mandala." Tim Henley led a Bible study group. The Reverends Shaeffer, of the Holy Order of Mans, had two sessions on healing, and Royal Buscombe's workshop on "Quaker Ways of Doing Things: Are They Relevant?" considered our methods of doing business.

YFNA attempts to hold its business sessions as meetings for worship, with a concern for business, seeking the Lord's will rather than our own. We benefit from our practice of holding pre-business meetings. These small groups—a women's, a men's, and a mixed group—discuss business items for 45 minutes before each business session. They also discuss and bring to the meeting concerns that arise from within the group. We find that these groups encourage more Friends to speak to the issues, and help the meetings for business engage more in worshipful seeking than in discussion.

Our business sessions dealt with a variety of issues. We approved a traveling minute for Rachel Osborn and Lisa Lister, Young Friends who will be traveling in the ministry in Europe next year. We united in sending a letter to Save Our Children, Inc., the group Anita Bryant formed to fight civil rights for gay people, laboring with them on that issue. We were unable to reach unity on a policy concerning possession of drugs at YFNA gatherings.

In a way, it is frustrating to write this article. I can tell you of the skeleton of the conference—the speakers, workshops and issues. But fleshing it out were a hundred little things which made the conference what it was. Working silently with other Friends one morning, group hugs, sharing worship experiences, laughing (or groaning) at moose jokes; all these helped transform us from a group of conference attenders into a community of Friends. In our working, sharing, worshipping, and rejoicing together we were, truly, one in the Spirit.

YFNA is an open fellowship of Friends. While most attenders at our

conferences are between 18 and 30, all are welcome. We publish a monthly newsletter, which Friends may receive by writing Lari Lobdell, 532½ South Main, #114, Findlay, OH 45840.

Bruce Baechler

Quakers and Lesbianism

ON JUNE 10-12 in Sumneytown, PA, the first Lesbian Quaker Conference was held for lesbian and bisexual women who are Quakers or have some contact with Friends. More than 30 women found their way through detours and winding gravel roads to gather for the weekend.

The conference began Friday evening with supper. When almost everyone had arrived, there was shared silence followed by introductions. Some women had come from as far as North Carolina, Tennessee, Ohio, New Hampshire, and Vermont. There were women who are farming and building houses; women who live and work in the city; women living alone, with a lover, with children, with men, and in lesbian collectives; women who have identified themselves as lesbians for many years and women who are still unsure of how they want to identify themselves. The women were of a wide range of ages.

On Saturday, workshops on Nonviolence and Rape, Married Lesbians/Lesbians and Children, Lesbian-Feminism and Other Liberation Movements, Women's Spirituality and Power, Sexuality, and Coming Out were held. Nonviolence and Rape explored the conflict between nonviolent Quaker principles and direct ways of dealing with rape. In the Married Lesbians/Lesbians and Children workshop, women shared and supported each other who often feel isolated as lesbians who are married and/or have children. Lesbian-Feminism and Other Liberation Movements discussed the sense of commitment to social change movements working against racism, classism and imperialism, as well as commitment to the lesbian-feminist community. Ways of merging those in personal lives and political involvements were explored. The Sexuality group talked about attitudes toward our bodies, sex and intimate relationships. The Coming Out workshop discussed reasons for and against coming out and the implications of either position.

There was plenty of free time throughout the day for walking in the woods, becoming acquainted, hearing reports of what had gone on in other workshops, singing, and listening to women's music.

Sunday's meeting for worship moved into worship-sharing on what it means to be Quaker and lesbian. Some women found support in their monthly meetings, while others felt alienated. Frustration was expressed at the wide gap between a vision of the open spiritual community that a meeting can be and the reality of the homophobia and sexism that often exists. Some women felt quite comfortable in their meetings. For them the process of meeting and listening to the inner silence facilitates a transcendence of the polarization of a he/she god/goddess. There emerges a spiritual communion with other people and the forces of nature.

Quakers are a group which has respected the equality of all people and defended the rights of many minorities, yet, as a group within the meeting, lesbians find that coming out may mean rejection, denial of jobs in Quaker schools and positions on meeting committees, or disinterest. Because Friends' homophobia goes against Quaker principles, those who remain feel that meetings are potentially an accepting community that can change. If support can come from an established religious community at all, the Quaker tradition of loving acceptance holds the most promise.

Lucinda Reichley and Judith Brandt

Friendly Men's Gathering

FOR FOUR DAYS in mid-July some 30 men gathered at Powell House, near Albany, NY, to consider issues and concerns of men as Friends and of Friends as men: parenting, masculinity, men in relation to women, men in relation to men, competition, cooperation, sharing aims.

The gathering was a direct outgrowth of a men's support group which had developed at the General Conference of Friends (FGC) at Ithaca, NY, in July 1976. David Cross of Philadelphia took responsibility for drawing together ideas and suggestions, and those interested took on specific tasks for program and food preparation and child care, as well

as coordination of rides and of recreation/entertainment events.

