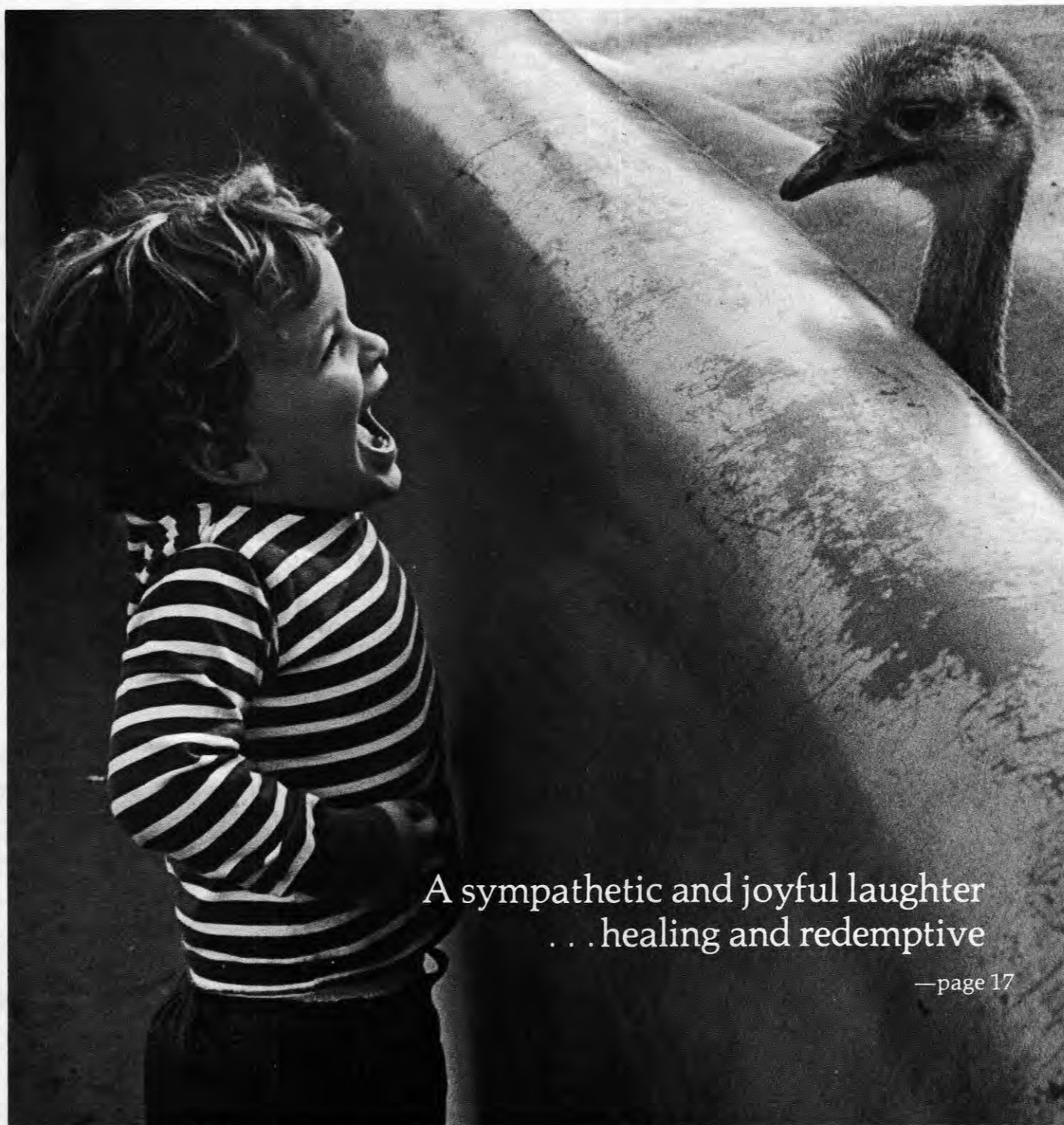


November 1, 1978

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FRIENDS JOURNAL

Quaker Thought and Life Today



A sympathetic and joyful laughter
... healing and redemptive

—page 17

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The cover photo, by Susan Best, won first prize in the *Christian Science Monitor*, November 1977.

FRIENDS JOURNAL



Friends Journal (USPS 210-620) was established in 1955 as the successor to *The Friend* (1827-1955) and *Friends Intelligencer* (1844-1955). It is associated with the Religious Society of Friends.

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**Friends Journal* is published the first and fifteenth of each month (except July, August and September, when it is published monthly) by Friends Publishing Corporation, 152-A North 15th Street, Philadelphia, PA 19102. Telephone (215) 564-4779. Second-class postage paid at Philadelphia, PA, and at additional mailing offices.

*Subscription: United States and "possessions": one year \$9, two years \$17.25, three years \$26. Foreign countries (including Canada and Mexico): add \$3 per year for postage. Single copies: 80 cents; samples sent on request.

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

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Postmaster: Send address changes to *Friends Journal*, 152-A N. 15th St., Philadelphia, PA 19102.

New England Autumn

November's beauty, stern as New England's stones,
Fled is the Foliage dancing with golden light,
Bare branches hang, as sere and stiff as bones
Etched in non-color, grey and black and white.
A day ago, it seems, the sparkling air
Flashed with the hues of red and green and gold,
Rustled with hurrying warblers, everywhere.
This is the time of quiet, time to hold
And ponder what is past and what's to come;
Knowing at last we never shall possess,
As once we thought we might, the steadfast sum
Of final truth. Still, half content with less,
We scuffle gorgeous leaves and dare to trust
We hear spring's secret stirrings, as we must.

Madge H. Donner

GROWING UP IN A QUAKER FAMILY

by Fortunato Castillo



I.

There are very precious advantages in having been brought up in the Society of Friends. A child born and raised in a Quaker home will have learned to value our peace testimony, our corporate silent worship, and our tradition of service. But we should not blind ourselves to the fact that, in terms of our humanity, we can sometimes convert these assets into severe drawbacks.

I have recently read a book by Victoria Glendinning entitled *A Suppressed Cry: Life and Death of a Quaker Daughter*. It is a deeply moving book as it describes, mainly by lovingly and compassionately quoting letters and diaries of the persons concerned, the life and customs of a devout and prosperous Quaker family, the Seebohms of Hitchin, in the second half of the nineteenth century. Even though there is a century separating us from the history described in the book, there are recognizable similarities with the scene today in terms of the excesses of misunderstood Quaker piety. There are also, of course, important differences.

As the story of the past illuminates the present, I feel this book throws light on some of the problems of our society even now. Winnie Seebohm, the subject of the biography, was a beautiful, intelligent and gifted child, who died of both asthma and anorexia nervosa at the age of twenty-one after a month-and-a-half of studies at Newnham College, Cambridge. She suffered, at the end of her life, from hysterical aphonia (inability to speak).

The family she grew up in was loving, cultured, devout and full of good deeds. They were also, in worldly terms, successful. And yet one can see how their wealth, and the circumscribed Quaker circles in which they moved, became eventually external and internal barriers for growth and development.

Winnie was most carefully educated by French and German governesses and local tutors, and she traveled abroad and had contact with some of the intellectual giants of her time. Reading her letters and the extracts from her diary gives one an idea of a brilliant mind and a girl who could express herself with exquisite accuracy. There is also, in spite of the Quaker restraint (perhaps even emphasized by such restraint) a strong undercurrent of sensuousness and passion. And yet, even in her most intimate writings, there are no overt expressions of anger or sexuality.

It is my contention, as a psychoanalyst who has studied the patterns of aggression and cruelty in many families, that the Quaker mold, with its emphasis on silence, pacifism and service, may have given rise, in the past, to personalities that were so repressed from expression of their ordinary human needs, that they had to manifest their inner turmoil through severe psychosomatic

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James and Bertha Cooper



symptoms.

Of course, in the twentieth century we have, as a religious group, become more sensitive towards the different needs, particularly sexual needs, of each one of us. Indeed, some Friends have been pioneers in the Christian understanding and tolerance of that important area of our personality. I wonder, however, whether we have yet tried to come to grips with the fact that our pacifist attitudes sometimes may become the justification for passivity in ourselves. Passive personalities set up aggression in other people by the vacuum that their inability to act creates.

Another result of turning aggression into ourselves is its reappearance (in the presence of appropriate genetic factors) in different psychosomatic symptoms. In the narrative of Winnie Seeborn's life one can see how the anger she could not express first became asthma (for which there might have been a family susceptibility), subsequently an inability to eat akin to anorexia nervosa and, finally, an inability to speak. This beautiful and intelligent girl never underwent the natural rebellion of adolescents against their parents. In the writings that remain of her, furthermore, we do not detect overt anger or rage toward her restricted family situation, not even when her parents decided that her only suitor for marriage, a non-Quaker, was unsuitable.

Psychoanalytical enquiry has found that our aggression, which is part of our natural human endowment, has to be consciously acknowledged before we can learn how to modulate it and use it constructively. We need aggression to survive, to make love, and to bind nature to our needs, among other things. If we are going to avoid its explosion in violence or in psychological and somatic illnesses, we should learn to recognize it and understand its mechanisms, in the same way that electrical currents, if understood and harnessed, can be constructively utilized and not become a source of destruction.

And then our emphasis on silence: when I was reading of Winnie's inability to articulate words at the end of her

tragically short life, I was aware of a feeling, familiar to Friends, when we may feel the impulse to stand up and speak in meeting, while simultaneously experiencing the inhibition against it. It is a well-known physiological fact that inhibition, as well as stimulation, can be spread from a focal point to the whole body. Psychologically, one could add that maybe the self-discipline that the silence of our worship entails can become, in the presence of other factors, an inhibition of other important areas of our personality.

The title of the book itself, *A Suppressed Cry*, illustrates my point. Asthma is a form of crying. Maybe our quietism has to be balanced at times with the quaking fervor of our earliest forebears. Our spoken words, indeed, should be as precious as our silences.

The conflicts experienced by Winnie about words and silence can be illustrated with two quotations. The first is from her diary, six weeks before she died:

My idea of heaven—where one can converse without talking. I have often contemplated what it would be to be blind or deaf, imagined a life without sight or a life without hearing—both terrible but endurable I thought—the first more endurable than the second. But to be dumb—to lose all powers of articulation, to be unable to ask for what one wants, to reply to kindness and sympathy, to express thoughts and feelings called up by every incident of the day—to be shut out from converse with kindred minds—that never occurred to me as a possibility, as a supposable form of suffering.

In a letter to a friend she writes with great poignancy—considering her inability to speak at the end of her life—of the uninhibited song of the nightingale:

Francie came up to see me yesterday. In the evening Papa read me one of Kingsley's Prose Idylls. There was one piece in it that reminded me of our last discussion. Describing the nightingale's song he says

the only note of his which can be mistaken for sorrow, is rather one of too great joy; that cry, long repeated, loudening and sharpening in the intensity of rising passion, till it stops suddenly, exhausted at the point where pleasure from very keenness turns to pain; and "in the topmost heart of joy, his passion clasps a secret grief."

Throughout her life, Winnie was full of good deeds. Yet she never seemed to think of herself, as an adult, as the object or recipient of physical demonstrations of love. Her wealth, her intelligence, her sheltered and inbred Quaker circles may have acted as a barrier to intimate closeness, much more than they would have done nowadays, when the structure of class barriers is diminishing and Friends more often than not marry outside the fold.

Our isolated position, as a minority trying to uphold high standards, renders us very vulnerable to feelings of inadequacy; these are followed by guilt, which, in turn, can easily lead into depressions. We may try to overcome these feelings by "sacrificing" our lives in self-denial and courageous deeds of continuous service to others. And yet, if we do not love ourselves sufficiently, we cannot lovingly offer our gifts; our labor then becomes a duty and eventually a burden. The strong ones among us will always survive, but the weak may stop trying, and suffer with their bodies or their minds—or leave our Society.

Winnie Seeböhm, 100 years ago, with a strong and concerned family around her, tried hard to be brave and overlook her own needs. When Winnie learned that her illness could prevent her from ever coming back to Cambridge—her one opportunity of leaving the loving restrictions of her home—she wrote:

I always want everything so frantically, and I'm always just the person that can't have them! And I see lots of other people who might have them easily and don't care to, won't even take the trouble to put out their hands to take them, while I am stretching out my arms lovingly and panting for them and they are always hung out of my reach! Is there some great lesson of life in all this, do you think? And ought I to have learned it by this time, and have given up wanting things?

In the end the suppressed cry for closeness and understanding expressed itself in asthma, anorexia and aphonia, which the best medical practitioners of her time could not help to abate. The resources of her family and the Society of Friends at the time were not enough, either, to provide assistance. Psychotherapy, as we know it now, had not yet emerged.

I hope that this article, inspired by the poignantly moving biography of a young Quaker woman a century ago, may stimulate us to enquire about the issues it poses, rather than throwing us into the vicious circle of feelings of inadequacy and guilt. I am not advocating that we cease in our pacifist strivings, our silent worship, or our

endeavors to serve; they are all valuable and integral to our Quaker heritage. I am instead calling attention to the fact that we should, in humility and prayerful spirit, examine the extremes, in the past and the present, that we sometimes reach from the best of motives, so that our society in the future may be less hampered for growth and the traditions we may bestow upon our children should be less onerous and more fruitful.

II.

It is easier, sometimes, with hindsight, to assess problems and hint at solutions in terms of Quaker families in the past, as I did in my previous comments on Victoria Glendinning's book, *A Suppressed Cry*.

It is only fair, therefore, that as the Quaker parent of two teenage children, I should address myself to the conflicts that arise when I am, however well-intentioned I might be, imposing a Quaker imprint on the lives of my children.

