

December 1, 1978

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FRIENDS JOURNAL

Quaker Thought and Life Today

*You will say that Christ saith this,
and the apostles say this;
but what canst thou say?*

—George Fox



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The front cover photo, taken by Alice Taylor, is of the balcony of Come to Good Meetinghouse in Cornwall, England.



Vint Deming is pictured here, hard at work typesetting the *Journal*, drawn by a talented member of the *Journal*'s Board of Managers, Eileen Waring.

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.

As way opens...

The Producers

Slightly more than a year has passed since the new editorial leadership of the *Journal* began. During that time it has become apparent to me that Friends would enjoy knowing more about the producers of the *Journal*: those whose everyday efforts, care, and determination make it *happen* every two weeks, regardless of sun and snow, strikes, and unexpected emergencies—"Acts of God," the non-human kind are called.

I myself consider the *Journal* a sort of benevolent mini-act of God in itself, brought about by people-power—and it's that power I'm talking about at present. If you are interested in only the finished product and are totally disinterested in *how* it has come about, then these few para-

graphs are not for you. If, on the other hand, you want to know who's back of those names fluttering from our masthead, read on, gentle reader, as the old books so quaintly phrased it.

Let's begin with the editors, though we were introduced briefly to our readers last fall. As for myself, a long-since-transplanted Oregonian, my roots have become firmly established in eastern Quakerism, during which time I have functioned variously as teacher, secretary, assistant in community organizing (race, war, prisons), and writer. (Also credit me with six grandchildren!)

Susan, as associate editor, has a fine background in magazine publishing experience and skills. She also has the kind of spirit we crave at *Friends Journal*—open, committed to Christian principles of faith and action. In her spare time she works with a human rights group, focusing most recently on Iran.

Then there's Nina, who was born in Sweden, grew up in Kenya, worked in England for the British Broadcasting Corporation for several years, and has generally been around a good bit of the world. Perhaps that makes her eminently suitable for keeping track of our wayward subscription list (Friends now hop, skip, and jump about the country at a great rate).

Lois, who has also been with the *Journal* for several years, helps to provide the continuity we need. During the civil rights movement of the sixties, in which she was active, she was once locked up in a warehouse of the Media County Courthouse for four days—with no bed and very little "board"—along with a good many other demonstrators.

Vint also was active in the civil rights era, coming, finally, to the *Journal* the long way around, via work with AFSC in Chicago as a community organizer, and later working for Philadelphia Yearly Meeting in the area of institutional racism and its attendant problems. Vint typesets the *Journal* part-time, and keeps up with his eight-year-old daughter, Evy.

Marty shares the typesetting job, using the rest of her time to follow out her concerns of community, human rights, and group work through involvement in the Movement for a New Society. She formerly worked for several years in Europe for the International Fellowship of Reconciliation. Coming from a Church of the Brethren background, she has a zeal for thoroughness and dependability in all she does.

Barbara can truly be said to be in love with her work as designer for the *Journal*, combining it with her training at Tyler School of Art in Philadelphia. She immediately puts into practice what she learns—and what pedagogy of art or life can do better than that?

Elizabeth has five teen-age children, including a set of twins; also a husband who is by turns a college professor of philosophy and a magician in his spare time. As a

bookkeeper, Elizabeth's speed and accuracy are phenomenal, as are her interests in accounting, books, weaving, and related pursuits.

Dottie is our newest adjunct, being responsible for paste-up, a part-time job, which leaves her free to do other work that her degree in art—as well as her experience—has trained her for. Her Baptist church is of prime importance in her life, doubtless helping her achieve the stability and equanimity the rest of the staff has learned to value in her.

As a long-time volunteer, M.C. spends an entire day each week excerpting from meeting newsletters for our "Friends Around the World" section. His career has included famine relief work in Russia in the early 1920s, twenty years of language teaching at the college level, work at the Quaker International Center in Paris, and post-World War II relief work in France with "Secours Quaker."

The same kind of lively spirit fills Lili, another volunteer, alert and full of the love of life. In her work of indexing articles for the *Journal*, it's as if Lili gathers up all the people involved and lovingly sifts and weighs them, accounting for them, as she did for many, many years for Philadelphia Yearly Meeting's membership records.

Also a volunteer, Ginny consults with the editors on poetry submitted, which involves a good bit of correspondence. Besides a prose volume published under a pseudonym several years ago, she will have a volume of poetry published next spring, entitled *African Palette*.

Donald, who describes himself as an amateur mathematician, has done valuable work for the *Journal* for ten years, coming in every work day. In his spare time, he is working on a dictionary and grammar of modified Esperanto called *Espro*.

And, although she recently left the *Journal*, I must not fail to mention Cynthia, who did paste-up for us until she moved to another part of the country. A whiz, Cynthia could do the job, typeset needed corrections in an emergency, and catch editing slips all in the same breath. All this in addition to being a writer.

Nor should I forget Peg, who, as our vigorous and competent bookkeeper has just retired, having been at the post for fifteen years. She had previously worked for the World Federalists and the American Friends Service Committee.

Finally, it is my reasoned conclusion that in no case does anyone on the *Journal* staff consider her or his work as "just another job." In each case, love and care are poured into its production, with satisfaction and some pride in the results. It is for this reason that our staff is unique, and one to be cherished.

And now, you may well ask, how do all these wonderful people work together? That I will tell you at another time, dear friends.

RK



A Quaker And Communion

by Dorothea Blom

During the 1960s, a member of my Quaker meeting told me of going to a Catholic folk mass and the priest offering her the Eucharist. She accepted. I'd never heard of a folk mass nor of the Catholic Church offering the Eucharist to a non-Catholic. It both shocked and moved me that my friend, a Quaker, should accept, because Quakers have always rejected the outward form of Communion. (Since then I have twice given seminars in a Catholic novitiate for young men—I, a woman and a Quaker! The priest very much wanted me to take daily Communion with the community—and I

did. How far we have come in the last ten years!)

The year after my friend shared that "radical" experience, I visited St. Peter's on a gift trip to Rome. This most famous of churches was far too baroque for me, but one image there caught hold of me and engraved itself on my spirit. High above the altar is a round alabaster window with the descending dove (emblem of the Holy Spirit). It is encircled by a gilt frame in the form of a great radiating sunburst. The totality of this image internalized

Dorothea Blom is a teacher, artist and writer at Koinonia Foundation in Baltimore, where she has recently begun a regular Quaker meeting. Concerned about life and the changing world, she describes herself as an "incurable Quaker, even though everything good, bad and indifferent you say about Quakerism is true." She painted the mandala shown above.

for me. It seemed connected with Whitehead's assumption that every neutron of every atom has its own way of responding to God. Somehow it reminded me of the new physics, as it understands matter as energy. For me, experientially, that dove in its sunburst had macrocosmic implications. Maybe William Blake experienced something similar leading to this passage in "The Marriage of Heaven and Hell," written in the 1790s:

Man has no body distinct from his Soul, for that called Body is a portion of Soul discern'd by the five Senses, the chief inlets of Soul in this age.

Energy is the only life and is from the Body, and Reason is the bound or outward circumference of energy.

Energy is Eternal Delight.

Is this what Teilhard de Chardin means when he refers to all the matter in the universe as the body of Christ?

Twentieth century physicists tell us matter is energy, but it takes a poet, an artist, or a mystic to help us know experientially in a life-affecting way. (Sometimes, these days, the physicist is the poet or mystic.) The great photographer, Minor White, said he wants to take a picture at the moment when matter becomes spirit: as artist, he tells the soul what the modern physicist tells the mind.

All these bits and pieces found different relationships in my mind and spirit, as if in a kaleidoscope, for five years. By then I had attended Folk Mass myself several times. That summer I discovered a storefront Presbyterian church near my Quaker meetinghouse, one that had what I came to call an underground Presbyterian Folk Mass. It was timed so I could go to it each Sunday on my way to Quaker meeting. About twenty people, including a few children, gathered in a room which served as a coffeehouse during the week. In contrast to the Presbyterian church I knew as a child, this one celebrated Communion each Sunday, with everyone taking the bread and wine—even the smallest child and any willing guest. The Italian loaf passed from person to person, with the chalice following. We sang, and the guitars played and played. . . .

On one particular morning, I remember breaking a piece off the loaf, an act seeming, suddenly, a sacred act; a visual and tactile link to Life as a whole. I sat with that bit of bread in my hand, experiencing it as the Bread of Life. Then it was as if I experienced chemical and mineral earth stuff going through transformations into plant life—wheat and fruit. I followed through, experientially, another transformation as wheat and fruit became bread and wine. And transformation again: I would eat and drink, that bread and wine could become body tissues and then energy for the soul. I lifted the bread to my mouth and chewed it slowly—Holy Bread. It was during

those minutes immediately following (while the singing continued and the guitars played on) that the experiences of five years became one. I felt as if every neutron of every atom of my body—billions of them—bore a sub-microscopic imprint of Holy Spirit, the translucent Dove, each with its golden radiations. These billions all joined and supported me in my own response to a Presence: I and those billions of sub-microscopic flapping wings joined in a silent chorus lifted by the singing of others—divine energy released to rise up in recognition of its source. A vast cycle of transformation had then completed itself in and through me. Miracles. All miracles.

I described this experience to a Catholic friend for whom I had initiated a "Quaker Mass" (a Quaker meeting with bread and wine) when he was about to go on trial as a draft non-registrant. In response, he said: "But Dorothea, don't you see? That's what the Eucharist is all about." "Oh," I pondered surprised, because it hadn't occurred to me that anyone could quite understand, so sure I was I'd experienced something that never had happened before. (In a way I was right. Always revelation comes through absolutely new.)

Since then I have attended Folk Mass a number of times. In a Catholic chapel where I often went, everything from the paintings to the ceiling lights, from the altar to the stained glass windows, all add up to a very alive late twentieth century environment. There isn't a false note. Although there are some chairs, most people sit on the carpeting, on all sides of the altar. I usually sit in meditation while others stand in line for the Eucharist. Guitars play and the singing goes on—many are the same songs I've learned to love from the young folks in my Quaker meeting. I am acutely aware of the Holy Bread and Holy Wine. The Madonna image in that room has grown to be a symbol of the Eucharist to me. It is a late twentieth century batik which could not have been made at any other point of history, and yet neither could it have been done without the stylized and symbolic Byzantine art of the early Middle Ages. Byzantine fuses with twentieth century cubism and abstract expressionism. The Unborn is represented by a round empty space which radiates like the sun. For me, that Madonna is matter and spirit, where microcosm and macrocosm meet and new life comes. . . .

And sometimes an experience of the Eucharist happens again in a Quaker meeting (but, of course, always uniquely) without any actual bread or wine. I do not wish Quakers to offer Communion in the tradition of Catholics and Protestants, but I am glad I can join others, sometimes, in this rite. Quakers tend to minimize "holy days" because "all days are holy." And so I, as a Quaker, have come to feel that all bread is holy—but usually we don't notice. The Eucharist helps me to notice. □

CONFORMERS OR TRANSFORMERS?

The Quaker Reformers

by Margaret Bacon

The U.S. philosopher George Santyana reminds us that those who cannot remember the past are doomed to repeat it. We look to Quaker history, not to congratulate ourselves upon the accomplishments of the yesterday, but to try to discern major threads running through our Society and to avoid repeating errors of an earlier day.

If Friends have a tendency to fall into self-congratulation, it is usually over the leadership in reform, in programs of brotherhood and sisterhood, which our Society has exerted on society at large. These reform movements, most of which occurred in the nineteenth century, are widely regarded by historians as the major Quaker contribution to the life of the nation. They give rise to the often repeated statement that our Society, with a capital S, has had an influence on society, with a small s, out of all proportion to our numbers.