The days were filled with search and support groups; meal preparation, consumption and clean-up; swimming; singing; frisbee; meetings for worship out of silence; and workshops on a realm of topics of interest to those in attendance.

Much of the intensity of the group interaction and the process of developing the program were quite new experiences for many of the men present. For some, it represents a break-through in depth of relationship and a new dimension of group experience.

Not all participants were Friends or even attenders at Friends meetings. However, the spirit of Friends ways was always present, and it contributed greatly to the power of this gathering.

The men came from Boston and California, New York City and rural upstate New York, North Carolina, the midwest and southern Canada. Ages ranged from the late teens to well into the 60's and retirement time, and a few children added variety and spice.

It was a growing experience through sharing of support, skills, insights, conflict and good times. It was an opportunity which should be renewed and extended—most likely next at the 1978 FGC gathering in Ithaca.

James Neal Cavener



YEARLY MEETING REPORTS

North Pacific

NORTH PACIFIC Yearly Meeting held its fifth annual session July 21-24, 1977, at Camp Adams, OR. We were fortunate in having among our guests Nick Block of Friends Committee on National Legislation, Howard and Betty Bartram from Friends General Conference, William Barton from Friends World Committee for Consultation in London, and Bob Schutz, editor of the *Friends Bulletin*.

Our setting was a beautiful forest complete with stream and swimming hole. We regretted that the unsure status of the present campus of the Colegio Cesar Chavez made it necessary to meet elsewhere, but heard a report from Friends in touch with the Colegio and remain hopeful they will be able to stay in their present location. Happily we were able to bring the cook we had had at the Colegio and again enjoyed a variety of natural foods and Mexican-style meals.

Our attendance was 239, including 109 in cabins, 109 camping, and 21 commuters. Camp Adams certainly appealed to the campers among us.

The address from our Friend in Residence, Nick Block, was entitled "Spiritual Basis for Political Action." This theme seemed to echo throughout the rest of the session. In our four days together we were reminded of many ongoing concerns, including legislative action, sponsorship for Chilean refugees, the continuing menace of the Trident nuclear submarine base in Washington state, the injustices suffered by Native Americans, and sharing of our world's resources. Questions of "How can we help?" were underscored with "How can we strengthen that spiritual base from which to work?" We have all known the frustrations and disappointments Nick Block spoke of. How do we survive these and keep trying? One interest group was called "Deepening the Life of the Spirit." Here these same questions were raised and answers explored. The same ques-



Leyton Jump

tions emerged again in my worship-sharing group as well as in several informal conversations.

Last year's session requested that the ongoing steering committee clarify business procedures of the annual sessions. Thus suggested guidelines, as approved by the monthly meetings, were distributed with the registration forms. Still we seemed uneasy in our general sessions. We are all aware of many concerns and possible actions we could take. Why the hesitancy to act from the general session? Many of us look to yearly meeting for spiritual sharing and renewal, but not so much for action. As expressed in

our epistle: "We have not yet resolved our differences about our functioning as a yearly meeting...but we do feel growth in these five years. And with our acceptance of our yearly meeting as a growing, developing entity has come more gaiety and more tenderness of one individual for another."

Diane A. Dennis

Iowa

FRIENDS OF Iowa Yearly Meeting met in 115th annual sessions August 10 through 14 at William Penn College and focused their attention on the theme, "Partners, Working With God."

The sessions were climaxed with two dedicatory services, one on Saturday evening in which the Richard Martens family was recommissioned to missionary service, and the other on Sunday evening in which Stephen Santee was recorded as a minister among Friends. Speaking in the Sunday evening dedicatory service, Dr. T. Eugene Coffin of Garden Grove, CA, called the Christian ministry "a very precious privilege, a very deep responsibility, and one in which there are great rewards."

In another message related to the yearly meeting theme, the California minister said many Friends today talk about George Fox's vision of "a great people to be gathered. Well, let's gather them!"

Expedited by existing yearly meeting personnel, a program on church growth will study the functional principle of church growth in rural and small town areas so that existing Friends meetings can have proper tools to grow. It also will be prepared to use church growth principles to enter suburban areas within the yearly meeting.

Iowa Friends authorized the Retirement Home Board to enter into contract with an FHA representative for construction of 48 units of apartments for elderly persons. "We feel the time has come for a definite decision to be made by Iowa Yearly Meeting about the future care of our elderly members," said the board's chairman, Francis Ross of Marshalltown Friends Meeting. As approved by the yearly meeting, the major cost of proposed construction will be borrowed from the federal government, and Iowa Yearly Meeting will provide up to \$20,000 for initial costs of operating the "low-charge housing."

Norval D. Smith



The Hartford (CT) Monthly Meeting court monitoring project was recently the recipient of two grants which will make it possible not only to carry on their work for improved conditions "in what is seldom 'dispensation of justice'" but also to run a seminar series on criminal justice in the Glastonbury Community. Five or six meetings, starting October 1977, will be held in various churches and coordination with high school programs is also envisioned.

In the interests of improving conditions in Hartford's Court #14, a public hearing was also held in June before the Hartford Human Relations Commission. Sixteen clergymen joined Hartford Friends in the request for this hearing.

