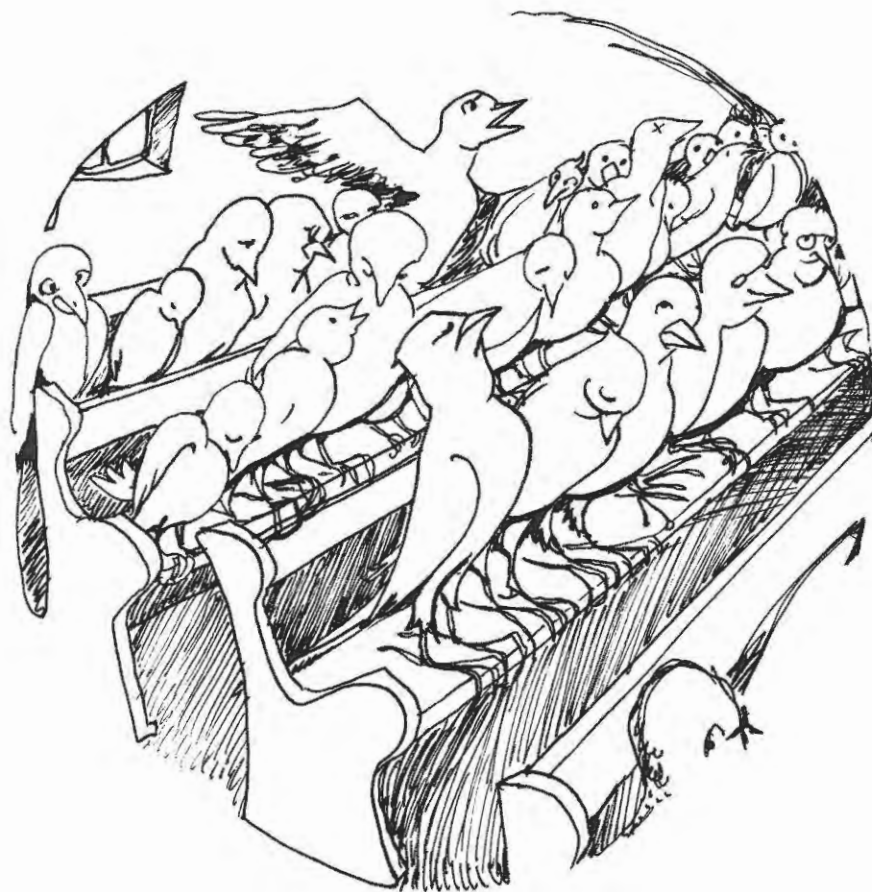


May 15, 1976

# FRIENDS JOURNAL

*Quaker Thought and Life Today*



**See page 292**



# FRIENDS JOURNAL

May 15, 1976  
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## Centering Down...

CHRISTIANITY BEGINS with the idea of an ever-active principle in the universe, continually ready to break in and transform the old and degenerate into the new and perfect.

Arthur Peacock  
in The London Friend

AT ITS BEST, the Quaker faith has kept a balance between inward vision and outward evidence, and it is this disciplined but also relaxed walking of the tightrope between the two that has made for what may be called the Quaker characteristic—at its best—of divine common sense.

Ruth M. Fawell  
in The Friend

I WONDER if you might be interested in including this in "Centering Down." It is graffiti on a phone booth in Cleveland:

"The ultimate experience is watching inner light."

The idea of "watching" is what appeals to me—it suggests patient waiting, rather than a mere superficial glance....

Neal Burdick  
Cleveland, Ohio

## ...And Witnessing

JONAH HOUSE, 1933 Park Avenue, Baltimore, MD 21217 initiated the sending of a delegation of peace-makers to the Pentagon in January to start a national campaign for opening a public debate on our nuclear policy. Immediate result: thirteen people arrested, seven sent to jail for between thirty and sixty days. According to the Hartford, CT, Monthly Meeting Newsletter, these courageous people urgently appeal to all who agree that U.S. nuclear policy not be kept secret, to write to Secretary of Defense Donald Rumsfeld, The Pentagon, Alexandria, VA, and/or Secretary of State Henry Kissinger, State Department, Washington, DC, sending a post card to Jonah House at the above address to let them know this has been done.

"We are learning," writes the San Francisco Friends Meeting Newsletter in its answer to the Query for February, "that standing to speak during meeting for business may be more than a courteous gesture, that the motion can help to provide a calmer, more spacious atmosphere for consideration of matters before us...."

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The fine cover illustrations and related "endangered species" pictures are the work of **Jean Price Norman** of Tempe, Arizona. We welcome her as a new contributor to the Journal and look forward to sharing more of her drawings with our readers.

## More Than Mere Words

AT THE RECENT sessions of Philadelphia Yearly Meeting Friends minuted their opposition to war "as contrary to Christian beliefs" and stated that "the outlawing of war is necessary to the survival of life on earth."

"But more than a mere form of words is needed," the minute continued. "There must be adequate methods of resolving conflicts in orderly ways. There may for some time be need of means of restraining nations from resorting to military action. . . . There must eventually be general awareness of the community of humankind; of the interdependence of nations and peoples; and the obligations of respect and considerateness toward one another."

The minute concluded by recognizing that "the realization of this goal may take time" but Friends were urged "to desire the goal and to begin the hard thinking and the prophetic persuasion" necessary to realize it.

Concurrently Gretchen Tuthill, a Friend in California, wrote to express her hope that "all American Friends" might recognize "the great importance" of the recommendation adopted by the recent Quaker International Mission and Service Conference which called on "Quakers and Quaker bodies in both the industrialized and Third World nations [to] activate organized efforts to stop manufacture, sale, donation and reception of armaments throughout the world."

Gretchen Tuthill also shared portions of a letter written by Walter Martin, general secretary of the Friends Service Council, which focused on the deeper questions underlying the relationship between disarmament, development and interdependence.

"The motivation of the Friend who presented the original concern," Walter Martin wrote, "was clear. . . . the purchase of arms by 'poorer' countries wastes financial resources that ought to be devoted to development projects—health, education, agriculture; if they are received 'free' then their presence adds to the tension in a particular area. Friends are happy about neither of these effects."

"But it was our African Friends who took us beyond this stage. Are not these two points applicable to the richer countries too? Is not our concern, in this form, yet another manifestation of the West's patronizing attitude toward the developing countries? Is it linked with the increasingly tense situation in Southern Africa, in the face of which some elements in the Christian church seem to be discovering for the first time a nonviolent strand to their religion—a change of heart which, quite understandably, is suspiciously regarded by Africans?"

"However deeply African Quakers feel about these things," Walter Martin's letter concluded, "such would certainly be the attitude of many of their fellows through-

out the continent. Commitment to disarmament on a universal, non-discriminatory basis is the only gospel that makes sense in Africa. Anywhere, really. . . ."

Gretchen Tuthill shared all of this in "trust that peace committees in Meetings all over this country will join the effort to stop manufacture, sale and donation of armaments. Perhaps the American Friends Service Committee can take leadership in this effort. . . . to take basic action to end the production of armaments in the United States, and to support similar efforts of Friends in other countries."

As I pondered these statements I decided to share them in this space as a possible link between what Friends in Philadelphia, in California, in London, in Africa and elsewhere are saying now and what John Woolman said more than two centuries ago.

Writing out of the context of a Quaker faith and culture which Frederick Tolles has described as having "the power of the Spirit to shape a life in harmony with the absolute demands of the Sermon on the Mount," John Woolman took the once-revolutionary Quaker testimonies of equality, simplicity and peace and, in Tolles' words, "reforged them, tempered them in the stream of love, and converted them once again into instruments of social revolution."

Those testimonies have come down to us as part of our heritage as Friends. What has not come down with them, however, is the experience of love so deep that it could enable John Woolman not only to hate the evil of slavery but also to embrace the evildoer, the slave owner.

This inability to pass on the all-encompassing love from which the testimonies arose and by which they were reinvigorated through John Woolman has, as Frederick Tolles and others have pointed out, produced consequences which "have been grievous to posterity. . . . Close your ears to John Woolman one century, and you will get John Brown the next, with Grant to follow. . . . And, one might add, bitter legacies of hatred persisting still, a century after."

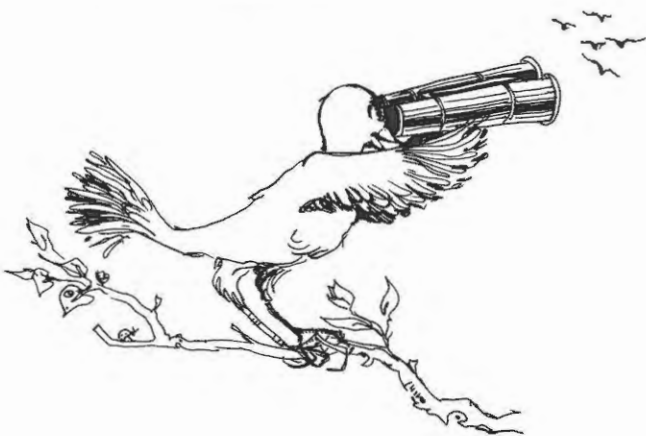
Thus, the lesson John Woolman seems to pass on to me along with the reformed testimonies is not only the value of proclaiming the evil of wars and armaments but the need for me to begin where he began—within himself—and to "look upon our treasures, the furniture of our houses, and our garments, and try whether the seeds of war have nourishment in these our possessions. Holding treasures in a self-pleasing spirit" (even the "treasure" of a self-complacent testimony without the spirit of self-sacrifice to carry it out in our own lives) "is a strong plant, the fruit whereof ripens fast. A day of outward distress is coming, and Divine love calls to prepare against it."

JDL

# An Appeal on Behalf of an Endangered Species

by Arizona Birdwatcher

AS YOU ALL well know, Friends long have had an interest in bird-watching. While membership in the Audubon Society has not been considered absolutely mandatory for a person's favorable acceptance in the Society of Friends, the flashing of an Audubon card has been thought to produce a quicker recognition of like-mindedness that, in turn, has speeded the membership process. Friends indeed have been indefatigable with spy glass and bird book in settings of great remoteness and hardship. Because of this tender solicitude and earnest interest in birds, the International Wild Life Society has asked me to come before this gathering of Arizona Half Yearly Meeting to make a special appeal for an Endangered Species that this very year has been put on their Imminent Danger list.



I have been asked to tell you a little about this bird, to solicit your financial contributions, and, more importantly, to seek your ideas as to how this bird's habitat and its delightful contributions to our world can be preserved. We must remember we cannot buy the continued existence of any species but must see that the proper environment is maintained for its successful reproduction and survival in an increasingly hostile, urbanized, industrialized world.

Now as to this bird: It is found all over the world but in such sparse numbers that in many places it is facing extinction within the next decade or two. Worldwide, the outlook is also decidedly unfavorable. This bird—known by its Latin name as *Amicus Reynardi*—was first

observed in the 1640's and 1650's in the North of England and very rapidly increased in numbers—astonishingly so, a veritable bird population explosion. But these particular birds at that time made such a noisy, threatening mass in some of the areas of the Crown's forests that game wardens were set upon them, and various snares and entrapments were set for them. Some birds were thus caught and died, but on the whole the species seemed to thrive on this adversity, and by the 1660's or so they had spread throughout the British Isles. A solitary bird or two were observed even as far East as Turkey.

Some venturesome birds also flew across the Atlantic. Early bird-watchers reported seeing some specimens in Massachusetts and Maryland, but the principal trans-Atlantic migrations of this species took place between 1660 and 1700, the favored nesting spots being around the Delaware River and Delaware Bay area. Spreading out in succeeding decades from New Jersey, Pennsylvania, and Delaware, they nested all up and down the Atlantic coast and then moved inland to Ohio, Indiana, and Iowa. By the 1860's the bird had gone coast to coast.

Now as to the plumage of these birds: The earliest sighted specimens displayed some diversity—scarlet, brown, dark blue, and black. But with the trans-Atlantic migration, and perhaps due to some subtle changes in the types of worms or beetles consumed, the plumage by the mid-1770's had molted into a uniformly drab tone—black in the male, a dovish grey in the female. This plumage continued well into the late nineteenth century when another change seemed to take place gradually. In recent decades, again perhaps due to some subtle improvement in nutrition—vitamins, No. 2 red dye, or some unknown chemical—the plumage again has become quite brilliant and there seems to be no differentiation on a sex basis. Bright colors appear randomly in the plumage of both male and female, and, indeed, it has become increasingly difficult to distinguish one sex from another. This characteristic confounded bird-watchers trying to understand nesting patterns, feeding habits, and social organization. Indeed, some ornithologists are convinced these birds have no social organization, that there is a genetic resistance to organization. Other equally well-qualified scientists insist there is nothing genetic about it, that it's just an acquired characteristic enhanced by the length of time the bird has spent in the flock.

As to song patterns or distinguishing species char-



acteristics: This bird has been strangely mute, having no singing patterns. The earliest observed specimens exhibited at that time a strange trembling or quaking when gathered in a flock of, say, ten or more, but that characteristic has not been observed, except in the rarest of instances, during the past seventy-five years. Lately, these birds seem to have been acquiring a narrow range of notes and even developing a few shaky tunes. Whether this singing capacity will continue to evolve remains to be seen. Several doctoral candidates have indicated interest in studying this aspect further, and several foundations have been solicited for grant money so that recordings of these outbursts of songs can be made. The extreme rarity of the bird makes recording a chancy matter for any but the most dedicated and patient of scientists.

As for mating and nesting habits, a strange diversity has been observed. For nearly three centuries birds mated



for life, and the roles of male and female in the building of the nest, laying of the eggs, gathering of worms, and hatching of eggs were clearly differentiated. But in the last two decades these patterns have been changing, and bird-watchers are now reporting a bewildering variety of mating and nesting patterns. What significance this will have for the species' survival is not clear at this time.

As to diet, these birds until recently were quite catholic in their tastes, randomly eating seeds or worms as the opportunities presented themselves in nature. Lately some birds have been noticed that are solely seed eaters, eschewing worms entirely.

Now what has caused this bird, once so vigorous, so

numerous in the early days of this country, to be placed on the International Wild Life Society's Endangered Species list? The reasons are starkly numerical and behavioral. While the total number of these birds has been relatively constant in the past two decades, they present a dwindling proportion of the total bird population. And they are scattered over such a wide geographical area that a serious question arises as to whether they can sustain their sense of species and uniqueness, or whether they, like the blue whale, are too few in too large an area. Furthermore the environment is not conducive to this bird's survival. Both male and female of the species are displaying sluggishness and exhaustion on First Day, tired from the competition for nesting materials and worms carried on intensively five days of the week. Males have been particularly at risk in this polluted, tense environment. The flock as a whole shows a preponderance of female of all ages and of small birds. Adolescent birds of both sexes seem to fly off from the flock with little disposition to return.

Now this is a rather grim picture that the Wild Life Society has to lay before you, but if we care about our little feathered friends we really must face up to their sad plight, give more attention perhaps to instituting supplementary bird feeders and shelters and encouraging more flocking. Birds of a feather must flock together, the experts say.