Now, it is quite true that in the nineteenth century some Friends were active in the Underground Railroad and the agitation against slavery. Some Friends advocated fair treatment for American Indians, pressed for the rights of women, and took part in the birth of the peace movement. But the more I read of Quaker history, the more I am persuaded that a small group of men and women, often regarded as radicals by the rest of the Society, were the innovators of these reforms. Pioneering has always been an uphill battle against the dead hand of lethargy. We usually recognize the true leaders in our midst only years and years after they have spoken and acted, sometimes years after they have died. Let us not persuade ourselves that our Quaker ancestors were any more responsive to the voices of change than we are today.

In fact, if we look at Quaker history carefully, we will see that while the Society, with a large S, had some impact upon society at large, society at large has always had a strong impact upon the Society of Friends. Choosing between violating the folkways of their day and listening to the call of a John Woolman or a Lucretia

Mott to abstain from slave products and to walk in the Light, most Friends immediately chose not to do anything which would make themselves conspicuous.

My plea, then, is that we stop resting on yesterday's laurels, some of which are rather desiccated, but see if we can keep alive the finest thread of our tradition by listening earnestly to those voices today which sometimes make us uncomfortable, which demand that we lay down our protective coloration, stand up for all to see, and walk in the Light.

One of the most persistent myths we Quakers entertain about our history is the notion that our concerns go back to our beginnings, that we have always been doing what we are doing today. I remember Henry Cadbury warning us against this tendency to read yesterday in today's light. The truth is that none of the major reforms for which Quakers are known emerged before the end of the eighteenth or beginning of the nineteenth century, although one can find some forerunners, if one looks.

For example, although early Friends declared that they lived in that life and power that takes away the occasion for war, they did not feel called upon to involve themselves in active, organizational peacemaking until the nineteenth century when two groups, the American Peace Society and the New England Non-Resistance Society, were organized by Friends and others. Peace, instead of a personal testimony, became an active reform.

In terms of work against slavery, Germantown Meeting made a declaration against it in 1688, and other meetings followed suit. For the next hundred years, Friends agitated against members of the Society holding slaves. It was not until the nineteenth century that some Friends involved themselves in an effort to rid the country as a whole of slavery; and that, as we shall see, was a very controversial position.

Of the major nineteenth century reforms in which Quakers became engaged, the least controversial at the time—and the most controversial in hindsight—was prison reform. It has sometimes been said that Friends invented the idea of the penitentiary. This is not true. That honor belongs to an English prison reformer, John Howard. However, the Pennsylvania Prison Society, the majority of whose members were Friends, was the first

Margaret Bacon is a special writer for the AFSC and author of four books. An active feminist and Quaker historian, she is a member of Central Philadelphia (PA) Meeting. This article was her speech at the 1978 Friends General Conference.

group in the United States to build a penitentiary, Cherry Hill, the old Eastern State Penitentiary, now closed.

The idea of the penitentiary was to hold prisoners entirely separate from one another, so that they could meditate upon their sins and repent. To prevent true isolation, they were supposed to receive frequent calls from Friendly visitors. In practice, the calls were not very frequent, and the total isolation became unbearable.

Nevertheless, it is rather interesting to observe that the majority of the Friends involved in these prison reforms were weighty, conservative members of the bar or the business community. They were also, as it happens, all men. The concept of solitary confinement was challenged by a group of Quaker women, who wanted to set up a halfway house in which ex-prisoners were, by necessity, mingled with each other. The Pennsylvania Prison Society refused to fund this proposal, but a few years later a woman, Abby Hopper Gibbons, started the first halfway house in the world, in New York City. At about the same time another Quaker woman, Eliza Farnham,

became the female warden at Sing Sing and dared to break the rule of silence. She was ultimately fired for her rashness.

Another reform which seemed to attract a broad spectrum of Quaker support, including the conservatives, was the establishment of hospitals for the mentally ill, or asylums, as they were then called. Today, we question whether people should be locked away from society, either in prisons or mental hospitals, except for short emergency stays. Such a questioning did not take place in the nineteenth century; it is the result of new light. It was convenient then, and it is convenient now, for caretakers to remove difficult persons from our midst. Quakers in the nineteenth century were good caretakers. This role was, therefore, noncontroversial and could be undertaken by weighty Friends without involving them in action that threatened society as a whole.

A third reform of note during the nineteenth century was work with the American Indians. As early as the 1700s, Friends had practiced a different approach to Native Americans than most of their fellow colonists. The belief that there was that of God in everyone, including those with a red skin, led to a much more humane treatment of the Indians, and more just dealings. Several Quakers, among them John Bartram and John Woolman, made journeys among the Indians to see what might be learned. It was not, however, until the end of the eighteenth century, when the Indians began to appeal to the Quakers for help against the tide of white settlers who were occupying their lands, that Friends saw the need to serve the Indians as advocates and friends at court.

However, Friends soon became involved again in the caretaker role. They set up schools and demonstration farms on the reservations, and began to use most of their energies in educating the Native Americans to white ways. Great efforts were made, for example, to change sex roles, to teach the women to stay home and keep house and the men to do the work in the fields.

One person to object to this effort was Lucretia Mott. She commented at a Quaker committee meeting that if changes in domestic relationships were contemplated, she thought a "Council of Squaws" should be called. Instead of listening to the wisdom behind her humor, the others criticized her for levity. In a more serious vein, she also said that having witnessed the religious fervor manifested by the Senecas in one of their religious ceremonies, she could feel no leading to suggest that her own quiet, Quaker form of worship would be better for them.

Friends' efforts to "civilize" the Indians led them into cooperation with the government. In 1869, President Ulysses S. Grant proposed as part of his peace policy to ask the Friends to take over the superintendency of



Lucretia Mott was a well-known nineteenth century Quaker feminist and abolitionist.

various Indian lands and reservations in the west. Thus, just when the Indians were suffering the loss of their lands at the hands of the floods of white settlers who moved west after the Civil War, the efforts of Friends were diverted from fighting against unjust treaties into the establishment of schools, missions, and other outposts of "civilization."

Thomas Wister, a longtime friend of the Indians, and head of the Associated Executive Committee on Indian Affairs, lectured Indians on the importance of taking on civilized ways at the very moment when a rather uncivilized United States was taking away large chunks of Indian land. He told the Kiowas in 1873 that in fifty years of visiting various Indian nations, he had been distressed to see them dwindle, all because the Indians would not learn to till the soil as white men did!

Because of the good relations they developed with Indians at the various Quaker schools and settlements, the Quakers often served as mediators between the Indians and the government. Sometimes this role prevented bloodshed, but sometimes Friends were instrumental in persuading the Indians to back down when they should have stood firm. They also took care not to criticize the U.S. government's handling of Indian matters, just when it should have been criticized.

Lucretia Mott's membership in the Pennsylvania Peace Society illustrates one of the central dilemmas for Quaker reformers in the nineteenth century. The Society of Friends as a whole was still in a period of withdrawal from the world, which began at the time of the American Revolution. In 1776, Friends had lost both prestige and power, and in some cases, property, because of their unpopular stand against the war. They felt that these losses were a judgment on their Society because of their growing worldliness. Friends were, therefore, asked "to keep in the quiet" and avoid contact with the world's people. To mix in the reform movements of the time, temperance, the abolition of slavery, women's rights, was to expose oneself to the views of non-Friends, even some members of the "hireling ministry." It was strongly discouraged. One prominent minister of New York Yearly Meeting, George F. White, declared that it was better to be a slave than an abolitionist, and preached that the antislavery society and the temperance society were "abominations in the sight of the Lord." He managed to get Isaac Hopper, an early prison visitor and abolitionist, disowned for his antislavery activities and tried very hard to do the same to Lucretia Mott.

This point of view explains why so few Quakers participated in the New England Non-Resistance Society, organized by William Lloyd Garrison in 1838. This society espoused a concept of civil disobedience and nonviolent methods of struggle very similar to those developed by Gandhi seven decades later. Members felt it



Quaker Reflections to Light the Future collection

Unlike many English colonists, William Penn always purchased the land in his colony from the local Native Americans, and entered into many treaties with them.

was wrong to cooperate in any way with a government that maintained slavery "by the bayonet." Some of them established self-sufficient communities so that they could live separately from such a government. A very small number of the more radical Friends, among them, again, Lucretia Mott, not only played an important role in this society, but lived by its principles. The majority of Friends, however, disapproved, not only because its membership included non-Friends, but also because of the radical thrust of its thought.

Some weighty Friends did participate in another, more conservative, peace organization. This was the American Peace Society, which made statements on peace, and organized a series of peace conferences in Europe in the 1850s. This sort of global peacemaking posed no threat to anyone and did not antagonize other Americans. I find it interesting that the charge of "mingling with the world's people" was evidently not leveled at such peacemakers.

The question of Quakers participating in "mixed" societies was most hotly debated in regard to the antislavery agitation that preceded the Civil War. Friends had spent much of the eighteenth century struggling to free themselves from the sin of slave-holding. They had been active, at the time of the Revolutionary War, in founding the Pennsylvania Abolition Society, the first such Society in the world, and in lobbying the infant U.S. Congress to outlaw the foreign slave trade. Later, after the invention of the cotton gin had made slavery an

essential part of the nation's economy, and the struggle in consequence assumed increased economic and political significance, many weighty Friends began to oppose an absolutist stance and to support a gradual, compensated abolition of slavery, and the colonization of free blacks to Liberia, in Africa. The idea of colonization was originally supported by some blacks, including the Quaker sea captain, Paul Cuffee, but later it was seen as a trap to remove black leadership from the antislavery struggle.

When Garrison organized the American Antislavery Society in 1833, calling for the immediate abolition of slavery, endorsing a boycott of slave products, and pledging itself to non-resistance, there was a strong feeling that Friends ought not to join. In time, the struggle on this point within the Society of Friends became so bitter that a number of individual Friends were disowned for antislavery activities, and, as we have seen, several meetings experienced schisms on the matter.

Although Quakers are now widely credited with the major support of the Underground Railroad, in fact, only a minority of Friends were active. More conservative Friends believed that slaves were property, and that

slaveowners should be compensated. They also argued that Friends who cooperated with the Underground Railroad were breaking the law, and heightening a conflict that would lead only to bloodshed. Radical Friends argued back that they were obeying God's law, and that the bloodshed would not be necessary if everyone obeyed the higher morality they preached.

One argument against participation in the Underground Railroad was that pacifist Quakers would find themselves working side by side with blacks, either escaping slaves or local leaders of the underground, who defended themselves with pitchforks, clubs, knives and even guns against escaping slavecatchers and their dogs. How could nonviolent Quakers work side by side with the oppressed if they used violent means in their struggle for liberation? It remains a hotly debated question today. In the 1840s, the antislavery Quakers, themselves pledged to non-resistance, felt they could use their tools alongside the blacks without compromise. If nonviolence was to be imposed, they argued, let it be imposed first on the slaveowner and the U.S. marshal, not the relatively powerless ex-slave.

This sort of division of opinion on the subject of



Quaker Reflections to Light the Future collection

Levi and Catharine Coffin were quite active in the Underground Railroad which helped escaped slaves make their way to Canada.

antislavery agitation within the Society of Friends occurred more than 130 years ago. Today, in the mists of history, all these divisions are forgotten, and Friends are happy to take credit for the Underground Railroad and for the end of slavery. We must not forget, however, that the small number of Quakers who actually did the work had to face the indifference and hostility of many fellow members of the Society of Friends, along with the actual danger in which they placed themselves and their families.