"The wind of the Spirit" is a phrase which Walter Lohans of Fresno Meeting (CA) writing in *Friends Bulletin* uses felicitously to ask, in summing up his article, "Do we Friends today 'quake' in the wind of the Spirit as much as our forebears did? Do we face into that wind and let it fan the spark within each one of us into a purifying flame that shines forth from within us as we wait upon the Lord, not only in the meetinghouse but also on the many walks of life we frequent?"

"What can one person do?" The question is often asked these days. It is frequently accompanied by an exculpatory shrug. Rephrased, however, it becomes "What one person can do!" And these days, too, examples abound.

One such is that of Alma Moore, who, by sorting an enormous collection of coupons, boxtops and proofs of

FRIENDS AROUND THE WORLD

purchase sent to her by helpful Friends, has turned an acquisitive advertising scheme into a practical altruistic device. Over the past 11 years this has been responsible for providing the American Friends Service Committee with over 1100 blankets for the Material Aids Program.

Alma Moore, whose address is 610 Courtland Dr., Greensboro, NC, welcomes redemption stamps "of any kind," also bonus coupons. As for labels and box tops, she lists the

following products which have value over and above the contents of the package:

- Town House oval crackers (proof of purchase seal)
- Lady Scott facial and toilet tissue (seal of quality)
- Bayer aspirin (2 ends of box)
- Land of Lakes turkey roast (weight statement)
- Swiss Miss (box tops)
- Chuck Wagon dog and puppy dinner (weight circle)
- Purina dog chow (weight circle)
- Imperial margarine (weight circle)
- Promise margarine (weight circle)
- Pet Ritz pie crust shells (ingredients list)
- Sou Bee honey (labels)

And in large bags: Beechnut gum, Fruit Stripe gum and Life Savers (top of bag in each case).

She does not say that other products would be out of the question, but presumably they are.

Another "one person" capitalized on "...as American as Apple Pie" by prefacing it with "Peace is..." thereby creating a project to convince the U.S. public that "disarmament is within our tradition." Specifically, Kriss Worthington and project cooperators distributed leaflets to White House tour takers in Washington who read therein what U.S. presidents and patriots have said about our strength and security being dependent upon justice, good faith and trust rather than upon armaments, which fatten certain corporations but weaken our national economy. Between July 4 (Independence Day) and August 6 (Hiroshima Day) project members ate nothing but apple pies sent from all 50 states.

Again, in Suffolk County, NY, Arthur Ringewald of New York Yearly Meeting's Quaker Prison Committee, through radio talks and correspondence with judges and members of the county legislature, was instrumental in obtaining a twelve-and-one-half percent reduction of the local jail population in five weeks, delivering some 70 inmates from their corrosive environment and saving county taxpayers \$3,000 per day. Stressing the fact that our prison system does not—and cannot—control crime, and often makes worse criminals of first offenders, he made a strong plea for the abolition of jails and a drastic change in the criminal justice system. Pointing to the case of a boy who "was held for six months at a cost of some \$7,000, only



M. Reynolds

because he lacked \$500 for bail," he concluded, "We strongly advise draining Riverside jail, pulling out the plug one might say, and the stopping of pouring more young and poor people into it. Then it will need no expansion, and hopefully will become obsolete."

"An impressive collection" of literature dealing with many little-known or unsuspected effects of the atomic bombs has been received from Hiroshima and Nagasaki by the H/N Memorial Collection in Wilmington, OH, according to Barbara Reynolds, its founder and director.

The Wilmington Memorial Collection has been referred to by its friends in Japan as their "window onto the world" since it is here that their experiences, insights and hopes for peace can be made available to people in the West.

Recently a volunteer translation team, after working for ten months on a wide variety of source materials, has also made available for high school use a reader: *Living for a Peaceful Tomorrow* as well as a sensitive story for elementary schools entitled "In the Sky over Nagasaki."

Wilmington College has provided a location, a home for the Memorial Collection, but it does not support it, so the H/NMC is dependent upon the generosity of Friends everywhere. It cooperates with the Hiroshima World Friendship Center which was founded by two Friends in 1963 and carried on ever since by volunteer cooperation among Friends, Brethren and Mennonites, and "countless others who have heard and share the prayer of the *hibakusha* (A-bomb survivors)—'No More Hiroshimas' and 'Peace from Nagasaki.'"

Further information may be received from—or contributions sent to—Barbara Reynolds, Box 1183, Wilmington College, Wilmington, OH 45177.

"Under date of Ninth Month 12, 1702..." Friends about plimouth of the other side skoolkill propose to have a meeting first day at Hugh Jones... and on September 11, 1977, Plymouth Monthly Meeting (PA) celebrated the 275th anniversary of the meeting thus originally proposed. The presence of those receiving invitations, and their families, at an 11:15 meeting for worship followed by a simple luncheon was "a most precious anniversary gift for the meeting."