Side by side with the spoken testimony, we give of our Quaker best to our children in the manner in which we conduct our lives. As a psychoanalyst, furthermore, I feel that sometimes our children very accurately express in their behavior issues which are a source of anxiety for ourselves, even though we may not be consciously aware of them. A few examples will illustrate this point.

My son, at the age of eleven, comes home from his school and tells me that one of his classmates has been hitting him and he does not know whether to retaliate or not. As we have endeavored to bring him up in an atmosphere of fairness, he is disappointed that there is not enough supervision in his school to stop the attacks he is being subjected to. He has tried to argue with the boy because he has heard in our home that it is better to negotiate peace than to engage in war: all this to no avail.

He is surprised, therefore, when I tell him that he should hit back at the child who is looking for a fight with him. I explain to him that sometimes his inability to respond to attack elicits further attack, by the vacuum it creates. I then add that we, as Quakers, have a tradition of not engaging in war, but that we also have to gain some self-respect by standing up for our rights. To fight, when it does not lead to killing or maiming, is an activity that we have to learn to engage in. This will make our pacifist conviction all the stronger, as we may then actively choose, when we are adults, to be the peacemakers with the full knowledge of the feelings of aggression not only in others but in ourselves. Indeed, we cannot aspire to be the peacemakers unless we have come to terms and learned to control and modulate the destructive impulses within ourselves.

The problem of playing with toy guns and toy weapons of war has also come up in my son's life. He has a very involved game, with a close friend, in which they engage in tank battles using dice. I explain to him that chess and draughts are also competitive games, in which one is sym-

bolically trying to conquer or annihilate one's opponent. I remind him also, on other occasions, of the rivalry with his sister and his classmates for academic achievement. He also knows that we can be quite hurtful to each other, within the family circle, at a verbal level.

I know that some Quaker parents would not allow their children to play with war games. I have allowed my child to do so, explaining to him that one of the advantages of our humanity is that we can sublimate our aggression into non-lethal and non-damaging games. On the other hand I also told him about a friend of mine who did his National Service in the so-called Royal Horse Artillery—in fact guns mounted on tanks. He became expert in the technicalities of arranging for as many shells as possible to land on the distant target—just like a game. Only some years after did it occur to him that the target, that point on a map, was meant to represent human beings to be destroyed.

As for the violent words that can be exchanged in the home, I am always reminded of the saying that "Sticks and stones can break my bones but words can never hurt me." Indeed, Freud referred to the fact that civilization began when people started swearing as opposed to throwing axes at each other. Needless to say, I am not advocating uninhibited swearing or explosions of verbal aggression, but our use of words can heal as well as damage and I should hope that in my dealings with my children, they would see that the loving and forgiving messages in my words and attitudes have the edge over destructive and angry ones. If they are eventually to attain maturity, they should be exposed, I feel, both to my anger and my love.

Losing one's temper with one's child is something that only the overly-controlled persons can avoid. My clinical experience with some of the children that come to me for treatment indicates that the contained, non-verbalized anger of some parents can be more terrifying (because it seems boundless) than a spontaneous expression of anger that can later lead on to negotiated peace and reparation on both sides. One child, of a couple who were not able to express anger, told me that he felt with them the same feeling of pressure that one feels in the atmosphere when there is a heavily overcast sky and no storm to clear it up.

I would hope that my children, when they come to meeting with me, would be able to use the time of meditation to come to terms with their acceptance of the conflicting parts of their personality and reach a feeling of peace and love by grace, rather than by denial. The light within would shine better, I feel, if we came to meeting with the awareness of our fallible humanity.

If my children were to ask me where I put my aggression (which I don't think they normally would do, as I lose my temper and behave unfairly quite frequently!) I would say that the Quaker mold points to work and service to others as a favorite outlet for our energy and

drive. I would point out, also, that in our quiet and unassuming way, Friends can be extremely competitive in academic pursuits. I would hope, nevertheless, that there is enough laughter and sensuous enjoyment of life in my home, so that my children may not only value themselves in terms of their academic feats, but also in terms of the enjoyment that they derive from life. Otherwise there is the risk that they might become as demanding of others as they are of themselves. Sometimes I feel, but I hope I may be corrected in this impression, that we, as a group, are more likely to be sympathetic or make sacrifices for the hungry in the Third World, than to accept our fellow Friend who has failed economically, sexually, or politically.

The sobriety of life that is implicit in our lack of rituals and ceremonies is a very precious heritage for our children. We lead them, ideally, from the awareness of the temporal and finite to a contemplation of the eternal and infinite. And yet I wonder whether this sobriety is not more fitting sometimes for those members of the Society of Friends who have transcended the passions of their youth. It worries me sometimes that in our meetings we see older Friends more frequently than younger ones. It is our duty to keep the silence alive for the young Friends when they may choose to come back to us, but we should also be compassionate and understanding of the appeal that other manifestations of life may have for them at the time. Indeed, as part of the non-dogmatic Quaker heritage I bestow on my children, I would like them to feel that though I prefer silent, seeking worship, there are other valid varieties of religious experience, including the rapture aroused by art and human love.

Our tradition of service has been one of the most useful outlets for our corporate and individual aggression, if we accept "aggression" as the energy drive that allows us to survive and bind nature to our needs. It would please me very much, therefore, if my children were to engage in some form of Quaker service, as my wife and I did in our youth. But it would not be fair if I expected them to be so preoccupied with the needs of others that they sacrificed their own needs—to such an extreme that they became ill, physically or mentally. We cannot love other people unless we love ourselves.

I am sure that some of the views that I have expressed here are highly controversial. I offer them to the Society in a spirit of good will. They are not a criticism of past or present mores, but rather an attempt to seek and search for a more fruitful and more effective life in our Society. I feel that if we address ourselves to the study of the issues that I have pointed out here, we may be answering some of the religious yearnings of people around us whom we have not yet touched. □

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Friends Schools & Minorities

ESTABLISHING GOALS FOR THE FUTURE

by Rosalind W. Cobb

Friends concerned with minorities in our New England Friends schools gathered the week of August eighth for a workshop at the New England Yearly Meeting at Wheaton College in Norton, Massachusetts. We had come together because of our increasing concern with the effect of continuing programs initiated through the yearly meeting's Minute Seventy-four in 1965. That minute grew out of the civil rights movement of the Sixties, responding to Friends traditional concerns for the oppression and disadvantages that Afro-Americans faced then. At that time it was thought that the situation could be improved through education; Friends could make a useful contribution by bringing minority students into the friendly, nurturing atmosphere of Friends schools. Today, ten years later, we question the value of this program and feel the need to assess our efforts and their results.

Some of us had observed signs that perhaps, though the desire to help is genuine, the methods used may be less helpful than we would hope. We wondered if they could even be damaging, as in instances of Afro-American students assuming roles of super-athletes in schools, because this was the role they felt pressed on them. One student, for instance, the captain of his track team, a superb baseball player and possessing the charm of a polished politician, jarred one of his teachers when he vouchsafed that blacks were inferior to whites in mental capabilities but that blacks were better physically coordinated, according to some readings in his science

class. His aims were, therefore, to be a professional baseball player. His records showed that he had been encouraged, early on, to be an athlete and neither challenged nor encouraged as a writer.

During an English tutorial in his senior year, he admitted he would prefer to go to law school, feeling that such an education would be of more help to his people. After a number of months of work he was able to produce coherent papers and was accepted into a small black college. He was recently seen, sparkling with self-assurance, every vestige of the "jock" gone. He was doing well in his final year at college and had a good chance of being accepted in a state university law school.

Because of reports of such experiences, the Minute Seventy-four committee brought together representatives of the New England Friends schools in February 1978 at the Providence Meetinghouse in Providence, Rhode Island. We hoped to evaluate the existing program that collects money for a small scholarship fund. Black educators had been asked to give us some feedback, so we had some hard questions to ask ourselves. During this February meeting it was decided to send one of our members to make a partial survey of Friends schools. Before that member left, the Director of the Third World Center at Brown University, Calvin Hicks, was consulted, among other concerned Afro-Americans. A helpful list of suggestions for observations was made. Serious consideration of the list of suggested observations led to the belief that they were what Friends should have felt to be necessary priorities. It was used as a basis of review for all the subsequent visits to schools, both in New England and a few around Philadelphia. (During this expedition the project was discussed with Bert Mason at Friends Council on Education, who gave encouragement and support for our efforts.)

The suggestions were simple: schools that undertake to help in the tangled dilemma of race relations must first relieve the heavy image of a "white power" structure. They should adapt their practices so that all visitors can see that the school is concerned with minorities. Therefore a school that welcomes minorities should have, along with pictures of the founders of our country, such as George Washington and Thomas Jefferson (who both died with over 200 slaves apiece), pictures of Afro-American and Native American leaders. There should be members of the staff, faculty, and administration from minority backgrounds. To have minorities employed in only menial tasks implies, to any incoming student, that this is the ultimate role minorities will fulfill. Courses in the curriculum should reflect careful cultural integration

Rosalind Cobb is a writer whose overriding concern for the past seventeen years has been for race relations in religious and educational institutions. Clerk of Friends Educational Needs Committee of New England Yearly Meeting, she is a member of Westport (MA) Meeting.

of materials as well as separate courses in Afro-American and Native American literature and history. The basic courses in the humanities should give true understanding of all aspects of American literature, history and the social sciences—contributions of minorities must be included. For instance, courses in world religions should not only include studies of Islam, Judaism, Hinduism, and Buddhism, but the traditional African and Native American religions as well.

Of particular concern is the role of advisor: are those people chosen to be aware of the tender position of minority children in an all-white environment? The need for support for these children is crucial. If ever a white Friend has been in the situation of being a small, visible minority, that person can vouch for how easy it is to feel overwhelmed, looked down on. We must be sensitive to the fact that we are asking these minority children to step into a role that demands day-to-day courage and steadfastness. To be a good student when one is under constant emotional tension demands more of these young people we seek to help than we would care to ask of our own children. Therefore, those people who counsel such students should be minority members who deeply value and respect their own background and culture. They should wish to foster and enhance the student's ethnicity.

Minority children in white schools must be encouraged to carry out their own support groups such as black awareness clubs and Native American culture clubs. These organizations are also important and need articulate support from the school. They should be looked on as natural outgrowths of the situation and be accepted as helpful to the school rather than as threats to the integrated wholeness of the establishment. Each of these suggestions bolsters minority children, encouraging the development of self and the Light they carry.

Aware of the interest and support of the Friends Council on Education, we sent our notices concerning a series of workshops to be held at yearly meeting; we hoped that the turnout would be significant—and it was. We had participants from New England Friends schools and from public schools as well. There were four workshops held on successive days. The first reaffirmed the goal of seeking support for minority students through raising money for scholarships (Minute Seventy-four of 1965) and the ethic behind that minute.

The second workshop was searching and probing for all members, as the resource person, Joan Hepburn, a doctoral candidate at Brown University, poignantly reaffirmed the list of suggestions and amplified them from her own experience. She has been a minority student in all-white schools ever since she started kindergarten. Niyonu Spann-Wilson, who was with us too, had her early schooling in all-black schools, yet she affirmed Joan Hepburn's perception that being a black in an all-white

university was painful and damaging.

In the third workshop John Emerson from Germantown Friends School told of the efforts there to adapt to being an integrated school in an integrated area. Many of their experiences reflected efforts being made to reaffirm the ethnic integrity of their minority students.

The final workshop was a brainstorming session in which we sought to define needs and suggest methods to meet those needs. Chief among the items is the need for Friends to recognize the demands of the peace testimony. One of our participants, Tim Barclay of Cambridge Friends School, wrote a "memo" for us after the last workshop. In part it said:

Racial prejudice and injustice, of the kind that still beleaguers our country and our world, bear the seeds of violence. If we believe we must work to remove the roots of violence from our society, if we believe that our schools are special, are Friends schools with a capital "F," then making them integrated communities of equals that transcend tokenism and negate paternalism must be top priorities.

We will continue to work toward these goals. □



Sidwell Friends School

Friends Schools & Minorities

WITNESSING TO THE PEACE TESTIMONY

by Peter Broad

After Friends had rid themselves of the practice of slavery, but while it was still a blot on the nation at large, Prudence Crandall opened a girls' school in Canterbury, Connecticut. When she admitted a black girl, causing a furor in the town, Prudence Crandall reacted by devoting the school exclusively to the education of black girls. Continual harassment eventually forced her to close the school, and this Friend's early experiment in recognizing educational responsibilities has all but been forgotten.

We might do well to consider Prudence Crandall's experience now, however, and examine our present-day Friends schools in the light of her sense of responsibility. She recognized that a school can be, perhaps ought to be, a tangible witness to an inwardly-held testimony. What do today's Friends schools say about our Society's view of the role of disadvantaged racial minorities? Are they visible evidence of our belief that there is that of God in everyone? Or do our schools pay only lip service to such a belief, reflecting in fact a paternalistic, white-dominated society?

There is probably as great a range of answers to these questions as there are Friends schools. Nevertheless, it is an unfortunate fact that the majority of our schools lean far more toward the latter. Friends worked hard to free the slaves, but not to include the slaves' children in their schools. Patterns of discrimination and neglect established a century ago are still reflected in the schools operated by the Religious Society of Friends.

Peter Broad is assistant professor of Spanish at Earlham College and was clerk of the Minute Seventy-four Committee of New England Yearly Meeting. A member of Providence (RI) Meeting, he is an attendee at Clear Creek (IN) Meeting.



Friends have an historic testimony against violence, and yet as long as there are disadvantaged minorities we have the seeds of violence in our midst. The discrimination against people because of their race is a hateful form of violence by itself, and it inevitably leads to acts of violence, both subtle and overt, by those caught up in it.