We come, finally, to a major reform for which Friends are now known, the struggle for the rights of women. A new book by an eminent historian again confirms that there is a direct link between the development of the women's rights movement of the nineteenth century and the efforts of the women (primarily Quaker women) in the antislavery movement, to play the role their consciences dictated regardless of the barriers of sex. Angelina and Sarah Grimke, Sarah Douglass, Abby Kelley Foster, and Lucretia Mott, by insisting on their right to speak to mixed audiences and serve on mixed committees, brought the "woman question" to the fore. When Lucretia Mott was sent to London as a delegate of the Pennsylvania Antislavery Society and the American Antislavery Society, she was denied a seat because of her sex. She and a young bride, the wife of another delegate, agreed on the spot that something must be done about the rights of women. The young bride was Elizabeth Cady Stanton, and the resolution these two made in London produced the Seneca Falls Conference of 1848.

Since both George Fox and Margaret Fell constantly asserted that in Christ there is neither male nor female, and since the Society of Friends had always permitted women to preach and to hold responsible positions, one would have thought that this activity on the part of a handful of Quaker women would have gained wide support throughout the Society. Not so. The conservative Friends had given up their efforts to disown Lucretia Mott, but they gave her no support, and were horrified that she permitted herself to become so notorious that she was mobbed and attacked in the press. Later, the same frosty attitude prevailed toward Susan B. Anthony, originally a Hicksite from Rochester, New York.

It was not just a question of these women mixing with "the world's people." Friends in the nineteenth century even fought against the efforts of Lucretia Mott to suggest that women within the Society of Friends be given equal authority with men, and be appointed to representative meeting on an equal basis. "One body with two heads; what an anomaly!" a sister Quaker minister said to rebuke Lucretia. She was repeating a typical nineteenth century lay attitude, in direct contradiction to what we now see as basic Quaker testimony.

I do not think we can be condemning or bitter.

Members of the Society of Friends in the nineteenth century were creatures of their time, just as we are today. Many of the radical reformers were ahead of their time, walking in a light which the rest of the Society had not yet glimpsed. It would be nice if we could claim that Friends have always recognized the prophets in their midst, nurtured in fact by their own meetings and united with their concerns, but it is not true. Although our religious tradition urges us to seek new light, and a continuing revelation, we are blinded by custom and self-interest, and we sometimes dismiss the new light when it shines.

In retrospect, it is always easy to see our blind spots. A young man I know from Alabama felt that he ought to get rid of his car. He did not absolutely need it to earn a living, and it was a waste of energy and a source of environmental pollution. On the other hand, it was convenient; everyone had a car; it would be hard to manage without a car. "Now, I begin to understand how my ancestors felt about owning slaves," he said.

What are our blind spots today? We can recognize them in a negative fashion. When someone asks us to consider a point of view that makes us uncomfortable, he or she is touching such a blind spot. Are Friends who ask us to be sensitive and concerned about gay rights needling our comfort with things as they are? Are the women who ask us to reexamine our language in regard to sex upsetting us similarly? Could there be political and economic reasons for keeping things the way they are? Are we made uncomfortable by Friends who want us to look more closely at problems of economic injustice? Is it true that we are much more apt still to be upset and condemning of violence in the hands of the oppressed than in the hands of the oppressors?

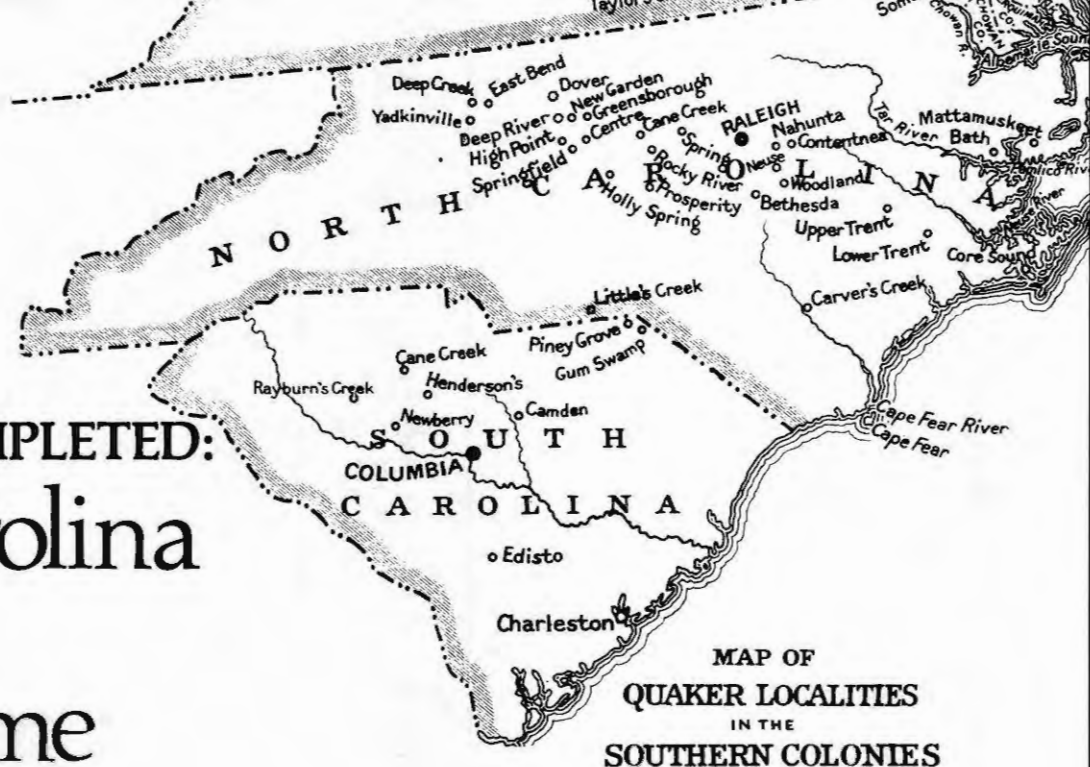
Lucretia Mott, a woman whom I regard as far ahead of her time, and one whose mark I see everywhere today in the present Society of Friends, had this to say:

Robert Purvis has said that I was "the most belligerent Non-Resistant he ever saw." I accept the character he gives me; and I glory in it. I have no idea, because I am a Non-Resistant, of submitting tamely to injustice inflicted either on me or on the slave. I will oppose it with all the moral powers with which I am endowed. I am no advocate of passivity. Quakerism, as I understand it, does not mean quietism. The early Friends were agitators; disturbers of the peace; and were more obnoxious in their day to charges which are now so freely made than we are.

Let us then try to avoid the lulling of society with a small s. Let us be true to the Society of Friends, agitators, disturbers of the peace, active, not passive, agents of our world and our times. □

THE CYCLE COMPLETED: South Carolina Quakers Come Home

by David W. Pitre



Driving west from Columbia on Interstate 26, we went through Newberry, eventually ending up on County Road 66 or Langford Mill Road. About three-and-a-half miles south of Newberry, we found the historical marker, adorned, sadly, with a variety of beer cans, soft-drink bottles, and six-pack containers. Inauspiciously the marker announces the location of the Bush River Meetinghouse and cemetery in South Carolina. Only a score of decaying tombstones remain as physical testimony to the once thriving and influential meeting.

Thus, on a recent Sunday, eight members and attenders of Columbia Friends Meeting had driven to the site, where we held silent worship on that spot for the first time in at least 125 years. Our visit there, as well as the reason for our going, ought not to go unremarked, for it was at Bush River, in the 1760s, that the Society of Friends gained a sure footing in the South. Eventually, Bush River became a monthly meeting, then a quarterly meeting.

Yet, the meeting at Bush River died. The first members began moving westward soon after 1802, and by 1822 the meeting was defunct. Why it died is important not only to Southern Friends but, I think, to all Friends who attempt to get at the essence of Quakerism and what it can mean to be a Friend.

The western half of South Carolina, where the large

and influential Bush River Meeting quickly flourished and as quickly expired, was wild, no settlers having migrated there until several years before the meeting was formed. Law in the region was merely theoretical, the militia only occasionally active. Vigilante groups with bizarre names like the Regulators and the Moderators (the latter watched over the former, who watched over the farmer-settlers—an early bureaucracy, one might say) were the law. There was certainly a need for some kind of constabulary: between the Cherokee war, during which Indians and settlers chased each other back and forth across western South Carolina, retaliating with butchery for butchery, and a number of then-notable but now-forgotten bandits, the early settlers desperately needed protection of *any* kind.

Thus, that Bush River Meeting survived—much less flourished as it did—is astounding. But what finally drove these early Carolina Friends away was slavery. Unable to free their slaves legally, members of the Bush River Meeting did the next best thing: they moved to free states with their slave “property” and freed them (there are still black families in Ohio whose ancestors were freed by Bush River Friends), or they would deed the nominal ownership to the meeting itself, leaving the slaves free in practice, if not in theory. Some Friends, of course, left, being unable to tolerate this arrangement.

There are other reasons for the demise of Bush River Meeting, reasons which run straight to the heart of Quakerism. Although slavery came slowly to western South Carolina, it *did* come. When slave-holding finally became widespread in this section of the colony, it

David W. Pitre is a doctoral teaching assistant in the department of English at the University of South Carolina. Also co-editor of Columbia Friends Newsletter, he enjoys weightlifting and jogging, and is a member of Columbia (SC) Meeting.

wreaked economic as well as moral havoc with the Bush River Friends. Like the other settlers, they farmed on a small scale, thus being unable to compete with the large farm-owners and their corps of slave laborers. The moral dilemma was hideous: use slave labor or give up your homes and livelihoods.

By 1822, the decision had been made. Many of the young and the hearty had long since departed, leaving only the old and the infirm. When they died, Bush River Meeting, once a quarterly meeting, died with them. Refusing to tolerate a slave economy and its concomitant intellectual-moral climate, the members of Bush River Meeting packed up their implements and meager belongings and left. They left sadly, reluctantly, but resolutely. They went on to settle in Indiana, Illinois, and Ohio, and many of their descendants remain in the midwest today.

What makes glorious the end of this otherwise sad narrative, however, is that Friends have returned to South Carolina. On this particular Sunday, among the eight of us holding silent worship where earlier Friends sought the Inner Light over 300 years ago, were two members whose families had left more than 150 years before our visit. Now Friends had come back, and their presence at the tree-covered, sun-flooded cemetery attests to the victory their ancestors won by leaving in muted but outraged protest against slavery.

In addition to the two descendants, there were in attendance new Friends by conviction; the first couple to be married under the care of a South Carolina meeting in over 150 years; the first birthright Quaker child; and an engaged couple soon to be the second couple married by a South Carolina meeting in many decades. Also there was a member of our meeting who, by ardently researching and writing an exhaustive M.A. thesis on the history of the Bush River Meeting, will assure that the early Quakers in the South will not be forgotten. There in the burial ground our historian eloquently detailed for us what our South Carolina Quaker predecessors had stood for, imprinting it on our moral consciousness. The injustices they hated, hated enough to exile themselves, have receded into the past, and their progeny have returned in quiet triumph. This triumph and return is important for all Friends, not just for Southern Friends.