NEWS OF NOTE

"Ploughshares Monitor" is a new bi-monthly Canadian newsletter sponsored by several religious and civic organizations and published at the School for Peace and Conflict Studies, Conrad Grebel College, University of Waterloo, Waterloo, Ontario N2L 3G6. Ten dollars will bring a subscriber six issues and membership in "Project Ploughshares," which is a Working Group on Canadian Military Policy. Checks should be made payable to the Canadian Council of Churches.

Volume 1, Number 1 of "Ploughshares" seeks to examine why these are currently being beaten into swords "at a frightening pace," and warns its readers concerning the consequences for the economy of Canada's increased military spending policy, much of which involves massive orders of fighter aircraft from the United States.

"When the mayors of Hiroshima and Nagasaki returned to Haneda after their trip to the United Nations last fall," writes World Friendship Center News, "they arrived with sequoia saplings presented to them by their American friends." But quarantine officials cut off the roots of the saplings, explaining that legally they could have burned them. Hiroshima Botanical Gardens are trying to revive them without roots. City Hall officials in Hiroshima are writing to friends in the United States to suggest that next time seeds (importation unrestricted) be sent. Meanwhile, Mr. Fujiwara Makoto has presented a sequoia sapling to the City of Hiroshima to replace the trees which had their roots cut off. This was grown from a seed brought back from the U.S. by his daughter.

The Minnesota Citizens' Review Commission reported in March, 1977, that "The rural isolation of the Pine Ridge and Rosebud Reservations resulted in a lack of public attention or knowledge of day-to-day harassment by FBI agents, BIA (Bureau of Indian Affairs) officers, and other law enforcement personnel

who conducted a war of political repression...

"The September 1975 search of the Leonard Crow Dog home on the Rosebud Reservation by almost 100 FBI agents—who arrived in helicopters, military vehicles, trucks, vans, and combat clothing—drew little attention and no official protest...."

"On two separate occasions the U.S. Civil Rights Commission has investigated complaints of improper FBI conduct on the Pine Ridge Indian Reservation and in both cases has been highly critical of the Bureau...no response to these reports has yet been received...."

"The treatment of Native American Activists by the government today represents crime as reprehensible as those of the past...the nation's top law enforcement agency is part of those crimes and conducts itself as an Army of Occupation on South Dakota Native American Lands."

In the same month (March 1977) *First Principles* noted: "The FBI budget for fiscal year 1976 allocated \$7,401,000 for the intelligence informant program, more than twice the sum going into the organized crime informant program."

AFSC's Spotlight on Spying
(July 1977)

Four points made on the floor of the House of Representatives during discussion of the "Foreign Intelligence Surveillance Act of 1977," were:

- The FBI has conducted over 500,000 intelligence investigations over the last decade and a half, without uncovering one single violent act worthy of prosecution.

- From 1956 to 1971, the FBI waged five "counter intelligence" programs against peace organizations... (and) harassed dissenters with *agents provocateurs*, anonymous letters and phone calls; gave false information to employers, credit bureaus and creditors; and investigated the private lives of prominent leaders.

- In New York City in 1973, 9000 private letters were opened and read. Senators Humphrey...and Kennedy... Harvard University and the Ford Foundation all had their mail examined.

- Since 1945, three international telegraph companies provided the U.S. government with copies of telegrams sent abroad by U.S. citizens.

FCL Newsletter (CA)

BOOK REVIEWS

Worldview: The Autobiography of a Social Studies Teacher and Quaker by Leonard S. Kenworthy. *Friends United Press, Richmond, IN, 1977. 262 pages. Paperback, \$4.95.*

A friend once speculated about the type of comment that Leonard Kenworthy might make to St. Peter when greeted at the gates of heaven. "Has anyone," asks Kenworthy, "done a unit yet on heaven?"

Such a remark seems to characterize perfectly the guiding principles behind Leonard S. Kenworthy's life, as recorded in his *Autobiography*. "In glancing back over my life, three main concerns seem to have dominated it. One was my desire to do everything possible to improve social studies instruction; a second was my keen interest in improving the international dimension of education. The third has been my interest in the revitalization of the Religious Society of Friends."

Kenworthy's prose is turgid at times; he sometimes labors excessively to align some of the personal details of his life with these "three main concerns." Anecdotes and recollections about Kenworthy's early life in Richmond and his family background appear to have, at best, an esoteric appeal.

Nevertheless, *Worldview* is a gem in the rough. Kenworthy's descriptions of his experiences with the AFSC in Nazi Germany, in Civilian Public Service Camps, with UNESCO during its formative years, teaching social studies at Friends Central and Friends Select schools, instructing potential teachers at Brooklyn College, and writing, traveling, and lecturing, are fascinating accounts of turbulent and event-filled years. This autobiographical material is juxtaposed with provocative observations and speculations about a wide variety of topics, ranging from the decline of the ministry to the Progressive Education Movement.

At the root of this volume is Kenworthy's "...belief that purposeful living is fundamentally religious." It is easy to see how this belief translates into Kenworthy's sensitivity to the need to sharpen one's awareness of global inter-

dependence and to develop a planetary perspective. His list of the eight chief characteristics of effective teachers reflects this same perspective: caring, communication ability, content, confidence, curiosity, creativity, commitment, and catalytic power.

