

JOURNAL

Quaker Thought and Life Today

"The inward light has a capacity to illumine in four distinct but related perspectives: truth, love, rightness and beauty."

Michael Marsh





September 15, 1975
Volume 21, Number 15

Friends Journal is published the first and fifteenth of each month (except June, July and August when it is published monthly) by Friends Publishing Corporation, 152-A North Fifteenth Street, Philadelphia 19102. Telephone: (215) 564-4779.

Friends Journal was established in 1955 as the successor to The Friend (1827-1955) and Friends Intelligencer (1844-1955).

James D. Lenhart, *Editor*
Judith C. Breault, *Managing Editor*
Nina I. Sullivan, *Advertising and Circulation*
Christine A. McKay, *Graphics*
Cynthia M. Arvio and Jennifer S. Tiffany, *Typesetters*
Marguerite L. Horlander and Lois F. Oneal, *Office Staff*
Margaret Nicholson, *Proofreader*
Marielise Heacock, M. C. Morris, Annemarie Neumann, Donald G. Rose and Lili Schlesinger, *Volunteers*

BOARD OF MANAGERS

1973-1976: Joseph Adcock, Helen Buckler, Mary Roberts Calhoun, Richard J. Crohn, Opal Gooden, Francis Hortenstine, William B. Kriebel, A. Alexander Morisey, Walter H. Partymiller.

1974-1977: Elizabeth Balderston, Carol P. Brainerd, Miriam E. Brown, James Neal Cavener, Margaret B. Richie, Daniel D. Test, Jr., Eleanor B. Webb (*Secretary*), Elizabeth Wells.

1975-1978: Marjorie Baechler, Paul Blanchard, Jr., Charles J. Cooper (*Treasurer*), Barrington Dunbar, Walter Kahoe, Patricia McBee Sheeks (*Chairperson*), James B. Shuman, Eileen B. Waring.

MANAGERS EMERITI: Eleanor Stabler Clarke, Mildred Binns Young.

CONTRIBUTING EDITORS: Alfred Stefferud, Frances Williams Brown, Richard F. Wood.

Subscription: United States and "possessions": one year \$7.50, two years \$14, three years \$20. Foreign countries (including Canada and Mexico): add \$1 per year for postage. Single copies: 40 cents; samples sent on request.

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

Second Class Postage paid at Philadelphia, PA and additional offices.

Copyright © 1975 by Friends Publishing Corporation. Reprints of any article are available at nominal cost. Permission should be received before reprinting excerpts longer than 200 words.

JUST AS the great personality acts upon society to liberate, to redeem, to transform, and to heal, so the birth of personality in oneself has a therapeutic effect. It is as if a river that had run to waste in sluggish side-streams and marshes suddenly found its way back to its proper bed, or as if a stone lying on a germinating seed were lifted away so that the shoot could begin its natural growth."

Carl G. Jung

IF OUR Faith is to be made vivid, it must be by meditation. We are told that 'Faith cometh by hearing.' But we have to do more than hear it, merely. Meditation is meant to make our Faith real to us, so that we shall realize in our lives what we know and believe."

Dom John Chapman

TO THAT in everyone of your consciences do I appeal to the measure God hath given, the light; loving it and taking heed to it, and waiting in it for power from God, it will guide you to [the Source] of light in whom ye will have all unity."

George Fox

THE ULTIMATE test's always your own serenity. If you don't have this when you start and maintain it while you're working, you're likely to build your personal problems right into the machine itself..."

Robert M. Pirsig,

Zen and the Art of Motorcycle Maintenance

CONTENTS

I. Seeking and Sharing

- On Being a Seeker in the Late Twentieth Century—Robert K. Greenleaf.....452
The Bond of Shared "Moments of Truth"—Joseph Havens...454
would that i could write—jean marie campbell.....456

II. Seeking and Growing

- Reflections from My Journal: Spring,
1975—Judi Breault.....457
Organic Quakerism—Carolyn Veitenheimer.....459
What Is the Inner Light?—Michael Marsh.....460

III. Seeking and Serving

- In the Vineyard—Susan Warford.....462
Action Into Belief: A Form of Seeking—Margaret Bacon.....463

Seeking and Meeting

- It's a small World.....466
Friends Around the World.....467

Letters to the Editor.....470

Announcements.....472

Coming Events.....473

Classified Advertisements.....474

Meeting Announcements.....475

The expressive cover photograph is the work of Tony Umile of Longmont, Colorado. We welcome him as a new contributor to our magazine. Other fine photographs by Tony, taken at Intermountain Yearly Meeting in June at Ghost Ranch, NM, can be found on pages 461 and 467.