Friends have a responsibility, if our peace testimony is to be meaningful, to strive to eliminate the causes of violence from society. It is sometimes difficult to know where to begin, but in our Friends schools we have a very viable instrument for putting our testimony into practice. Our schools are one of our principal avenues of outreach into the larger community. Since relatively few of the

students in Friends schools are from Friends' families, the influence of the schools reaches well beyond the confines of our Society. Values formed in Friends schools can have a far-reaching effect. If our schools reflect a belief in nonviolence to the extent that all members of the community are shown equal respect and given equal chances for growth, we shall have taken a significant step toward eradicating one of the major causes of violence.

The notion of equality, of course, when there has been a pattern of systematic inequality, requires an active commitment to fundamental change. A passive statement that one will no longer discriminate proves nothing. Unless we totally overhaul our vision of what our responsibilities towards the oppressed people of our community are, we shall have made no progress. The staffing of the schools, distribution of scholarship funds, curriculum, counseling, even the use of buildings, must all reflect an elimination of racial discrimination from the Society of Friends and a commitment to its elimination from society in general.

We are right now in a crucial period in the ongoing story of race relations in this country. During a workshop on Friends schools and minorities at this year's New England Yearly Meeting, Joan Hepburn spoke of this period as one of "reconstruction," comparing it to the period of backlash that followed the initial gains of freed

slaves after the Civil War. She saw evidence of this in the Bakke decision, in the sudden disappearance of scholarship money for minority students, and in such things as the City University of New York's decision to eliminate tenure just as significant numbers of black professors are reaching the tenurable state. Similar periods of "reconstruction" have followed other times of apparent advancement by blacks, such as the turnaround that followed the Harlem renaissance. Progress in the movement toward equality has been circular.

If we mean to put an end to the cycle, we must first recognize it and then make an extra effort to maintain our purpose when the rest of society steps back. If we are clear in our testimony, if we are truly following our deepest religious beliefs, then the circle can be broken. New England Yearly Meeting's *Faith and Practice* quotes the following from the 1937 World Conference report on Friends' contribution to education: "A religion whose essential message is 'a constant renewing of the spirit to the end that there may be a progressively widening view of the will of God for man' will be reflected in schools that are adventurous." Our Friends schools must take it upon themselves to break out of the cycle of repression, moving steadily forward towards the creation of an atmosphere in which that of God is truly seen in *everyone* and where the seeds of violence will wither away. □





The Gentle Arts

by Raymond Paavo Arvio

It's hard to become a community of love and caring until there's been enough time for our fears, our insecurities, our angers to have exposed themselves. Until we do, those natural qualities fester, I sense, and pop up when least expected.

There is something to be said for considering friendship (indeed Friendship) an essentially unguarded state, where we are free to have our feelings, to share them, and—most important—to deal with them. Where we are not free, we may not have friendship but just another guarded association, where we only permit certain of our qualities (usually the better ones) to appear.

I'm part of a movement that begins all its meetings with what's called "excitement-sharing." What a wonderful way to begin. Instead of rushing to do business, filled with little speeches we have to get out, we reveal those little pleasures, those moments of tenderness, those expressions of joy (like hearing from an old, missed friend) that show us to be persons, not representatives. After some experience with it and with ourselves, we have come to realize we need to share, too, our "heavies." If a person comes to meeting distressed over some terrible event in life, it's important for us all to know that, if we are to understand that person, in that time, that moment.

There may be something to be said for having meetings for business as well as meetings for worship begin with expressions from every person of delight (or of worry). How often I have felt that I attended meeting, sat with strangers and left strangers. Each of us went home, no closer to another, no warmer in our feelings, and with no sense of knowing another person a little better.

But, just as these days we occasionally sing in our meetinghouses—shaking the dust from the surprised rafters—we may come, and perhaps will come, to that new moment when we see meeting as "meeting," as a joining of my life with yours and yours with mine. And that means moving *beyond* the traditional handshake at the end of meeting, which, without the content of real sharing, is only an empty form, much like, "Good morning, how are you?" and the response, "Fine, thanks, and how are you?" when both people may be truly unhappy, ill or not at ease at all.

The gentle arts we profess require gentle practice. We need to practice the personhood we claim in the very thought of a high-minded society of friends. And out of practice can come art. □

My antagonist's face was about four inches from mine. He was angry. I removed my glasses and said, "Go ahead, hit me." He pulled back and said, "Don't pull that nonviolence stuff on me." He was still angry and we continued to yell truths and half-truths at each other. But the physical business was over.

The funny part of the situation is that both of us are committed to nonviolence.

Had we failed? Hardly.

We had played a game. And we both knew it. Intuitively. We reminded ourselves in that instant of who we really were and out of the dim consciousness of a better way, deeply planted, came a message, both of survival and of a certain kind of love. We're not good enough friends yet to laugh about that little war, but perhaps some day we will.

Twenty-five years ago the expression of anger was a no-no for those of us who aspired to Quaker heights.

Somehow, we all know more about anger now and we're not so afraid of it. But, we still have more work to do.

Executive Director of the Co-op Education Guild, Inc., writer/editor/teacher Raymond Paavo Arvio has a special concern for alternative life styles and cooperation as a way of life.

Elizabeth Gray Vining, Quaker Writer

by Mary Barclay Howarth



On a torrential Fourth of July, Yuki Brinton and I drove west from Philadelphia to Kendal at Longwood, one of the recently established Quaker retirement communities near Kennett Square, Pennsylvania, to interview Elizabeth Gray Vining. Leaving the car, we ducked gratefully into the shelter of the covered walkways joining a maze of separate one-story apartments.

Elizabeth Vining met us at a door identical to the rest and welcomed us, dripping, into her small hallway. We shed our umbrellas and soaking footwear to enter the living room in stocking feet, Japanese style, an entrance that seemed appropriate, since the living room is tastefully decorated with mementos of Elizabeth's time in Japan. These and other touches have made this gracious home inimitably hers.

As we sat and talked with Elizabeth Vining, I was particularly interested in how much her membership in the Society of Friends had influenced her life and the profession by which she has supported herself.

"I came to Quakerism in my early thirties when I was suddenly widowed and once more living with my mother and sister in Germantown," Elizabeth told me. She said further that she herself had been seriously injured in the automobile accident which took the life of her husband, Morgan Vining. "During the difficult recovery," she continued, "I found that by going to Germantown

Meeting each Sunday I could get just enough strength and equanimity to carry me through the following week. I was convinced not so much by the ideas of the Society of Friends, though I agree with them, as I was by the experience of needs being met during silent worship."

Strengthening her interest in spiritual growth has been her membership in a meditation group which began in 1938, and which included like-minded friends as well as Friends.

"Over the years," Elizabeth said, "we have shared our problems and meditated together, building strong bonds of trust and fellowship. I think the trust one builds in such an atmosphere is the most precious thing. The meditation group is not at all like the encounter groups so popular in the Sixties."

This meeting, together with others of similar interests, seems to have a peculiarly Friendly approach, as do those of the meetings for business and for worship, bringing nourishment to both one's religious and professional life, she said.

An example of the latter is Elizabeth's participation in "Poets Walk In," a group of poets and lovers of poetry who meet to relish their common interest in words, reading aloud from their own works or those of others whom they particularly appreciate.

In a passage from her latest book, *Being Seventy: the Measure of a Year*, Elizabeth quotes Oliver Wendell Holmes, Jr.: "A word is not a crystal, transparent and unchanged; it is the skin of a living thought and may vary greatly in color and content according to the circumstances and the time in which it is used."

Mary Barclay Howarth is a member of the Philadelphia Yearly Meeting Committee on Racial Concerns and a teacher of social studies in Media Friends Middle School. She is a member of Media (PA) Third Street Meeting.

This she finds opposed to another treasured verse:

*The written word should be
Clean as a bone,
Clear as a crystal,
Hard as a stone.
Two words are not
So good as one.*

A third circle to which Elizabeth Vining belongs is called simply "The Group." Also beginning in the 1930s, its members, who hold similar values, consider both social and religious topics, developing over the years a great love for each other. "We appreciate one another and the times together without rivalry or competition," Elizabeth told me.

In addition to these fellowships and the enrichment they bring, she relies on deepening the spiritual roots of her personal religious life by reading the Bible, poetry, and the writings of the mystics, quoting easily from Thoreau, Loren Eisely, and the spiritual classics.

Eisely's statement that "The creative person is one who retains the capacity to use the unconscious functions more easily" is one which Elizabeth Vining has also found true. Tapping the unconscious through meditation and a process she calls "mulling experience" have both strengthened her own writing. She is presently working on a pamphlet in which she will share her reliance on what she calls the "Deep Self" with others interested in the use of meditation and imagination in creative endeavors.

In explaining how she chose the subjects for her books, Elizabeth said, "I didn't really pick them at all. They chose me. For example, with *Adam of the Road* (the book which won the Newberry Award), I had read Middle English at Bryn Mawr and had always loved the metrical romances. Thinking that American children might be interested in some of those themes, I was considering a collection from the romances. I had even written one story which sold to *Story Parade*. I thought perhaps I could fit them all into the framework of a minstrel telling the tales, but I hadn't actually worked it out in detail.

"One night as I lay ill in the hospital, the minstrel boy walked into my mind. I saw him fully formed, a small harp slung over his shoulder, dog at his heels and his father by his side. It was Adam, and he became the key to my book.

"With *Take Heed of Loving Me*, the novel about John Donne, I had been thinking about the story for over twenty years—ever since Morgan's death," she said.

Other subjects were brought to her by friends. For example, Mary Hoxie Jones came, asking if Elizabeth would work with her on the story of her father, Rufus Jones, which was published under the title, *Friend of Life. Windows for the Crown Prince* was not a book Eliza-

beth had planned years ahead. In 1946, a request came to the Asia desk of the American Friends Service Committee for someone to tutor the Crown Prince of Japan. At a dinner party, the Emperor had entrusted the search to Dr. George Stoddard, head of a postwar educational mission. At first Elizabeth gave a strong "No," but after a thoughtful four-day weekend, she felt she must at least allow her name to be considered. Of the two names finally sent to Japan, the choice was clear: "Vining... repeat: Vining."

In addition to personal devotions, membership in groups, and her reliance on intuition in the choice of subjects, Elizabeth Vining shares several other areas of knowledge traditionally of interest in the Quaker community. Her expertise in the natural sciences—birds, trees, wildflowers—adds spice and depth to her writings.

A Friendly concern for others and their welfare has led her into a variety of experiences. Her venture as tutor to the Crown Prince of Japan came about as an outgrowth of her hope to heal some of the bitter schisms of war.

During the early days of Pendle Hill, she served as head resident. She has also taught in high schools, has been a librarian, and more recently teaches and participates in classes and workshops for writers. To all of these social concerns, Elizabeth Vining brings a touchstone of ethical and religious values which enables her to philosophize on their meaning and significance.

In *Being Seventy* she continually returns to religious themes. I asked particularly about the section in which she describes her fiftieth Bryn Mawr class reunion. She had written that the present conditions in college dorms—direct confrontations, cat and cigarette smells, loud rock music at 3:00 a.m.—"sounds to me like the triumph of the selfish over the unselfish." Such behavior is definitely not for her. "Thinking first of others was an important value when I was young," she said. "I was born into a family of adults. As a child I felt that I had to justify my existence. I was terribly good. It was quite a weight for me to bear. Fortunately I was a great reader, but I knew little else of the outside world. When I went to Bryn Mawr at seventeen, I was very naive, and bewildered by the experiences of the other girls.

"You know, there is a theory," she continued, "that the *Canterbury Tales* illustrate the 'Seven Deadly Sins.' The Parson's Tale is full of social history." Her melodic voice, with its particular Philadelphia inflection, warmed to the subject.

"Young people aren't interested in 'sin' anymore," she asserted. "They're very quick to smell hypocrisy in their elders, but some of the sins, like anger, have been raised almost to the level of virtue by modern psychology."

After some further discussion of hidden spiritual sins (which she has called "forms of concealed unlovingness"), we turned to the issue of moving into a retirement

center, which particularly concerned her during her seventieth year.

Her usually erect posture relaxed as she moved comfortably back into a corner of the sofa. "It's marvelous. I love it," she said, smiling.

"I'm far more independent than I had thought I would be. We have one meal a day in the dining room and it's a perfect opportunity to see friends without any bother. I still drive, but for those who don't there are buses into West Chester for shopping and to Media, where one can catch a train to the city.

"The Poets meet twice a month and once a year the others come out here to Kendal," she said. "The best part is that a retirement community frees your mind completely of health worries. When friends get sick, everyone can visit them easily at the Westmoreland Health Care Center and we get daily reports at mealtimes as to how they are faring."

It is obvious that this vigorous, active septagenarian is delighted with her chosen surroundings. "I have many good friends here," she concluded, "and one of the nicest things is the deep, warm, new friendships formed since I came."

Our visit took place shortly after the Crown Prince and Princess of Japan had visited Philadelphia last summer, and our interview ended with Elizabeth's sharing a delicate volume of Japanese poems translated and given her by the Crown Princess.

Over green tea and home-baked brownies, Elizabeth reiterated in somewhat different words, her journal entry of January 1, 1973:

This is my real life, writing. Other events and forces have been climactic, have shaken me to the depths and rebuilt me, marriage especially and my Japanese experience, but day in, day out, year in, year out, writing is the basis of my life.

With her youthful, passionate marriage as a warm, romantic backdrop, Elizabeth Vining's life has been full of devotion to family, friends, her religious society, and her chosen vocation. And she has most certainly retained the *joie de vivre* which she defined in her journal at age thirty-one as the one trait of aging she considered as "satisfying both to oneself and to the people around one."