Leonard Kenworthy set out to write this volume in the hope of reflecting on a "lifetime of learning and teaching." In the process he discerns a pattern perceived earlier by Alfred North Whitehead, in his essay, "The Aims of Education." "The essence of Education is that it be religious," writes Whitehead. A religious education is "...an education which inculcates duty and reverence." *Worldview* reveals Leonard Kenworthy as one who well exemplifies the religious educator, as well as the religiously-educated individual.

Jonathan Ross Copulsky

One to One: Self Understanding Through Journal Writing by Christina Baldwin. *M.E. Evans. 192 pages. \$6.95.*

Early Quakers were great journal writers, recording their daily encounters with the Divine Spirit, as well as their more mundane adventures. Their journals provide invaluable source material for historians and biographers, sometimes the merest scrap of information taking on important significance as the years pass. Quaker historians therefore particularly lament the current decline in the fine art of journal writing, as well as of correspondence. What record are we making of ourselves and our times, when we depend so heavily on the telephone, the radio, the television for our communication?

Now, however, comes Christina Baldwin, a Friend from St. Paul, MN, with a book that reveals she has not only kept a journal most of her life, but is giving workshops on journal writing across the country. *One to One: Self Understanding Through Journal Writing*, urges, as its title makes clear, the therapeutic uses of keeping a journal. But it also gives us much more; nuts and bolts material on the physical aspects of journal writing, suggestions for getting the material to flow from mind and heart to pen, for coming to enjoy the sheer pleasure of putting words to paper, of seeing and feeling imagery with the added delight of the poet.

To illustrate her instruction, Christina generously shares with her readers passages from her own journal, having

moved from the time when she kept it under lock and key, to the place where she is willing thus to publish it for all who care to read her book. As a result, the reader gets an extra dividend; not only a lucid and helpful book about journal writing, but a moving picture of one woman's growth from little girlhood to true womanhood, with much of the pain as well as the joy of the journey laid bare. And although she does not write of her experiences with the Spirit in the language of her Quaker ancestors, she comes herself, and shares with her readers, to the realization that "the journey to the self is the journey that leads to the Universe."

Margaret Bacon

A Saga of America by Howard E. Kershner. *Northwood Institute, Midland Michigan. \$8.90.*

Those who know Howard Kershner's career will find much in this episodic, homiletic account of his life to explain its particular course: that of a successful businessman, then administrator of a remarkable war relief program, then publicist of a conservative religious-economic theory called "Christian Economics."

As the title suggests, this is more an American story than a spiritual autobiography as such. Three-fifths of the book tells of the author's family background, which was typically pioneer: very rugged, hard-working, self-sufficient. All the features are there: covered wagon, log house, barn raising, one-room school, McGuffey Reader and the rest. Howard himself grew up on a flinty Ozark farm, and he clearly benefitted from the virtues of this kind of life.

The family's first connection with Quakerism appears more a matter of neighborhood propinquity in Sterling, MO, than of theological choice. Yet certain qualities of Friends, especially humanitarian concern, seem to have struck deep. Only a few paragraphs of the book tell of the writer's business career. After pioneering, its main subject is the tremendous job of refugee relief (told at length in an earlier book) done by Howard and Mary Kershner under the AFSC in the chaotic period of the Spanish Civil War and later. Kershner's great accomplishment was to obtain the confidence of both sides and keep faith with scores of donor nations in getting millions of dollars of supplies to desperate refugees, whoever and

wherever they were. Only a few pages tell of Kershner's busy later life promoting his views of religious faith as the necessary basis of economic morality in an era in which, to the author, the great menace appears to be political rather than capitalistic collectivism.

Ferner Nuhn

Seven Women, Portraits from the American Radical Tradition by Judith Nies. *The Viking Press, New York.* 235 pages. \$8.95.

The United States has its own radical tradition, in which the Society of Friends has played a substantive role. In this short and well-written book, author Judith Nies has chosen seven women, each of whom has had an influence on the direction of reform in her day. Although only one of the seven she has chosen was a Quaker, most of them were at one time or another in their lives in close touch with the Society of Friends.

Sarah Moore Grimke, a Quaker abolitionist, was known for her essays on the liberation of women. Harriet Tubman, a former slave, worked closely with Thomas Garrett, Lucretia Mott, and many others in her underground railroad forays into the border states. Elizabeth Cady Stanton was inspired by Lucretia Mott and worked closely with Susan B. Anthony in her struggle for women's rights. Anna Louise Strong worked for the AFSC in Russia after World War I. Dorothy Day of the Catholic Worker has been a colleague of Friends in many peace activities. Charlotte Perkins Gilman lived briefly at Hull House, in Chicago, and there undoubtedly met Grace Abbott and Florence Kelley, both Friends, working on the problems of the immigrants. There is no evidence that the fiery Mother Jones was much influenced by the Society of Friends. She influenced a generation of Quaker women who worked on the issue of child labor, Helen Marot of Philadelphia in particular.