While there were perhaps 1000 or 1500 Friends in South Carolina through the seventeenth, eighteenth, and early nineteenth centuries, there is only one monthly meeting now, in Columbia, forty miles east of Bush River, and it has only roughly twenty members. But for the small group of us who sat in silent worship that day, the site has assumed great importance and has instilled in us a sense of belonging, identity, and sharing which reaches back through three tumultuous centuries. In going to Bush River, we came home. □

Historical Roots of the Modern Quaker Dilemma

by Larry Ingle

Early relations between Friends and other religious groups were far from amicable. George Fox proved an aggressive preacher of his views because he was absolutely convinced of the validity of his experience of Christ. He invaded churches, labeling them "steeple-houses," and interrupted ministers to call upon "professors," those satisfied with verbally affirming the truth, to consult the Inner Light or Seed within; indeed, one of the most common criminal charges brought against Friends was that they disrupted services of the established church. Friends believed that they were reviving the primitive Christianity that nearly 1600 years of apostasy had lost and that theirs was the true faith, destined to conquer the world.

The failure to realize this hope produced, by the beginning of the eighteenth century, a withdrawal, even a hoarding, of the Truth that Friends experienced. Missionary activity, once so fervent and self-confident, virtually ceased. In the New World, where Friends possessed political power, they became champions of religious tolerance and opened the door of their colonies to almost anyone, regardless of belief. After 1757, when Quaker members of the Pennsylvania Assembly resigned rather than continue voting money for military purposes, Friends became increasingly isolated within their own communities. It was necessary, of course, to earn a living in the world beyond, but Friends chose not to disturb those outside who worshipped differently. This "live-and-let-live" stance suggested that Friends viewed the living Light as something that shone only among

Larry Ingle is clerk of Chattanooga Meeting and teaches history at the University of Tennessee at Chattanooga. He and a colleague have recently published an American history college level text, American History: A Brief View.

themselves.

Still, the outside world inevitably affected the Society. New nineteenth century theological concerns that crossed denominational lines produced divisions and acrimony among the silent Quakers. Some, drawing more on the techniques of early Friends than the religious experiences of their forebears, became more and more evangelical and hardly distinguishable from Protestant churches. Others, husbanding the Divine Seed through silent waiting, came to stress the "service" aspect of Quakerism and sought to draw like-minded people of whatever religious persuasion into active cooperation in the pursuit of peace, protection of minority rights, and alleviation of human suffering. This group forsook any explicit or organized effort to convince others; instead, most viewed their meetings as havens for occasional dissatisfied members of other churches. The Religious Society of Friends, it was said, was an "order" within the larger Christian community whose function it was to uphold a standard that most ordinary people could never meet.

By the late twentieth century, then, many Friends who waited upon the Lord in silence exhibited an attitude toward other churches quite foreign to Fox's certainty. Fox sometimes identified his theological views with those of more orthodox Christians—as, for example, in his 1671 letter to the governor of Barbados, in which he amplified on the Apostles' Creed—but his consistency in stressing the consequences of an individual's personal experience of the Truth set him and his followers off from



mainline religious groups. Over and over, he called upon his hearers to rely on their experience of the Christ who spoke within rather than clergy, sacraments, hierarchy, buildings, apostles, or even holy books. This inherent potential for individualism was tempered somewhat by the discipline of the meeting and the experiences of others, including those whose stories were recounted in the Bible; but in the first and final analysis, Fox's Friends spoke their own creeds in accord with their personal experiences. A radical Puritan, Fox insisted that people come out of the old churches and trust their own Inner Light.

Fox's legacy has remained a mixed one, never satisfactorily sorted out by his spiritual descendants. To

preach the Light to all creatures and to conquer the world necessarily require a belief that one has something so vital that others cannot do without it. Yet this assumption, ironically enough, fell victim to the very principle that Fox's Friends sought to preach—namely, the primacy accorded each individual's experience with Truth. The Truth had come to be: one faith *is* as good as another. Quakerism offers mainly a technique for a minority of mystical individuals to come to terms with ultimate Reality. Such a feeble platform—more importantly, such a crippling assumption—is not likely to galvanize the individual Friend and lead her or him even to try to conquer the world.

Quakerism arose in a revolutionary age, when nearly all institutions were being called into question, when a usually submissive people executed their king, and it spoke mightily to the needs of its time. As institutions were abolished and then recreated, George Fox's message that people should rely on themselves served as an anchor offering security to an uneasy and unsure people. But by 1660, Englishmen had restored their monarchy and moved to re-establish the church. As life reverted to normal, Fox and his Friends of Truth began to save what they had gained by institutionalizing it, using the monthly, quarterly, and yearly meeting structure developed in the mid-1660s; the peace testimony received more definite form; Fox repudiated the radical and embarrassing James Nayler; and the hope of capturing England, much less the world, slowly waned.

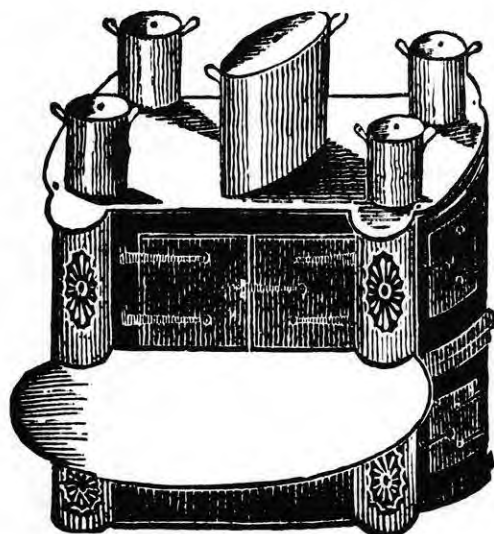
We do not live in a country that is in a state of upheaval; ours is a generally well-ordered and conservative society, and we Friends, predominantly middle and upper class and rather well-educated, have a stake in the world as it is. Authentic revivals of religion, of which seventeenth century Quakerism was a part, almost always begin among a people needing something outside the existing order of things. We modern Friends need little out there—we are well off as long as things remain as they are.

The historian's job is not to predict, it is to set up the sign posts that mark our way out of the dim past and to raise questions enabling us to confront the issues of the future. If the above excursion into history has validity, it suggests that Friends are caught in the interstices of the past. We can, to some unknown extent, mold our lives, but we do so only within the context of our larger culture and of what we are as an historic people. There may come a time when we can break loose of this double bondage. We can gird up our loins and prepare ourselves for that day. Meanwhile George Fox should have the last, and guiding, word: "You will say that Christ saith this, and the apostles say this; but what canst thou say?" That question, reported Margaret Fell, "cut me to the heart." □



by Bronson P. Clark

Eric Darnell was smiling as Helen and Scott Nearing left Eric's "Free Flow Stove" exhibit at the Common Ground Country Fair, held this year at Litchfield, Maine. This was the second year of the event which was organized by the Maine Organic Farmers and Gardeners Association. The Nearings are the patriarch and matriarch of the homesteading movement (he is ninety-four and still splitting his own wood!) and had just



ordered one of Eric's larger stoves. Eric was only one of at least twenty stove exhibitors, along with others displaying hydraulic log-splitters, garden and small farming equipment, organic soil conditioners, cider presses, hand crafted furniture, organic seeds, natural dyed yarns, and solar hot water heaters.

The fair, subtitled "A Celebration of Rural Life," is committed to the enrichment of the land, meaningful work, and a healthy personal life. While judges were in the large exhibition halls looking over the rich displays of vegetables, home-canned goods, and craft work, Rob Roy, a collie, was giving a demonstration of sheep herding at the pulling ring. Poultry, goats, and sheep had an important place at the fair, with a shearing contest that produced enough raw wool to keep Penny Peter's Wednesday Spinning Club busy for the entire three days. The spinners were seated beside the weavers at their looms,



and the immediate relationship between beast and product seemed somehow satisfying to the crowd that always milled about them.

The fair gave Maine handcrafters a real chance to show their wares. Not only weaving, but basketry, jewelry, leather work, pottery, stained glass, and photography were on display. Four youthful blacksmiths stood at small forges hammering out various farm tools, while old-fashioned one-cylinder gas engines from the early twenties operated under signs saying, "A simple and cheap way to pump water!"

Then there were demonstration workshops on bee

Bronson P. Clark, former executive secretary of the AFSC, resides in the small fishing community of Vinalhaven, ME, where he was elected as one of three town Selectmen. Currently organizing a cooperatively owned fish processing plant and working with an aquaculture fisheries group, he retains his membership in Germantown (PA) Meeting.

keeping, the planting and care of fruit trees, growing and gathering herbs, using wind energy, the solar greenhouse, dowsing, how to bake bread on a wood stove, puppet making, wool dyeing, harnessing-hitching-and-driving a draft horse, angora rabbits, plucking, spinning, and weaving—and on and on.

While adults were listening to Helen Nearing talk about “how to stay married” and Scott Nearing lecture on composting and growing vegetables year-round in Maine using a solar-heated greenhouse, the children were watching the various puppet theatre groups, listening to Mike Parent, the storyteller, or gazing in open-mouthed wonder as Fred Goldrup, the magician, produced a rabbit from thin air. And that evening “The Celebration Mime Theatre” entertained young and old alike.

Here was a fair with no midway carnival but, instead, singing by Maine’s own folk singer, Gordon Bok (“Songs of the Sea”), Chuck Kruger, and David Mallett, with support from Wild Mountain Thyme and the Danville Junction Boys playing bluegrass. And, of course, fairs are for eating—with booths featuring organic taboules salads, tacos, Syrian sandwiches; and, for desserts, homemade cookies, cakes, and honey-dipped delights.

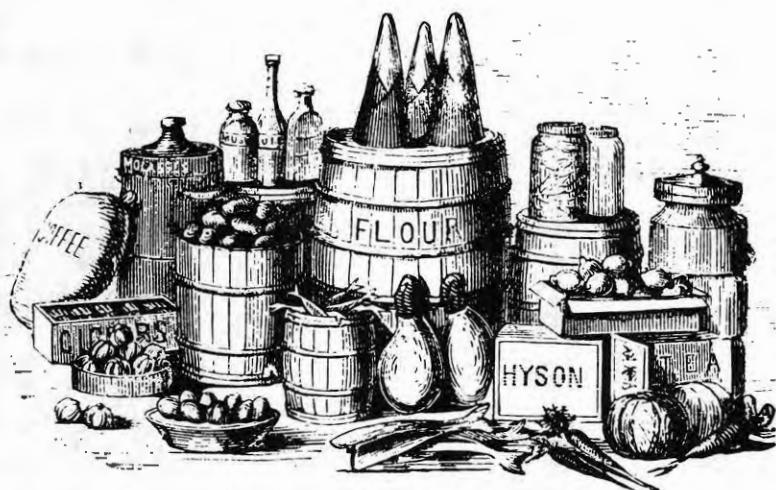
Through it all the “cause organizations” plied their concerns, from the Natural Resources Council (a coalition of environmental organizations) to the Clam Shell Alliance and the Maine office of the American Friends Service Committee, stressing its recently-produced film on the Indian Land Claims Case.

The Common Ground Country Fair, attended by thousands, appears to be a clear symbol of a movement that seeks a way of life more akin to the turn of the century than to our urban present. There is a minimum of faddism and no claims to total economic alternatives or



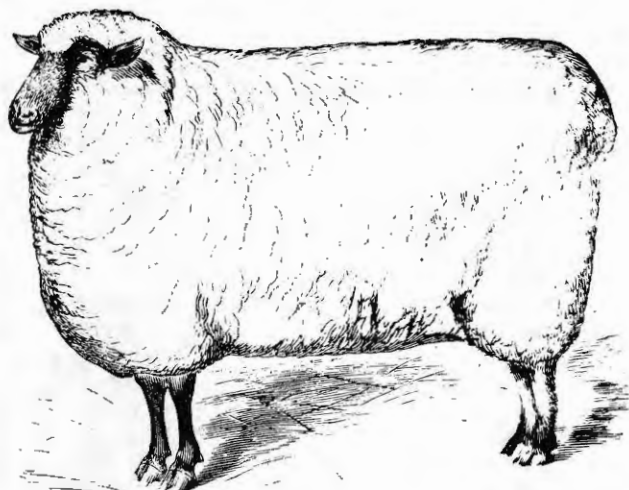
escapism. Maine’s abandoned and idle farms are once again coming into their own, along with the independent but hard-working way of life for which the pine tree state’s citizens have been famous—a way of life that emphasizes animal usage for farm power, a strong commitment to alternate energy exploration, and fresh foods devoid of chemical additives coming from one’s garden. Such a focus guarantees a way of life with simplicity, low income, personal involvement, and hard work.