The rest of that journal entry projects an accurate picture of what the mature Elizabeth Gray Vining has become (though perhaps today we would substitute "elderly" for "old"):

An old lady who has a genuine joy in living is an old lady who draws people to her. She is sufficient to herself. She has something to give—a gift more precious and the more endearing because it is quite unconscious. □

THE MOODS AND MODES OF WORSHIP

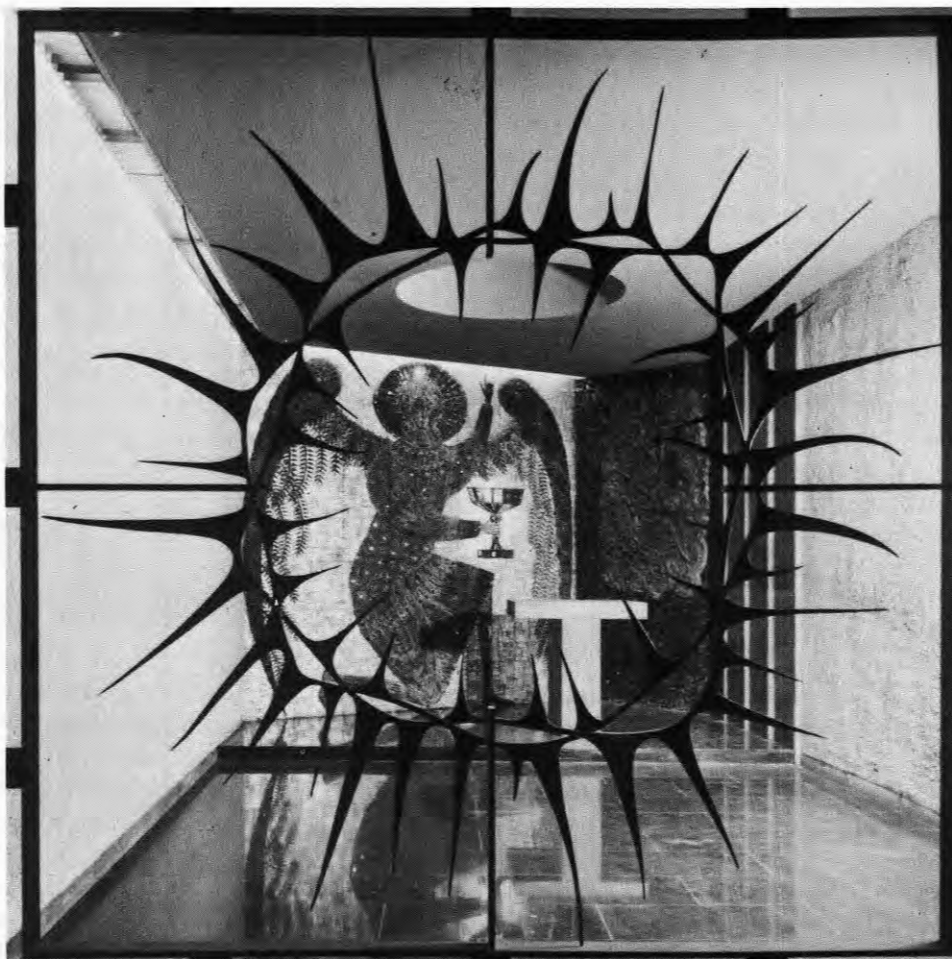
by Richard A. Baer, Jr.

A mong non-Pentecostals, much of the recent discussion of glossolalia, speaking in tongues, focuses on the strangeness of the phenomenon. But it is precisely this "strangeness" that may have blinded interpreters to a fundamental functional similarity between speaking in tongues and two other widespread and generally accepted religious practices, namely, Quaker silent worship and the liturgical worship of Catholic and Episcopal churches. Each of these three practices, I believe, permits the analytical mind, the focused, objectifying dimension of human intellect, to rest, thus freeing other dimensions of the person, what we might loosely refer to as spirit, for a deeper openness to divine reality.

Significantly, this goal is not achieved by a deliberate concentration on emotions as over against intellect. In fact, neither the silent worship of the Quakers, the practice of glossolalia, nor the liturgical worship of the Catholic or Episcopal church seeks to stimulate the emotions as such—in the manner of some revival meetings or some of the more contrived celebrations in certain avant-garde Protestant and Catholic congregations. Rather, the intent is to free us in the depths of our spirit to respond to the immediate reality of the living God.

Contrary to uninformed speculation and opinion, speaking in tongues is not a form of religious hysteria or spirit possession. Nor is it, except occasionally and quite incidentally, uncontrolled expression of emotion. Not only are glossolalics fully aware of what they are doing when they begin to speak in a tongue, but they also can stop at will. Although they may be moved by deep emotion, as indeed they often are in non-glossolalic experiences of prayer and worship, the act of speaking in tongues is not best characterized as emotional in contrast to intellectual. The actual speech can be only a quiet

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whisper or even sub-vocal, or, on the other hand, it can be loud and boisterous. At times glossolalics feels a singular *lack* of emotion while speaking in tongues.

For the most part, whether in private devotions or in public worship, glossolalics make use of tongues for praising God. But three other uses are also common, particularly in private devotions: first, the expression of deep anguish or inner sorrow, second, intercession, and third, petition. In each instance there may be something deep inside the individual which simply cannot be expressed in words. For some people, and occasionally for almost everyone, silence seems appropriate at such moments. But others find that unpremeditated glossolalic speech best permits them to express their joy and sorrow. The use of tongues in such a case is similar to the fulfillment a person may find in spontaneous dancing, and, of course, the use of the dance for the expression of religious ecstasy is a well-known phenomenon. In petition and intercession one may not really know *what* to pray for. Even though there may be a deep sense of need or an acute awareness of distress, the one praying may possess little exact understanding of what is wrong, of what needs changing, or of what "solution" or healing would be

appropriate. In such cases, praying in a tongue may well be the most satisfying religious response available (cf. Rom. 8: 26-27, where Paul refers to the Spirit helping us in our weakness, interceding for us "with sighs too deep for words").

Striking parallels exist between Quaker silent worship and the practice of glossolalia. At its best, Quaker silent worship involves a kind of letting go, a lack of strain or effortful attention, a willingness to "flow" with the leading of the Spirit and with the larger movement of the entire meeting. In the course of the worship, Friends at worship may be led to speak to the gathered meeting but retain the freedom either to yield to this urge or to fight it. They are quite aware of what they are about and retain definite control over their speech.

However, it is not a strained or forced control but rather more like that of the skillful dancer or lover. What is said

will, to be sure, have intellectual content, but not mainly this. One doesn't plan ahead of time what to say, just as one doesn't invent a tongue in which to speak. There is rather a sharing out of the depths of one's self, or differently described, a speaking that is prompted by the leading of the Spirit. It is almost universally felt in Quaker circles that rational analysis and argument over what is spoken "out of the silence" is inappropriate. One is not to analyze or judge but rather to listen and obey.

As in the case of glossolalia, the process of speaking out of the silence and listening in the silence involves a resting of the analytical mind, a refusal to let deliberative, objective thinking dominate the meeting for worship. Rather, one tries to "center down" and become open to the "Inner Light" within, to "that of God in every person," to the "leading of the Spirit."

Silence is common among Quakers both in private devotions and in public worship. Although what is spoken out of the silence in the meeting for worship needs no interpretation as such, others as led by the Spirit, may add to what has been said, often in a manner not dissimilar to the Mishnaic commentary of the rabbis on the Torah. There is a rough parallel here to what is

common practice among Pentecostals. The use of tongues in one's private devotions needs no interpretation. But in public worship one should not speak in a tongue unless there is present someone to interpret (I Cor. 14:28). Significantly, the interpretation usually appears to be less a word-for-word translation of what has been said than a kind of paraphrase of the tongue with particular emphasis on reproducing its spiritual tone and general direction.

The phenomenon of quaking or shaking, which perhaps constitutes a religious and psychological parallel to glossolalia, is virtually unknown among Friends today. (From what little I have been able to learn about the phenomenon of quaking among Friends one apparently has less control over the practice than one does speaking in a tongue, and one cannot necessarily terminate the practice at will.) But there are other stylized physical manifestations which typically accompany speaking out of the silence. For example, one often speaks with a slightly lowered head and with little or no direct eye contact with fellow worshippers. Frequently the tone of voice has a decidedly subdued quality, reflecting what is probably the deep inner conviction among Friends that one does not try to persuade or convince others by human logic, emotion or eloquence of the truth of what is said. Rather, one speaks out of the depth of silence by the leading of the Inner Light, the divine Spirit. It is only this divine Spirit that can bring true conviction and response on the part of the hearer. In other words, the truth of the communication or revelation is immediately self-authenticating. It is a word spoken not primarily in order to change the ideas of the worshippers or to rouse their emotions but rather to confront them in the inner depths of their spirit. It is noteworthy by comparison that in public Pentecostal-type worship what is spoken in a tongue, although usually more animated than the word spoken by Quakers out of the silence, nonetheless possesses something of the same quality. The speaker does not try to convince, persuade, or rouse people to action, perhaps in part because glossolalics are not rationally aware of the content of their speech. Also there frequently is a marked degree of inwardness on the part of the speaker, often reflected in the avoidance of direct eye contact or in closed eyes, and in a tone of voice different from what would be employed in ordinary affairs.

Similarities between glossolalia and the classical liturgical worship of the church are less obvious than those we have noted in relation to Quaker silent worship. But they are also significant. Just as glossolalia and Quaker silent worship may at first be puzzling, frustrating, even irritating to the non-initiate, to many outsiders the practice of liturgical worship sometimes appears to be little more than a mechanical exercise in futility. What good can possibly come of the repetition

week after week of the same prayer of confession, word of absolution, intercessions, and petitions? And how can we even focus on what is being said when most of our attention is directed to turning pages and deciding whether to stand or to kneel? Even though we remember the advice "When in doubt kneel," the non-initiate is so preoccupied with physical motions and the proper sequence and enunciation of prayers and other responses that it is almost beside the point to talk of the resting of the analytical mind and an encounter with God in the depths of the human spirit.

But all of this is not really surprising and is not unlike the experience of the person first learning to dance. At this point, even walking seems far more graceful than these awkward, contrived motions. But when one has mastered the dance steps, a kind of "wisdom of the body" takes over which indeed permits the analytical mind, the focussed attention, to rest. One begins to "flow" with the beat of the music, the rhythm of the dance.

So with the liturgy. The very repetition Sunday after Sunday of the same prayers, responses, and creeds frees the worshippers from needing to focus consciously on what is being said. To be sure, our mind and heart are frequently stimulated by the theological content and the aesthetic movement of the liturgy. Also the total aesthetic impact of the environment—stained glass, wood carvings, Christian symbols, singing, organ music, incense, candles—helps produce a sense of awe and mystery. (It is at this point that Quakers remain understandably cautious and choose for themselves utterly simple surroundings for worship. Their fear is that one can be so captivated by external form and beauty that worship will remain on the level of the aesthetic. This has been perhaps a necessary corrective within the total life of the church and reflects an austerity not unlike the Old Testament prohibition against making graven images. At its worst, however, Quaker worship sometimes suggests a Gnostic-like repudiation of the rich beauty and vitality of creation and of our somatic existence.) But as beautiful and moving as all of these elements are, there is yet a deeper movement of the human spirit as it encounters the Spirit of God. The analytical mind is permitted to rest, and the human spirit is free to experience reality on another level. Also, the very formality of the liturgy and the fixed nature of the responses may save worshippers from undue introspection and thus help them center more fully on the presence of God. On the other hand the fixed quality of the liturgy can be used to insulate from real change. In this case the regularity of the liturgy imprisons rather than frees the person. But it could be argued that roughly the same insulating effect can take place in Quaker silent worship and in glossolalic worship. Rather than using the silence to center down into a creative

openness to the leading of the Spirit, the Quaker worshipper may simply become drowsy or retreat into a kind of numb withdrawal from reality. Likewise, glossolalic speech may be employed in a given situation to escape from a more reflective understanding of God's will or a specific decision of the will to be obedient to God's leading. Even though feelings are often heightened by liturgical worship, there is no conscious attempt to manipulate the emotions to achieve some desired effect. It is on the level of spirit that liturgical worship becomes most significant.

People frequently ask: "But what is the value of speaking in tongues?" One simple response is: "Because it's a lot of fun." More and more I am impressed with the element of playfulness in glossolalia, the sheer childlike delight in praising God in this manner. It is a contagious delight, and in many charismatic prayer groups people not infrequently break out in a childlike, spontaneous, almost irrepressible (but not hysterical) laughter right in the midst of prayers. Such laughter suggests an absence of a heavy, super-seriousness about oneself and one's worship. It is not unlike the freedom a child has to burst into laughter even at an important family gathering. It reflects a lack of pomposity, an ability to see oneself, even one's serious praying, in perspective. It almost always has about it a releasing quality, and although it may sometimes be occasioned by some slight awkwardness of speech or action on the part of someone in the group, it is almost always a sympathetic and joyful laughter, thus ultimately healing and redemptive.

How fascinating then that Romano Guardini refers to the "playfulness of the liturgy." In his book *The Spirit of the Liturgy*, he contends that the liturgy, analyzed according to its form, is far sooner a kind of play than it is work. The liturgy, he writes:

is life pouring itself forth without an aim, seizing upon riches from its own abundant store, significant through the fact of its existence. . . . It unites art and reality in a supernatural childhood before God. . . . It has no purpose, but it is full of divine meaning. . . . It is in the highest sense the life of a child, in which everything is picture, melody and song.

It is noteworthy that each of the three phenomena we are examining—glossolalia, Quaker silence, and liturgical worship—exhibits a kind of strangeness or peculiar style as over against more usual religious and secular activities. This is perhaps most often felt in the case of glossolalia, but it is not absent from the other two. Significantly, the non-initiate frequently manifests a good deal of resistance when confronted with this strangeness.