Well, who knows what can be done for these poor birds? Certainly unless they are to perish we must put our best thinking as well as much of our time and interest and even more of our money into ways to enable this species to survive in what is at best a perilous environment for all God's creatures both great and small. And now on behalf of the Wild Life Society and of Amicus Reynardi I thank you and wish you dry nests and choice worms (or seeds) in this our Bicentennial Egg-laying Year. □

*The Arizona Birdwatcher is also known as Norma Adams Price of Tempe, Arizona. She writes that "Half Yearly Meetings and Yearly Meetings in the West are a bit different from those in the East." At the most recent session of Arizona Half Yearly Meeting, one evening was devoted to singing and improvisational theater. This appeal was one offering.*



# About One Table and A Farewell From Home

by Eva Polachová

**BULKY AND SOLID** it moved with us in every new place. With him as guards also two chairs, old-time ones, with fine carved backs. From time to time this corner of our kitchen has had to be painted with white enamel dye to be able to support the hardness of life and the regular weekly "surface-cleaning" as my mother solicited. As far as my memory reaches, our kitchen table was always standing under a window, as an outlook-tower on a garden. In this garden our mother grewed for us sweet peas, little carrots, beds of potatoes, lettuce, kohlrabi, and for delight of her own modest heart intensive sweet smelling carnations and pansies. It has been, seen from the table, really the prettiest garden in the whole world. And nowhere a better table. It enjoyed with mother the view of the cactus on the ledge of the window. I gave it to mother when I left for the new way. For long years it grew from her love....

But it is now so long ago that it no more looks truth alike. And yet... Many years, like a furyful avalanche, rolled over two heads, and my head, too.

By age our table has got an uncommon dignity. The same occurs to nurses who take in wealthy families care for children from one generation to another. This was not our case, we did not belong to this class. Nevertheless our father was endowed with a singular brain and memory, and when he was free for us, at the table we learned plenty of his boy-adventures, and that in precise performance, what day and what hour everything happened. Every Saturday he used to bring home his heavy coalpit shift book, he placed it on the table, and there he completed carefully with his small hand the inscriptions about all what happened in the deep dusky inwards of the seams where he for forty-four long years with his companions digged for the black diamond. He came from Silesia as all our family, from this rough country of Bezruč, where people weep rarely, and if, so bitterly and sulkily.

My mum has been a Mother. That has been her vital calling. She made her job unsalaried. She could fill an ocean with work for us, and also a sea with tears she shed for us. From the early morning until late night hours she fulfilled her occupation, without one word of complaint or grumble. About women's rights there was never a

word at ours. Our mum carved her love for us silently and naturally, like thick slices of bread. She was severe with us because she loved us. With the same severity she treated our table too. First on every Saturday, later on, when she came back from the concentration camp at Svatobořice and converted to the Adventists, every Friday, she or our Rosalia scrubbed the table in the weekly-cleaning frame. The age and this "surface-cleaning" has bent a little her back. At this table she used to sew and to mend, on this edge she nursed our injured knees, at this table she was reading late in evenings her Bible. Sometimes, bent by the fatigue of the day, she nodded resting her head in her hands. On this kitchen table she used to write long letters to us, what she was worried about, how the cherry tree stays in blossom, that she had given suet to the tits, or how she bottled fruits. And every time she signed "Your loving mum." Of course, we were aware of this fact, but she wished every time anew to make us sure about it. Because we have been for her so far away!

On the bow of their lives both of them have been granted to visit England. While our Pa perked with the pram where his grandson towered, did I with Mum collect healing herbs on English meadows. She knew which plant suits to which ailment. At home she has had small bags full of dried herbs, for every affection one of them. Only for her own ailment she has not been able to find any floweret on the space meadows. That time Mum's hands already began to get colder and her noble heart to beat slower. She passed away in the beginning of May. Two days later, after the last handful of friends and family members have put up her for the eternal rest, my daddy has been involved in a serious accident on the way from the Moravian Brothers church in Ostrava. Only a few days later they put him up on mother's side. My mother left us in the time when the cactus planted with love was still alive and when in the little garden peas sweetened again and the strong sweet smell of carnations overwhelmed the space. May be that in clear moments her spirit floated over the table, this battle-place of her bitter life, toward the window and the little garden. With her and our father's forced withdrawal in June drifted away on the river of memories all our previous life.

A sea of tears, this double death announcement, the two fatal blows, twice a boundless mourning got possession of us. Two death announcements framed with grief. And after this Nothing. Emptiness. No come back. Not for them, not for us. There remained only some photographs, some books, Mother's old Bible and Hymn book, wood-wormy pieces of furniture, for they did no more yearn after anything, besides some trifle articles of personal use. Mummy passed away followed by our eighty-six years old Daddy. His last way for the divine service surely has been a burdensome one for him. And now no more will he seek for consolation in his auster church.

to eat. It has always been our Father who took place at it the first. When he went to the morning shift, he went off at 5 o'clock. One hour later he came back to have his breakfast. In the meantime, mother preparing the meal, beamed from the red glow of coal at the stove, and the good smell of coffee and fresh fried bacon was spread all over our home. This table which having had his Friday-washing, after Dawn has got his dignity because Mother took place at it for meditation over her Bible. This was always her only evening filled with peace. A table at which has been discussed unsolvable religious questions, who has been our nurse, the begin and the end of our family story. What about him now? On its sides two old



The relics of both my parents and ourselves could be bound into a small bundle. A little sculpture, a curl of golden hair from my youth time, the small shirt of my brother embroidered with love by Mother, my unfinished stocking-knitting from my primary school. All this my mother kept back in a foolish hope that one day we will do come back. In her agony my mother was delirious that on the table must be a feast as she saw us coming home...

The world of my youth has got burnt. At last remained only the big kitchen table. Nobody wants him. This table, where Mother changed the napkins to her children, where she took care of their injuries like on a battle-field, ironed endless piles of cloths and linen, this table which gave us

carved chairs with backs as if they would stay guard for. The verdict has been pronounced. Chop it. Burn. To burn our family-table who brought us up and sent us into the world, a table which could, if it would only a little, tell endless touching stories about devotion and love. It seems that with the pass away of our parents our table will be gone too, irrevocably. With him, in the smoke, will go by the way to heaven also the long past good smell of bacon, the memory of the loving embroideress, of my painstaking and honest father.

It is the most beautiful table in the whole world, because nobody can compensate the love which has been with him in the course of one long living. And nobody is able to write a just and well-deserved obituary.... □



# A Spirited Quaker Hat

by David Hickey

My Quaker hat is haunted.

When I came to Guilford College in the fall of 1975, I thought it would be fun to wear a Quaker broadbrim hat. I wasn't a Friend then, but I like costumes and I'm ham enough to enjoy wearing a Quaker hat on a Quaker campus. I didn't know the hat would come with ghosts.

Since Quaker broadbrims are hard to come by nowadays, unless you buy an Amish hat, which isn't the same, I decided to order mine custom-made by the Stetson Hat Company, to the dimensions of Nathan Hunt's in the Guilford Quaker Collection. I have the uncomfortable feeling his spirit was included at no extra charge.

I noticed it the first time I was nasty to my wife and daughter while wearing the hat. I felt uncomfortable. I can still be nasty, but it bothers me more now. Gentle Nathan, founder of Guilford College, got into my head when his hat got onto it.

Then on vacation at Thanksgiving, we went to Friends meeting in Virginia Beach. I left my hat in the meetinghouse library as we went in, but an older member of the meeting, who remembered real Quakers with their broadbrims, stopped me and whispered, "Thee should keep thy hat on!" I had been "elderred." In the silence I sat and thought about Friends who had refused to remove their hats, even in churches and meetinghouses, except when standing to pray. By this time, I had applied for membership in Friendship Meeting at Guilford. Was I going to be a real Friend or a pretend Quaker? The question was larger than a hat, even a Quaker hat, but it included the hat too. I had ordered it. I wore it. Nobody made me do it or suggested I should. It was entirely my choice, and a dumb one at that, made for the wrong reasons. But now the question was, would I take it off in precisely the kinds of situations where Friends used to make a point of keeping theirs on? I had to put it on or get rid of it. So I got up, went back out to the library, put the hat on, and returned to my place. I've worn it in meeting for worship ever since.

The next ghost to visit me was Dolly Madison, when we toured the reconstruction of her childhood home at the Greensboro Historical Museum. As we entered the

log Quaker house, the hostess said, "Hats off!" I removed mine with reluctance, resentful at being asked to take off a Quaker hat in a Quaker house. But Dolly's spirit came to my rescue, reminding me that Friends are not offended when others show respect in ways different from ours. Showing respect for Friends who have gone before me was, after all, what I was trying to do by keeping my hat on. Before we left, I had told the hostess the story of Quaker hats and we each understood better the other's way of honoring Dolly's memory.

William Penn's ghost came to trouble my spirit the weekend President Gerald Ford came to Guilford College, when I was asked to videotape his press conference for the College archives. Penn, along with other early Friends, refused "hat honor" (removing the hat) to people in power. It was part of their testimony of equality, to remind the rich, powerful, and socially prominent that in the sight of God, all are equal. When Penn visited King Charles II to ask for land for the Pennsylvania colony, the amused monarch removed his own hat, telling Penn that it was the custom when two men were in the room and one was king, for at least one to be bareheaded. But other Quakers were beaten, thrown in foul prisons to die, mobbed, and ostracized for nothing more than refusing to remove their hats to judges and government officials.

So how could I, after wearing a Quaker hat every day, leave it home the one time I was going to be in the same room with the President of the United States? The refusal of hat honor had cost early Friends dearly, but it contributed to the sentiment for equality and liberty that led to American independence from the British crown. In the bicentennial year, could I betray their testimony? So I wore the hat, much, I am sure, to the consternation of some of those present. My only regret is that they



probably didn't understand my intention, not that people understood Penn's either. I suspect Gerald Ford was as amused as Charles II.

Like Ebenezer Scrooge, I await with dread the visitation of the next spirit. These Quaker ghosts make me uncomfortable. They chide my anger and pride, but lead me into new embarrassments. I am tempted to deposit my troublesome headgear in the nearest museum, but they won't let me. So, like Scrooge, I say to them, "As I know your purpose is to do me good, and as I hope to live to be another man from what I was, I am prepared to bear you company, and do it with a thankful heart."



# Put Your Life Where Your Love Is

by Lora Koomanoff

WHEN DR. MARIA MONTESSORI began her study of the behavior of disadvantaged children in Italy more than a half century ago, a phenomenon occurred one day which proved to be the basis on which her educational principals, and subsequent schools, were founded.

A little girl seemed engaged in an exceptional manner in what was considered "work." She could not be distracted by noise or by the activities of other children. Even when she was physically picked up and moved to another location, her absorption was not disturbed.

This unplanned and unexpected capability of a small child to give absolute and total attention to an activity led Dr. Montessori to study attention itself. What are its qualities? What determines it? What does it do for and to us? The results led to equally startling conclusions:

- attention, while influenced by external stimuli, was not produced by them.
- what determined the particular objects in which interest of a concentrated nature would be shown was dependent upon the *inner* needs of the child.
- the child picked from its environment what it needed to structure its own self.
- not consciously, but irrevocably, the child "knew" what would contribute to its own development and growth.

With the attention came a quieting of the entire body, as if the fragmented segments of the child's necessities were being directed by and toward a unifying magnet or energy flow, so that after a lengthy time the child seemed refreshed, not fatigued, and had an air of composure and satisfaction not equaled by other, lesser endeavors.

Herein lies a touchstone for the evaluation of our own "active" lives. We are accustomed to conducting a search for the Inner Light in periods of quiet worship, but are we aware of the deep necessity within each of us for ongoing interior direction during our everyday work activity? Consider this observation by Marie Montessori:

"There is in man a special attitude to external things, which forms part of his nature, and determines its character. The internal activities act as cause; they do not react and exist as the effect of external factors. Our attention is not arrested by all things indiffer-

ently, but by those which are congenial to our tastes. The things which are useful to our inner life are those which arouse our interest. Our internal world is created upon a selection from the external world, acquired for and in harmony with our internal activities. . . . It is the quality of our attention which reveals ourselves. . . it is not our attention which creates us."

As the painter sees colors and the musician hears sounds, so each of us has a natural capability of response to different aspects of the world through which we move. Each of us, too, has an inner drive to find and seek that which will help in centering, among the variables of the universe, the integration of our own true selves. Yet, is this something we engage in, in our daily activity, or is it pushed aside from Monday through Friday, hoping it will be strong enough to emerge on the weekend or occasionally at the end of a not-so-tiring day? Is it not time for each of us to consider the quality of his or her own attention? What truly captures and holds your interest? What—of people, things, or activities—speaks to your inner need to mold and transform that secret self into an explosive power of energy and competent performance?

The work ethic has evolved from the need for physical survival, through the virtue and discipline of "work for work's sake," to a ladder for potential power and prestige. Certainly, everyone needs some economic base from which to purchase supplies and to satisfy personal demands. But is it not time to reassess job and work concepts?

Has "job" become a condition as boxed in by rules and stultifying habits as the classified ad which represents it? Or is it possible to find, within its dimensions, freedom to search for and find means of expressing the inner self's demands? Does your job have the potentiality of holding your interest? Can it appeal to your deepest desires to give and to grow? What is your job to you: a bother, a bore, a busy-ness? How long has it been since you looked at it with vision made more clear by questions pertinent to your own relationship to it and to those with whom you work, such as:

- Could it (or a portion of it) better be done by someone else?

•Can creative effort on my part make it more than it is (or seems to be)?

•Do its demands speak to the innermost part of myself, or only to the peripheral?

•Do I approach it eagerly—or with antipathy?

•Is my giving commensurate with my gift?

•If this were my last (or only) job, would it be enough?

•What am I really doing (and are others helped or hindered by my presence here)?

And to those in managerial positions who, in many cases, determine the work, a simplistic criteria may provide insight into inhibitive factors. In the hiring and managing of personnel, have you considered:

•Is the job worthwhile (to the person doing it)?

•Should it be done at all (or can some better way be found)?

•How can the worker be freed to find her or his own expression in it?

•What is my position? Am I a bottleneck or a siphon through which the creative energies of my staff can reach a higher level of achievement?

People have lamented the advent of machines which we fear will replace us because manual skills can be duplicated, in many cases with greater precision. However, the desire to find our own inner structure and in so doing, transform ourselves and the world, is uniquely human and cannot be replaced.

We should now be giving our attention to this inner aspect of work. Work should be envisioned as the child's activity in Dr. Montessori's "Children's House": an opportunity for expansion of the soul within an environment which provides liberating stimuli, which, in turn, permit and encourage use of will, intelligence and imagination.

What is work? Have we lost, in a morass of job definition and classification, the essential nature of it—that it is something to "engage" human energies and exertions? In our current social structure is work not only more than means to economic ends but also something which has been pushed up from our inner needs, or is it an external force repressing our humanistic desires? Drudgery to one person is fascination to another. The act in itself is often neither, but is determined by one's attitude toward it and by an ability to see one's self reflected in its productivity. Humanity must be granted the exigency—through work—of perfecting itself.

We must stop considering work as an evil necessity, and rather regard it as an unequivocal opportunity. Retirement should not be looked at as the time when we start living, doing what we really want to do, enjoying

life. Every day we are contributing to our spiritual development—negatively or positively—in much the same manner in which our physical status is affected by nourishment or lack of it. It is time we realized work is a major means for accomplishing our heart's desires. It is time we gave it our "attention." In the words of Dr. Montessori:

"...[the] masterpiece which [the child] is composing in the recesses of his creative genius is the new man. [If interrupted, forced to do something else]...He doesn't lose some single production, he loses himself."