Photographs and Illustrations

- Woodcut—Joseph Levenson.....453
Sculpture—Chris McKay.....454
Lucretia Mott—Courtesy of Friends Historical Library...464
Quaker Women at Pendle Hill—Jane Beckwith.....469

...And Witnessing

SEATTLE (WA) University Friends Meeting helped to house, feed and transport 200 Japanese students who were studying English in the area for three weeks during the summer of 1975. The students, ages 16-23, have studied English for several years at home. Their visit was sponsored by "Inter-Study," a Sweden-based study program.

THE NORTHERN California Land Trust (P.O. Box 156, Berkeley, CA 94701) which has recently been granted tax exempt status by IRS, states that its "primary purpose" is the "stewardship of agricultural land for use by low-income families." "We feel," says one of its recent newsletters, "that the transformation from agriculture to agri-business in this country is a significant and dangerous one, which must be reversed. We see land as a valuable and productive resource which should be used to its fullest capacity, with ecological principles in mind, and not as a commodity subject to exploitation and speculation."

Seeking and Finding

SLEEP WILL not come. Perhaps if I read for a few minutes...so I turn on the light and pick up *The Choice Is Always Ours* from the table beside the bed. The book--an anthology of the experiences and discoveries of those who have sought and found something of the ultimate meaning of life--makes good reading, especially in the middle of the night.

For a change and because I haven't read it for some time, I begin with the introduction. The editors, as they did the first time I opened the book, speak immediately and directly to me: "Deep in the psychic structure of every individual there is an urge for the kind of fulfillment which will yield meaning, joy and creativity." Within a few sentences they have placed our contemporary "culmination of history, technology and now the threatened rape of the earth" in the precise center of the eternal yet ever new search for the answer to one single, ultimate question: Who am I?

The answer lies, the book tells me, in a "Way" which all persons "seek, few find, few enter and still fewer progressively follow..." The editors say and my experience confirms that it is a Way by which women and men can "obtain the insight whereby they can resolve their own personal turbulences, achieve an organic interdependence with other human beings and gain a sense of the end for which they were created."

"A desperate kind of escapism," the introduction continues, has contributed to "the development of a sort of religion which puts in the foreground of human purposes the false gods of success, happiness, peace, security, certainty." Then come words which strike close to home as I lie there in my warm, safe, secure bed within my comfortable, spacious, middle-class house surrounded by the good things of life in modern America: "Is it not a travesty of our destiny as human beings that we, endowed with the capacity to grapple not only with 'nature' and its elements but also with our own nature, should so hide from the very essence of our greatness? And in our attempt to escape the kind of struggle and suffering that is meaningful and rewarding we are rushing toward an ever more terrible and meaningless suffering."

At this point I pause to consider the contents of this issue of the *Journal* devoted to the subject of Seeking. As I think about what others have been able to put into words about their personal quests for the ultimate meaning of life, two questions refuse to stop asserting themselves: What say ye, and what about Finding? And so I get out of bed and come downstairs to sit at the typewriter and try to answer them.

Hours later, there are no answers. I suspect there never will be. Instead, I offer a few observations and an

explanation of the way the material on Seeking is organized.

What has been going through my mind is the cry in the Gospel of Mark of the afflicted child's father to Jesus: "I believe; help my unbelief." When I compare my faith, commitment, and witness to what they could and should be if I believed with all my "heart and soul and mind and strength" and was willing to indeed love my neighbor as myself, what I fundamentally am seeking becomes very clear: It is the faith that as a self-proclaimed Christian I already profess to have.

Something else that becomes clear is the need to try to separate words that speak to the condition of others from those that help me feel comfortable and satisfied with myself. The very act of writing--and of reading--in the name of religion can become a substitute for true religious growth, development and action. Let me be silent if I cannot be a channel for the Word.

As I ponder the process of Seeking, I find that what I need comes down to the faith not only to seek but to accept what I find; the courage to surrender my will so I can be totally free to receive what the Divine wills; and the readiness to open myself so that I can be found and filled to the depths with a uniting, healing, illuminating Presence...the essence of which already forms my deepest center. As I sit in the stillness of early morning I realize that the choice indeed is and always will be mine.