Various faith healers point to the resistance often encountered by those seeking healing, and John Sherrill, author of *They Speak with Other Tongues*, writes that "there seems to be a strange link between taking a seemingly foolish step—which God specifies—and receiving spiritual power." Billy Graham refers to the same phenomenon and sees the value of the altar call at revival meetings as linked to this. John Sherrill describes his own considerable resistance to the seemingly foolish step of raising his hands to God in praise. Only when he risked his middle-class decorum and respectability through actually praising God in this way did he break through to a deeper experience of the Holy Spirit.

There appears to be a principle of the spiritual life that as long as we insist on keeping full control we cut ourselves off from a deeper relationship with God. Apparently for many individuals a seemingly foolish or ridiculous action is required in order to be released for a genuine spiritual breakthrough. Parenthetically, I would want to add, however, that not every foolish act or belief is valuable. Perhaps it is just foolish.

From time immemorial, saints and mystics have witnessed to the fact that a certain letting go, a being open to, is a necessary requirement for deeper experiences of the presence and power of God. But such a letting go is not easy for those of us today who have been profoundly influenced by Francis Bacon, Descartes, Leibniz, and others who viewed knowledge primarily as the ability to gain power over and control one's environment. Moreover, as many today have increasingly lost faith in a transcendent God and in the reality of the resurrection of the dead, death is no longer seen as a rite of passage to fuller life, but rather as a confrontation with nothingness and the abyss and as the final loss of self-control. To let go in a world without God is to risk chaos and the destruction of the self.

If there is an underlying functional similarity between glossolalia, Quaker silent worship, and traditional liturgical worship, as we have been suggesting, why have so many Catholics and Episcopalians and a smaller number of Friends sought and experienced glossolalia? Perhaps these three types of religious practice can complement and build upon each other. Not a few classical Pentecostals, for example, have in recent years come to a new appreciation of liturgical worship, and Catholics are increasingly open to silence in public worship. Or it might be that for some people in our culture, speaking in tongues represents a more decisive break with the hegemony of the analytical mind than either Quaker silence or the liturgy of the church, and thus opens the way to spiritual growth beyond what has previously been experienced. □

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YEARLY MEETING REPORTS

Intermountain

WITH GEORGE FOX'S ADMONITION, "Friends, come together and know one another and that which is eternal in the light that was before the world was," the fourth annual Intermountain Yearly Meeting convened June 8, 1978, at Ghost Ranch, New Mexico. Here we came for fellowship, spiritual renewal, and new vision for our lives.

Barbara Sprogell Jacobson, clerk of Philadelphia Yearly Meeting, was our guest speaker and special resource person. Other resource persons helpful throughout the sessions were Solomon Jacobson, FWCC; Nick Block, FCNL; Lee Thornton and Betty Cole, AFSC; and Mike and Margaret Yarrow.

We were privileged by the presence of Suzanne Sein and Emma Martinez De Moreno from Mexico. Emma was the first representative aided by the Heberto Sein Memorial Fund. The Barrie Pittock family from Australia was a delightful part of our group and visiting members of several other yearly meetings enriched our fellowship.

Our spirits were indeed nurtured in our meetings for worship, small worship-sharing groups, discussion groups, a threshing session, and group singing. Not least of these, our talent-sharing night provided the tonic of hearty laughter at the ridiculous and ecstasy while listening to superb musical artistry. Well-planned and numerous children's and Young Friends' programs were an integral part of the meeting. Barbara Jacobson shared thoughts which prevailed throughout IMYM, suggesting mileposts helpful in our journey to "wholeness of being." She noted we in Friends meetings are not only sheep but assistant shepherds as well. For our "outreach" we need to strengthen our "in-reach."

Many of us felt what one member expressed, "We have done a fair bit of entering into the Kingdom these three days." Jane Illsley spoke for the Young

Friends, "For years there has been a river of coldness between the Young Friends and the older Friends. For the first time, a bridge is being built, a bridge of love. I feel that the young and the old are coming together in love to truly become Friends."

The Presence was truly in our midst, especially during the concluding Meeting for worship when tears and even a bit of warm laughter accompanied a deep flow of love and extraordinary joy felt and expressed by children, young adults, and adults both verbally and with spontaneous music.

Marie Clark

A LOT OF PEOPLE AT Intermountain Yearly Meeting's annual gathering at Ghost Ranch near Abiquiu, New Mexico, noticed that all the younger Friends were having an unusually good time. Instead of forming small cliques, they had come together in an almost spectacular unity. The meeting was also a special one for many adults too. Quakers from the Southwestern states and Mexico have been gathering at Ghost Ranch for almost a dozen years; five years ago they felt led to form a yearly meeting.

I myself have been attending meetings at Ghost Ranch for some five years—the last two in my wheelchair. A rustic environment like that doesn't go too well with a wheelchair, but a little ingenuity can do almost anything. I also had help from my friend, Don Sheldon. Having grown up on a farm, Don was familiar with horses, so with Don leading my

horse, I took advantage of the horseback rides that have always been offered at Ghost Ranch.

Thus, I discovered a new way of getting around (as well as some wonderful New Mexico scenery), and younger Friends discovered what a wonderful time they could have together. Other Friends figured that Betty Cole, who was in charge of the program for young people, must have had something to do with all this.

Betty, who has been working for the AFSC, led a group "sing" one night of some protest songs she had dug up: songs from various movements through U.S. history, including "No nos Moveron," a Spanish version of "We Shall Not Be Moved," popular among the farmworkers. I can't sing (I can hardly talk!), but I did enjoy that session!

Another unusual aspect of the gathering at Ghost Ranch was the doll-making and woodblock-sanding for the children of Gaza. During the three or four days of the gathering people were busy stuffing little dolls, which were displayed (all eighty of them) at the last few meetings.

Everyone seemed to feel they had had an even better time than usual. Some felt we had been holding these annual gatherings long enough that maybe we had finally learned how; some attributed it to the unusually fine leadership. But I feel we can't underestimate the role that the Light—plain and simple—played in making IMYM '78 something special.

Scott R. Heath



Iowa

IOWA YEARLY MEETING (Conservative) met near Paullina, Iowa, Eighth Month, 1-6, 1978. A stranger might ask, "What is yearly meeting?" It is both an organization and an event. It is a Bible Study group struggling to communicate their experiences to each other and to reconcile them with what they read in the Scriptures. It is Junior Yearly Meeting writing their own queries that amuse the adults because of their forthright use of the English language and the lack of euphemisms to obscure or soften their meaning. It is visiting with old friends in the shade. It is the clerk writing a minute that expresses what we're thinking better than we can express it ourselves. It is questioning budget items as to whether they are worth what they cost. It is enjoying meeting for worship and realizing there is really little need for anyone to speak. It is listening to Dan Clark explaining the possibilities of cooperation among Iowa churches in the Iowa Peace Network. It is the archives committee considering how to protect yearly meeting records and yet have them available for reference. It is ministry and oversight discussing how to be helpful and supportive without being nosy or invading others' privacy. It is listening to Don Reeves describing the monitoring of federal legislation in light of the values held by the Indians of "the longest walk" and those held by Quakers. It is Robert Hinshaw discussing spiritual growth and the need of individuals for a supporting community to replace the extended family, which has largely disappeared.

This year, yearly meeting involved much concern for marriage enrichment, the problems of marriage, problems of interpersonal communication, problems of single parents with children. People often give out clues for their distress long in advance of the time they are willing to come right out and say, "I have a problem I cannot handle." Lila Cornell and Ralph Hilgendorf discussed various aspects of the use of clearness committees, counseling, communication.

Yearly meeting is going home feeling that you have made good use of two percent (one week) of 1978.

Clarence R. Perisho

Illinois

THE THEME FOR ILLINOIS YEARLY MEETING was "Friends: Who Are We and Where Do We Stand?" Ann and Jim Lenhart, co-managers of Celo Press in North Carolina, started us off with "Experiencing the Life of the Spirit." Ann's ministry with the auto harp and a group spiritual exercise led us in the direction of fruitful worship-sharing. Thursday night the twenty-five meetings that belong to IYM gave us "word pictures" of their varied groups. Friday night Carolyn Terrell from Philadelphia FGC and Don Reeves from Washington FCNL spoke to our theme from the national viewpoint.

BOOK REVIEWS

Of Quarks, Quasars, and Other Quirks. Collected by Sara and John E. Brewton and John Brewton Blackburn. Illustrated by Quentin Blake. Thomas Y. Crowell Company, New York. 114 pages. \$6.95.

Most of us live in a world we did not choose: an environment of TV commercials, laundromats, easy credit with instant bankruptcy, freeways, pollution, quasars and quarks. For those of us who wonder if we really belong here, this collection of short poems is a delight. Although published as a book for children and young people, those older folk who have preserved a sense of humor will probably enjoy it more than young people who accept our computerized, televised, plastic world without question.

The theme of the collection is stated in the subtitle, "Quizzical Poems for the Supersonic Age." The collectors have brought together such poets as John Updike, Ogden Nash, John Ciardi, Kenneth Burke, Richard Armour and many others. The book is illustrated with wry pen-and-ink drawings by Quentin Blake. The poems are witty, droll, and often zany. One of my favorites is a two line poem by Lester A. Sobel, titled, "Transplantitis":

Mark Antony would now rouse fears

As usual, there were many workshops, ranging from the making of tofu to the South African situation, from scriptural interpretation to family life enrichment.

The transcendent or mystical life's influence on the complexities of living was the subject of Bill Brown's Jonathan Plummer lecture on Sunday morning.

There was recreation in the form of square dancing on the front lawn and a talent show. Informal games and singing were enjoyed.

After last years' rainy days we were really lucky this year to have the sun every day! Some nights were unseasonably cold, but in general the weather cooperated to help Friends have a good experience.

Alice Uyttebrouck
Donna Smith
Valerie Wilson

With his demand, "Lend me your ears."

Another favorite is "The Cost-of-Living Mother Goose," by Dow Richardson:

*To market, to market,
To look for a roast,
Home again, home again,
Tuna on toast.*

And, "Early Warning," by Shirley Marks:

*One if by land,
And two if by sea,
And if it's a missile,
Forget about three.*

There are poems about astronauts, supersonic travel, computers, and those little losses to technological progress we often suffer in silence: the loss of the human elevator operator to the more efficient automated system; the replacement of the neighborhood store by the slick, impersonal, market researched supermarket; the disappearance of the railroad steam engine.

Friends who worry a great deal about the state of the world should get this book. It's a great antidote to smoldering anger and anxiety.

Robert G. Gwyn

Is the Homosexual My Neighbor? Another Christian View by Letha Scanzoni and Virginia Ramey Mollenkott. Harper and Row Publishers, 1978. 159 pages. \$6.95.

Although Christ commanded us "to love thy neighbor as thyself," society

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has always found some group to discriminate against, whether the black during time of slavery, or the Jew during Hitler's Germany. Today many supposedly Christian leaders have exempted the homosexual from the category of neighbor, and have found reasons to increase public fear and ignorance of his/her condition. This fear and ignorance is called homophobia. In many cases they have turned to the Bible to bolster their arguments.

It is helpful, therefore, to have a new book by two evangelical Christians who examine the sources of homophobia, discuss the anti-gay stereotypes, and re-examine in depth those Bible verses which seem to prohibit homosexual behavior, and have thus given pause to many sincere and loving Christians.

In I Corinthians 6:9-10 for instance, the Revised Standard Version of the Bible reads that homosexuals, along with other categories including the covetous, shall not inherit the kingdom of God. In the King James Version, however, the word was "effeminate," and this in turn was the translation of the Greek word which might also have been rendered as "self-indulgent." "Abusers of themselves with mankind" in the same verse can be read to mean "male prostitutes" or "homosexual offenders." In a closely reasoned passage which cannot here be adequately summarized, the authors conclude that the scripture was proscribing the *exploitation* and *abuse* of others sexually, whether straight or gay, not homosexuality itself. The Bible is silent on the concept of a lifelong loving commitment between two men, or two women, they conclude, and yet it is the right to have such relationships in the open that is central to the yearning of evangelical Christian gays for acceptance.

With similar care, the authors examine the story of Sodom and Gomorrah, as well as several other passages where there is reference to "unnatural lusts." A chapter is given to a careful examination of what is now known about human sexuality, and the prevalence of bisexual urges in both humans and animals. Many of us experience these feelings at times in our lives, the two women state, but for a small percentage—perhaps five percent of men, less for women—there is no other choice. For many people, their own fear of latent homosexuality actually triggers homophobia.

For those who would like to review their thinking on the issue of gay rights from an evangelical Christian point of view, and are opened to a balanced

statement of varying positions, this is a readable and helpful tool. I personally found the human stories of men and women, caught between their love of their church and their love of a same sex partner, moving and revealing. Within the Society of Friends have we, too, been sufficiently homophobic to cause suffering? *Toward a Quaker View of Sex* suggested that this was true. As individuals in our meetings one by one come out and tell their stories the evidence mounts. Perhaps a collection of the stories of such Friends caught in this particular bind would help us to new Light.

Margaret Hope Bacon

Being Seventy, The Measure of a Year
by Elizabeth Gray Vining. *The Viking Press, New York, 1978. 194 pages. \$10.00.*

A few years after Elizabeth Gray Vining returned from Japan where she had been tutor to the Crown Prince, she and her sister, Violet Gray, spent a few days with me in South China, Maine. Her *Windows for the Crown Prince* had been published recently. I invited friends to the cottage to meet Elizabeth and Violet, and it was a lovely occasion made especially memorable to us when one guest, on being introduced to Elizabeth, almost curtsied, and said, "Oh, what a privilege! I've never been so close to royalty before!"