Judith Nies manages not only to bring to light the linkages in the history of U.S. reform, she makes each of her seven subjects live. The result is a warm and inspiring book. Reading it gives one a sense of the richness of the reform tradition, and of the variety of human experience that has contributed to it.

Margaret Bacon



TRAIL'S END

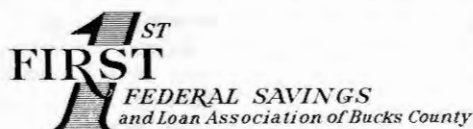
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Effective Parents, Responsible Children: A Guide to Confident Parenting
by Robert Eimers and Robert Aitchison,
Ph.D. McGraw-Hill, New York, 1977.
223 pages. \$8.95.

Liberated Parents, Liberated Children
by Adele Faber and Elaine Mazlish.
Avon Books, New York, 1974. 230
pages. \$1.75.

Their titles make them sound like two books in the same series, but *Effective Parents, Responsible Children* and *Liberated Parents, Liberated Children* are two very different kinds of parenting books. What the first book lacks became clear when I read and delighted in the second, so it seems appropriate to review them together.

Effective Parents, Responsible Children is a parenting manual of the Behavior Modification school. What's good about it is that it eliminates physical punishment, name-calling, and other destructive actions by parents. Like many current parenting theories, it urges us to separate the child from the deed. It suggests making contracts with adolescents in a way that does give them some input into decisions. *Effective Parents, Responsible Children* also gives specific advice for slow learners and hyperactive children. Certainly this approach is an improvement over much of the thoughtless parenting that goes on.

But the approach is manipulative. It fails to treat children as whole persons capable of helping find their own solutions. Particularly distasteful to me are the charts set up for children to earn points, redeemable for candy, TV time, or whatever tempts them most. Eimers and Aitchison's book also does not deal with feelings, either those of the child or of the parent. The techniques are presented in a dry, mechanical way, complete with checklists. No checklist can prepare a parent for the creative thinking that each real-life situation demands.

Liberated Parents, Liberated Children suits my reading and parenting tastes much better. Written by Adele Faber and Elaine Mazlish, two parents who were members of Dr. Haim Ginott's class for five years, it is full of frustrations, failures, stories (not case-histories), discoveries, and humor. There is nothing pat about it. Near the end, one woman who has been in the class for years, yet still makes parenting mistakes, cries, "How often do I have to hear that thought before it becomes a part of me?" Dr. Ginott responds,

"How many times do we have to tune a violin before it stays tuned?"

Though it is not pat, the book is clear on certain policies: specifically describe instead of praising; work toward the child's independence (the opposite of manipulation); accept the child's feelings and your own, too; learn how to vent your anger harmlessly; do not deny your own feelings by doing things for a child that you really don't want to do.

Ironically, in spite of its name, one of my few criticisms of *Liberated Parents, Liberated Children* is the parents' stereotyped sex roles. Still, this is a book for parents to read now and then when we need to tune our violins.

Anne G. Toensmeier

Teilhard; the Man, the Priest, the Scientist by Mary Lukas and Ellen Lukas. Doubleday and Company, New York, 1977. 344 pages. \$10.

This is the biography of Teilhard de Chardin, the French scientist-priest who lived during the first half of this century, participated as a chaplain in the first World War, as a prisoner in Peking during the second, and was continually in the midst of the struggle between religion and science. As a scientist, Teilhard was a renowned paleontologist, assisting in the discovery of the Peking Man in China, and as a research associate, specializing in African explorations for the Wenner-Gren Foundation in New York. As a Jesuit, Teilhard was steadfast and loyal, even when the church refused him permission to publish his writings and banned him, with other "modernists" and "evolutionists," from disseminating his views.

The authors' thorough research is evident in every page, with lists of names and acquaintances; and their knowledge of the inner workings of the Roman Catholic Church during the first 50 years of this century is worth reading for itself.

Teilhard is primarily the story of a man who tried to bring science into the service of religion, insisting that God was approachable through matter and that natural law, even evolution, followed a divine purpose. He testified as a priest to a new religious vision, one he felt would revitalize the church, infused with the insights of science, and his reward was a share in the fate of religious genius, forced anonymity, and censorship.

Viktor Hauser

LETTERS TO THE EDITOR

What's In a Name?

In reading of the Quaker Socialist Society at yearly meeting time in Philadelphia, there come to mind a number of questions:

Did the yearly meeting unite in using the name "Quaker" for a Socialist Society?

Was there general discussion at the yearly meeting level?

I assume the 240-odd names of interested socialist Friends are all members of local meetings. If so, to what extent have they participated in the social concerns activities of their meetings?

The AFSC, known throughout the world for its great humanitarian projects, has been received because of its non-political activities. Would it have been so readily accepted if the Quaker Socialist Society had been involved?

The total membership of the Society of Friends in the U.S. has been slowly declining these past few years. I cannot help but feel the name "Quaker Socialist Society" will hasten the withdrawal of additional members.