For Friends, the implications are of considerable interest. What we are watching is the earliest emergence of a



type of “post-industrial society,” with emphasis on harmony between women, men, and nature. An attitude toward soil or life itself of putting back in more than one takes out is certainly a basic Quaker concept. We are witnessing the emergence of a society that seeks to minimize competition while trying to create an environment which produces children with healthy attitudes and values. The commitment to nonviolence is so basic that it need not be raised on a banner to be saluted; it just *is*. It seeks less to claim a new economic order than to lift up what is good in our present order and put down what is bad.

The civil rights struggles of the late fifties and early sixties produced the tactics and much of the leadership of the anti-Vietnam war movement a decade later. Are we watching the earliest development of alternative ways of living and working which seek meaningful involvement and greater control over one’s own destiny and which, in the future, might be a leaven in the lump offsetting big government, big military, big business, and big unions? As yet the effect cannot be seen, but the movements now going forward in Maine, in Oregon, and elsewhere will bear watching—and perhaps direct involvement. □



A Quaker Youth Pilgrimage for young Friends of the Western Hemisphere, who are juniors and seniors in high school this year (1978-79), will be held in England and Ireland during the summer of 1979. Friends World Committee for Consultation, Section of the Americas is sponsoring this unique opportunity for young Friends to experience early Quaker beginnings in the company of young Friends from many countries. Information and application forms available from: Friends World Committee for Consultation, Section of the Americas, 1506 Race Street, Philadelphia, PA 19102, and Midwest Office, P.O. Box 235, Plainfield, IN 46168.

Application deadline: December 15, 1978.

Stony Run and Homewood meetings in Baltimore contributed around a thousand dollars toward expenses of the "longest walk" of Native Americans in July to protest legislation in Washington which they believe will abrogate their treaty rights.

The use of the Stony Run meeting-house was also offered, but this was turned down in favor of Trinitarian House "which gives more space and more privacy," according to the meeting's newsletter, which added: "But concern was expressed that for any future occasion the meeting's hospitality should be generously given and not so hedged around with restrictions as to intimidate those in need of a place to shelter...."

Shortly after the PLO raid from the coast into Israel and the subsequent Israeli raid into Lebanon took place, "The Committee to Bridge the Gap," a California-based, non-profit educational organization, sponsored the publication of parallel letters sent to the Palestinians and the Israelis, signed by sixty-five religious and peace leaders, calling for an end to such raids and denouncing them as being counter-productive, indefensible acts of violence taking the lives of innocent people.

Part of a paragraph which appeared in both letters seems worth quoting again: "...No matter how just your cause may be, such means cannot be justified. The phrases about 'this is all we



can do' or 'we have no choice' or 'teaching them a lesson' are so very worn. Whatever 'lesson' there may be in such conduct seems not to be one of peace—or seems never to be learned. What is perpetuated is [only] a program of imitation. 'The only language they understand' is fast becoming the only language spoken by either side."

At the same time, and to further underscore the purpose of publishing the two parallel open letters, the Committee to Bridge the Gap quoted from Albert Camus, writing in *Resistance, Rebellion and Death* (about Algeria):

"I shall be told, as you will be told, that it is too late for reconciliation, that the only thing to do is to wage war and win. But you and I know that this war will not have any real victors and that, once it is over, we shall still have to go on living together forever on the same soil. We know that our destinies are so closely linked that any action on the part of one calls forth a retort from the other, crime engendering crime, madness replying to lunacy, and, finally, that if one stands aloof the other suffers from sterility...."

"It is time," notes the **Baltimore Monthly Meeting** Newsletter, "for our government to consider at least partial debt cancellation as one way to alleviate ...the extreme economic distress in most Latin American countries and the poverty of the overwhelming majority of their citizens."

The newsletter cites a report by AID official A.F. Valdez "that in 1977 'for every new dollar made available to Latin America through international and U.S. banks, Latin America's net take was seven cents.' Ninety-three cents went to loan repayment! Currently, far from cancelling debts, the U.S. is charging increasingly stiff interest rates."

FRIENDS AROUND THE WORLD

In the 1978 yearly meeting in Germany, Young Friends raised the question: "Why do some Quakers sit on a raised platform?" by means of a dramatic presentation of the way they thought a Friends meeting for worship ought to be held. According to the annual epistle sent out from Bad Pyrmont, the yearly meeting also concerned itself with Friends' responsibility in the face of continuing rearmament, recurring forms of fascism and the threat of nuclear proliferation. In support of this theme, the Richard Cary Lecture, delivered by David Eversley, had for its subject "Paths of Confidence in an Age of Twilight." The hundredth anniversary of Martin Buber's birth was observed by introducing the sessions with some of his thoughts and ideas, particularly those having to do with human responsibility for fellow humans before God.

"Gee, Dad, they wouldn't draft you again, would they?" was the surprising response of a fourteen-year-old son whose father, concerned about the impending possibility of activating the Selective Service Emergency Military Manpower System (EMMPS), had been having a serious discussion with him on the subject.

This dialog is featured in a recent letter from the National Interreligious Service Board for Conscientious Objectors which is currently making an effort to alert potential draftees to the likelihood that a reinstatement of the military draft processes may be imminent. The letter makes a special appeal to youth approaching draft age who are considering the conscientious objector position to take the step of having written evidence of their beliefs on record well in advance. It offers help with information on possible procedures for filing a CO claim during this time of deep standby draft. The letter closes with a modest request for financial assistance for the work of NISBCO, whose address is: 550 Washington Bldg., 15th and New York Ave. N.W., Washington, D.C. 20005.

Wilmington College has honored C. Lloyd Bailey of Scarsdale, New York, with the degree of Doctor of Human Reconstruction. For twelve years a member of the college's board of trustees, Lloyd Bailey has been executive director of the U.S. Committee for UNICEF since 1959. He has also served as director of the U.S. Committee for the United Nations and as Associate Secretary of the Friends Committee on National Legislation. He is a graduate of Olney Friends School, Barnesville, Ohio, and Wilmington College.

Por Jesús

Free Copies for Prisoners

By *Jesus*, Friends General Conference's easy-to-read, all-ages, nondoctrinal little book of *Jesus'* parables and sayings (which Christians, Jews, and Muslims have called "magnificent," "wonderful," "lovely," "captivating," "just great!" etc.) has now been translated into Spanish.

The Spanish edition, *Por Jesús, 48 Historias y Dichos Por Jesús de Nazaret, Para Uso En El Hogar, Las Escuelas y Las Cárceles*, is a small-pocket (4"x5½") booklet with a bright red and white cover and, I'm afraid, rather small print.

Spanish prisoners in U.S. county jails are generally starved for reading matter and may appreciate copies (especially if accompanied—say at Christmas—by other small gifts, playing cards, candy, socks, etc.).

The cost to send the booklets is 38¢ each plus postage, but I will send copies FREE to any prisoner or prison visitor lacking funds for this purpose. Help with this concern will also be appreciated.

Matthew 25:36, 39-40.

—Betty Stone
R. 2, Supply, NC 28462

Over the weekend of August 4-6, some 300 Friends and others gathered at the historic meetinghouse at Mt. Pleasant, Ohio, near Wheeling, West Virginia. Having as its theme, "The Future of Basic Christianity," the group had been called on the initiative of D. Elton True-

blood, Professor-at-Large of Earlham College, to mark the 150th anniversary of the Orthodox-Hicksite separation of Ohio Yearly Meeting in 1828, following that of Philadelphia Yearly Meeting the year before.

Sponsored by 100 Friends from the various branches of the Society, the purpose of the gathering was not merely to consider the historical significance of the occasion nor to "bring together" existing branches of Quakerism, but rather to nurture a new shoot from the old stump, as foretold in Isaiah, "From the stump of Jesse a shoot shall rise."

Some historical background is needed to understand fully the nature of the event and to appreciate the remarkable building in which it was held. Ohio Yearly Meeting, set off by Baltimore Yearly Meeting in 1813, was made up of twenty-one monthly meetings in Pennsylvania, Ohio, and the Indiana Territory. The Mt. Pleasant Meetinghouse, built in 1814, seated 2000 persons and is said to have been the largest building west of the Allegheny Mountains. A handsome building, it has been meticulously restored by the Ohio Historical Society, the site and the building now being owned by the state.

The town of Mt. Pleasant, once the headquarters of the Underground Railroad in eastern Ohio, has retained the Quaker flavor of a century-and-a-half ago. With its printing press and Quaker publications, it served for years as a center for western Friends.

Since the meetinghouse was the scene not only of the 1928 separation, but also of the Gurneyite-Wilburite separation nearly a generation later, all branches of Friends in Ohio, and, in a sense, all yearly meetings later established further west which derived from Ohio Yearly Meeting, have spiritual roots there.

Three addresses were delivered during the weekend, but no minutes were adopted or other business transacted. Attenders were present as individuals rather than as representatives of Friends groups to which they belong.

In opening the event, Elton Trueblood urged a return to basic Christianity, a theme developed by Mark Talbot, Director of the Yokefellow Institute, whose topic was "The Quaker Conception of Basic Christianity." Other speakers were Robert Hess of Malone College, speaking on "Our Hope for the Future," and Dwight Wilson, Executive Director of Friends General Conference, on "A Christ-centered Life."

After a discussion period, the gather-

ing closed with an unprogrammed meeting for worship.

Many felt that the pilgrimage to Mt. Pleasant added one more strand to the fabric gradually being woven by Friends of the various branches as they renew contacts with one another and refuse to be kept apart by barriers of differing vocabulary, manner of worship, and theological emphasis.

Pax World Fund, now seven years old, which defines itself as "a mutual fund emphasizing a peace-oriented portfolio," has just reported total assets exceeding two million dollars.

Contrary to the assumption of some of its investors, Pax is not a charitable institution. "We are in business," says Vice-President Anthony Brown, "to invest money responsibly and make a return. Our shareholders are like others in that they expect income and conservation of capital. However, they would like to make money in a way that is consistent with their values. We have demonstrated that it is possible to produce regular income using the Fund's economic and social investment criteria."

What these criteria are may be judged from the fact that the Fund places its investments in firms producing life-supportive products and services. It does not invest in weapons production but instead places its funds in health care, pollution control, education, housing, food, retailing, among others. It also seeks out companies having fair employment practices in regard to minorities and women.

It has not always been easy to determine which firms meet the Fund's standards and it has had to pioneer in developing research methods to this end. "We once invested in a retail chain," said Dr. Luther E. Tyson, president of Pax World Fund, "only to have it bought out by one of the 100 largest contractors with the Pentagon. We divested, of course. Another company, a glass manufacturer, looked very good until we discovered it made the canopy for the F-111. Our directors thought this... an inappropriate investment. We have developed a pool of companies which look good for future investments in terms of both hard economic data and positive social criteria."

The net asset value of a share of Pax World Fund was \$9.20 as of August 3, 1978; assets totaled \$2,023,000. Further information may be obtained by addressing Pax World Fund, 224 State St., Portsmouth, NH 03801.