So we, if forever engaged in occupations which interrupt, interfere with, and even negate our initial life force, may find we haven't lowered the Gross National Product—we have lost our Inner Selves.

*Lora Koomanoff is an attendee at Langley Hill Friends Meeting of McLean, Virginia and a new contributor to the Journal. She has been active with the "Friendly 8's" at Langley Hill Meeting. These are small groups of Friends, based on geographic proximity, who meet to exchange concerns and establish closer ties within the meeting.* □

...As a matter of fact, military spending takes away \$400 in taxes each year from the average family of four. That figure, however, is only the tip of the iceberg when we consider what we are losing in terms of the production of useful basic goods and services, in order to build weapons that will never be utilized—because of their potential for destroying the entire world in a matter of minutes. For example, just the cost overrun of \$4 billion on the F111 plane could pay for a visit to a hospital clinic for 120 million Americans. The cost overrun of \$1 billion on the B-1 bomber could finance a nationwide child care program for child nutrition, health and day care. The eventual cost of weapons systems now being planned, estimated at \$105 billion, could clean up the nation's entire environment.

Jeremy Rifkin  
in *Common Sense II*

*EDITOR'S NOTE: This is the first in a series of sharings by Evan Howe that will appear under the title:*

## The Voice of One

*by Evan Howe*

When voices are no longer raised,  
supporting, sustaining each other,  
but are drowned in smothering sameness,  
then  
let one man leave  
and raise his voice  
and sing in the wilderness—  
song of joy and happiness,  
cry of grief and pain—  
uniquely.  
When that one voice is raised and heard,  
the cry of one alone  
becomes a psalm of inspiration  
calling freer souls  
to join  
in mightier anthems...

"The Voice of One" is, of course, taken from the prophecy in Isaiah, fulfilled in the New Testament in the figure of John "crying in the wilderness." The inspiration for it came to me during meeting with the Winter Park Worship Group in Florida, when I was asking the question, "What can I do?" The poem itself came to me at the close of the meeting. Since then, I have pondered over the thought that the idea embodied in "The Voice of One" was an essential part of early Quakerism. We were "seekers." Recently, under the title "Religion" I shared this:

I am neither Roman Catholic, Baptist, nor Quaker; nor Christian, Bahai, Taoist, Communist, nor Moslem; agnostic, atheist, humanist nor fundamentalist. I am none of these, and all of these...

In the Aquarian Gospel of Jesus the Christ, the young Jesus, speaking of a dream, said, "Someone gave me a

wand. I took the wand and touched the sand, and every grain of sand became a living thing; the beach was all a mass of beauty and song."

Brahmin, Quaker, Catholic are grains of sand, now dead on a lifeless beach. I seek the magic wand of Jesus which will make every grain of sand glow as part of a beautiful beach...

Yet this beach of religious names is not the world, only a tiny part of it. Although religions have arrogated unto themselves the role of exclusive omniscience, their claim is not borne out by their deeds. There is a greater universe outside the Churchly walls. My religion, then, would be to apply the magic wand to the greater world, so that, as Jesus continues: "I touched the waters at my feet, and they were changed to trees, and flowers and singing birds, and everything was praising God."

The search itself is my religion.

□

# Breaking the Pattern of the Fear of Death

by H. Louise Wilson

FOR SEVERAL YEARS I have been interested in learning what it means to die consciously, in helping others to realize death as a natural transition, and in gaining more understanding of what happens before, during, and after death. Therefore, I share what follows about my father's death, which was a beautiful and confirming personal example of these things. His conscious dying confirmed that the transition into another plane by one of our loved ones can be a beneficial experience in our own lives rather than a great sorrow. When the heart and mind have been prepared, the grief is one of grateful reminiscence. Preparation for death comes through listening within in the quiet. To the degree that we are receptive will insight and understanding be given. Seeking out the experiences of others and reading books available on the subject of death offer further insights into this area of living that is frequently ignored by modern society, leaving men and women unprepared to die.

My father would have been eighty-nine years old in September, but he chose to make the transition from this life to the next in August 1975. For just over a year he had often spoken of being ready to go home. He would talk with me about how he felt about leaving this life and being ready to start a new life—or he might say, to continue life on another plane.

Last summer was the first time that I was aware of his conscious moving from the earth plane to another. During a period of about a week I recorded conversations with him while he appeared to be in a coma. He told me that he was working with people who had been instantly killed. He went on to say that these people did not know that they were dead and it was his job to tell them as well as to help orient those newly crossed over to their new location. He spoke often of the number of children that he was working with. He would smile and say, "I know I will be working with children because I have always loved children so much."

The times of seeming unconsciousness were quite short. When he was in a conscious state, as was the usual case, I would tell him what he had said and what we had talked about. He would say that he remembered and that he was conscious of going from our plane to another plane of existence.

During the past twelve months he grew in complete trust of those who cared for him and continued as he always had to trust God. He was calm, patient and appreciative. He never wanted to bring attention to himself or be of any trouble to anyone. His sense of humor was evident to the very end of his earthly life.

I was with my father for eight days just before he died. They were precious hours for each of us. Even though he

appeared to know little of what was going on, I knew from his responses and the few words he uttered that he was totally aware in all that matters. He told me one day that he saw a bridge from our earth to another plane and that it was pure light. He spoke of seeing friends and family that had gone before him. He said he was at peace.

As we experience the event in life called death through the transition of a loved one, we also face our own death. We move from an earth and heaven concept to an inward knowing that there is no time or space, no separation. The fear of the unknown is replaced with an awareness that there is one Source of all Life, always present on all planes. The release of the body is as natural as the process of the fuzzy worm who makes his cocoon in order to become a butterfly. The life force is the same, and it takes many forms.

To die consciously is to know for oneself that there is no separation. It is to know that we have a body, a form, and that the body is the instrument through which we move on the earth; but that which has its Being in us is the Life Force, is God, and is Eternal. To die consciously is to make the transition with dignity. It is to accept consciously the Death Angel's invitation and to walk across the bridge looking unto the Creator of all Life.

For the many who die instantly, through wars and so called accidents, there will be those like my father who will assist in order that the transition can be completed with awareness and the soul can continue its journey with little delay.

As we open our minds and hearts to God, the event called death will clearly be seen as one little aspect of the whole, yet one necessary aspect for wholeness. □

The following books are suggested:

*Men in White Apparel* by Ann Ree Colton  
*On Death and Dying* by Elizabeth Kubler-Ross  
*Through the Gates of Death* by Dion Fortune  
*The Transition Called Death* by Charles Hampton  
*Three Candles for Little Veronica* by Manfred Kyber  
*Hope for the Flowers* by Trina Paulus  
*On the Death of My Son* by Jasper Swain  
*We Lived with Dying* by Margaret Woods Johnson

H. Louise Wilson is a member of Virginia Beach Friends Meeting and former principal of the Virginia Beach Friends School. She continues to be active in Friends Council on Education and many other Quaker activities.



# Friends Around the World



## Haitian Refugees

by Philip Buskirk

IN SMALL SAILBOATS the people have been coming—men, women and children—from the shores of Haiti to the beaches of south Florida. They have fled to escape harassment, beatings, torture, prison and death. More than 1,500 are known to have arrived in Miami since 1973. Nobody knows how many have died on the way. They hoped they were sailing to freedom and political refuge.

Upon their arrival the United States government has generally denied them status of any kind except "pending," jailed the men who could not raise \$500 or \$1,000 bond, and paroled the women and small children for the most part to the Haitian Refugee Information Center in Miami. The Immigration and Naturalization Service has refused these Haitian refugees (except for a few of the earliest arrivals) the right to work. It took vigorous presentations to the Dade County School Board even to gain access to the schools and adult education classes.

A few churches in the black community of Miami, led by the Friendship Missionary Baptist Church, at first provided the only welcome to these newcomers, feeding, clothing and housing them until the stream of exiles grew too large. Other churches and church organizations added their support. Soon, the appropriate bodies of the National Council of Churches came under the concern and appealed to constituent denominations for financial support. This support comes to the Christian Community Service Agency in

Miami which administers the funds through the Haitian Refugee Information Center governed by a board of refugees and concerned local citizens. Through efforts of the Haitian Fathers in New York and some Haitian civic groups, as well as individual contributors, additional monetary and material gifts come in. The Miami Friends Meeting and the local, national and Southeast Regional offices of the AFSC have extended aid as able.

Just for the necessities of life at a very low level the Center currently spends about \$2,800 per week. This averages out to less than \$15 per week per person helped. The Center seldom sees funding more than a month in advance.

Important as these efforts are, they represent only a holding action so that a drive can be mounted for the rights of political asylum and equal justice as a fundamental solution. This involves the courts, legislation, and arousing public awareness. Serious questions have been raised in federal court as to whether the Haitian refugees have received due process in their treatment by the Immigration and Naturalization Service and whether the United States lives up to its participation in the United Nations protocol on political asylum. The Haitian experience has shown that it is not clear what US policies are on the granting of political asylum or what administrative procedures should be carried out.

Very few of the Haitians who arrive speak any English. Most of them speak only a little French. Their own language,

Creole, is hardly understood at all in Miami. Many arrivals are illiterate in any language. Even with qualified interpreters, the interviewing procedures of the I.N.S. have not provided a full understanding of the questions asked, why they are asked, the alternatives available in responding, and the significance of the refugees' answers.

A major undertaking of the Haitian Center and its supporters in the community has been to take affidavits from each refugee as to why he or she left Haiti, what had been happening to him or her, and any supporting data (names, places, dates, documents, etc.) that would help to confirm the claim of political persecution. Such affidavits often include descriptions of scars and disfigurements.

The histories that come out reveal forms of oppression that are unusual even for a totalitarian state. There is no such thing as organized political opposition within Haiti. A number of the refugees had been jailed just for complaining that there was no work. Others were jailed for asking for help when their houses burned down. These remarks were called "anti-government" by the secret police. Once a person is known to even one secret policeman (Duvalier the elder had *tonton macoutes*; Duvalier the younger, *leopards*), he or she lives in fear and may go into hiding. Should a person be jailed, the family may expect his or her disappearance or death. When one in a family has been punished, jailed or killed, the others fear they will suffer in the same

way. Many men drafted into the military were jailed and/or threatened merely for serving in the same company or regiment with an officer who was later declared disloyal.

The fear of being deported to Haiti hangs over each refugee. There is no certainty that any one of them will ever be accepted as a resident alien. They have no legal right to get or keep a job. The level of subsistence possible through private assistance makes every aspect of life difficult. There have been suicides, chronic ill health and serious emotional conditions among them. Nearly all have close family members still in Haiti about whom they worry a great deal; they keep hoping they can help. Some of the

refugees jailed for months at the county stockade in Immokalee, Florida, staged a hunger strike in October. Part of the group was then sent to the Federal Detention Center at Port Isabel, Texas.

Withal, neither the refugees nor their friends are slackening their efforts to assure survival and gain the right to live and work freely. An important reason is the strong spiritual leadership and encouragement that come from the Rev. Jacques S. Mompremier, director of the Center, and a number of other deeply concerned religious men and women, both Haitian and non-Haitian. Rev. Mompremier was the leader of a church and school in rural Haiti from which he hoped, and still hopes, would grow a

movement of Haitians with the understanding and capacity to bring to realization the great potential of the free nation of Haiti. It is this and like visions which most sustain people in their exile. □

*Phil Buskirk was on the national AFSC staff before he moved to Florida in 1974. He has been working with the Haitian Refugee Information Center since he and another Friend were asked by Miami Friends Meeting to call at the Center and ask what the meeting might do.*



*Enoncia Raymond at the Haitian Refugee Information Center in Miami. Photo courtesy of the Christian Community Service Agency.*

Friends can help Haitian refugees in the following ways:

Please send individual and/or organizational letters as soon as possible to Rep. Joshua Eilberg, House Judiciary, Subcommittee on Immigration, Citizenship, and International Law, 2137 Rayburn House Office Building, Washington, D.C. 20515 stressing the following points:

1. The importance of allowing the Haitians themselves to present testimony to counter the statements provided by the Immigration and Naturalization Service (INS).
2. The necessity of publicly investigating the procedures employed by INS officials *in this country*, such as unreasonable detention and bond, denial of the right to work, etc.
3. The availability of reputable "expert witnesses" to document the continued existence of political persecution in Haiti under the government of Jean-Claude Duvalier.

Financial contributions earmarked "Haitian Refugees" could be sent to:

Christian Community Service Agency  
3637 N.E. 1st Avenue  
Miami, Florida 33137  
or  
AFSC  
P.O. Box 22234  
High Point, N.C. 27261

# Mid-Year Meeting at Bear Creek

*by Herbert C. Standing*



THE WHITE FRAME meetinghouse stands there in stark simplicity, half surrounded by a grove of cedars and mulberry trees. But on the south there is an open view across the Bear Creek valley, towards Interstate Highway 80 and the low profile of the town of Earlham with its grain elevator and water-tower jutting into the skyline. On every side are the rolling hills and open fields of the south-central Iowa landscape.

Once, long ago, the meetinghouse itself had stood in Earlham, having been built there about 1890. It was constructed to be large enough to accommodate the sessions of Iowa Yearly Meeting (Conservative) which at that time were held at Earlham in alternate years. However, the elderly Friends who had arranged for the building soon passed from the scene, and the meetinghouse was moved three miles north of town in 1917 to better meet the needs of the little group of Conservative Friends still living in the area.

Throughout the years the Conservative Friends in varying numbers have continued on at Bear Creek. However, only seldom has way seemed clear for them to offer hospitality to the entire Yearly Meeting.

During the Iowa Yearly Meeting

sessions held near Paullina in Eighth Month, 1975, the desire was expressed that a more economical location might be found for the spring weekend Mid-Year Meeting of the Yearly Meeting. Young families and others of moderate means would find it difficult to pay the fees required if Mid-Year Meeting was held again at a rented conference center. And so it came about that the Friends of Bear Creek Meeting invited Mid-Year Meeting to be held at Bear Creek over the last weekend of Third Month, 1976.

All during the winter the preparations went forward at Bear Creek. The electrical system in the meetinghouse was strengthened, and a surplus hot water heater was renovated and installed in the basement. Colorful new rag carpets were woven for the aisles of the south meeting room, and attractive new cushions were made for the hard walnut benches. A parlor area was created in a corner of the generally unused north room, and the little school building standing beside the meetinghouse was fitted up as a "home for little children." Chicken was prepared for cold storage in anticipation of Mid-Year Meeting meals. Members of the Bear Creek Friends Church and of Earlham Friends Church, as well as a few other nearby

neighbors, offered overnight lodging for those Mid-Year Meeting attendees whom the Conservative Friends could not accommodate in their own homes.

The mid-March Iowa weather was generally blustery and raw, with north wind rattling doors and whistling around corners. On Sixth-day before Mid-Year Meeting the sky was gray and dreary. However, Bear Creek Friends continued to carry through their preparations for the two days to follow, hoping that the difficulties of cold and rainy weather might in some way be surmounted.

Then Seventh-day dawned bright and clear. The brilliant sunlight flooded through the newly polished windowpanes of the meetinghouse. The shutters which customarily divided the two main rooms were raised, adding to an expansive feeling of welcome as the first Friends from a distance began to arrive.