Sue L. Canby
Tryon, NC

A Fine Piece of Work

The article in the June 1 issue of the Journal entitled "Worship is Work," by Jeanne Bohn, is so fine I think it should be reprinted in leaflet form for distribution in Friends meetings. I should hope the title would not turn people off from reading it, as it is certainly true!

L. Frink
Newington, NY

Rudely Expressed

In your June 1 issue, under the title "Worship is Work," under the heading "Silence," the phrase "...their mates will wonder where in hell they dreamed that up" seems in my opinion very rudely expressed. In a religious publi-

cation such as Friends Journal, one does not expect to find such phrases. I hope when the writer reads this, she will agree with me that there were other ways to express her meaning without using the word "hell." Let us try to keep this Journal on a high level and not resort to words and phrases that we find in our everyday reading.

Bertha B. Campbell
Philadelphia, PA

Friends and Capital Punishment

I am delighted to see the June 1, 1977, Journal stressing Friends and the death penalty. I trust that the majority of Philadelphia Friends are dead against the death penalty, but am sure there are a number in favor of it and quite a few undecided.

I would like to recommend two books which it seems to me should convince any reasonable person. First, *20,000 Years in Sing Sing* by Warden Lewis E. Lawes and next *Death Row Chaplain* by Byron Eshelman.

I notice that the Journal printed a letter from Caryl Chessman. In Eschelman's book there is a whole chapter on him called "The Wrong Man." That is well worth reading.

From 1950 to 1961 I was doing prison and hospital evangelism in Japan. I was in 64 penal institutions in the Orient and spoke to hundreds of thousands of convicts and met many wardens. These prison officials were unanimous in their stand against executions. The highest officials pleaded with me and Japanese Quakers to do all we could to abolish the death penalty. I interviewed 57 condemned men and half of them accepted Christ. I know that some of these were truly "born again."

"Where there's life there's hope."
Hang a man and hope is gone! Friends, let us stand firmly on this issue and do all we can to abolish the death penalty.

Herbert V. Nicholson
Pasadena, CA



CREMATION

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

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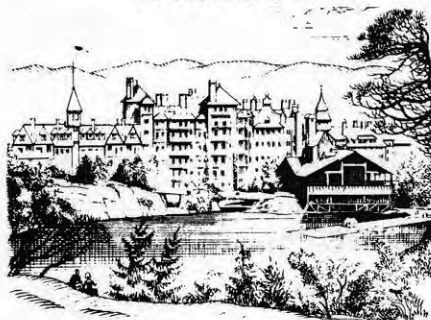
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OAXTEPEC—State of Morelos, Meeting for Meditation Sundays 12:30 to 1:30 p.m. Calle San Juan No. 10. Convener: International Cultural Center (Villa Jones).

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

LA JOLLA—Meeting 11 a.m., 7380 Eada 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., 4167 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—Whiteleaf 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 Sts., 10 a.m., worship and child care. Phones: 652-4491; 475-3060.

District of Columbia

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

Florida

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

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

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

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

LAKE 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 Siceloff, clerk, phone 525-8812. Quaker House phone 373-7986.

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

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

Hawaii

HONOLULU—Sundays, 2426 Oahu Avenue. 9:45, hymn sing; 10, worship and First-day school. Over-night inquiries welcomed. Phone: 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 Lomond Ave. (3 blocks west of Belmont, 1 block south of Maple). Phone: 968-3861 or 852-5812.

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.

MENARD—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., 1¼ mi. S., 1 mi. W. Unprogrammed worship, 9:30, discussion, 10:30. Phone: 476-7214 or 967-7367.

INDIANAPOLIS—Lanthorn Meeting and Sugar Grove. Unprogrammed worship, 10 a.m. Sugar Grove Meeting House. Willard Heiss, 257-1081 or Albert Maxwell, 839-4849.

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., 176 East Stadium Ave. Clerk, Horace D. Jackson. Phone: 463-5920. Other times in summer.

Iowa

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

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: 262-0471.

Kentucky

LEXINGTON—Unprogrammed worship and First-day school, 4 p.m. For information, call 266-2853.

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

Louisiana

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

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

Maine

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

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

ORONO—Unprogrammed meeting, MCA Bldg., College Ave. Phone: 866-2198.

PORTLAND—Portland Friends Meeting. Riverton Section, Route 302. Worship and First-day school, 10 a.m. Phone 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: 422-9280.

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

BALTIMORE—Worship 11 a.m.; Stony Run, 5118 N. Charles St., 435-3773; Homewood, 3107 N. Charles St., 235-4438.

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

CHESTERTOWN—Chester River Meeting. Worship and First-day school, 11 a.m. 127 High St. George Gerenbeck, clerk. 839-2156.

EASTON—Third Haven Meeting and First-day school, 10 a.m. 405 South Washington St. Frank Zeigler, clerk, 834-2491; Lorraine Cigggett, 822-0689.