YEARLY MEETING REPORTS

Kansas

THE 107TH SESSION OF KANSAS Yearly Meeting of Friends met on the campus of Friends University, Wichita, Kansas, August 7-11, 1978. The session's theme was "Behold, I have set before thee an open door and no man can shut it." The "Keynote Banquet" of the Women's Missionary Union and Men's Fellowship set the atmosphere for the week's meetings. Dr. T. Eugene Coffin was the main speaker and his wife, Jean, ministered to special women's meetings. Workshops in the areas of Spiritual Life, Stewards, Education and Outreach were conducted by informative leaders.

It was our privilege to have in our sessions several missionary families who were visiting or home on furlough. Six new ministers were approved for recording, and this impressive commissioning was a highlight in the concluding service.

One of the concerns of the business meetings this year involved changing our name from "Kansas Yearly Meeting of Friends" to "Mid-America Yearly Meeting of Friends." The change was made since we have churches in Oklahoma, Texas, Colorado, and Missouri, as well as Kansas.

Our youth conducted their Eleventh Annual Youth Yearly Meeting. Their theme for the week was "The Prepared Servant," based on Matthew 25:21.

We, as a yearly meeting, are anticipating growth as we allow the Spirit of Jesus to show us the "Open Doors" and as we are willing to walk through them. We extend an invitation to you to visit and share with us at our next sessions.

David Smitherman

Western

THE 121ST SESSION OF WESTERN Yearly Meeting met at Plainfield, Indiana, August 9-13, 1978. The theme of



Wilmer Tjossem

this year's gathering was taken from Ephesians 3:17b, "Rooted and grounded in love."

Devotional messages and worship periods gave a new depth of vision for living toward the mystery of God's unfolding plan. Alan Kolp, Dean of the Earlham School of Religion, reminded us that the Spirit is like the wind in the trees. We must see movement in people's lives in order to know that the Spirit has been there.

Don Green, Pastor of Westgate Friends, Columbus, Ohio, delivered the Quaker Lecture, "The Religious Peculiarities of Friends," based on his recent study of the life and teachings of Joseph John Gurney. During the recording service, Don challenged all by declaring, "Friends need ministers whose lives stand the test of sunlight... Don't end by proclaiming Christ, only begin there!" Newly recorded ministers are Margaret Ann Caldwell, Jerry L. Canady, and James E. Taylor.

The presentations of contemporary issues by the boards were varied in content, timely in concern, and inspiring in effect. Worship sharing, workshops, and interest groups provided further opportunity for nurture of the spirit and mind.

Enthusiastic reports from the recent sessions of Friends United Meeting reflect the commitment of the people of Western Yearly Meeting and their resources to this wider ministry.

With consideration for preservation and utilization, the collection of early Friends books, given to Western Yearly Meeting at its founding in the mid-1800's, was donated to the Earlham School of Religion. Provision was made

for duplicates to go to other Friends colleges.

Junior Yearly Meeting studied the history of WYM and made the traditional pilgrimage to nearby Sugar Grove Meetinghouse. For their lively program, the Junior Highs utilized another WYM facility, the Ramsey Retreat Center. The Young Friends joined in a musical on Sunday afternoon, "Sharing, Singing, and Psalms."

At their annual banquet, over 200 members of the United Society of Friends Women heard Mary Glenn Hadley tell of her experiences in Kenya. Quaker Men pledged significant support toward the new dining facility being built this fall at Quaker Haven Camp. All ages are united in their concern for the camping program.

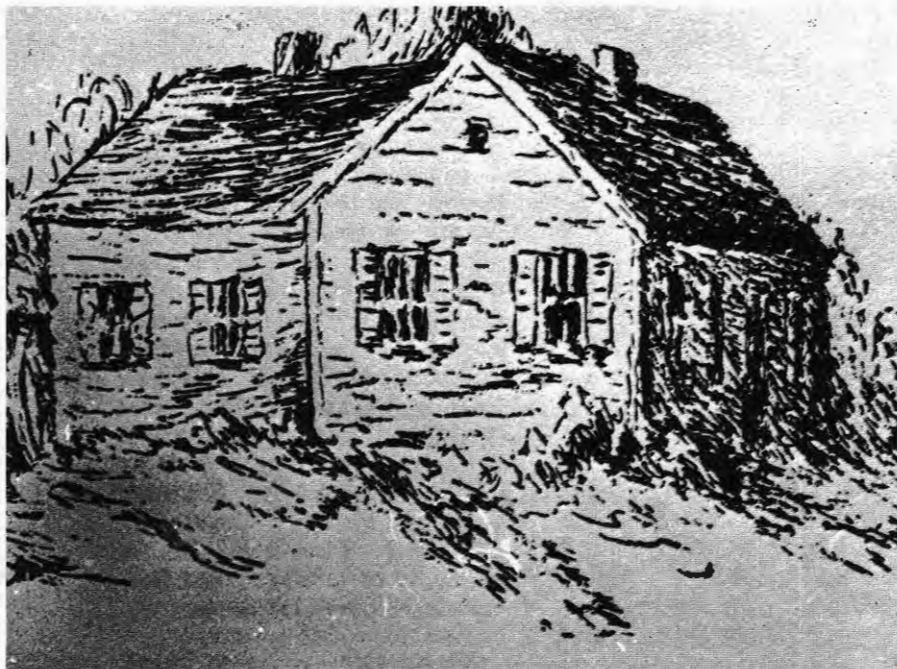
Peggy Hollingsworth

BOOK REVIEWS

Station Master On The Underground Railroad, The Life and Letters of Thomas Garrett by James A. McGowan. *Whimsie Press, Moylan, PA 19065, 1977. 157 pages. \$7.95.*

This is an absorbing tribute to a Quaker who passed more than 2,700 runaway slaves on their way to freedom. Thomas Garrett, who was born in 1789, moved to Wilmington, Delaware, in 1822, possibly because of that city's strategic location along the route taken by fugitive slaves from Maryland into Pennsylvania. From that date until the end of the Civil War, he took the leadership in building and running an informally organized but efficient underground network that housed and piloted runaways from as far south as the Carolinas.

Although Delaware was itself a slave state, hospitable to "slave-catchers" and irate owners in hot pursuit of their property, Thomas Garrett was both provocatively open about his activities and extraordinarily successful. "The war came too soon for my business," he later remarked. "I wanted to help off three-thousand slaves. I had only got up to twenty-seven hundred." After Apomatox, the Negroes of Wilmington carried Garrett through the streets in an



The Mahlon Hayworth house in Iowa as it was when used for an Underground Railroad station.

open barouche, proclaiming him their Moses.

A crisis came in 1848 when heavy damages were assessed against him in a famous civil suit brought by some aggrieved slaveowners. Nothing daunted, Garrett declared to the courtroom: "I now consider the penalty imposed might be a license for the remainder of my life; but be that as it may, if any of you know of any slave who needs assistance, send him to me, as I now publicly pledge myself to double my diligence, and never neglect an opportunity to assist a slave to obtain freedom." He kept his word.

The Thomas Garrett that emerges from McGowan's thoughtful account and from his own letters is an endearing, yet formidable, human being. He is humorous and deeply humane but also fearless, tough, and cunning. Although he lived in an age that adored moral soap opera and romantic bombast, there is not a trace of sentimentality or hysteria in his letters. Equally refreshing, he is not a martyr groaning under that onerous sense of duty that discredits too many Quaker journals of the eighteenth and nineteenth centuries: as McGowan is quick to underscore, Thomas Garrett was having the time of his life.

If obedience to the Light was for him an absolute necessity, his freedom lay in absolutely choosing the necessity, and

there can be no doubt that Thomas Garrett was a free man and therefore a happy one. He kept an eager tally of every fugitive that passed through his hands, clearly not as a score against the slaveowner, but because he keenly relished helping other people get free too. The note of dismay that creeps into his letters when the Civil War and impending abolition threaten to ruin his game is touchingly human in its ideological inconsistency.

Ideological purity is not likely to be the strong suit of a Quaker up to his ears in concealing and smuggling life-sized contraband. Garrett, it must be admitted, contemplated the inevitability of the war with something less than the sorrow that would become a regulation pacifist, and he is blandly mock-repentant about helping a runaway join the Union Army. Some lively scraps he has heard about along the Railroad are recounted with a certain un-Quakerly zest. I simply do not believe the tale about his collaring two assailants and forcing them to join him in a friendly meal, but no such invention would have attached itself to a John Woolman or a Cyrus Pringle. On the other hand, I see no conclusive evidence from the letters printed in this volume that Garrett favored violent resistance to slavery, as James McGowan seems to imply.

Garrett was engaged, body and soul, in a moral equivalent of war, a man of

action for whom ethical conduct was not primarily a matter of doctrinal coherence but of compassionate instinct and practical obedience to an inward Guide personally experienced in the existential here and now. In any case, those dreadful hypothetical dilemmas posed by doctrinaire pacifism seem almost never to materialize for people like Garrett, who come out into all their experience from a ground of love actually felt. No concrete situation seems ever to have faced Garrett personally in which there was a real and necessary choice to be made between violence and an equal or greater evil, though he lived provocatively among dangerous men. Had that situation arisen, he would have made the right choice.

At the same time, McGowan's shrewd guess that a suggestive readiness on Garrett's part to retaliate may have intimidated would-be aggressors cannot be dismissed out of hand. I suspect that in his person and manner Thomas Garrett combined spiritual authority with a not-so-spiritual authority, in a mixture that defies easy analysis but is met with commonly enough in real life.

But the most impressive feature of Garrett's story, as McGowan presents it, is not the personality of the man himself, however refreshing. What most moved this reader, at least, were the glimpses that his letters give of the runaways themselves. With some effort, I can enter vicariously into the experience of a station master on the Underground Railroad; but the endurance, physical courage, and vision of the runaways is beyond the grasp of my imagination. These qualities of the fugitive slave shine through Garrett's letters with a particular clarity precisely because he is so unsentimental and matter-of-fact.

McGowan's book is an exciting introduction to a remarkable man and to the real heroes of the Underground Railway whom he admired and served.

Tom Abrams

From Inside The Glass Doors by Gene Hoffman. *CompCare Publications, Box 27777, Minneapolis, MN 55427, 1977. 85 pages. \$3.75.*

If you are looking for lay wisdom that pierces deep into what psychotherapy is all about, you will be gripped and lifted by this autobiographical classic that is written in blood and tears out of her own life by Gene Hoffman, a gifted Santa Barbara Friend. Focused es-

pecially on a time she spent in a small psychiatric hospital in the Los Angeles area, it tells with great frankness the story of her life, in which this hospital sojourn was a significant incident. She found that most of her fellow patients that she knew best in this little world of its own were there because they could not meet the expectations of key persons in their lives and that people in the world they lived in "outside" were unwilling to "look at me, love me, and take me for what I am."

Gene Hoffman, in describing our human situation, refuses to make any major demarcation between the allegedly *sane* in the world outside and the *insane* inside such an institution. "I do not believe anybody can be declared either sane or insane; everybody has problems with which he or she must cope, problems that frequently interfere with an appropriate response to the present. People just become overwhelmed with life's problems at different times. There are moments of disequilibrium in each of our lives when we cannot live without help. When these distresses surface, we must be healed of them to live... We often do bizarre things... We call this 'mental illness.' Great upheavals in consciousness are taking place... But in my case the suffering person is simply calling for help from someone who at that moment, isn't suffering as much as we are."