Being close to Elizabeth Vining as a friend has been one of my greatest privileges. Reading her autobiographical books—*Windows*; *A Quiet Pilgrimage*; and now her latest, *Being Seventy*—brings this delightful friend very close. This book, just published in June, is a welcome addition. The reading of the whole book is a joy. Some of us had heard her read aloud excerpts which whetted our appetites for more.

Those who are hovering near the age of seventy or who have passed the crest will find it reassuring. Age has its peculiar and particular benefits, in spite of its difficult decisions. One's life, with all its memories and its experiences, both good and bad, takes on a new dimension. Elizabeth Vining's comments make one stop and savor, not only her life, but one's own.

I know many of the places and many of the persons to whom she refers which, of course, enriches my reading, but such knowledge is not essential for enjoyment. I have never been to

Ossabaw Island, but her descriptions are vivid. I can see in my imagination where she had her hair-raising experience: was it a nightmare? or was it a real occurrence?!

I read through the book, expecting to find either at the beginning or at the end, Robert Browning's oft-quoted Rabbi Ben Ezra:

*Grow old along with me,
The best is yet to be
The last of life for which the first
was made.*

But it never appears. Three cheers!

No, Elizabeth Gray Vining doesn't quote that, but I shall quote a few sentences from her first journal entry a few weeks before her seventieth birthday:

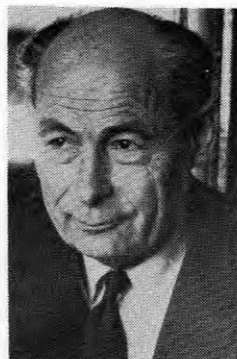
*A door shuts...not in one's face
but behind one. In front is a new
landscape, bleak perhaps at times,
lit no doubt at others with myster-
ious beauty, but cut off in the dis-
tance by a wall... One stands in a
limited space with the door behind
and the wall somewhere in front.*

One is not being introduced to royalty, but certainly one is reading what a royally endowed and gifted writer is sharing of her seventy years and the measure of her life.

Mary Hoxie Jones



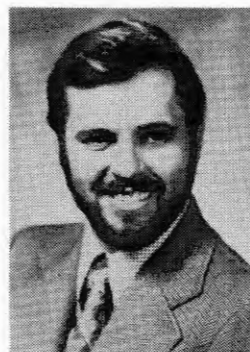
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LETTERS TO THE EDITOR

On Worship of Feelings

Feelings, even if they are traditionally what worship services try to evoke, are not worship. At their most basic level, feelings are concerned with me, and not with God. Feelings are also basically untrustworthy because they are fickle.

Perhaps one reason why our meetings for worship are so often "dry," or the silence only broken by outcries of personal anguish or recitals of favorite social concerns, is that we have forgotten what worship is.

Could it be that Joe Havens (FJ 7/1-15) is on the wrong track when he equates the "expectant waiting" of early Friends to "refraining from trying to rescue others from their sad or angry feelings, and especially, from trying to suppress or shape our own emotions in the direction we feel is proper for a meeting for worship"? By "expectant waiting" early Friends meant opening themselves to God, laying their problems, feelings, and concerns before the Lord, and waiting with the expectation that God would surely answer them. Outwardly the result may have looked like refraining from trying to rescue someone else or trying to suppress one's own emotions, but the inner dynamic was altogether different because it was focussed on God and not on oneself. On the page facing Joe Havens' article, Estelle D. Broadrick espouses the opposite position. She does not allow her negative feelings to sweep her away. She does not wallow in her feelings, waiting, and watching to see what they will develop into. Resolutely she turns away from them and looks to the hills, towards God. And, she has found that God never fails her. Emotions may be "God's hammer and anvil," but why let oneself be battered when one can choose to go straight to God, the source and supply of all our needs?

Marty Grundy
Cleveland Hts., OH

Let Me Have a Word with You

Might it not be consistent with Friends witness to object to the diminishing of the written word in the world?

On the surface, perhaps this topic is less evocative than, say, race or sexual life styles, but its implications are far-reaching. With effort, it should not be difficult for us to develop some momentum.

For example, I experience a sense of loss upon learning of another daily newspaper going out of business. The lingering thing felt focuses on the key importance to human development of print communications at a time when TV consumes so much of us (Friends, too) and reading is a secondary pleasure form.

It is true that one method of expression cannot take the place of another. Yet I wonder if we are aware fully of what happens when we read words or just listen and watch. In reading, one is forced to give of oneself and be involved in the miraculous process of imagination and subtle distinction which is essential to one's growth and refinement. I want to acknowledge the benefits of sound pictures with voices. But I think it should be understood that this is a passive activity, basically, demanding little of us in terms of imaginative involvement and developing the vocabulary needed in our becoming more whole.

In some ways, one picture probably does say more than words. But extensive saying is to experience through involvement and mental exertion. Can a picture say or do what the previous sentence suggests? Can a loudspeaker voice provide for me the perspectives, personal discoveries and explorations of the printed word? I hope sincerely that influential segments of humankind become concerned increasingly to protect and preserve the vital opportunity of reading the words.

How about it, Friends?

Wilfred Reynolds
Evanston, IL

New Look at Membership Needed

I am a birthright member of a Friends meeting in another state. I am now a permanent resident in one of the lifetime care communities sponsored by Quakers in Pennsylvania. And therefore I have a problem.

I wish to join a meeting in this area, but I do not plan to abandon my other membership. According to *Faith and Practice*, I can only join a second meeting as a sojourner which F & P defines as one living "temporarily" within the limits of the meeting in question. I can hardly be called a sojourner though I am informed that there are many Friends in similar position who have accepted this mislabeling classification. A prominent member of our Society of Friends was called a sojourner for forty-four years until his death in 1948. I cannot see why I must be labeled anything but a regular member of any meeting I may join near my permanent home, F & P notwithstanding.

The problem seems to be based on the possibility of statistical confusion. I know of no moral or spiritual reason why I may not be named honestly rather than having to take a legal fiction for statistical reasoning. Clearly, F & P needs to reconsider its membership phrasing.

There is a deeper and more serious error in the membership rules in F & P. In the light of the ecumenical movement, it hardly seems proper to find Friends so positively against Friends in good standing joining another sect as well, let alone another meeting. If a Friend does join another church, "his membership with Friends shall cease." Why must it cease? Is such an attitude "in the light of the teachings of Christ"? (My quotes are from F & P.) I invite the prayerful thought of your readers.

Peter Donchian
Kennett Square, PA

Peace Through Undefended Borders

From the several articles concerning the New Call to Peacemaking in the June 15 *Journal*, I sift out the following propositions: that the achievement of peace is advanced to the degree that we can show that war is immoral and dangerous; that we should work for a more equalitarian society to reduce conflict which presumably is the cause of war; and that we should insist upon disarmament while we are working for the equalitarian society to come about.

It is interesting to test these propositions in the light of the relationship William Penn achieved with the Indians. Did William Penn achieve peace with

the Indians by convincing them that war was immoral and dangerous? Did he make economic equality between the white man and the Indian a requirement before peace could be achieved? Did he require arms limitation and arms control as a precondition of peace?

I think most Friends on reflection will agree that these were not relevant to the relationship that made it possible for Quakers to entertain armed Indians while other white men on the frontier feared for their scalps when Indians were in the vicinity. William Penn, rather than ask the Indians to destroy their tomahawks, achieved a relationship with them that made the use of tomahawk against Quakers absurd, the act of a madman. Their relationship was not different from the relationship that we enjoy with the Canadians, or that the English enjoy with the Scotch, or that the French enjoy with the West Germans or Hungarians with Romanians. None of these nationals are deterred from the wanton destruction of life and property of their neighboring country because they are convinced that war is dangerous and immoral or that inequality and conflict is wrong or because a disarmament commission forbids the arming of their borders. But rather, their relationship is such that such actions become absurd.

Quakers tend to make heavy work of peace. It seems to be inferred by current Quaker presuppositions that we cannot have peace until we have solved the problems of poverty, injustice, oppression, human greed, hatred, fear and violence. The problems of achieving the relationships that will make weapons absurd are great enough without requiring first that we accomplish all these other colossal tasks.

We have but to achieve the relationships at the armed borders of the world that have been already achieved at the unarmed borders and our frightening array of mutual extermination devices will become as innocent as a tomahawk in a Quaker meeting.

So let Quakers take heart, the task may largely be already accomplished. The unarmed international borders of the world probably exceed those that are armed. And those who keep the borders are ordinary people with ordinary virtues and vices.

The solution lies in the Quaker field, that of changing human relationships. It does not lie in the war games of disarmament.

John J. Runnings
Seattle, WA

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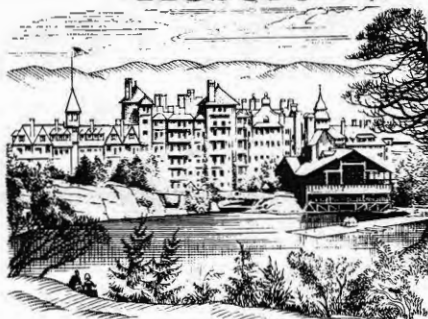
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CALENDAR

November

3-5—Orientation Weekend for Movement for a New Society in West Philadelphia. For information and registration, contact MNS, 4722 Baltimore Ave., Philadelphia, PA 19143. 215-724-1464. Cost: \$20 - \$5 sliding scale.

4-5—Gathering of Quaker men in Chicago, IL, sponsored by Friends Committee for Gay/Lesbian Concerns; 3749 N. Fremont, Chicago, IL. Phone: 871-4616.

6—"The Concepts of Kaballah" will be the first in a series of talks on Jewish mysticism at Pendle Hill, Wallingford, PA. Speaker: Rabbi Schachter-Shalomi. 8 p.m. No charge.

10-12—"Deepening the Spiritual Life of Our Meetings—A Shared Search" will be the weekend theme at Pendle Hill, Wallingford, PA. Leaders: Tom and Nan Brown. Cost: \$55.

10-12—National Military Tax Resistance Workshop, Media Friends Meetinghouse, 125 W. 3rd St., Media, PA. Introducing the program and services of the newly organized Center on Law and Pacifism, headquartered at 2016 Walnut St., Philadelphia, PA 19103. Registration: \$3; total costs: flexible arrangements.

11—AFSC Annual Meeting at Friends Center, 1501 Cherry Street, Philadelphia, PA 19102, 9:30 a.m. to 4:30 p.m.

11—"Living Out Religious Values in Secular Teaching" will be the topic of a workshop with Parker Palmer, Pendle Hill Dean of Studies. Held at Mt. Toby Friends Meeting near Leverett, MA. Registration: \$5. Contact: Diedrick Snoek, Arrangements Committee, 46 Bancroft Rd., Northampton, MA 01060.

12—"The Meeting for Learning" will be the topic of an afternoon talk by Parker Palmer at Cambridge Friends Meeting, Cambridge, MA. 1:30 p.m. No charge.

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13—"Hasidic Masters and Teaching" will be the subject of the second in a series of talks on Jewish mysticism at Pendle Hill, Wallingford, PA. Speaker: Rabbi Schachter-Shalomi. 8 p.m. No charge.

17-19—Couples Workshop located in the Concord-Western Quarter area outside Philadelphia. Intended as enrichment for couples, not therapy, counseling, or encounter group. Led by Elliott and Lila Cornell. 215-567-1965.

17-19—"Praying and Peacemaking" will be the theme at Kirkridge, Bangor, PA. Group will search scripture and our own hearts toward radical involvement in issues of peace and justice. Led by Daniel Berrigan, S.J. Cost: \$75.

19-21—"Hasidic Prayer" will be the subject of the third in a series of talks on Jewish mysticism at Pendle Hill, Wallingford, PA. Speaker: Rabbi Schachter-Shalomi. 8 p.m. No charge.

26-29—Central America Yearly Meeting at Chiquimula, Guatemala, C.A. Contact: Amado Ruiz, Apartado 8, Chiquimula, Guatemala, C.A.

27—"Hasidic Song and Dance" will be the subject of the fourth in a series of talks on Jewish mysticism at Pendle Hill, Wallingford, PA. Speaker: Rabbi Schachter-Shalomi. 8 p.m. No charge.

27 - Dec. 1—"Career and Life Planning" will be the theme at Kirkridge, Bangor, PA. Led by Barton Lloyd. Cost \$300.

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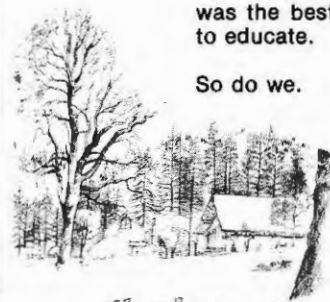
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Island home, Sanibel, Florida, (via Causeway). Three bedrooms, 2 baths, on beautiful natural bayou. Birding, fishing, sunning from your own private dock w/skiff. Full kitchen, big living area. Five minutes walk to beach and surf swimming, grocery store, restaurant and marina. Boating access to Bay or Gulf. One floor with ramped entrance in consideration of handicapped. Parcher, Georgetown, MD. 301-275-2209 or 2122.

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100% wool yarn, Fisherman, bulkies, naturals, heather colors. Samples 50¢, refunded with first order. Joanna B. Sadler, RD 2, Stevens, PA 17578.

Maryland. Rural, family-oriented intentional community is "land poor..." Wish to sell 30 to 60 acres to compatible neighbor. Dirt road; Amish area; privacy; timber/open; water; beauty! WHF, Rt. 3, Box 98, Mechanicsville, MD 20659.

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Christ is gathering a community and leading it himself, as in the early years of Quakerism. Publishers of Truth, 28 Boylston St., Cambridge, MA.