The number of those in attendance was not especially large. Perhaps, counting local Friends, there were one hundred and sixty in all. However, there were members present from at least twelve meetings and worship groups in Iowa, as well as from Lincoln, Nebraska, from Mankato, Minnesota, and from Kansas City. Visitors also came from Stillwater Meeting at Barnesville,



Ohio and from Yonge Street Meeting in New Market, Ontario.

Oh, the beauty of the time of greeting when Friends long separated meet and renew the strands of fellowship. Oh, the peace and depth and meaning of that first hour of worship when we center down and know one another in the things that are eternal. And then the time for visiting comes and the noonday meal.

A game of volleyball on the lawn involves those of somewhat younger years. There are swings, a teeter-totter, and a sandbox for the smaller children—as well as a woodshed just large enough for playing ante-over.

Not all of the children are blue-eyed and blond. One little girl will grow up to know that she is black, and one agile little volleyball player already understands that he bears the oriental features of the people of his native Korea. Two of the older boys from Nebraska share a native American heritage.

In the afternoon the older children have a choice of experimentation with the handicrafts of weaving and pottery making. Their elders gather to hear a brief report of the status of plans for the rebuilding of Friends House in Des Moines, shattered by a bomb several months ago. There is also a longer report by three Friends who attended a conference in Washington, D.C. during the past winter on "Quaker Response to World Hunger." Then David and Ellie Castle of Oskaloosa begin to lead the group in a series of discussions and exercises centered around the topic, "Gift Discovery and Development."

Before supper there is time for Friends to go hiking in the nearby timber pasture, or to finish committee business, or to get acquainted with their host families. After the evening meal another session of searching and sharing is led by Ellie Castle. After breakfast on First-day morning David Castle facilitates a final hour of discussion.

For the closing First-day meeting for worship, the old meetinghouse is almost filled with young and old. There is some speaking, but not too much, and then a young woman from Kenya, now attending Scattergood School, sings a beautiful hymn from the hymn book of East Africa Yearly Meeting.

The March wind blusters from the south, but Friends retreat to the basement for one last meal together. They part for the lengthy journeys to their widely scattered home communities with a feeling that it has indeed been good to gather for Mid-Year Meeting in the old white frame meetinghouse at Bear Creek. □

## PYM 1976

# Seeking Closer Communion With God

by Richard R. Wood

PHILADELPHIA YEARLY Meeting in 1976 was careful in the transaction of its own business; but was compellingly led to look beyond itself. The difficult problems of budget and finances were felt to be closely related to a serious call, heard in the first session, to seek closer communion with God, from Whom we come, to Whom we belong, and to Whom we shall one day return.

Specifically religious talks, by Douglas V. Steere and Helen F. Hole, on the first two days, and numerous small worship-sharing groups before the afternoon sessions on the next three days, helped us both to worship and to reach decisions about difficult problems in the spirit of worship. This was particularly true in dealing with homosexuality. The Yearly Meeting united in approving a subcommittee under the Family Relations Committee to deal with personal and medical problems of homosexuals, and a Yearly Meeting Committee on their civil rights.

This spirit of worship helped the Yearly Meeting to accept the obligation to face with knowledge and intelligence problems that may lurk in the use of nuclear power and also to be diligent in conserving present sources of energy and in encouraging the development of new sources, such as wind power and solar energy. It was in the spirit of worship, also, that the Yearly Meeting recognized the duty of seeking ways to help reduce and, perhaps, eventually eliminate the deliberate use of torture to discourage dissent. Many of the incoming Epistles referred to Friends' growing distress at the widespread use of torture. A working party is to be set up to try to discover ways in which Friends may help.

The far-reaching problems of energy and torture called attention to the necessity of international institutions and policies to seek satisfactory solu-

tions to common problems and to move toward the elimination of war. So the Yearly Meeting reaffirmed its strong support for the United Nations, minuted its belief that war should be outlawed, and encouraged Friends to share actively and thoughtfully in all efforts required to eliminate war.

Perspectives of our past, our present and our future were both inspiringly and disturbingly offered through a series of quotations from Yearly Meeting minutes of the 1770's and by young Friends. As we participated in "Looking Back to See Ahead," we were challenged to ask if our Quakerism is so strongly rooted that Friends in 2176 will be able to look back and say, as we can, that Quakers two hundred years ago kept the faith. And as young Friends shared their experiences of gathering and supporting each other in warmth and love, we were impressed with their sincerity even as we wondered about the level at which that love had been experienced.

Instead of hearing reports in plenary session from Yearly Meeting committees, Friends in groups of about fifty discussed the work of the committees with members and staff. This new arrangement made it possible for active Friends to have direct contact with three committees on each of three afternoons and enabled each committee's members to communicate, orally and informally, with about one hundred and fifty Friends. This athletic and improbable arrangement proved so satisfactory that it is likely to be repeated next year.

Barbara Sprogell Jacobson, serving for the first time as Clerk, guided our deliberations with clarity, firmness, considerateness and charm. She and the Yearly Meeting were well served by three Recording Clerks, Marjorie M. Anderson, Thomas S. Brown, and Kingdon Swayne. □



# It's A SMALL World



As summer approaches, the information about Friends meetings, consultations, gatherings and other get-togethers reaches near-avalanche proportions. Here are excerpts from notices and announcements received at the Journal.

Someone has facetiously commented that, in the American Bicentennial year, it is appropriate for Friends World Committee for Consultation to make arrangements for Friends to go to Canada. The FWCC Triennial Meeting, to be held July 18 to 24 at Hamilton, Ontario, will bring three hundred delegated Friends from around the world together to review certain concerns and programs which involve Friends internationally and to examine efforts of FWCC to bring mutual understanding, coordination, and cooperation into the varieties of international work undertaken by Friends. Daily worship-sharing groups, study sessions and two major addresses are planned.

A "no American visitors" policy is maintained for the Triennial meetings, but ten *pre-triennial gatherings* will allow American and overseas Friends to discuss various subjects related to the triennial theme, "Working Toward the Kingdom of God."

Two of the delegates to the Triennial are Hahm Sok Hon and Chin Young Sang, Korean Friends who live under constant tension because of the witness Korean Friends are making against political oppression. Hahm Sok Hon was arrested in March and since has been indicted for joining in a public "Declaration for Democratic National Salvation." To help them get into a different social environment and to bring them to the triennial, Friends are

urged to contribute to a travel fund. Contributions should be sent to Friends World Committee, Section of the Americas, 1506 Race St., Philadelphia 19102.

Also from Canada comes a request that Friends help provide anecdotes, experiences and stories "of the Spirit being discerned and of Friends being faithful to it, especially in decision-making, organizational and procedural situations."

Margaret McGruther, who is collecting the material for an anthology to be included with the Canadian Faith and Practice, gave several examples of what the committee wants. One involved the overseers of a meeting in England who kept in touch with members by bicycling and by writing even into their seventies. Another example was a man who mistakenly sat down in the women's side of a divided meeting and was so embarrassed that he could not speak during meeting for worship even though he felt moved. "My child nudged me..." the account in *Fringes of the Maple Leaf* relates, "[An Elder] was staring directly at me. Seeing my discomfort, he immediately arose. He delivered my message, halting at times and turning toward me, as if seeking the words.... When Meeting broke, I was engulfed by ladies in grey, each protesting I had not spoken. Some seemed... irritated, since, because I could not bring myself to speak, I had caused the Meeting to continue for two hours, instead of one."

Margaret McGruther's address is 180 Gordon Drive S.W., Calgary, Alberta, Canada T3E 5A8.

Here in the United States, Nelson Fuson, clerk of Southern Appalachian

Yearly Meeting, writes that "Friends from seven states—Yes, seven"—will be attending yearly meeting June 10-13 at Maryville College, twenty-five miles south of Knoxville, Tennessee, and that "we would welcome the rest of you to sojourn with us while on your way north, south, east or west. For more details write SAYMA, 301 Hayes St., Crossville, TN 38555."

And from LaGrange, Wyoming, comes word that the twelfth annual "Scattered Friends Gathering" will be held June 27 at the ranch of Elizabeth Marsh Jensen. A potluck dinner at 12:30 will be followed by meeting for worship and then a discussion of some topic of Friendly concern that lasts "as long as Friends can stay." For directions and information write to Elizabeth Jensen at LaGrange, WY 82221.

Once again, Dr. Jerome Davis will lead a seminar to Russia to see government leaders, teachers and others in Moscow, Kiev, Leningrad and two other cities, and discuss peace. For more information write to Dr. Davis at Friends House, Apt. C-25, Sandy Spring, MD 20860.

A number of Friends have begun to raise funds for a portable home dialyser for Jayaprakash Narayan, great Gandhian leader and world citizen who has devoted "his life to nonviolent struggle, seeking to achieve genuine freedom and dignity for the common people of the

world and, in a special sense, for the downtrodden people of India." Contributions should be sent to the Fellowship of Reconciliation, Box 271, Nyack, NY 10960. Letters also would help cheer and hearten him, and should be addressed to him in care of his younger brother, Rajeshwar Prasad, Ajanta Apartments, Colaba Causeway, Bhagat Singh Road, Bombay, India.

**In Washington,** Tim Atwater, a Friend from the midwest, is serving as a research-legislative assistant on hunger with the Friends Committee on National Legislation. His appointment by Friends United Meeting is to help Friends become and remain informed about national and international food policies and their relationship to other human needs.

**Rachel Davis DuBois,** a New York Friend, asks if we can be reconcilers in the Mid-East crisis. Then she answers by relating how a Quaker recently asked an Orthodox rabbi: "We Friends believe that the Holy Spirit can come to us at any time and any place, rather than just on special days. We call it a sacramental approach to life. How is it with you? The rabbi answered with joy in his voice: "Why, yes, for us, too, every act is sacred. The trouble is that too often we hold to the symbols and rituals and forget the meaning back of them." The Quaker had to admit the same danger—that without prescribed rituals we also forget to be open at any time and place to the possible inrush of the Holy Spirit.

During a recent Powell House weekend Friends engaged in a lively dialog with a Muslim and learned that both faiths emphasize simplicity in worship, both have a strong mystical center and emphasize consciousness of God (Allah) working in the heart as the center of religious life.

To be reconcilers in our own communities, we only need to remember that underneath we are more alike than different, even in our religious feeling.



## Ithaca '76

# Discovering Quaker Ways of Life

by Eleanor Webb

A VARIED MENU for mind and heart and spirit is being prepared under the theme "Discovering Quaker Ways of Life" for Friends who come to General Conference at Ithaca, New York, June 26-July 3. Upwards of 1,500 participants will be seeking to fulfill unlimited opportunities for individual and collective sharing and growth inherent in the week-long gathering-together of hundreds of Friends.

Here are some of the planned events to whet your appetite: sixty-two morning workshops are offered on a wide variety of topics, special programs are planned for children aged three through grade nine during the morning, and evening activities for children entering grades two through nine next fall, and special workshops, programs and housing are provided for high school young Friends. There will be informal talks on current events such as South Africa (including Angola) by AFSC staff, and Larry Miller will report on the Fifth Assembly of the World Council of Churches in Nairobi, Kenya. Birdwalks, T'ai Chi, Yoga, field trips, swimming, crafts, dancing, films, sports and special interest groups are all part of the options offered.

Evening programs include "Yearly Meeting Kaleidoscope"; "A Heritage of Quaker Ways," a lecture by Jessamyn West, a California Friend and author; "Where Service Comes From," by John A. Sullivan of the American Friends Service Committee; "Choice and Identity," by the Women's Support Group; "Todds Fork—an American Saga," a Bicentennial production of Wilmington College; "1976, The Year of the Oceans," by Miriam Levering of the Ocean Education Project; "Quaker Ways Into the Future," by Parker Palmer, dean of studies at Pendle Hill.

Every effort is being made, with the cooperation of Ithaca College, to keep

the mechanics of life under control and expenses down. Menus have been simplified, everyone will eat in the same cafeteria, and in spite of inflation the dollar cost will be no greater than that of last year's conference.

All details about the Ithaca '76 conference, including registration information and attempts to provide hospitality in Friends homes and institutions for persons traveling to and from the conference, are in the spring *FGC Quarterly*. Additional copies are available on request from the FGC office, 1520-B Race St., Philadelphia 19102.

## Quaker

### Bicentennial Observance

A program, including a Friends meeting for worship, is planned for Sunday, May 16, at the Darby Friends Meetinghouse, 1017 Main Street, Darby, Pennsylvania, at 2:30 p.m. The occasion is a bicentennial observance by all Friends meetings in Delaware County. It is being held at Darby because that is the site of the first Friends meetinghouse in Delaware County, built in 1687. A feature of the program will be a Friends meeting for business with participants from four meetings. Some Quaker history of the Revolutionary period will be brought out in this session: excerpts from queries addressed to Friends and selected responses from meetings as found in old records dated 1765 to 1785 will be read. Of interest will be the special problems faced by Friends who, because of the peace testimony, were unwilling to participate in the military resistance to the regime of George III. □



## Reviews of Books

**A Processive World View for Pragmatic Christians.** By Joseph T. Culliton. *Philosophical Library, New York, 1975.* 302 pages. \$12.50.

Despite its mystifying title, this turns out to be a profitable, well-written book. It is an introduction to the thought of Pierre Teilhard de Chardin by a Canadian Catholic philosopher. It is called a "processive world view" since Teilhard was primarily concerned with the process of evolution on a world scale, and even on a cosmic scale. It is said to be for "pragmatic Christians" because of Culliton's deep respect for pragmatism as a philosophy, and for John Dewey in particular. But Teilhard and Dewey are strange bedfellows, and the effort to show how they relate to each other is the least valuable part of Culliton's book.

Teilhard's writing is passionate, full of vivid analogies, and reads as if it were written in the white heat of inspiration. Culliton, by contrast, is cool, careful, lucid and methodical. He has provided a valuable guidebook to Teilhard's scheme of thought, which tends often to be rather elusive when approached through Teilhard's writings.

Teilhard focusses his attention upon the energy of evolution, the magnificent forward thrust that has carried life from its obscure beginnings to the vast panorama of living forms on earth today and its culmination in the appearance of human beings. Teilhard maintains that the process of evolution has undergone a fundamental change with humankind's appearance: we have become responsible for evolution and will find fulfillment in directing the whole evolutionary process. Culliton's book surveys this grand scheme by considering first the various aspects and laws of the evolutionary process and then examining, in this perspective, the different facets of human experience: knowledge, morality, esthetics, mysticism and religion.

Quaker thought has traditionally been wary of theological speculation, especially when it is out of touch with the simple realities of everyday living, and when it does not submit itself to the Inward Teacher. But in the work of Teilhard, and in the sensitive interpretation of Culliton, the speculative impulse is made subservient to the wisdom that is nourished by a steady dependence upon God. Here is a fresh view, from a Catholic stream of thought, that many Friends will find congenial.

Howard Alexander

**Front Lines: Soldiers' Writings from Vietnam.** *The Indochina Curriculum Group, 11 Garden St., Cambridge, MA 02138.* 135 pages. \$2.00.