She gives a vivid picture of the way the patients in such a place help and support each other, confirming Laing's fine phrase, "Patients are better for patients than anyone else." She writes, "The companionship of people who were not afraid of me and who had plenty of time seemed to begin some mysterious reconciling process." She accents the meaning of such a place to a troubled person who finds at last a place where one is free to let one's emotions loose and be free no longer to have to say *yes* when one meant *no*. "What's so crazy about crying when there's so much hurt and pain in ourselves and in the world?"

There is a searching and impressive judgment on what, after all, is the really effective healing agent that operates in the presence of a seasoned psychotherapist. What factor does he or she really supply? "The therapist is simply an enabling person, who makes the patient feel safe enough to come to new understandings, to make painful discoveries, and then to have the backing and confidence to act upon them....

More and more, I have come to believe the patient capable of being responsible for his/her own growth and insights and that the patient is healed by the therapist's confidence that he/she can, and should, assume responsibility."

Gene Hoffman even suggests that psychotherapists themselves are often not in full array and that there should be peer supervision to determine whether a therapist's own problems might be affecting his/her practice negatively. Also, she believes that no one therapist should be the final authority for a patient and that team therapy is more protective of the patient.

In her concluding remarks she writes, "I feel that a person who has a breakdown may be closer to being able to be human than those who hold themselves in tight rein to meet the crazy demands of our... society."

The book is sharply and clearly written and is to be warmly commended for its ruthless honesty and its deep humanity.

Douglas V. Steere

Quakers In Boston, 1656-1964 by George A. Selleck. *Friends Meeting at Cambridge, 1976. 349 pages. \$4.00.*

In an article in *The Friend* (Philadelphia) in 1938, Rufus Jones said there were more Quakers in the American colonies about the year 1700 than there were descendants of the Puritans, and it looked as if the religion of America was destined to be Quakerism. George Selleck's superbly readable history of Friends in Boston leads the reader to ponder on how Quakerism might have become the religion of America, why it didn't happen, and whether it might still happen.

The book opens with a vivid account of the Quaker martyrs in Boston, whose persistence, suffering, and faithful obedience to their Inward Guide finally wore down the Puritan opposition. It tells why the Puritans were so hostile to the first Quaker arrivals. (Like Roger Williams, the Antinomians and Anabaptists before them, the Quakers were driven out of the Massachusetts Bay Colony because they were a threat to the very existence of the Puritan Commonwealth; but—unlike their predecessors—the Quakers, "unable to resist the 'hammer and fire within them,' " kept returning; "undeterred by increasingly harsh measures, the Quakers came, ready to give their lives if need be to carry the Lamb's War to triumph.") It also tells how the people of the colony

responded to the Quakers' sufferings, bravely defying the authorities to express both indignation and compassion.

Having won the Lamb's War through suffering, Friends lost the peace by falling out among themselves over the issue of individual freedom versus group guidance. George Selleck's account contains all sorts of fascinating details, such as that "George Fox's visit to New England in 1672 was primarily to counter the influence of" those who held "that the Divine Light of Christ rather than church or state authorities could guide them in their day-to-day activities." During his visit Fox drew up a series of "Advices" for New England Friends and urged them to purge themselves of what he called "disorderly walkers."

The story of Quakers in Boston over the next 250 years is a sad one. George Selleck tells it well. Fox's Advices of 1672 became rules to live by and Quakerism declined into rigidities and the worst traits of both worldliness (Quakers owned two of the three ships that brought the tea for the Boston Tea Party) and other-worldliness (in some meetings as many as half the young people were disowned for marrying out). By the opening of the nineteenth century there were no Quakers in Boston at all. The attempt over the years to maintain a Quaker witness in the city of the "Quaker Martyrs" had failed. The sadness of the story is relieved by the dramatic and admirable relief program carried out by Friends during the siege of Boston at the time of the Revolutionary War. That bright spot is overcast, however, by New England Yearly Meeting's refusal to back the abolitionist movement in the 1840s, even denying John Greenleaf Whittier and Joseph Sturge the use of the Friends Meetinghouse in Newport for anti-slavery discussions. George Selleck notes that Whittier "was so disappointed that he refused to attend the yearly meeting sessions for several years thereafter."

The latter part of the nineteenth century saw a rebirth of Quakerism in Boston under the influence of the Revivalist movement. George Selleck's description and analysis of the pastoral system and the struggle of Friends to maintain love and harmony have much to teach unprogrammed Friends in a Quaker world populated in large part by pastoral friends. And, finally, the dramatic story of the moves toward unity among Friends, starting in 1920 and producing first the new and united meeting at Cambridge with its tremen-

dous and continuing growth and vitality, and later the reunited New England Yearly Meeting in 1945. It is a story of tensions and struggles but of a loving spirit winning out in the end. In this story are the clues of what Quakerism might be, not just in Boston but throughout the world: youthful, open, vigorous, responsive to fresh incursions of the Holy Spirit.

One final word: it is a joy to read a book so beautifully printed, so perfectly proof-read, so admirably footnoted (actually not footnotes, but pages and pages of detailed notes inserted at the end, with asterisks to indicate those of particular interest to the general reader), so full of quiet humor and understatement, and reflecting so much careful scholarship and such appropriate choice of quotations from original sources. But, above all, so readable! This is the kind of history Rufus Jones and John Wilhelm Rowntree sketched out during their famous walk on the Swiss mountainside above Mürren in 1897 as they laid plans for the rejuvenation of Quakerism in the twentieth century.

Thomas R. Bodine

A Wide Place by Sarah Smith. Classic Press, Prescott, Arizona, 1978. 62 pages. \$3.00.

The pseudonym Sarah Smith shelters the identity of a writer well-known and beloved among Friends. Her little book written from the vantage point of womanhood, recounts and reflects upon the circumstances and some of the incidents of her childhood. She grew up in a wonderland that was only a small prairie town of our Middle West, but to her that narrow world was full of glory, and, as to Thomas Traherne in his childhood, the corn was orient gold.

Among a loving family the one who most shaped her was a grandmother, devoutly committed to a narrow creed which, with all its narrowness, had opened out her life to understanding and generosity as well as staunchness. This made the foundation of the child's character, though the creed itself would be shed as she grew to maturity. From the title of the book, one already guesses how rooted and grounded in the author's thought is the Bible, which has been the common language of her whole life as it was of her early days.

In introducing the book, the author writes: "Childhood, that complex of pure event, can be endlessly circled, inexhaustible in yield. It first takes place

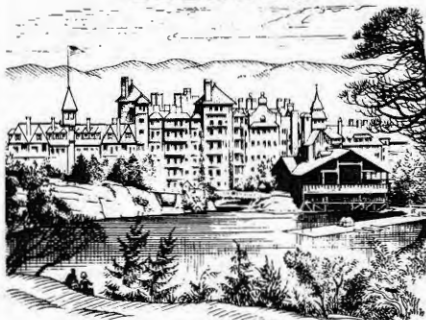
among the foundations of one's life, without defense or maneuvering. There in the essential integrity of our being, with its strengths and weaknesses, we find ways of feeding on that infinite potential out of which we have emerged. This is our bottomless source of life. Not only ourselves, but all *others* and all *things* draw from, and empty back into this sea; through each we re-enter infinity. This open-ended aspect of the world around us kindles our amazement."

The book is far too short, but one closes it with a vivid sense of having been present at the budding and flowering of a quick and passionate mind.

Mildred B. Young



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The Friendly Classroom for a Small Planet, Handbook of the Children's Creative Response to Conflict Program (Third Edition) by Priscilla Prutzman, M. Leonard Burger, Gretchen Bodenhamer, and Lee Stern. *Quaker Project on Community Conflict, 15 Rutherford Place, New York, NY 10003. 109 pages. \$5.00.*

The Friendly Classroom for a Small Planet is an exciting, skillfully-planned, and carefully documented handbook. A fine team of dedicated facilitators has compiled a set of creative and "thought processing" projects, activities, and games, toward revolutionizing children's responses in conflict. The book is useful to teachers, suggesting specifics for integrating into their curricula techniques of self-affirmation, community building, and creative conflict response.

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- The handbook contains a resource list of books on teaching values, learning theory, developmental psychology, parent/teacher relationships with children, role playing, drama, puppetry, and guitar.

Peg Lippincott



CALENDAR

December

4-7—Quaker Leadership Seminar: "Peace-making—Next Steps." Will be held at William Penn House, Washington, D.C.

8-10—Couple Enrichment Workshop sponsored by Friends General Conference. A supportive group experience for couples who are not seeking therapy, but are seeking to enrich their relationship. Led by Brad and Pat McBee Sheeks. For further information call (215) 349-6959.

16—The Nineteenth Annual Christmas Peace Pilgrimage, a ten-mile walk via Rt. 191 from Nazareth to Bethlehem, PA. Philip Berrigan will be the speaker.

28-Jan. 2—Third Annual New Year's Gathering of Western Young Friends will be held along the Oregon coast. Focused on Quakers aged fifteen to thirty, all Friends are welcome. Meals will be meatless and with meat. Cost: \$30. For more information, contact: Toni and Sandy, P.O. Box 4411, San Rafael, CA 94903.

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LETTERS TO THE EDITOR

In Favor of Phys Ed

I read the article on compulsory physical education (FJ 6/1) with interest. I must say that many of the items discussed are unfortunately true. Being a professional physical educator, I have many concerns about what others in the profession attempt to do in their teaching. I agree that many of our physical education programs are militarily-oriented. However, the current trend in the profession is to offer more recreationally-oriented activities. During the past ten years most physical educators who were graduated from accredited institutions have been adopting the philosophy of introducing leisure sports and carry-over activities into the schools. We still have some regimented approach to physical education; however, this is rapidly changing.

I agree wholeheartedly that grading and requirements in physical education should not be based on white socks, uniforms, showers, etc. I have mixed emotions about showering policies after classes and I feel it certainly would be beneficial to provide for men some privacy similar to that which the women have provided. It seems to me that it is the responsibility of any school teacher to provide the best emotional and psychological atmosphere possible to enhance the stability of his/her students.

I have two major disagreements with the article. The first is that Byczynski seems to lump physical education and athletics into the same pot. I believe that most of the documentation as to monies spent for equipment, etc. comes under the realm of athletics, not physical education. Physical education and athletics should be an integral part of any school system and both can be educational in many of their values. I regret that in many schools they are a business.

It certainly should be taken into consideration by any physical educator (not necessarily an athletic coach) that some individuals are going to be awkward and have difficulty in certain movement activities. These individuals should have special help and attention so that they can find those activities in

which they can find some recreational enjoyment.

While archery has a potential danger, so does driving a car and many other items of everyday living. I would certainly not want to have my children learn archery under an unqualified individual. If the teacher of archery is unqualified, he or she should not be teaching the course. I have been teaching archery for fifteen years and have never had more than one or two bow strings hit a person's arm.

I have mixed emotions when it comes to elective programs and required programs. If students have been exposed to quality physical education programs at an early age, I would rather see elective programs in the later years, since they will have the basic expertise to select those activities that will be most beneficial to themselves. However, if they are not provided with a quality program early in life (which happens in many instances) then an elective program does not always meet their needs. Idealistically I would like to see an elective program; realistically I am not sure it is currently justifiable.

Edward T. Turner
Boone, NC

Love in the World

In "The Paradox of Human Suffering" (FJ 7/1/15), George Amoss discusses the various ways in which the Bible attempts to deal with the distress we feel at the pain and evil in the world. I find it most refreshing that he does not, as is so often done, present them as final answers. I can understand Job, or the doctrine of the atonement, much better when I see them as valiant attempts to deal with a problem which for so long stood between me and God. Aware as I am of the inadequacy of my own efforts to understand this problem, I have every sympathy for the inadequacy, which Amoss acknowledges, of the biblical attempts.