Positions Vacant

Associate Secretary, General Services - Philadelphia Yearly Meeting is recruiting replacement. Requirements: Concerned member of the Society of Friends. Working knowledge of accounting, computer procedures, financial reports. Ability to write clear concise letters and reports, make interesting oral presentations to committees and Meetings. Experience in supervising people and office administration. Write promptly to: Search Committee, Philadelphia Yearly Meeting, 1515 Cherry Street, Philadelphia, PA 19102.

Alternative farming community with mentally handicapped adults seeks co-workers. Responsibilities include house-parenting plus working in weavery, woodshop, bakery, garden, or greenhouse. Room/board, medical/dental expenses provided. One year commitment. Innisfree Village, Crozet, VA 22932.

Pendle Hill seeks full-time bookkeeper, assistant to business manager, starting spring, 1979. Job includes operation of modern addressing system. Modest salary plus fringe benefits. Write, or call 215-LO8-4507.

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Wanted

Copy (paper or hard cover) Rufus Jones *Faith and Practices of Friends*. Calhouns, 80 Paper Mill Road, Woodbury, CT 06798.

Elderly couple would like couple or single person to share their home, expenses and chores in old Quaker village of Rancocas, NJ. No public transportation in village. Nearest bus service 4 miles. Owners are away during winter months. Write: Box 164, Rancocas, NJ 08073.

Resident manager for Friends Boarding Home in New York City. About 30 residents. Room and board for manager and spouse, modest salary. Write Penington Search Committee, care of Houser-Cullinan, 15 Rutherford Place, New York, NY 10003.



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- Title of publication: FRIENDS JOURNAL.
- Date of filing: October 1, 1978.
- Frequency of issue: Semi-monthly—exceptions: July, August, September one issue only (21 a year). Annual subscription price: \$9.00.
- Location of known office of publication: 152-A North 15th Street, Philadelphia, PA 19102.
- Location of the headquarters or general business offices of the publishers: 152-A North 15th Street, Philadelphia, PA 19102.
- Names and addresses of the publisher, editor, and associate editor: *Publisher*, Friends Publishing Corporation, 152-A North 15th Street, Philadelphia, PA 19102; *Editor*, Ruth Kilpack, 152-A North 15th Street, Philadelphia, PA 19102; *Associate Editor*, Susan Corson, 152-A North 15th Street, Philadelphia, PA 19102.
- Owner: Friends Publishing Corporation, 152-A North 15th Street, Philadelphia, PA 19102. Nonprofit Corporation—no stock.
- Known bondholders, mortgagees, and other security holders owning or holding 1 percent or more of total amount of bonds, mortgages, or other securities: none.
- The purpose, function, and nonprofit status of this organization and exempt status for federal income tax purposes: ☐ Have not changed during preceding 12 mos.
- Extent and nature of circulation:

	Average no. copies each issue during preceding 12 months	Single issue nearest filing date
A. Total no. copies printed	7100	7300
B. Paid circulation:		
1. Sales through dealers, street vendors and counter sales	60	150
2. Mail subscriptions	6821	6817
C. Total paid circulation	6881	6967
D. Free distribution (including samples) by mail or other means	166	130
E. Total distribution	7047	7097
F. Office use, left-over, unaccounted, spoiled after printing	53	203
G. Total	7100	7300
11. I certify that the statements made by me are correct and complete.		

RUTH KILPACK, Editor

MEETING DIRECTORY

Argentina

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

Canada

TORONTO, ONTARIO—60 Lowther Ave. (North from cor. Bloor and Bedford.) Meeting for worship every First-day 11 a.m. First-day school same.

Mexico

MEXICO CITY—Unprogrammed meeting, Sundays 11 a.m. Casa de los Amigos, Ignacio Mariscal 132, Mexico 1, D.F. Phone: 535-27-52.

OAXTEPEC—State of Morelos. Meeting for meditation Sundays 12:30 to 1:30 p.m. Calle San Juan No. 10.

Peru

LIMA—Unprogrammed worship group Sunday evenings. Phone 221101.

Alabama

BIRMINGHAM—Unprogrammed Friends Meeting for worship 10 a.m. Sunday. For information phone Nancy Whitt, clerk, 205-823-3637.

Alaska

FAIRBANKS—Unprogrammed worship, First-days, 9 a.m., Home Economics Lounge, third floor, Eielson Building, Univ. of Alaska. Phone: 479-6782.

Arizona

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

McNEAL—Cochise Friends Meeting at Friends Southwest Center, 7½ miles south of Elfrida. Worship 11 a.m. Phone: 602-642-3729.

PHOENIX—1702 E. Glendale, Phoenix, 85020. Worship and First-day school 11 a.m. Olive Goodykoontz, clerk, 751 W. Detroit St., Chandler, 85224. Phone: 602-963-5684.

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

TUCSON—Pima Friends Meeting (Intermountain Yearly Meeting). 739 E. 5th St. Worship 10 a.m. 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—Meeting for worship, First-day, 9:45 a.m. 345 L St. Visitors call 753-5924.

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

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

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

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

LOS ANGELES—Meeting, 11 a.m., 4187 So. Normandie. Visitors call 298-0733.

MALIBU—Worship 9:30 a.m. Phone: 213-457-9928.

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, 10:30 a.m. Call 375-3837 or 824-8821.

ORANGE COUNTY—Worship 10:30 a.m. University of California at Irvine (Univ. Club, Trailer T-1). Phone: 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: Peggy Power, 714-792-9676.

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

SACRAMENTO—YWCA, 17th and L Sts. First-day school and meeting for worship 10 a.m. Discussion at 11 a.m. Phone: 982-0848.

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., 2180 Lake St. Phone: 752-7440.

SAN JOSE—Meeting for worship, 10:30 a.m. Singing 10 a.m. 1041 Morse St.

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. Community Center, 301 Center St. Clerk: 408-428-5992.

SANTA MONICA—First-day school and meeting at 11 a.m. 1440 Harvard St. Call 828-4089.

SONOMA COUNTY—Redwood Forest Meeting Worship and First-day school 10 a.m. 840 Sonoma Ave., POB 1831, Santa Rosa 95402. Clerk: 707-538-1783.

TEMPLE CITY (near Pasadena)—Pacific Ackworth Friends Meeting, 6210 N. Temple City Blvd. Meeting for worship, Sunday 11 a.m. For information call 287-6880 or 798-3458.

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

WESTWOOD (West Los Angeles)—Meeting 10:30 a.m. University YWCA, 574 Hilgard (across from UCLA bus stop). Phone: 472-7950.

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

Colorado

BOULDER—Meeting for worship and First-day school 10 a.m. Phone: 449-4060 or 494-2982.

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

FORT COLLINS—Worship group. 484-5537.

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.

MIDDLETOWN—Meeting for worship 10 a.m. Russell House (Wesleyan University), corner High & Washington Sts. Phone 349-3614.

NEW HAVEN—Meeting 9:45 a.m. Connecticut Hall, Yale Old Campus. Phone: 288-2359.

NEW LONDON—Meeting for worship and First-day school 10 a.m., discussion 11 a.m., Thames Science Ctr. Clerk: Bettie Chu. 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: 762-5668. Marjorie Walton, clerk, 203-847-4089.

Delaware

CAMDEN—2 miles south of Dover. First-day school 10 a.m.; worship 11 a.m. Phones: 284-9636; 697-7725.

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

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

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

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

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District of Columbia

WASHINGTON—Meeting, Sunday, 11 a.m.; worship group, 9 a.m., adult discussion, 10 a.m.-11 a.m., babysitting 11 a.m. - noon; First-day school, 11 a.m. - 12 noon. Worship group, Thursday evenings at 7 p.m. 2111 Florida Ave., N.W., near Connecticut Ave.

Florida

CLEARWATER—Meeting 10:30 a.m., YWCA, 222 S. Lincoln Ave. Phone: 584-1262 evenings.

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. Heather C. Moir, clerk, 381-2889. AFSC Peace Center, 443-9836.

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

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

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

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

Georgia

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

AUGUSTA—Worship 10:30 a.m. 340 Telfair St. Marguerite Rece, clerk. Phone: 738-6529 or 733-1476.

SAVANNAH—Meeting for worship 10 a.m. YWCA, 105 W. Oglethorpe Ave. 786-5621 or 238-8327.

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 (879-2084) on Maui, or call Friends Meeting on Oahu at 988-2714.

Illinois

BLOOMINGTON-NORMAL—Unprogrammed. Call 309-828-9720 for time and location.

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 8-3086.

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 Ogden Ashley, clerk, 664-1923 or 743-0984.

DECATUR—Worship 10:30 a.m. Phone Charles Wright, clerk, 217-877-2914, for meeting location.

DEKALB—Meeting in Friends homes. Phone: 758-1985, 758-7084.

DOWNERS GROVE (west suburban Chicago)—worship and First-day school 10:30 a.m., 5710 Lombard Ave. (3 blocks west of Belmont, 1 block south of Maple). Phone: 988-3881 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 234-4845.

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

McNABB—Clear Creek Meeting. Unprogrammed worship 11 a.m., First-day school 10 a.m. Meeting house 2 miles south, 1 mile east of McNabb. Phone: 815-882-2214.

OAK PARK—Worship, 11 a.m., Hephzibah House, 948 North Blvd. Phone: 369-5434 or 524-0099.

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

PEORIA-GALESBURG—Unprogrammed meeting 11 a.m. in Galesburg. Phone: 343-7097 or 245-2959 for location.

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

ROCKFORD—Meeting for worship every First-day, 10:30 a.m., Friends House, 326 N. Avon St. Phone: 815-982-7373.

SPRINGFIELD—Meeting in Friends homes, unprogrammed. 10 a.m. Mary Tobermann, clerk, 548-1922.

URBANA-CHAMPAIGN—Meeting for worship, 11 a.m., 714 W. Green St., Urbana. Phone 217-328-5853 or 217-344-5348.

Indiana

BLOOMINGTON—Meeting for worship 1015 a.m., Moores Pike at Smith Rd. Call Norris Wentworth, phone: 336-3003.

DUBLIN—Programmed meeting for worship 9:30 a.m. Sunday School 10:30 a.m. Youth group 2:30 p.m. Unprogrammed meeting for worship, Thursdays 7:30 p.m. Earl Prignitz, clerk. Lawrence Garvey, pastor. 478-4074 or 478-4169.

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

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

INDIANAPOLIS—North Meadow Circle of Friends. Unprogrammed worship 10 a.m. 1000 W. 56th St. Phone 253-1870. Children welcome.

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

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

WEST LAFAYETTE—Worship 10 a.m., 178 East Stadium Ave. Clerk, Paul Kriesse. Phone: 743-4928.

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 233-1846. 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, 1831 Crescent Road. Unprogrammed meeting for worship 10 a.m.; discussion 11 a.m. Phone 913-843-8928.

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

Kentucky

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

LOUISVILLE—Meeting for worship, 10:30 a.m. 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: 563-3464 or 563-8265.

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

Maryland

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

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

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

BETHESDA—Sidwell Friends Lower School, Edgemoor Lane & Beverly Rd. Classes 10:15; worship 11 a.m. Phone: 332-1158.

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, 634-2491; Lorraine Claggett, 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. Meeting for worship, 11 a.m.

Massachusetts

ACTON—Worship and First-day school, 10 a.m., Harvey Wheeler Community Center, corner Main and Church Sts., W. Concord. (During summer in homes.) Clerk, John S. Barlow. Phone: 369-9299/369-9399.

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

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

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

DORCHESTER - JAMAICA PLAIN—Sunday evenings 5 p.m. In homes. Worship, FDS, soup, and discussion. Phone 522-3745.

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

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: 638-4711.

WORCESTER—Unprogrammed meeting for worship 11 a.m. 901 Pleasant St. Phone: 754-3887. If no answer call 756-0276.

Michigan

ALMA-MT. PLEASANT—Unprogrammed meeting 10:30 a.m. First-day school. Nancy Nagler, clerk, 772-2421.

ANN ARBOR—Meeting for worship, 10 a.m.; adult discussion, 11:30 a.m. Meetinghouse, 1420 Hill St. Clerk: Bruce Graves. Phone: 313-483-0058.

BIRMINGHAM—Phone: 313-334-3555.

DETROIT—Friends Church, 9840 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 Student 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—Worship and First-day school 10 a.m., 11 Cherry St., SE. For particulars phone 616-363-2043 or 616-854-1429.

KALAMAZOO—Meeting for worship and First-day school 10 a.m. Discussion and child care 11 a.m. Friends Meeting House, 508 Denner. Phone 349-1754.

Minnesota

MINNEAPOLIS—Unprogrammed meeting 9 a.m., First-day school 10 a.m., programmed meeting 11 a.m., W. 44th St. and York Ave. So. Phone: 926-8159.

ROCHESTER—For information call Sharon Rickert, clerk, 288-6286, or Richard & Marian Van Dellen, 282-4565.

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

Missouri

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

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

ROLLA—Preparative Meeting. Sundays 11 a.m., Elkins Church Educational Bldg. First & Elm Sts. Phone 314-341-3754 or 2484.

ST. LOUIS—Meeting, 2539 Rockford Ave., Rock Hill, 11 a.m. Phone 522-3116.

SEYMOUR—Discussion 10 a.m., unprogrammed worship 11. Write: Jim/Donna Rickabaugh, Sunrise Farm, Rt. 1, Seymour 65746.

Nebraska

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

OMAHA—Unprogrammed worship. 453-7918.

Nevada

LAS VEGAS—Paradise Meeting: worship 12 noon, 3451 Middlebury. 458-5817 or 565-8442.

RENO—Worship, usually 5 p.m. on Sunday, 560 Cranleigh Dr. Phone 358-6800 or 322-0688 to verify.