The Indochina Curriculum Group is a group of Boston-area high school teachers dedicated to teaching our children—and us—what went wrong in Vietnam, where the roots of that mistake lie, and how to prevent future Vietnams. Their program includes a whole series of slides, films, and books dealing with American colonialism in Asia. And if *Front Lines* is indicative, they are deft indeed at the difficult task of teaching the truth in an objective, non-rhetorical manner.

The book is designed for high school students and consists of nine essays lifted from the words of direct participants in the war. The participants command the stage; the editors' only additions are several challenging study questions at the end of each essay.

The selections show that "the enemy" like us loves, fears, suffers and wonders. The only real difference is that invariably, from enlisted draftee to professional pilot, all the Americans continually confront deep doubts and apprehensions about what they are doing, a growing feeling—voiced or unvoiced—that something is horribly wrong. In contrast, the Vietnamese soldiers entertain no such doubts, in spite of incredible deprivation and hardship. They are out to free their country from foreign domination, what-

ever it takes, period. Therein lies the key to the ultimate conclusion of the war.

And contained in these nine essays is the key to understanding so great a difference of conviction. Notwithstanding a small weakness, this book contains all the basic tools for a realistic appreciation of the American involvement in Vietnam. The editors, by their choice of material, have done an admirable job of reducing the complexities of that experience to a manageable level without oversimplifying. The words of those who were there—and died there—quietly refute the official rhetoric of the last fifteen years. *Front Lines* is a book worth reading—in or out of the classroom.

W. D. Ehrhart

**Energy Conservation on the Home Grounds: The Role of Naturalistic Landscaping.** Edited by William A. Niering and Richard H. Goodwin. *Connecticut Arboretum Bulletin No. 21, Connecticut College, New London, Connecticut 06320.* 28 pages. \$1.20 postage paid.

How many hours a year do you spend pushing a lawnmower or, perhaps worse, being pulled by or riding one? Too many, you say? Then begin your escape from the Madison Avenue merchandised lawn syndrome by applying some of the remedies offered in this well written and researched pamphlet.

"The lawn is one of the most interesting sociological and psychological phenomena of our times. It is a sort of living fossil having evolved several thousand years in the history of our Western European culture. Lawns... are kept alive only by an exorbitant amount of nursing and babying, otherwise they would disappear, to become as extinct as the dodo."

Following these introductory remarks there are six case histories of various and successful efforts to nudge individual lawns a little closer to extinction. For example: "Case VI, The Ultimate in Laissez-Faire. Part way down a suburban street in Falls Church, Virginia, lined with houses that are fronted with conventional lawns, may be found a fairly mature woodlot, with trees practically to the curb. Along its edge a narrow drive leads back through the forest where one can discern the dwelling. Here the family lives at peace



with the environment, if not with the neighbors; and the grounds become increasingly distinguished with age despite the frequent absences of the proprietor, who is one of the country's most knowledgeable and travelled botanists."

There are several good suggestions on how to begin to escape from the tyranny of your lawn, if that is your situation. There are lists of ferns, grasses, evergreen ground covers, shrubs low and tall, low growing trees, vines and wildflowers. Here and there in the text some information on the nitrogen cycle, a growing possibility of a phosphate shortage, and how to live with weeds is shared.

This is a well written, informative and thoughtful pamphlet. It is worth reading.

Edward Matthews

**The Big Sur—Land of Rare Treasures.** By Floyd Schmoe. *Chronicle Books, San Francisco*, 144 pages. \$5.95.

There are those who claim that teaching can best be accomplished with the aid of behavioral objectives; evidence supports this point of view. There are others who believe that teaching is an art, accomplished when interest and excitement and a deep caring swirl among subject, teacher, and learner, mixing the three in interrelated meeting. This book, by Friendly biologist Floyd Schmoe, stands as testimony for the latter point of view.

Like the region, the book is rare. It is a loving description—mirrored and refracted by more than thirty-five full-page photographs—of the remarkable biotic complex known as the Big Sur. Divided into four sections that correspond to the seasons, it displays Floyd Schmoe's vast interest and knowledge of the area in words that are so skillfully stitched that all kinds of things are learned in pure enjoyment. It is a book for those who think they know the area well and it is a book for those who do not. Every geographic area, every climatic zone, and every biotic region that make up this beautifully harmonized tapestry is brought under the scrutiny of a loving heart and a careful hand. There is, indeed, so much information here that it could be inundating. But the genius of the book is that one finds oneself caring about Kiska, a pregnant sea otter, caring for the winged

seeds of the redwood that germinate only after a fire has burned away the deep, dry duff into which they fall.

Thus this book is a literal demonstration of what is also its message: the sensitivity of all living things and the delicate adjustments of interrelatedness.

One leaves it changed. For out of the meeting of the Big Sur, Floyd Schmoe, and one's own absorbed reading, one emerges with reverence for the interconnectedness made manifest.

Sally W. Bryan

**Ascending Flame, Descending Dove: An Essay on Creative Transcendence.** By Roger Hazelton. *Westminster Press, Philadelphia*. 194 pages. \$3.75.

Certain familiar but undefined words are disturbing, i.e., creativity, transcendence, immanence. For that matter, how does one explain God to a generation of unbelievers?

This new paperback is a theologian's answer, a logical consideration of intangibles. The author, a theological school professor, believes that answers must be formulated for "the God business" and "the humanity thing." His foundation block is the universal belief in Holy Spirit, which he examines from three angles: experience, symbolism and theology.

His style is clear and direct, and his method is to define from one angle and then another, with aphorism and metaphor. Integrated references by the score, a sort of philosopher name-dropping, are offered as correlatives to his own experiential observations. From William Blake he brings us a fresh appellation for God: "Nobodaddy." Berdyaev, Von Balthasar, Tillich, and Whitehead are among those frequently quoted.

The title refers to a dove-like human spirit inspired by a soaring Holy Spirit.

Naomi H. Yarnall

**Cooking With Conscience: A Book For People Concerned About World Hunger.** By Alice Benjamin and Harriett Corrigan. *Vineyard Books, Noroton, CN*, 1975. 94 pages. \$2.00.

Americans who cook and eat "vegetarian" have arrived at their conclusions from various systems of thought. The conscience of this book recognizes that there is unnecessary protein waste in the human consumption of grain-fed meat;

more human nourishment could be provided throughout the world if Americans would concentrate on a diet of vegetable protein, milk, and eggs.

The prefatory material to the recipes is well-stated. Frances Moore Lappe's *Diet For a Small Planet* and Ellen Buchman Ewald's *Recipes For a Small Planet* are credited as the sources of the authors' knowledge about vegetable protein. Unlike the recipes in the Lappe and Ewald books and most others, however, these recipes do not make extensive use of what are commonly known as natural or health foods. This is one of the most important features of the book because long-time cooks and consumers of roast beef and baked ham are resistant to suddenly cooking and eating drastically different ingredients. These recipes concentrate on combinations of protein-rich foods which provide adequate nourishment if eaten together in one meal. Fifty-two menus are included, making use of such foods as brown rice, kidney beans, cheese, eggs, and various grain derivatives. Menus include two or three complementary dishes such as lasagna (without meat), three-bean salad, and bread; corn and tomato casserole with Swiss cheese salad; and split pea soup with vegetables, cornbread with sesame seeds, and a fruit salad.

Cooking and eating with conscience requires adjustments to tastes and consistencies of foods. This book is very useful for the transition. Familiarity with these recipes and food combinations enables those who cook to be creative with other vegetarian menu ideas.

Nancy Patton Van Zant

## Book Notes

### From Britain

It is good sometimes to look at the productions of those outside one's own persuasion in matters religious, ethical and social. Also I feel good to look beyond the confines of the country of one's birth for books and ideas from another cultural context. That is the intention of this column.

By chance the books I have recently had come my way for review here in Britain have been from one publisher—the firm of Darton, Longman and Todd. Roman Catholic spirituality may seem a far cry from Fox and Penn but



American Friends would do well to study the volume by Cardinal Garrone **The Spirituality of Jeanne Jugan**. This woman was the founder of the Little Sisters of the Poor. Her concern, as Quakers would say, was for the poor and destitute and her work continues in the order she founded. It is a most interesting and inspiring study too of the interior life of this great Catholic woman.

In **Soundings in Jungian Psychology and Religion** Vera von der Heydt, herself an analyst, assesses the spiritual situation of man today. Jung himself once observed that he had never had a patient whose problem was not in the final analysis a religious one. This book, not easy reading, repays close study by all who believe that psychotherapy may be a matter for religious witness as well as healing.

In a sex-obsessed age Una Kroll writes sanely and helpfully of the proper relationship of man and woman and shows how "sexism" can destroy where love is meant to create. Her new book **Flesh of my Flesh** envisages a true, that is, a Christian, marriage, as the basic unit for a sane society. Strongly recommended!

I am not at all sure of the role of the Holy Ghost in Quakerism today. But Cardinal Suenans is. In **A New Pentecost?** he has written a fine study of the importance of the Third Person of the Trinity for the church today and tomorrow. Also recommended—**God, Man and Society** by Dingwall, Greenwood and Smith—an educational book intended for the English O level (university entrance) examinations. A good study of the relationship of religion to life which should appeal to the adult as much as to the adolescent.

These books are available in the United States through importing book-sellers.

(In the present state of the rate of exchange it is not possible to quote a firm USA price but the English net prices are 85 pence, £1.50, £1.50, £2.50 and £1.60 in order of mention above.)

Frederic Vanson



## A Review-Essay

# Couple Power

by Nancy Tompkins

DAVID AND VERA MACE have written a thoughtfully concise book titled *We Can Have Better Marriages if We Really Want Them* (Abington Press, 1974). In it they say, "There exists in our culture a taboo, hitherto unrecognized as such, which prevents married couples from sharing their interpersonal experiences with other couples. We have called it the 'intermarital taboo'... [which]... is being maintained with a strictness that is self defeating to marriages in that it is depriving couples of help and support which they very much need from each other" (pp. 127-128). My husband and I experienced lifting this taboo at Ithaca '74 where we joined a Marriage Enrichment group led by Shirley and Verne Bechill. We began by introducing our marriages and then soon dialoguing or talking directly to our partners in the presence of the supportive group. While watching couples communicate I wondered about my methods of relating to my husband. My attention began to flow between an outer and an inner awareness.

Often couples' respect and affection shown brightly as they spoke to each other.

Does my love for my husband shine as I talk to him?

One wife offered a concrete suggestion to alleviate an intense frustration—she didn't hover around the sense of hopelessness.

Do I ask for definite help in a difficult situation?

One person emphasized his mate's strengths before making any requests for change.

Do I bolster my demands with sincere compliments?

I easily spotted the people who were indifferent as their partners talked movingly of fears and needs.

Am I also bored when my husband talks intensely?

I sensed the hopeless hammering at

the same point—as though it could never be heard.

Did I get caught in this meaningless replay?

I could feel the quick establishing of roles in an interchange whereby one became either tough or withdrawn.

Do I sink too quickly when in conflict into the apathy of silence?

As time went on I began to realize that the very factors which caught my attention as husbands and wives dialogued were those which needed more thought and care in my marriage.

Underneath the whole process was something more than a reflection of our shortcomings. It was an atmosphere of trust and love which I'd seldom experienced. If a person let anger show there was no shocked stillness. If an area of needed growth appeared no long-winded advice followed. If a point was misunderstood no belaboring for clarification took place. In fact, a lot of talk was of personal experiences and not general opinion.

Each couple brought their own strengths with them as they began trusting the process of Marriage Enrichment—which is, relating in a non-judgmental way and dialoguing as two unique individuals while others listen. As this happened couples began the gentle opening up to growth.

This experience was a beginning—a pointing ahead—to an exciting future of couples helping couples—not competing or judging or pretending—but sharing of their marriage so they and others can change and ponder the results. David and Vera Mace, who are consultants for FGC's program, eloquently call this Couple Power. It's what happens when the taboo of talking about our marriages is lifted. When we can focus clearly on what we want as married people—not only for our own individual selves and for our mates, but for the precious combination and unique interplay of people balanced in a marriage. □

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## Announcements

### Births

**Beyer**—On February 22, *Anne Marie Beyer* to Dana Gisselman and George Beyer of Harrisburg, PA. The parents are members of Harrisburg (PA) Meeting and the paternal grandparents are members of Elmira (NY) Meeting.

**Letson**—On January 30, *Ann Caroline Letson* to Peter and Carol Letson of Greenfield, MA. Peter and his parents, Fred and Christine Letson, are members of Westbury (NY) Meeting. Carol and her parents, J. William and Sue Greenleaf, are members of Jacksonville (FL) Meeting.

### Marriages

**Rector-Van Meter**—On October 25, 1975 at Moorestown Friends Meeting, Moorestown, NJ, *Gretchen Van Meter* and *Wayne Thayer Rector*. Gretchen is a member of Moorestown Meeting and Wayne has membership in Willow Creek Friends Church, Kansas City, MO. Both are graduates of Earlham College, class of 1973.

**Walther-Isgro**—On February 29, *Sandra Jo Ann Isgro* and *Eric Michael Walther*, under the care of Mt. Holly Monthly Meeting, Mt. Holly, NJ, at Arney's Mount Meeting House, Springfield Township, NJ. Sandra is a member of Mt. Holly Monthly Meeting.

### Deaths

**Kershner**—On April 24, 1975, *Mary Franklin Kershner*. Born in 1887, known by Friends in Ohio, Kansas, California, Delaware, New Jersey, and New York. Had been active in California and Pacific Yearly Meetings. At the time of her death she was living with her daughter Gloria at Grass Valley, California, and attending the John Woolman Meeting. Memorial Services were held in John Woolman Meeting and Los Angeles Meeting. She is survived by her sister Lucy Harvey, two brothers Samuel and Stacy Franklin, daughters Dorothy K. Garner and Gloria Kershner, and grandchildren Lee, Anthony, David and Amy Garner, and L. Theodore Kershner.

**Purdy**—On April 10, *Alexander C. Purdy*, a member of Swarthmore Friends Meeting. He is survived by his wife, Jeannette Hadley Purdy; a daughter, Adalyn Purdy Jones; two sons, Thomas C. Purdy of Germantown, PA, and Donald A. Purdy of Media, PA; ten grandchildren and two great grandchildren.

**Read**—On March 3, *Henrietta Read*, aged 57, a member of Dayton Preparative Meeting and its recording clerk at the time of her death. She had previously served as clerk of Campus Friends Meeting, Wilmington (OH) for several years. She is survived by her husband, James, former president of Wilmington College; a daughter, Mrs. Austine Wood of Kettering, OH; two sons, James III of Missoula, MT, and Edward of Earlham College; and three grandchildren.

**Reinemann**—On January 6, *John Otto Reinemann*, aged 73, of Philadelphia. A prominent criminologist and retired director of probation for Philadelphia Municipal Court, John Otto Reinemann was a member of Chestnut Hill Monthly Meeting. He received his doctor of laws degree from the University of Munich in 1926 and after Adolf Hitler came to power, he and his wife emigrated to the United States. A writer in numerous professional magazines, he was also an editor of the *Quarterly*, the official publication of the Pennsylvania Association on Probation, Parole and Correction for the past thirteen years. He is survived by his wife, Hertha Grausmann Reinemann and a brother, Fred.