This inadequacy was emphasized for me because I read Amoss' essay immediately after reading this month's Amnesty International newsletter with its terrifying accounts of unjust imprisonment and torture, some of it in the name of preserving "Christian" governments against "godless communism." While I appreciate the crucifixion as God's message that sacrifice goes both ways instead of always from people toward God, I look around at the "Christian" world and ask "Has this message been heard?" Has "redemp-

tion" just become another way of selling your soul, with the reward in another life instead of in this one?

I would like to offer my own thoughts, which at least keep me going, in the hope that they may be of use to someone. I can only testify to what I have experienced, and I find that I have no experience of the omnipotence of God: power, yes; but all power, no. I freely acknowledge that this may be only a statement of the inadequacy of my own experience, but I think I am not alone in that position. For a long time I allowed that to prevent me from acknowledging God at all. Then I came to understand that I do have much experience of God's love. How do I know it is God's? Because for me God means the sum total and source of all the love that I experience, and I have no doubt whatever that I experience love. God may be more than that, but s/he is at least that, and about this I have no doubt whatever.

Further, I am clear that love (and therefore God) does have power. I have experienced many times love's power to change people's hearts and actions and to make a difference in the world. I see other powers in the world as well, and I am confused and puzzled over their relation to God's power. What I am clear about, however, is that I do not have to solve that puzzlement before I can approach God in love and find love and energy there. I speculate that perhaps we are on a power trip, and that omnipotence is irrelevant to God, but I accept that this is something I may never understand in this world. I am also clear that one response to the evil in the world is to work at strengthening my own love in action and to encourage love in those around me. (Yes, I did write those letters that the Amnesty newsletter asked for.)

Bruce Hawkins
Northampton, MA

Thank you, Vinton Price...

What editors, designer and proofreaders all missed in the October 15 issue, a reader, Vinton Price of Cary, North Carolina, caught: on page sixteen of that issue we mistakenly labeled Namibia "Rhodesia" and Rhodesia "Namibia" on the map showing the tribal homelands of South Africa. Needless to say, we're greatly chagrined at this error, and grateful to Vinton Price for his calling it to our attention. Our apologies to all for this published misinformation.

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Experienced administrator for established 55 bed Friends Skilled Care Nursing Home in Bucks County, PA. Send resume to Dr. Richard C. Ryniker, 2217 Stackhouse Drive, Yardley, PA 19067.

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Executive Secretary for Dayton Regional Office of American Friends Service Committee. Friends membership not required, but understanding of and commitment to Friends' principles essential. Contact Julie Ramsey, AFSC, 915 Salem Avenue, Dayton, Ohio 45406.

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MEETING DIRECTORY

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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 Dei Chapel, 2311 E. Shaw. Phone: 237-3030.

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

LA JOLLA—Meeting 11 a.m., 7380 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., 4167 So. Normandie. Visitors call 296-0733.

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

MARIN COUNTY—10 a.m. Room 3, Congregational Church, 8 N. San Pedro Rd., Box 4411, San Rafael, CA 94903. Call 415-472-5577 or 883-7585.

MONTEREY PENINSULA—Friends meeting for worship Sundays, 10:30 a.m. Call 375-3837 or 624-8821.

ORANGE COUNTY—Worship 10:30 a.m. University of California at Irvine (Univ. Club, Trailer T-1). Phone: 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: 962-0848.

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., 2160 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: 408-426-5992.

SANTA MONICA—First-day school and meeting at 11 a.m. 1440 Harvard St. Call 828-4069.

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: 762-5689. Marjorie Walton, clerk, 203-847-4069.

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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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, 361-2889. AFSC Peace Center, 443-9836.

OCALA—Open meeting Sundays 10 a.m. 819 N.E. 2nd St. 904-236-2839. Limited cot & couch hospitality. George Newkirk, correspondent, 4910 N.E. 16th St., 32670.

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 Siceoff, 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 236-6327.

Hawaii

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

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

Illinois

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 8-3066.

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

CHICAGO—Northside (unprogrammed). Worship 10:30 a.m. For information and meeting location, phone Ogden Ashley, clerk, 864-1923 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 Lomond Ave. (3 blocks west of Belmont, 1 block south of Maple). Phone: 968-3861 or 852-5812.

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

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

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

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, 946 North Blvd. Phone: 369-5434 or 524-0099.

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

PEORIA-GALESBURG—Unprogrammed meeting 11 a.m. in Galesburg. Phone: 343-7097 or 245-2959 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: 815-962-7373.

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

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

Indiana

BLOOMINGTON—Meeting for worship 1015 a.m., Moores Pike at Smith Rd. Call Norris Wentworth, phone: 338-3003.

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

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

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

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

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

WEST LAFAYETTE—Worship 10 a.m., 176 East Stadium Ave. Clerk, Paul Kriese. 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 913-843-8926.

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

Kentucky

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

LOUISVILLE—Meeting for worship, 10:30 a.m. 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. at YWCA, 40 State Circle. Mail address Box 3142, Annapolis 21403. Contact Edward Riley, 301-263-2083.

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

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

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

EASTON—Third Haven Meeting and First-day school, 10 a.m. 405 South Washington St. Frank Zeigler, clerk, 634-2491; Lorraine Claggett, 822-0669.

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

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

UNION BRIDGE—Pipe Creek Meeting. 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 83 in Leverett. Phone 253-9427.

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

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

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 Nobsco). 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: 636-4711.

WORCESTER—Unprogrammed meeting for worship 11 a.m. 901 Pleasant St. Phone: 754-3887. If no answer call 756-0278.

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

DETROIT—Meeting, Sunday, 10 a.m., 7th floor 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: 926-6159.

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 2464.

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 65748.

Nebraska

LINCOLN—3319 S. 46th. 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 585-8442.

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.

GONIC MEETING—Maple St., Gonic. 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 Connolly, 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—6 miles from Bridgeton. Meeting for worship 10:30 a.m. First-day school 11:45 a.m.

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: 463-9271.

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-Moorestown Rd., Cinnaminson. Meeting for worship, 11 a.m., First-day school 10 a.m.

WOODSTOWN—First-day school, 9:45 a.m. Meeting for worship, 11 a.m. 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 for worship, Sundays, 11 a.m., Olive Rush Studio, 630 Canyon Rd. Phone: 983-7241.

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: 212-777-8866 (Mon.-Fri. 9-5). Mailing address: Box 730, Brooklyn, NY 11201.

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

BULLS HEAD RD.—N. Dutchess Co., 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. Moeshel, clerk. Phone: 518-943-4105.

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

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

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

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

HUNTINGTON-LLOYD HARBOR—Meeting followed by discussion and simple lunch. Friends World College, Plover Lane. Phone: 516-423-3872.

JERICHO—Old Jericho Tpke., off Rt. 25, just east of intersection with Rts. 108 and 107.

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

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

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

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

SOUTHOLD—Colonial Village Recreation Room, Main St.

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

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

NEW PALTZ—Phone 914-255-5678 or 255-6179.

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 746-2844 (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, 914-666-3524, 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 919-877-4696.

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, 919-688-4486 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 Klaiss, 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 Jenette. 834-2223.

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

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

Ohio

AKRON—475 W. Market St. 6:30 Sunday. Pot-luck and business meeting, first Sunday. Child care. 253-7151 or 336-6972.

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: 513-881-4353. 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 Crossman, 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 276-2384.

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, 216-653-9595.

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

OBERLIN—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., College Kelly Center. Sterling Oimsted, clerk. 382-4118.

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

YELLOW SPRINGS—Unprogrammed worship, FGC, 10:30 a.m., Rockford Meetinghouse, President St. (Antioch campus). Sunday school follows worship. Co-clerks: Ken and Peg Champney, 513-767-1311.

Oklahoma

OKLAHOMA CITY—Meeting for worship, 10:30 a.m. Forum, 11:30 a.m. Shared lunch follows. 1115 SW 47th. Information, 632-7574. Clerk, Cyrus Young, 751-2808.

Oregon

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

Pennsylvania

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

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

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

BUCKINGHAM—At Lahaska, Rtes. 202-263. Meeting for worship 11 a.m. (June, July, August 9:30 a.m.).

CHELTENHAM—See Philadelphia listing.

CHESTER—24th and Chestnut Sts. First-day school, 9:45 a.m., meeting for worship 10:30 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 Dollywood 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-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—Summit 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.

LANDSOWNE—Landsowne 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 Klingler, 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: 215-593-6795.

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

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

Central Philadelphia, 15th and Race Sts.

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

Chestnut Hill, 100 E. 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.

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

Green Street Meeting, 45 W. School House Lane.

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

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

PLYMOUTH MEETING—Germantown Pike & 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. 108 North Sixth St.

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

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

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

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

SUMNEYTOWN-Pennsburg Area—Unami Monthly Meeting meets 1st, 3rd and 5th First-days at 11 a.m., 2nd and 4th First-days at 5 p.m. 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., Newtown Square, R.D. 1. Meeting for worship and First-day school, 10 a.m. Forum, 11 a.m.

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

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

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

Rhode Island

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

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

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—Worship, 10:30 a.m. at Children Unlimited, 2580 Gervais St. Phone: 254-2034.

South Dakota

SIOUX FALLS—Unprogrammed meeting 11 a.m., 2307 S. Center. 57105. Phone: 605-334-7894.

Tennessee

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

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

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

Texas

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

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

EL PASO—Worship 10 a.m., 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.

TEXARKANA—Worship group, 832-4786.

Utah

LOGAN—Meetings irregular June-Sept. Contact Mary Roberts 753-2766 or Cathy Webb 752-0692.

SALT LAKE CITY—Unprogrammed meeting and First-day school, 10 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.

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.

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

Virginia

ALEXANDRIA—1st & 3rd Sundays, 11 a.m.: Unprogrammed worship and First-day school. Woodlawn Meeting House, 8 ml. S. of Alexandria, near US 1. Call 703-765-6404 or 703-960-3380.

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: 358-6185 or 272-9115. June-August, worship 10 a.m.

ROANOKE—Salem Preparatory Friends Meeting, clerk: Genevieve Waring, 343-6769, and Blacksburg Preparatory Friends Meeting, clerk: Judy Heald, 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, 336-0988.

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

MADISON—Sunday 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.



A Little Help ... Goes a Long Way.



Great grandmother used to pack a Christmas basket for the needy. Today, we know that disadvantaged people prefer to buy their own Christmas turkeys, to help themselves in all aspects of their lives. Often, what they need to do this is a little help in disentangling the red tape that surrounds community resources to which they are entitled.

In Northwest Indiana, AFSC has developed a welfare advocacy project which trains men and women, many of them clients themselves, to assist poor people to learn about and avail themselves of such resources. A young, deserted mother entitled to food stamps, an older widow needing to get her regular social security payments, an unemployed father trying to persuade the local utility not to cut off the gas, a Spanish-speaking husband attempting to pay his wife's hospital bills and needing someone to

translate for him; these are among the clients to whom the AFSC advocates have been helpful. Perhaps most important of all, they make sure that poor people are treated with the respect every human being deserves.

The AFSC Advocates Program has a multiplying factor. A manual prepared for the program is in wide use. Increasingly, advocates are invited to train staff and volunteers of social service agencies and other community groups. A newsletter is circulated. New advocacy centers are being established. Information gained through the program is increasingly used to monitor government programs on all levels.

Great grandmother's Christmas basket helped one family with one meal. A little help to AFSC's Advocacy Program can go a long way to make the lives of many people more secure and rewarding.

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Here is my contribution to the AFSC Welfare Advocacy Program.

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Please send me more information about this program.

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