SANDY SPRING—Meetinghouse Road, at Rt. 108. Worship, 9:30 and 11 a.m.; first Sundays, 9:30 only. Classes, 10:30 a.m.

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

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

Massachusetts

ACTON—Meeting for worship and First-day school, Sunday, 10 a.m., Donlan Hall, corner Massachusetts Ave., & Spruce St., W. Acton. (During summer in homes.) Clerk: John S. Barlow. Phone: 617-369-9299/263-5562.

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, 8 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 Nobsco). 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: 882-4677.

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

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

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

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

WORCESTER—Pleasant Street Friends Meeting and Worcester Monthly Meeting. First-day school 10 a.m.; unprogrammed meeting for worship 11 a.m. 901 Pleasant St. Phone: 754-3887. If no answer call 756-0276.

Michigan

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

BIRMINGHAM—Phone: 646-7022.

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

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

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

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

KALAMAZOO—Meeting for worship 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: 448-4311.

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

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

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

Nebraska

LINCOLN—3319 S. 46th. Phone: 488-4178. Sunday schools, 10 a.m., worship 11.

OMAHA—Unprogrammed worship. 453-7918.

Nevada

LAS VEGAS—Paradise Meeting: worship 12:30 p.m. 3451 Middlebury. 458-5817 or 585-8442.

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

New Hampshire

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

DOVER MONTHLY MEETING

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

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

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

HANOVER—Meeting for worship, Sunday 10:45 a.m. Friends Meeting House, 29 Rope Ferry Rd. Phone: 643-4138. 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 Marlton Pike, one mile west of Marlton. Meeting for worship, 10:45 a.m. (Except first First-day).

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

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

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

HADDONFIELD—Friends Ave. and Lake St. Worship, 10 a.m. First-day school follows, except summer. Babysitting provided during both. Phone: 428-8242 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: 609-488-5359 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: 463-9271.

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

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

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

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

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

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

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

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

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

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

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

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

New Mexico

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

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

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

New York

ALBANY—Worship and First-day school, 11 a.m., 727 Madison Ave. Phone: 485-9084.

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. 914-288-3020.

CHAPPAQUA—Quaker Road (Route 120). Meeting for worship and First-day school 10:30 a.m. Phone: 914-238-8694. Clerk: 914-628-6127.

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-Neverink). 10:30 a.m. During winter call 292-8187.

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. Moeshi, 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-LOYD 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. 108 and 107.

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

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

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

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

SOUTHOLD—Colonial Village Recreation Room, Main St.

WESTBURY—550 Post Ave., just south of Jericho 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 212-777-8886 (Mon.-Fri. 9-5) about First-day schools, monthly meetings, information.

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

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

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

PURCHASE—Purchase St. (Rt. 120) at Lake St. Meeting and First-day school 11 a.m. Clerk: Walter Hease, 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 8 p.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.

QUILFORD 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, 984-3006.

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, 513-583-8073.

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 Crosmen, 846-4472, or Roger Warren, 488-4949.

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, Balden Village. Phone: 494-7767 or 833-4305.

TOLEDO—Allowed meeting. Meetings irregular, on call. Visitors contact Jan Suter, 893-3174, or Alice Naute, 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: TU4-2885.

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

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

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

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

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

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

GWYNEDD—Sumnerstown 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. Baby-sitting 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, 784-0287. Dean Gilton, clerk, 458-6181.

MUNCY AT PENNSDALE—Meeting for worship, 11 a.m. Rickle 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-Merison, R.D. 2, Conneautville, PA 16406.

OXFORD—280 S. 3rd St. First-day school 9:45 a.m., meeting for worship 11 a.m. Edwin F. Kirk, Jr., clerk. Phone: 215-593-6795.

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

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

Central Philadelphia, 15th and Race Sts.

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

Chestnut Hill, 100 E. Mermald Lane.

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

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

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

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

Germantown Meeting, Coulter St. and German-

town Ave.

Green Street Meeting, 45 W. School House Lane.

PHOENIXVILLE—Schuylkill Meeting. East of

Phoenixville and north of 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 & But-

ler 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.

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

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

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

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

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

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

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

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

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

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

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

YARLEY—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: 805-334-7894.

Tennessee

CHATTANOOGA—Worship 10:30, forum 11:30, Second Mile, 516 Vine St. Larry Ingle, 629-5814.

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, 683-8540.

Texas

AUSTIN—Worship and First-day school, 10:30 a.m. Forum 12:00. 3014 Washington Square. 452-1841. Ethel Barrow, clerk, 459-6378.

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, 628-4979.

SAN ANTONIO—Unprogrammed meeting for worship 11 a.m. Sundays, YWCA, 318 McCullough, 78215. Houston Wade, clerk. 512-738-2587.

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 alliance) 1537 Laskin Road, Virginia Beach, VA 23451.

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

Washington

SEATTLE—University Friends Meeting, 4001 9th Ave., N.E. Silent worship and First-day classes at 11 a.m. Phone: ME2-7006.

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

West Virginia

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

Wisconsin

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

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

KICKAPOO VALLEY—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. 408). 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.



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