**Schmidt**—On January 22, *Maria Schmidt*, a member of Richland Monthly Meeting, Quakertown, PA. She is survived by her husband, Hermann Schmidt; her daughter, Helen Kennedy; and two grandchildren, all members of Richland Meeting. "Maria's enthusiastic and outgoing approach to life will be missed."

**Stanfield**—On September 18 at Hyde Park, NY, *Jesse Stanfield*, aged 86. A graduate of Hartford Theological Seminary, Jesse began his pastoral duties in 1919 first in New York and later in Virginia and Indiana. He also taught in the religion and philosophy department at Wilmington College and was clerk of Wilmington Yearly Meeting for four years. He continued his ministerial work after his retirement at the Ulster County Home for the Aged and continued to play active roles within Clintondale (NY) Monthly Meeting and NYYM committees. "Certainly this man, Jesse Stanfield, deserved as much as any man could, the welcome of his God: 'Well done, good and faithful servant.'"

**Thomas**—On November 29, *Esther Willits Thomas*, at her home in Haverford, PA, where she had lived since 1906. She was an active member of Haverford Friends Meeting and served on the Philadelphia Yearly Meeting's educational committees and on the school committees of the Haverford Friends School and Westtown. She is survived by two daughters, Sidney T. Forstall and Esther T. Woodward; five grandchildren; and eight great grandchildren.

# Calendar

## May

18-20—"A New International Economic Order?" Seminar sponsored by Friends United Meeting, Friends World Committee, United Society of Friends Women. Contact Quaker United Nations Office, New York, NY, for further information.

21-23—Friends Committee on National Legislation mid-year conference, Friends University, Wichita, KS. Information available from FCNL, 245 Second St. NE, Washington, DC 20002; (202) 547-4343.

## June

3-6—Nebraska Yearly Meeting, Central City, NE. Contact Don Reeves, R. 1, Box 61, Central City, NE 68826 for further information.

5—Retreat at Arney's Mt. Meetinghouse, Springfield Township, NJ. 10 a.m. to 4 p.m. All are invited. Bring sandwich. Dessert and beverage provided. One block south of the junction of Routes 206 and 537.

6—Middletown Day at Middletown Meeting, Lima, PA. Meeting for worship, 10:30 a.m. Covered dish luncheon served. All welcome.

6—McCutchen Open House, 2:30 to 4:00 p.m., 21 Rockview Avenue, North Plainfield, NJ 07060. Visit the complete complex—boarding home, nursing home and apartments—and enjoy the Friendly atmosphere.

10-13—Intermountain Yearly Meeting, Ghost Ranch, Abiquiu, NM. Contact person: Ted Church, 4 Arco, NW, Albuquerque, NM 87120.

10-13—Lake Erie Yearly Meeting, Hiram College, Hiram, OH. Contact person: Ralph Liske, 1195 Fairchild Avenue, Kent, OH 44240.

11-13—Southern Appalachian Yearly Meeting, Maryville College, Maryville, TN. Contact person: Nelson Fuson, 301 Hayes St., Crossville, TN 38555.

16-20—Rocky Mountain Yearly Meeting, Quaker Ridge Camp, Woodland, CO. Contact person: Arthur J. Ellis, 2610 E. Bijou St., Colorado Springs, CO 80909.

18-22—California Yearly Meeting, Granada Heights Friends Church, 11818 La Mirada Blvd., La Mirada, CA. Contact person: Glen Rinard, P.O. Box 1607, Whittier, CA 90609.

19-July 4—Peacemaker Orientation Programs in Nonviolence, Woolman Hill, Deerfield, MA. For further information, contact Veronica Mongin, 613 Adams, Evansville, IN 47713; (812) 424-9376.

24-27—North Carolina Yearly Meeting, Chowan College, Murfreesboro, NC. Contact person: George C. Parker, Woodland, NC 27897.

26-July 3—Friends General Conference, Ithaca, NY.

27-July 11—Feminist Nonviolence Conference, Heathcote Center, Maryland. Contact person: Ellen Witkowsky, 2416 Salutaris #2, Cincinnati, OH 45206; phone, (513) 221-1337.

## July

7-11—Alaska Yearly Meeting, Kotzebue, AK. Contact person: Billy Sheldon, P.O. Box 268, Kotzebue, AK 99752.

17-August 1—Peacemaker Orientation Program in Nonviolence, Big Creek Farm, Harriet, AK. For further information, contact Veronica Mongin, 613 Adams, Evansville, IN 47713; (812) 424-9376.

18-24—Friends World Committee Triennial Sessions, Hamilton, Ontario, Canada.

18-25—Young Friends of North America Annual Conference, Paris, Ontario. Theme: "Structures for Survival."

24-31—New York Yearly Meeting, Silver Bay, NY. Contact person: Katherine A. Nicklin, 15 Rutherford Pl., New York, NY 10003.

29-August 1—North Pacific Yearly Meeting, Mt. Angel, OR. Contact person: Rose Lewis, 4001 Ninth Avenue NE, Seattle, WA 98105.

## August

3-6—Kansas Yearly Meeting, Friends University, Wichita, KS. Contact person: David Smitherman, Haviland, KS 67059.

3-8—Iowa Yearly Meeting, Whittier, IA. Contact person: Olive F. Wilson, Primghar, IA 51245.

9-14—Pacific Yearly Meeting, St. Mary's College, Morago, CA. Contact person: Peggmae H. Lacey, 128 Seventh Avenue, San Francisco, CA 94118.

## HOW TO MEDITATE WITHOUT LEAVING THE WORLD

by Avery Brooke

For two years, people have been asking for the sequel to *DOORWAY TO MEDITATION*. Here it is. A step-by-step description of how to learn and teach meditation in the Judeo-Christian tradition.

### HOW TO MEDITATE WITHOUT LEAVING THE WORLD

details workable ways to hear God in the commonplace. Practical and theologically sound, *HOW TO MEDITATE* is nonetheless fun to read, studded with personal anecdotes of charm and warmth.

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### A Shock To Easterners?

Regarding the Bi-Centennial Celebration: for bicentennial visitors to the 4th and Arch St. Meetinghouse who express a real interest in Quakerism, perhaps a file of contacts could be set up. It would have names and addresses of Quakers willing to meet the inquiring interested people. The Quaker names would be filed by region of the country so that when the inquirer returned home he would be able to contact the person or persons whose name he would be given.

I hereby volunteer to be a contact in the Copper River Region in Alaska. I expect that only a small percent of inquirers would follow through, and that those asking for a contact would only be a small number of people who would sign a visitor's book, assuming one is kept, and the guest book signers would only be a small percent of the total visitors. However, the names of the inquirers could be listed with the name

## Letters to the Editor

of the contact to whom they are assigned. This would insure an even distribution of names to various Quakers living in a particular area.

As a Westerner, I suspect that such openness as this idea implies would be a shock to Easterners. If Quakerism and the ideals which we hold could be shared and spread in this manner it might help to bring the Kingdom of God a little nearer on this earth.

*Sam Lightwood  
Copper Center, Alaska*

### Counseling Service Family Relations Committee of Philadelphia Yearly Meeting

*For appointment call counselors  
between 8 and 10 P.M.*

Valerie G. Gladfelter, A.C.S.W.,  
Willingboro, N. J., 609-871-3397  
(May call her 9 a.m. to 10 p.m.)

Rachel T. Hare-Mustin, Ph.D.,  
Wayne, 215-687-1130  
(Also has office in Delaware.)

David Harley, A.C.S.W., Bethle-  
hem Area, 215-437-1396

Josephine W. Johns, M.A., Media,  
Pa., LO 6-7238

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### Sufferings

Recent articles in the Journal have been devoted to Friends and the Bicentennial. It would be unfortunate if attention were not directed to the "Sufferings" for Friends principles.

Imprisonment for refusal to take an oath or affirmation, or to give bond were common [and] among Quaker meetings were frequently maintained only under difficulties.

New York Friends, for example, suffered banishment through the American lines to British-held territory for refusal to comply with the law requiring the oath or affirmation of allegiance.

Conscientious objection to war is quite different from partisanship—a distinction not always made by non-Friends commenting on Quaker history.

*A. Day Bradley  
Hastings on Hudson, NY*

### 1976: A Year For Examination

Jack Cady's "An Open Letter" (FJ 2/15) is the most powerful, moving and beautifully written statement of conscience and question I have ever read and speaks to the condition of our state and ourselves in all the country, not Quakers alone, in a time of deep suspicion and disillusionment. I should like to share it with others.

Your whole February 15 issue asks the question that at the edges of my mind I have been asking myself for a long time, years before I became a convinced Quaker: how can one be for peace and still go on paying for war? I shall have to ask it now more directly in

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consequence of Jack Cady's letter and make a decision that I feel I can sustain.

I suppose it's as simple as deciding whether I would like to go to jail.

Out of my personal experience with government at a county, regional and state level over the past year and a half, I have come to believe that only a massive citizen withholding of financial support—taxes of one kind or another—can make a statement likely to be heard in the arena of pocketbook politics. And, perhaps, thereby change our way of life and future.

It seems a year for examination rather than celebration.

*Fionna Perkins*  
Redwood Forest Monthly Meeting  
The Farm Worship Group

### Men Have Much to Offer...

Having seen the December 1st issue, devoted to "Feminism and Spirituality," [I believe] the obvious selection of articles by women only, which comprise only about half of the species, in no way reflects Friends' attempted practice of non-discrimination on the basis of sex, race, religion, economics, etc.

Certainly men have much to offer on the subject of feminism as women and men compliment each other in a myriad of ways. Do you now plan an issue on "Masculinity and Spirituality" with all male authors? I hope not.

*Henry J. Koster*  
Brooklyn, NY

### To Give Free Play

Frederick Parker-Rhodes in "The Wind That Blows Where It Will" (FJ 3/1) ennobles that which is so often dismissed as trivial, if recognized at all. [Yet could it be] mere egotism to suppose that what we are discovering in ourselves is exclusively ours? The spirit of spontaneity exists in all life forms, and is inherent to life itself.... Why should it stop with us? Is it not fair to assume that we are behaving uniquely, with all the other forms of life at this level—which we call universe—in a harmonious coalescence that becomes a higher form?...

While we can never know *what* our specific function is, we can discover *when* we are fulfilling it—when we are able to give free play, tempered with judgment, to the Spirit of Spontaneity.

It is a matter of faith. It supposes an intelligence that coordinates between what we think we do just for ourselves and a function for the higher form. We play, and simultaneously we function. And it seems reasonable to suppose that this principle applies to all of life's myriad forms.

*Lincoln Magill*  
Cold Spring, NY

### The Rockets' Red Glare

Unlike our religious ancestors, Friends today often enjoy singing before meeting for worship or at an evening Christmas program. We can carol of goodwill and peace on earth while sadly realizing that most people will soon be back to another year of the same old tunes of our warfare state. We may sorrowfully recall that in 1931, when we had a sincere and honest Quaker president, Congress voted against a national anthem praising the beauty of Nature and the bounty of agriculture. Instead Congress chose, perhaps prophetic of Armageddon and the Day of Judgment, one about rockets' red glare and bombs bursting in air. We can hope that this will not come true in our bicentennial year, ending Christianity and civilization. We can pray that our military men and political leaders will in time heed the song with the theme "When will they every learn?" and start turning tanks into tractors.

*Charles Gauld*  
Miami, Florida

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## Accommodations Abroad

**Mexico City Friends Center.** Pleasant, reasonable accommodations. Reservations, Casa de los Amigos, Ignacio Mariscal 132, Mexico 1, D.F. Friends Meeting, Sundays, 11 a.m. Phone 535-27-52.

**London?** Stay at the Penn Club, Bedford Place, London, W.C. 1. Friendly atmosphere. Central for Friends House, West End, concerts, theater, British Museum, university, and excursions. Telephone 01-636 4718.

**London—Kenyon,** 23 Sutherland Avenue, London W.9 2HQ. Room and breakfast \$10.00. With private bath \$13.00. Other meals if required. Pleasant garden, TV room. Convenient theatre and shops. Telephone: 01-286-9665.

**Oxford—**From September 1976. New furnished apartment in green surroundings 1 mile from center. Two bedrooms, study, lounge/dining room. American conveniences. £28 plus rates. (212) MO 6-8048. Box N-669, Friends Journal.

**Visiting the Cotswolds** in England? Shakespeare country? Old meeting houses? Historic cathedral cities? Stay with the Lintons. Details March 1st Friends Journal, p. 145.

## Announcements

A residential conference on the gospel that George Fox preached will be led by Lewis Benson on the grounds of Haverford College from August 2 to 6. For further information contact John Curtis, 631 Walnut Lane, Haverford, PA 19041.

**Nonviolent Action This Summer. July 13-16:** Nonviolent training in Denver, CO. August: UFW Work Project at La Paz, CA. Write FOR Youth Action, Box 271, Nyack, NY 10960.

## Books and Publications

**Wider Quaker Fellowship,** 152-A North 15th Street, Philadelphia, PA 19102 offers 3/year mailings of Quaker-oriented literature.

"You and the Metric System" newest Manual, by Heil Holland. Text and chart. \$2.00 Ppd. PIKES ENTERPRISES, P.O. Box 5730, Pikesville, MD 21208.

## Family Camp

**Unique, reasonable family vacation** at Quaker guided Farm and Wilderness camps. Open cabins on mountain lake. Central dining lodge. Short hikes around area. Canoeing, gardening, farm animals, berry picking, discussions, square dancing. Aug. 29-Sept. 7. Jack F. Hunter, Farm and Wilderness Foundation, Plymouth, VT 05056.

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## Positions Vacant

**Full-time internist,** board eligible or certified, for clinical position in innovative, family-oriented community health center, associated with expanding community medicine department of 500-bed community hospital. Position starts about July 1, 1976. Send resume to Dr. Louise Lisi, Northwest Health Services, 4901 Park Heights Ave., Baltimore, MD 21215. (301) 542-7800. An equal opportunity employer.

**Married couple** to teach Spanish and be house parents for 8 students for one year. Write or call The Meeting School, Rindge, NH (603) 899-3366.

**Live-in staff** for Quaker House in Fayetteville, North Carolina, to provide military counseling, peace education, and coordination of Quaker concerns. Fayetteville is contiguous with Fort Bragg, a comprehensive military complex. An understanding of and appreciation for Quakerism and non-violence is required. Contact Lyle Snider, 1004 Buchanan Blvd., Durham, North Carolina 27701.

## Positions Wanted

**Quaker educator,** Ph.D., seeks position in Friends college or school. Extensive experience in college teaching, administration. Specialties: American Literature, Modern British Literature, World Literature, Oriental Literature, Composition. Ford Fellowship, Fulbright Lectureship. Outstanding teacher awards. Several publications. Presently tenured. Box H-677, Friends Journal.

**Capable,** strongly-motivated ex-con seeks employment. Married to Friend, 2 young children. Experienced in prison reform, personnel management, public speaking; has office and medical skills. Excellent references. Willing to relocate. Tom Cooper; 119-A E. Mariposa, San Clemente, CA 92672.

**Responsible fifteen year old farm girl** and 4-Her wants a job as a mother's helper July and August. Experience working with children, animals and gardens. Robin Brewster, R.D. 1, Honesdale 18431. Phone 717-448-2909.