New Hampshire

CONCORD—Worship 10 a.m. Children welcomed and cared for. Merrimack Valley Day Care Center, 19 N. Fruit St. Phone: 783-8382.

DOVER MONTHLY MEETING

DOVER MEETING—141 Central Ave., Dover. Unprogrammed worship 10:30. Sharing at noon. Lydia Willits, clerk, phone 603-868-2629.

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

WEST EPPING 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. Co-clerks: Emily B. and Joseph Connelly, Christian St., Norwich, VT 05055. Phone: 802-649-1290.

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

New Jersey

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

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

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

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

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

HADDONFIELD—Friends Ave. and Lake St. Worship, 10 a.m. First-day school follows, except summer. Babysitting provided during both. Phone: 428-6242 or 227-8210.

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

MEDFORD—Main Street Meeting for worship 10:30 a.m. June through September: Union Street. Phone: 609-654-3000.

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

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

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

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

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

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

PLAINFIELD—Meeting for worship and First-day school, 10:30 a.m. Watchung Ave. at E. Third St. 757-5738. Open Monday to Friday 10 a.m. to noon.

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

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

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

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

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

SEAVILLE—Meeting for worship 11 a.m. 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.) Routh 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-Morrestown 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. July & August, worship 10 a.m. N. Main St. Phone 769-1591.

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.

SOCORRO—Meeting for worship, 1st and 3rd Sundays, 10:30 a.m. 1 Olive Lane. Joanne Ford, convenor. Phone: 835-1149.

New York

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

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

AUBURN—Unprogrammed meeting. 1 p.m. 7th-day, worship. By appointment only. Auburn Prison, 135 State St., Auburn, NY 13021. Requests must be processed through Phyllis Rantanen Glover, 12 Homer St., Union Springs, NY 13160. Phone: 315-889-5927.

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: 212-777-8868 (Mon.-Fri. 9-5). Mailing address: Box 730, Brooklyn, NY 11201.

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

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

CHAPPAQUA—Quaker Road (Route 20). Meeting for worship and First-day school 10:30 a.m. Phone: 914-238-9894. Clerk: 914-769-4810.

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.

HAMILTON—Meeting for worship Sunday, 10 a.m., Chapel House, Colgate University.

HUDSON—Meeting for worship 10 a.m., Union St. between 3rd and 4th Sts. Margarita G. Moeshl, clerk. Phone: 516-943-4105.

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

LONG ISLAND (QUEENS, NASSAU, SUFFOLK COUNTIES)—Unprogrammed meetings for worship, 11 a.m. First-days, unless otherwise noted.

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

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

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

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

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

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

ST. JAMES-CONSCIENCE BAY—Moriches Rd. Adult discussion, 10:30 a.m. Phone: 516-261-6082 or 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—Phone 255-0270 or 255-7532.

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

Earl Hall, Columbia University

110 Schermerhorn St., Brooklyn

Phone 212-777-8866 (Mon.-Fri. 9-5) about First-day schools, monthly meetings, information.

ONEONTA—10:30 a.m. worship 1st and 3rd Sundays. 11 Ford Ave. Call 433-2367 (Oneonta) or 748-2844 (Delhi) for location. Babysitting available.

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—Meeting for worship and First-day school 11 a.m. Purchase St. (Rt. 120) at Lake St. Co-clerks: Nancy First, Bittersweet La., Mt. Kisco, NY 10549, 914-866-3524, and Joyce Haase, 88 Downs, Stamford, CT 06902, 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 hours June 11 through Sept. 3, 10 a.m. Babysitting sometimes available. 41 Westminster Rd., Rochester 14607.

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: Gardner Angell, 131 Popham Rd., Scarsdale NY 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.

BOONE—Unprogrammed meeting Sunday 11 a.m., Wesley Foundation. Call 704-264-5812 or 919-877-4896.

CHAPEL HILL—Meeting for worship, 11 a.m. Clerk: Dirk Spruyt, phone 929-5201.

CHARLOTTE—Meeting for worship, 10 a.m., First-day school, 11 a.m. 2327 Remount Rd. Phone: 704-399-8465 or 537-5808.

DURHAM—Meeting for worship, 10:30 a.m., First-day school, 10:45 a.m. at 404 Alexander Ave. Contact David Smith, 919-888-4486 or Bill Clarke, 286-4870. Unprogrammed.

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

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

GUILFORD COLLEGE, GREENSBORO—New Garden Friends Meeting. Unprogrammed meeting 9 a.m.; church school 9:45 a.m.; meeting for worship, 11 a.m. Dorothy S. Mason, clerk, and David W. Bills, pastoral minister.

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

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

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

Ohio

AKRON—475 W. Market St. 8:30 Sunday. Pot-luck and business meeting, first Sunday. Child care. 253-7151 or 336-8972.

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 9:30 a.m., 3960 Winding Way, 45229. Phone: 513-861-4353. Edwin Moon, clerk.

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

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

DAYTON—(FGC) Unprogrammed meeting for worship and First-day school, 10:30 a.m., 1518 Catalpa Drive. Phone: 278-4015 or 278-2384.

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

HUDSON—Unprogrammed Friends meeting for worship, Sunday 4 p.m. at The Old Church on the Green, 1 East Main St., Hudson, 216-853-9595.

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

OVERLIN—Friends Monthly Meeting, unprogrammed, 11 a.m. YW Lounge, Wilder Hall. Sept.-May. 774-5139.

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

TOLEDO—Allowed meeting. Meetings irregular, on call. Visitors contact Jan Suter, 893-3174, or David Taber, 878-6641.

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., Collage 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: 284-8661.

YELLOW SPRINGS—Unprogrammed worship, FGC, 10:30 a.m., Rockford Meetinghouse, President St. (Antioch campus). Sunday school follows worship. Co-clerks: Ken and Peg Champney, 513-787-1311.

Oklahoma

OKLAHOMA CITY—Meeting for worship, 10:30 a.m. Forum, 11:30 a.m. Shared lunch follows. 1115 SW 47th. Information, 632-7574. Clerk, Cyrus Young, 751-2806.

Oregon

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

Pennsylvania

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

BIRMINGHAM—1245 Birmingham Rd. S. of West Chester on Rt. 202 to Rt. 926, turn S. 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. Meeting for worship 9:30 a.m.

CHELTENHAM—See Philadelphia listing.

CHESTER—24th and Chestnut Sts. First-day school, 9:30 a.m., meeting for worship 10:15 a.m.

CONCORD—At Concordville, on Concord Rd. one block south of Rt. 1. First-day school 10 a.m.-11:15 a.m. except summer. Meeting for worship 11:15 a.m. to 12.

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

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, 10:30 a.m.

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

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

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

GETTYSBURG—Friends Meeting 10 a.m. at Gettysburg College Planetarium.

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

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

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

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

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

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

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

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

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

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

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

LONDON GROVE—Friends meeting for worship Sunday 10 a.m. Child care/First-day school 11 a.m. Newark Road and Rt. 926.

MEDIA—125 West Third St. First-day school, 9:45 a.m., meeting for worship 10:30 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 10:15 (including adult class). Babysitting 10:15 on.

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. Pamela Kilger, 717-458-5244.

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

NEWTOWN-BUCKS CO.—Meeting 11 a.m. First-day school 9:30 a.m. except 1st First-day Family Meeting 10:45 a.m. Jan./Feb. First-day school 11:20. Summer, worship only. 968-3811.

NEWTOWN SQUARE-DEL. CO.—Rte. 252 N. of Rte. 3. Meeting 11 a.m. Clerk, 215-566-7238.

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

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

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

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

Central Philadelphia, 15th and Race Sts.

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

Chestnut Hill, 100 E. Mermaid Lane.

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

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

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

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

Green Street Meeting, 45 W. School House Lane.

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

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

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

QUAKERTOWN—Richland Monthly Meeting, Main and Mill Sts. First-day school and 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. 106 North Sixth St.

SOLEBURY—Sugan Rd., 2 miles NW of New Hope. Worship, 10 a.m.; First-day school, 10:45 a.m. Phone: 287-5054.

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

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

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

SUMNEYTOWN-Pennsburg Area—Unami Monthly Meeting meets 1st, 3rd and 5th First-days at 11 a.m., 2nd and 4th First-days at 5 p.m. 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: 437-5936.

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

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

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

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

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

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

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

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

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

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

Rhode Island

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

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

SAYLESVILLE—Meeting, Lincoln-Great Rd. (Rt. 126) at River Rd. Worship 10:30 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 for worship, 10:30 a.m. at Children Unlimited, 2580 Gervais St. Phone: 799-8471.

South Dakota

SIOUX FALLS—Unprogrammed meeting 11 a.m., 2307 S. Center. 57105. Phone: 805-334-7894.

Tennessee

CHATTANOOGA—Worship 10:30, forum 11:30, Second Mile, 516 Vine St. Larry Ingle, 829-5914.

NASHVILLE—Meeting and First-day school, Sundays, 10 a.m., 2804 Acklen Ave. Clerk, J. Richard Houghton. Phone: 615-292-7468.

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

Texas

AUSTIN—Worship and First-day school, 10:30 a.m. Forum 12:00. 3014 Washington Square. 452-1841. Ethel Barrow, clerk, 459-8378.

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., 1100 Cliff St. Clerk: William Cornell, 584-7259.

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

MIDLAND—Worship 10:30 a.m., Trinity School Library, 3500 West Wadley. Clerk, Peter D. Clark. Phone: 697-1828 or 683-8093.

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

Utah

LOGAN—Meetings irregular June-Sept. Contact Mary Roberts 753-2766 or Cathy Webb 752-0892.

SALT LAKE CITY—Unprogrammed meeting and First-day school, 11 a.m., 232 University Street. Phone 801-487-1538.

Vermont

BENNINGTON—Worship, Sundays, 10:30 a.m. Monument Elem. School, W. Main St. opp. museum. Mail P.O. Box 221, Bennington 05201.

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

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

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

PLYMOUTH—Wilderness Meeting, 10:30 a.m. Sunday, Farm and Wilderness Camps near Plymouth; N. entrance, Rt. 100. Kate Brinton, 228-8942.

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

SOUTH STARKSBORO—Hymn sing 10:30, silent meeting 11, potluck 12, 2nd Sunday each month, June through October. Special Thanksgiving and Christmas meetings. For information phone Baker 802-877-3032.

Virginia

ALEXANDRIA—1st & 3rd Sundays, 11 a.m.: Unprogrammed worship and First-day school. Woodlawn Meeting House, 8 mi. S. of Alexandria, near US 1. Call 703-785-6404 or 703-980-3380.

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: 358-6158 or 272-9115. June-Aug., worship 10 a.m.

ROANOKE—Salem Preparatory Friends Meeting, clerk: Genevieve Waring, 343-8769, and Blacksburg Preparatory Friends Meeting, clerk: Judy Heald, 544-7119.

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

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

Washington

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

SPOKANE—Silent meeting. Phone 327-4086. Wayne Benenson.

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 10-11 a.m., Cenacle Retreat, 1114 Virginia St. E., Steve Mininger, clerk. Phone: 342-8838 for information.

Wisconsin

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

EAU CLAIRE—Meeting for worship and First-day school, 11 a.m. Call 235-9746 or 832-0094 for schedule, or write to Box 502, Colfax, WI 54730.

GREEN BAY—Meeting for worship and First-day school, 12 noon. Phone: Sheila Thomas, 336-0888.

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

MADISON—Sunday 9 and 11 a.m., Friends House, 2002 Monroe St., 256-2249; and 11:15 a.m. Yahara Allowed Meeting, 2201 Center Ave., 249-7255.

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

OSHKOSH—Unprogrammed worship 11 a.m., Sundays. Call 414-233-5804 or write P.O. Box 403.

WAUSAU—Meeting in members' homes. Write 3326 N. 11th or phone 842-1130.

Wyoming

SHERIDAN—Silent worship Sundays, 10 a.m. For information call 672-6368 or 672-5004.



GIVE A SPECIAL GIFT THIS HOLIDAY SEASON

**A gift which can reshape lives, rebuild communities,
and work for a more peaceful world.**

Through the AFSC Christmas Gift Card Plan, your friends and relatives receive greetings from you with the message that you have made a gift in their names . . . a gift in the spirit of the season to provide:

- food for 67 feeding centers in shantytowns in Chile where over 7,000 children are fed daily
- material aid for refugees fleeing apartheid in South Africa
- programs to work for disarmament



This year's card features a full-color reproduction of an etching of Amish folk on white stock.

The text reads:

*And from the harvest of thy heart's good seed
The hungry shall be fed, the naked clad,
And love's infection, leaven-like, shall spread
Till all creation feeds from heavenly bread.*

Inside is space for your name and a message plus your choice of the following:

PLAN 1 **On card AFSC sends**

As a holiday present

made a gift to the American Friends Service Committee in your name. Such gifts, in the spirit of the season, support the worldwide work of the Committee to alleviate suffering, right injustice, and work for reconciliation and peace.

PLAN 2 **On card you send**

This card represents a gift in your name to the American Friends Service Committee for its work to alleviate suffering, right injustice, and work for reconciliation and peace.

MAIL TO:

American Friends Service Committee
1501 Cherry Street, Philadelphia, PA 19102

- ☐ Please send me more information about the holiday gift plan.
- ☐ Enclosed is a list of names and addresses to whom I would like a gift card sent. Here is my contribution of \$_____.
- (Five dollars is the suggested minimum for each person or family.)

NAME _____

ADDRESS _____

CITY _____ STATE _____ ZIP _____

Please complete the coupon
and return it today.

**American
Friends
Service
Committee**

1501 Cherry Street
Philadelphia, PA 19102