## Schools

**The Meeting School,** Rindge, New Hampshire 03461. A closely knit community and school committed to the development of each individual's potential. Coeducational, accredited by New England Association of Schools and Colleges. Grades 10-12. Students live in faculty homes sharing cooking, house cleaning, farm chores. Work-study programs—animal husbandry, horticulture, forestry. Ceramics—studio art—weaving.

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## Services Offered

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## Summer Rentals

**Shelter Island, NY.** May 1-October 30. Quiet, secluded four bedroom house, modern appliances. Friends preferred. G.N., 6 Butler, Garden City, NY 11530.

**Visiting Philadelphia** this summer? Coming after FGC? Two-bedroom house near 30th St. station available June 26-July 24. Box S-679, Friends Journal.

**Cottage and lodge** in Vermont. Both secluded, rustic but completely furnished, gas and wood stoves, running hot/cold water, no electricity. Hundreds acres wilderness, brooks, unspoiled lake, neighboring mountains. Cottage suitable large family, \$70 weekly for couple, \$7 each additional person. Lodge up to two families, \$100, \$7 each person over four. June-September. Box D-674, Friends Journal.

**Brooklyn Heights** brownstone floor-through, huge, flowering terrace. 15 minutes Manhattan/3 subways. Single/couple \$196/month + utilities. Holley, 212-834-9659.

**Downeast Maine.** Cabin on shore near national wild life preserve. Simple, secluded, quiet. June—mid-July. Two week periods \$180 plus utilities. 21 Matlack, Villanova, PA 19085. 215-688-7013.

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## Wanted

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**Looking for people** interested in forming community outside of Philadelphia or Washington, DC. Nonviolent orientation, outreach. Write Anne Henderson, 5501 Holmes Run Pkway, Alexandria, VA 22304.

"Quaker Wedding"—steel engraving by Percy Bigland. Box M-680, Friends Journal.



# Meeting Announcements

## Alabama

**BIRMINGHAM**—Unprogrammed Friends Meeting for Worship 10:00 a.m. Sunday. For information phone Joe Jenkins, 879-7021 or 324-9688.

## Alaska

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

## Argentina

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

## Arizona

**FLAGSTAFF**—Unprogrammed meeting, 11 a.m., 402 S. Beaver, near campus. Mary Campbell, Clerk, 310 E. Cherry Ave. Phone: 774-4298.

**PHOENIX**—Sundays: 10 a.m., adult study; 11 a.m., meeting for worship and First-day school, 1702 E. Glendale Ave. 85020. Mary Lou Coppock, clerk, 1127 E. Belmont. Phoenix. Phone: 944-8923.

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

**TUCSON**—Pima Friends Meeting (Intermountain Yearly Meeting), 739 E. 5th St. Worship 10 a.m. Helen Hintz, clerk, Phone 889-0491.

## California

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

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

**DAVIS**—Meetings for worship: 1st Day, 9:45 a.m.; 4th Day, 5:45 p.m., 345 L St. Visitors call 753-5924.

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

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

**LA JOLLA**—Meeting, 11 a.m., 7380 Eads Avenue. Visitors call 459-9800 or 459-6856.

**LONG BEACH**—Meeting for worship, 10:00 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 10 a.m. Phone: (213) 457-3041.

**MARIN**—Worship 10 a.m., 1195 Tamalpais (at Mission), San Rafael. 383-5303.

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

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

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

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

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

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

**SACRAMENTO**—YWCA 17th and L Sts. Meeting for worship Sunday 10 a.m.; discussion 11 a.m. Phone (916) 442-8768.

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

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

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

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

**SANTA BARBARA**—591 Santa Rosa Lane, just off San Ysidro Rd., Montecito (Y.M.C.A.) 10:30 a.m.

**SANTA CRUZ**—Meeting for worship, Sundays, 10:30 a.m. 303 Walnut St. Clerk, 336-8333.

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

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

**VISTA**—Unprogrammed meeting, 10 a.m. Call 726-4437 or 724-4966. P.O. Box 1443, Vista 92083.

**WESTWOOD (West Los Angeles)**—Meeting 11 a.m., University YWCA, 574 Hilgard (across from U.C.L.A. bus stop). Phone: 472-7950.

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

## Colorado

**BOULDER**—Meeting for worship, 10 a.m.; First-day School, 11 a.m. Margaret Ostrow, 494-9453.

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

## Connecticut

**HARTFORD**—Meeting and First-day School, 10 a.m., discussion 11 a.m., 144 South Quaker Lane, West Hartford. Phone: 232-3631.

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

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

**NEW MILFORD**—Housatonic Meeting: Worship 10 a.m. Route 7 at Lanesville Road. Phone: (203) 775-1861.

**STAMFORD—GREENWICH**—Meeting for worship and First-day School, 10 a.m. Westover and Roxbury Roads, Stamford. Clerk, Barbara T. Abbott, 151 Shore Rd., Old Greenwich, CT 06870. Phone: (203) 637-0645.

**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: 966-3040. Robert E. Leslie, clerk, (203) 938-2184.

## Delaware

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

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

**NEWARK**—Worship, Sunday, 10 a.m., New London Community Center, 303 New London Rd., Newark, Delaware.

**ODESSA**—Worship, 1st Sundays, 11 a.m.

**REHOBOTH BEACH**—Worship Sunday 10 a.m., 5 Pine Reach. Phone 227-2888.

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

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

## District of Columbia

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

## Florida

**CLEARWATER**—Meeting 10:30 a.m., Y.W.C.A., 222 S. Lincoln Ave. Phone: 447-4907.

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

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

**JACKSONVILLE**—Meeting 10 a.m., Y.W.C.A. Phone contact 389-4345.

**LAKE WALES**—At Lake Walk-in-Water Heights. Worship, 11 a.m. Phone: 696-1380.

**MELBOURNE**—Meeting and First-day School, 11 a.m. Discussion follows. Call 777-0418 or 724-1162 for information.

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

**ORLANDO—WINTER PARK**—Meeting, 10:30 a.m., 316 E. Marks St., Orlando 32803. Phone: 843-2631.

**PALM BEACH**—Meeting, 10:30 a.m., 823 North A St., Lake Worth. Phone: 585-8060 or 848-3148.

**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 Avenue, S.E.

## Georgia

**ATLANTA**—Worship and First-day school, 10 a.m., 1384 Fairview Road, N.E., Atlanta 30306. Sue Kenworthy, clerk. Phone: 939-4717. Quaker House. Phone: 373-7986.

**AUGUSTA**—Meeting for worship and First-day School, 10:30 a.m., 340 Telfair Street. Lester Bowles, clerk. Phone: 733-4220.

## Hawaii

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

## Illinois

**CARBONDALE**—Unprogrammed worship, Sundays, 10 a.m. Phone: 549-4010 or 457-6542.

**CHICAGO**—57th Street. Worship, 11 a.m., 5615 Woodlawn. Monthly Meeting every first Friday, 7:30 p.m. Phone: BU 8-3066.

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

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

**CRETE**—Thorn Creek meeting, (Chicago south suburban) 10:30. 700 Exchange. (312) 481-8068.

**DECATUR**—Worship 10:30 a.m. Phone Mildred G. Protzman, clerk, 422-9116, for meeting location.

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

**DOWNERS GROVE**—(west suburban Chicago)—Worship and First-day School 10:30 a.m., 5710 Lomond Ave. (3 blocks west of Belmont, 1 block south of Maple). Phone: 968-3861 or 852-9561.

**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 Roads. Mail: Box 95, Lake Forest 60045. Phone (312) 724-3975.

**McNABB**—Clear Creek Meeting. Unprogrammed worship 11 a.m. First-day school 10 a.m. Meeting House 2 mi. So., 1 mi. E. McNabb. Phone: (815) 882-2381.

**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. Randall J. McClelland, Clerk. Phone: 223-3902 or 222-6704.

**ROCKFORD**—Meeting for worship every First-day, 10:30 a.m. at 326 N. Avon St., Rockford, IL 61103. Phone 964-0716.

**SPRINGFIELD**—Worship, 10 a.m. Phone Robert Wagenknecht, 522-2083 for meeting location.

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

## Indiana

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

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

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

**RICHMOND**—Clear Creek Meeting, Stout Memorial Meetinghouse, Earlham College. Unprogrammed worship, 9:15 a.m. Clerk, Howard Alexander, 966-5453. (June 20 - Sept. 19, 10 a.m.)

**VALPARAISO**—Worship, Sundays 10:30 a.m. AFSC, 8 N. Washington St. (926-3172 evenings).

**WEST LAFAYETTE**—Worship 10 a.m., 176 East Stadium Ave. Clerk, Horace D. Jackson, Phone: 463-5920. Other times in summer.

## Iowa

**AMES**—Meeting for worship 10:15 a.m. Forum 11:15 a.m. Frisbie House, 2330 Lincoln Way. For information and summer location call 292-2081. Welcome.

**CEDAR RAPIDS**—Unprogrammed meeting. For information and location, phone 364-0047.

**DES MOINES**—Meeting for worship, 10 a.m., classes, 11 a.m. Meeting House, 4211 Grand Ave. Phone 274-0453.

**DUBUQUE**—Meetings in members' homes. Write: 1810 Grandview Ave. or telephone 556-3685.

**IOWA CITY**—Unprogrammed Meeting for Worship, 11 a.m. Sunday. 311 N. Linn, Iowa City. Clerks, Agnes Kuhn and Cathy Lange. Phone 337-2298.

**MARSHALLTOWN**—Unprogrammed meeting—welcome. Phone: (515) 474-2354.

**WEST BRANCH**—Unprogrammed meeting for worship, 10:30 a.m. Sunday; Meetinghouse at 317 N. 6th St. Sara Berquist, Correspondent. Phone 643-5639. Much love and sometimes coffee.

## Kansas

**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. Children's classes 11:30 a.m. 3050 Bon Air Avenue, 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 6:30 p.m. in Maine Seacoast Mission, 127 West St., Bar Harbor. Phone: 288-5419, 288-4941, or 244-7113.

**CAPE NEDDICK**—Seacoast Meeting for Worship, Kuhnhouse, Cape Neddick. Labor Day through April at call of correspondent, Brenda Kuhn, (207) 363-4139.

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

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

**PORTLAND**—Portland Friends Meeting. Riverton Section, Route 302. Worship and First-day School, 10 a.m. Phone: 773-6964 or 839-5551.

## Maryland

**ADELPHI**—Near University of Maryland. 2303 Metzrott Road. First-day School, 10:30 a.m.; worship, 10 a.m. Deborah James, clerk. Phone: 422-9260.

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

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

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

**COLUMBIA**—A new meeting! 5 p.m. Phelps Luck Nghbd Ctr. J. McAdoo, clerk, 5209 Elliot Oak Rd. 21044. 596-5212.

**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 Rte. 108. Worship, 9:30 and 11 a.m.; first Sundays, 9:30 only. Classes, 10:30.

**UNION BRIDGE—PIPE CREEK MEETING** (near)—Worship, 11 a.m.

## Massachusetts

**ACTON**—Meeting for worship and First-day school, Sunday, 10:00 a.m., Donlan Hall, corner Massachusetts Ave. and Spruce St., W. Acton. Clerk, Elizabeth H. Boardman, (617) 263-5562.

**AMHERST—NORTHAMPTON—GREENFIELD**—Meeting for worship 11 a.m. First-day school 10 a.m. Mt. Toby Meetinghouse, Route 63 in Leverett. Phone: 253-9427.

**BOSTON**—Worship 11:00 a.m.; fellowship hour 12:00, First-day. Beacon Hill Friends House, 8 Chestnut Street, Boston 02108. Phone: 227-9118.

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

**FRAMINGHAM**—841 Edmands Rd. (2 mi. W of Nobsco) Worship 10:30 a.m. First-day School 10:45 a.m. Visitors welcome. Phone: 877-0481.

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

**MARION**--Sunday, 9:30 a.m. Art Center, corner Main and Pleasant. 748-1176.

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

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

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

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

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

## Michigan

**ANN ARBOR**--Meeting for worship, 10; adult discussion, 11:30. Meetinghouse, 1420 Hill St. Clerk: Thomas Taylor, 324 Hilldale Dr., 48105. Phone: 769-3354.

**BIRMINGHAM**--Phone: 646-7022.

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

**DETROIT**--Meeting, Sunday, 10:00 a.m., 7th Floor, University Center Bldg., Wayne State University. Correspondence: 4011 Norfolk, Detroit, 48221. Phone: 341-9404.

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

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

**KALAMAZOO**--Meeting for worship, 10 a.m.; discussion, 11 a.m., Friends Meeting House, 508 Denner. Call 349-1754.

## Minnesota

**MINNEAPOLIS**--Unprogrammed meeting 9 a.m., First-day school 10 a.m., programmed meeting 11 a.m., W. 44th Street and York Ave. So. Phone: 926-6159.

**ST. PAUL**--Twin Cities Friends Meeting. Unprogrammed worship and First-day school 10:30 a.m. Friends House, 295 Summit Ave. 222-3350.

## Missouri

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

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

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

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

## Nebraska

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

## Nevada

**LAS VEGAS**--Paradise Meeting: worship 11 a.m., 3451 Middlebury, 458-5817 or 565-8442.

**RENO**--Meeting for worship and First-day school, 10 a.m., Friends House, 560 Cranleigh Drive, Telephone: 323-1302. Mail address, P.O. Box 602, Reno 89504.

## New Hampshire

**CONCORD**--Adult study and sharing, 9 a.m., worship 10 a.m. Children welcomed and cared for. Merrimack Valley Day Care Center, 19 N. Fruit St. Phone 783-6382

**DOVER**--Dover Preparative Meeting--Worship 10:30 a.m. 141 Central Ave. Arna C. Stabler, clerk. Phone: (603) 868-2594.

**HANOVER**--Meeting for worship, Sunday 10:45 a.m. Friends Meeting House, 29 Rope Ferry Road. Phone: 643-4138.

**PETERBOROUGH**--Monadnock Meeting. Worship and First-day school 10:30 a.m. Odd Fellows Hall, West Peterborough. Children welcome.

## New Jersey

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

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

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

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

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

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

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

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

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

**MICKLETON**--Meeting for worship, 10 a.m. First-day school, 11 a.m. Kings Highway, Mickleton. Phone: (609) 488-5359 or 423-0300.

**MONTCLAIR**--Park Street and Gordonhurst Ave. Meeting and First-day school, 11 a.m. except July and August, 10 a.m. (201) 744-8320. Visitors welcome.

**MOORESTOWN**--Main St. at Chester Ave. Sunday school 9:45 a.m. Oct. through May (except Dec. and March). Meeting for worship 9 a.m. (9:30 a.m. June through Sept.) 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, NJ.

**NEW BRUNSWICK**--Meeting for worship and First-day school, 11 a.m., Quaker House, 33 Remsen Ave. Phone: 463-9271.

**PLAINFIELD**--Meeting for worship and First-day school, 10:30 a.m. Watchung Ave. at E. Third St. 757-5736. Open Monday through Friday 10 to 12 noon.

**PRINCETON**--Meeting for worship, 9:30 and 11 a.m. Summer, 9:30 only. First-day school, 11 a.m. Quaker near Mercer St. (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, 11:00 a.m.

**RIDGEWOOD**--Meeting for worship and First-day school at 11:00 a.m. 224 Highwood Ave.

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

**SEAVILLE**--Meeting for worship, 11 a.m. Main Shore Road, Route 9, Cape May County. Visitors welcome.

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

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

**TRENTON**--Meeting for worship, 11 a.m., Hanover and Montgomery Streets. Visitors welcome.

**WESTFIELD**--Rt. 130 Riverton Road, Cinnaminson. First-day school 10 a.m. Meeting for worship 11 a.m.

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

## New Mexico

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

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

**SANTA FE**--Meeting Sundays, 11 a.m., Olive Rush Studio, 630 Canyon Road, Santa Fe. Lella Smith Candaa, clerk.

## New York

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

**ALFRED**--Meeting for worship. 9:15 a.m. at The Gothic, corner Ford and Sayles Streets.

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

**BROOKLYN**--375 Pearl St. Worship and First-day school Sundays 11 a.m.; adult discussion 10 a.m.; coffee hour noon. Child care provided. Information phone: (212) 777-8866 (Mon-Fri 9-5).

**BUFFALO**--Meeting and First-day school, 11 a.m., 72 N. Parade. Phone: TX 2-8645.

**CHAPPAQUA**--Quaker Road (Route 120). Meeting for worship and First-day school 10:30 a.m. (914) 238-9894. Clerk: (914) 628-8127.

**CLINTON**--Meeting, Sundays, 10:30 a.m., Kirkland Art Center. On-the-Park. UL 3-2243.

**CORNWALL**--Meeting for worship, 11:00 a.m. Rt. 307, off 9W, Quaker Ave. (914) 534-2217.

**ELMIRA**--10:30 a.m. Sundays. 155 West 8th St. Phone: (607) 733-7972.

**GRAHAMSVILLE**--Catskill (formerly Greenfield-Neversink). 10:30. During winter call 292-8167.

**HAMILTON**--Meeting for worship Sunday, 10 a.m. Chapel House, Colgate Univ.



**HUDSON**—Meeting for worship, 10 a.m. Union St. between 3rd and 4th Sts. Margarita G. Moeschl, 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**—Friends World College, Plover Lane. Phone: (516) 423-3672.

**JERICHO**—Old Jericho Tpke., off Rte. 25, just east of intersection with Rtes. 106 and 107.

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

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

**ST. JAMES—CONSCIENCE BAY**—W. of 50 Acre Rd. near Moriches Rd. First-day School 11:15 a.m. Phone (516) 751-2048.

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

**SOUTHOLD**—Colonial Village Recreation Room, Main St.,

**WESTBURY**—550 Post Avenue, 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, Mt. Kisco.

**NEW PALTZ**—Meeting 10:30 a.m. First National Bank Bldg., 191 Main St. Phone: 255-7532.

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

2 Washington St. N.  
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; baby-sitting available, 11 Ford Ave. Phone: 433-2840.

**ORCHARD PARK**—Meeting for worship and First-day School, 11 a.m. East Quaker Street at Freeman Road. Phone: 662-3105.

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

**PURCHASE**—Purchase Street (Route 120) at Lake Street, Purchase, New York. First-day School, 10:45 a.m. Meeting, 11 a.m. Clerk, Maryanne Locker, Sunset Drive, Thornwood, NY 10594. Phone: (914) 769-4494.

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

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

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

**RYE**—Milton Rd., one-half mile south of Playland Parkway, Sundays, 10:30 a.m.; some Tuesdays, 8 p.m.

**SCARSDALE**—Meeting for Worship and First-day School, 11 a.m. 133 Popham Road. Clerk, Harold A. Nomer, 131 Huntly Drive, Ardsley, NY 10502.

**SCHENECTADY**—Meeting for worship, 11 a.m. Union College Day Care Center. 858 Nott St. Jeanne Schwarz, clerk. Galway, NY 10274.

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

## North Carolina

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

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

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

**DURHAM**—Meeting 10:30 at 404 Alexander Avenue. Contact David Smith 688-4486 or John Stratton 383-5371.

**FAYETTEVILLE**—Meeting 1 p.m., Quaker House, 223 Hillside Ave. Phone: 485-3213.

**GREENSBORO**—Friendship Meeting (unprogrammed). Guilford College, Moon Room of Dana Auditorium, 11 a.m. George White, clerk, 294-0317.

**GUILFORD COLLEGE, GREENSBORO—NEW GARDEN FRIENDS' MEETING:** Unprogrammed meeting 9:00; Church School, 9:45; meeting for worship, 11:00. Hiram H. Hilty, Clerk, David W. Bills, Pastor.

**RALEIGH**—Unprogrammed meeting 10 a.m., 120 Woodburn Rd. Clerk, Nancy Routh, 834-2223.

**WINSTON—SALEM**—Unprogrammed worship in Friends' homes, Sundays, 11 a.m. Call Jane Stevenson, (919) 723-4528.

**WOODLAND**—Cedar Grove Meeting: Sabbath School, 10:00; meeting for worship, 11:00 a.m. Janie O. Sams, clerk.

## Ohio

**AKRON**—Meeting for worship, Fairlawn Civic Center, 2074 W. Market St., Sunday 7:30 p.m. Phone: 253-7151 or 335-0593.

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

**CINCINNATI**—Community Meeting (United) FGC & FUM—Unprogrammed worship, 10 a.m., 3960 Winding Way, 45219. (513) 861-4353. Wilhelmina Branson, Clerk. (513) 221-0668.

**CLEVELAND**—Meeting for worship and First-day School, 11 a.m., 10916 Magnolia Drive. 791-2220.

**DAYTON**—Unprogrammed worship, FGC, 11:30 a.m., 1304 Harvard. Clerk, Marjorie Smith. (513) 278-4015.

**DELAWARE**—at O.W.U. Phillips Hall. 10 a.m. Twice monthly unprogrammed meeting for worship. Contact Mary Lea Bailey, 369-4153 or Dottie Woldorf, 363-3701.

**FINDLAY-BOWLING GREEN AREA-F.G.C.**—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 of 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.

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

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

**TOLEDO**—Allowed Meeting: meetings irregular, on call. Visitors contact Jan Suter 893-3174 or Alice Nauts 475-5828.

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

**WILMINGTON**—Campus Meeting (United) FUM & FGC. Unprogrammed worship, 10, College Kelly Center. T. Canby Jones, clerk. (513) 382-0107.

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

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

## Oregon

**PORTLAND—MULTNOMAH MONTHLY MEETING**, 4312 S. E. Stark Street. 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; worship, 11:15. Child care. TU 4-2865.

**BIRMINGHAM**—1245 Birmingham Rd. S. of West Chester on Route 202 to Route 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. Phone 757-7130.

**CHELTENHAM**—See Philadelphia listing.

**CHESTER**—24th and Chestnut Streets. Meeting for worship, 11 a.m.

**CONCORD**—at Concordville, on Concord Road one block south of Route 1. First-day School 10 a.m.-11:15 a.m. except summer. Meeting for worship 11:15 a.m. to 12.

**DOLINGTON—MAKEFIELD**—East of Dolington on Mt. Eyre Road. Meeting for worship 11:00-11:30. First-day School 11:30-12:30.

**DOWNINGTOWN**—800 E. Lancaster Avenue (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 Avenue Meeting for worship and First-day School, 11 a.m.

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

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

**GETTYSBURG**—First-day School and Worship at 10 a.m. Masters Hall, College. Phone: 334-3005.

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

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

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

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

**HAVERTOWN**—Old Haverford Meeting—East Eagle Road at Saint Dennis Lane, Havertown. First-day School 10 a.m., meeting for worship 11. **HORSHAM**—Route 611, Horsham. First-day School and meeting, 11 a.m.

**LANCASTER**—Off U.S. 482, back of Wheatland Shopping Center, 1½ miles west of Lancaster. Meeting and First-day School, 10 a.m.

**LANSDOWNE**—Lansdowne and Stewart Aves., meeting for worship, 10:30 a.m., First-day School 11 a.m.  
**LEHIGH VALLEY—BETHLEHEM**—on Route 512 one-half mile north of Route 22. Meeting and First-day School, 10 a.m.  
**LEWISBURG**—Vaughan Literature Bldg. Library, Bucknell U. Worship, 11 a.m. Sundays, Sept. thru May. Clerk, Ruby E. Cooper, (717) 523-0391.  
**MEDIA**—125 West Third Street, Meeting for worship, 11 a.m.  
**MEDIA**—Providence Meeting, Providence Road, Media, 15 miles west of Phila. Meeting for worship, 11 a.m.  
**MERION**—Meetinghouse Lane at Montgomery. Meeting for worship 11 a.m., First-day School 10:30. Adult class 10:20. Baby sitting 10:15.  
**MIDDLETOWN**—Delaware Co., Route 352 N. of Lima, Pa. Meeting for worship, 10:30 a.m.  
**MIDDLETOWN**—At Langhorne, 453 West Maple Avenue. First-day School 9:30 a.m., meeting for worship, 11 a.m.  
**MILLVILLE**—Main Street. Worship 10 a.m., First-day school, 11 a.m. A. F. Solenberger, 784-0267. Dean Girton, clerk, 458-6161.  
**MUNCY** at **PENNSDALE**—Meeting for worship, 11 a.m. Ann Kimura, Clerk. Phone: (717) 998-2462 or (717) 323-5498.  
**NEWTOWN**—Bucks Co., near George School. Meeting, 11 a.m. First-day School, 10 a.m. Monthly Meeting, first Fifth-day 7:30 p.m.  
**NORRISTOWN**—Friends Meeting, Swede and Jacoby Sts. Meeting for worship 10 a.m.  
**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 Road, 11 a.m.  
**Central Philadelphia**, 15th & Race Sts. Also 5 p.m. through June 18.  
**Cheltenham**, Jeanes Hospital grounds, Fox Chase, 11:15 a.m.  
**Chestnut Hill**, 100 E. Mermaid Lane.  
**Fair Hill**, Germantown and Cambria, Annual meeting, 10:15, second First-day in Tenth Month.  
**Fourth and Arch Sts.**, First- and Fifth-days.  
**Frankford**, Penn and Orthodox Sts., 11 a.m.  
**Frankford**, Unity and Wain Sts., 11 a.m.  
**Germantown Meeting**, Coulter Street and Germantown Avenue.  
**Green Street Meeting**, 45 W. School House Lane.

**PHOENIXVILLE—SCHUYLKILL MEETING**—East of Phoenixville and north of juncture of Whitehorse Road and Route 23. Worship, 10 a.m. Forum, 11:15.

**PITTSBURGH**—Meeting for worship and First-day School 10:30 a.m.; adult class 11:45 a.m., 4836 Ellsworth Ave.

**PLYMOUTH MEETING**—Germantown Pike and Butler Pike. First-day School, 10:15 a.m.; meeting for worship, 11:15 a.m.

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

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

**READING**—First-day School, 10 a.m., meeting, 11 a.m. 108 North Sixth Street.

**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. Clerk's phone: 357-3857.

**SPRINGFIELD**—W. Springfield Road and Old Sproul Road. 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.

Meetinghouse at 5th and Macoby Sts., Pennsburg. Phone: 679-7942.

**SWARTHMORE**—Whittier Place, College Campus. Meeting & First-day School, 10 a.m. Forum, 11 a.m.

**UNIONTOWN**—R.D. 4, New Salem Rd., off Route 40, West. Worship, 11 a.m. Phone: 437-5936.

**UPPER DUBLIN**—Ft. Washington Ave. & Meeting House 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. Meeting for worship, 10 a.m. First-day School and Forum (Sept. through May) 11 a.m.

**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.

**WILKES—BARRE**—North Branch Monthly Meeting. Wyoming Seminary Day School, 1560 Wyoming Avenue, Forty-Fort. Sunday School, 10:15 a.m., Meeting, 11:00, through May.

**WILLISTOWN**—Goshen and Warren Roads, Newtown Square, R. D. #1, PA. Meeting for worship and First-day School, 10 a.m., Forum, 11 a.m.

**WRIGHTSTOWN**—First-day School, 9:30 a.m.; worship, 11. Route 413 at Wrightstown.

**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 Meeting House, Marlborough St., unprogrammed meeting for worship on first and third First-days at 10 a.m. Phone: 849-7345.

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

**WESTERLY**—57 Elm St. Unprogrammed worship, 11, except June through Sept., 10:30. Sunday School, 11.

## South Carolina

**COLUMBIA**—Meeting and First-day School, 11 a.m., 3203 Bratton St. Phone: 254-2034.

## South Dakota

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

## Tennessee

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

**NASHVILLE**—Meeting and First-day School, Sundays, 10 a.m., 2804 Acklen Ave. Clerk, Bob Lough. Phone: (615) 269-0225.

**WEST KNOXVILLE**—Worship and First-day School, 10 a.m. D. W. Newton, Phone: 693-8540.

## Texas

**AUSTIN**—Worship and First-day School, 11 a.m. Forum, 10 a.m., 3014 Washington Square. GL 2-1841. Otto Hofmann, clerk, 442-2238.

**DALLAS**—Sunday, 10:30 a.m., Park North YWCA, 4434 W. Northwest Highway. Clerk, George Kenney, 2137 Siesta Dr. Phone: FE 1-1348.

**DENTON**—N. Texas evening worship. Every other Sunday 4-6 p.m. worship and pot luck supper. Campus Ministries Bldg., Texas Women's University. Call 807-382-1200 for information.

**EL PASO**—Worship and First-day School, 9 a.m. Esther T. Cornell, 584-7259, for location.

**HOUSTON**—Live Oak Meeting, worship and First-day School, Sunday 10:30 a.m., 1540 Sul Ross. Clerk, Ruth W. Marsh. Information: 729-3756.

**SAN ANTONIO**—Unprogrammed meeting for worship, 11 a.m., first and third Sunday, Central YWCA. Phone: 732-2740.

## Utah

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

**OGDEN**—Sundays 11 a.m., Mattie Harris Hall, 525 27th. Phone: 399-5895.

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

## Vermont

**BENNINGTON**—Worship, Sunday 10:30 a.m. Bennington Library, 101 Silver St., 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 Street.

**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.

**SHREWSBURY**—Meeting for worship Sunday, 11 a.m., home of Edith Gorman. Cuttingsville, Vt. Phone: 492-3431.

## Virginia

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

**LINCOLN**—Goose Creek United Meeting for Worship and First-day School 10 a.m.

**MCCLEAN**—Langley Hill Meeting, Sunday, 10:30 a.m. Junction old Route 123 and Route 193.

**RICHMOND**—First-day school, 10 a.m., worship 11 a.m., 4500 Kensington Ave. Phone 262-9062. June-August, worship 10 a.m.

**ROANOKE—BLACKSBURG**—Leslie Nieves, clerk, 905 Preston, Blacksburg 24060. Phone: (703) 552-2131.

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

## Washington

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

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

## West Virginia

**CHARLESTON**—Worship, Sundays, 9:30-10:30 a.m., YWCA, 1114 Quarrier St. Pam Callard, clerk. Phone: 342-8838 for information.

## Wisconsin

**BELOIT**—See Rockford, Illinois.

**GREEN BAY**—Meeting for worship and First-day School, 12 noon. Phone Sheila Thomas, 336-0988.  
**KICKAPOO VALLEY**—Worship 10 a.m. Write Stromquists, R 1, Eastman. (608) 874-4432.

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

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

**OSHKOSH**—Sunday 11 a.m., meeting and First-day School, 502 N. Main St.

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

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