As a reader, you also have choices to make, including how to pursue the subject of Seeking as it is presented on the following pages. We have organized the articles in a progressive way that seemed right to us. The first section, entitled **Seeking and Sharing**, contains two excellent general articles written by Robert Greenleaf and Joseph Havens. Since Seeking involves each of us personally in a process of spiritual development, we have selected three personal accounts for the second section, **Seeking and Growing**. The writers, each of whom describe experiences that vary greatly in length, depth and intensity, are Judi Breault, Carolyn Veitenheimer and Michael Marsh. The third section, entitled **Seeking and Serving**, presents articles by Susan Warford and Margaret Bacon that are more a beginning than an ending...which is precisely how we feel about this entire subject. As always we invite you to share your Seekings and Findings with us.

JDL



I. Seeking and Sharing

On Being a Seeker in the Late Twentieth Century

by Robert K. Greenleaf

THERE IS A THEORY of prophecy which holds that prophetic voices of great clarity, and with a quality of insight equal to that of any age, are speaking cogently all of the time. Women and men of a stature equal to the greatest of the past are with us now addressing the problems of the day and pointing to a better way and to a personage better able to live fully and serenely in these times.

The variable that marks some periods as barren and some as rich in prophetic vision is in the interest, the level of seeking, the responsiveness of the hearers. The variable is *not* in the presence or absence or the relative quality and force of the prophetic voices. The prophet grows in stature as people respond to his message. If his early attempts are ignored or spurned, his talent may wither away.

It is *seekers*, then, who make the prophet; and the initiative of any one of us in searching for and responding to the voice of the contemporary prophet may mark the turning point in his or her growth and service.

Some who have difficulty with theory assert that their faith rests on one or more of the prophets of old having given the "word" for all time and that the contemporary ones do not speak to their condition as the older ones do. But if one really believes that the "word" has been given for all time, how can one be a seeker? How can one hear the contemporary voice when one has decided not to live in the present and has turned that voice off?

Neither this hypothesis nor its opposite can be proved. But I submit that the one given here is the more hopeful choice, one that offers a significant role in prophecy to every individual. One cannot interact with and build strength in a dead prophet; but one can do it with a living one. "Faith," Dean Inge has said, "is the choice of the nobler hypothesis."

This thesis seems to be supported by the record of the times of George Fox. For many years before the start of his mission there had been an unusual stirring of seekers who were expectantly watching for a new vision with new leadership. Without that sustained readiness, Fox might not have found the response to his initiative that was necessary for his mission to become strong.

The times we live in appear in sharp contrast. Many are seeking but there is a confusing bombardment of communications from those who would satisfy the seeking hunger. Within the last twenty-five years the

number and variety of offerings from those asking the support of seekers, usually for a fee, has grown enormously. To name only a few of the better known of these in vogue now, there are: transcendental meditation, sensitivity and encounter groups, a resurgence of intentional communities, healing seminars, transactional analysis, biofeedback, a substantial enlargement of services from the field of psycho-therapy, re-evaluation counseling, and expanded programs of churches plus some new churches. Standing conspicuously apart is a slightly older offering, Alcoholics Anonymous, which, over forty years ago, resolved that they would be poor, they would own no real property, no one but a participating alcoholic could contribute to their modest budget, and the essential work of one recovered or partly recovered alcoholic helping another would not be done for money. Some who are close to the problem hold that AA has helped more to recover from this dreadful illness than all other approaches (mostly for a fee) combined.

The seeker in these times can be bewildered by the scope and attractiveness of what is available and, unfortunately, some have been tempted into a lifelong pursuit of wholeness, in one's personal terms, to the exclusion of coming to grips with what should be (and in Fox's day was) a fruit of seeking: effective involvement with the ethical dilemmas of one's times.

What made George Fox's service to seekers (and their response to him) so exemplary was the significant move to new and more exacting ethical standards, the force of which carries to this day. Fox's major contribution was not his theology, nor even his encouragement to care for suffering--important as these were. Rather, it seems to me, what gave durability to the Quaker tradition was the practical result that so many of those who called themselves Friends *behaved more lovingly toward all creatures and assumed an impressive level of responsibility for their society and its institutions*. Perhaps the most innovative result was that, by the effort of those whom Fox inspired, the quality of some contemporary institutions, notably commerce, was markedly improved.

We live in a time that is much more dominated by institutions, both public and private, than was true in Fox's day. And these institutions--all of them, including the very best--are crying out for a new mission to them that would raise their stature as servants of society and

drastically reduce their impact as sources of suffering and injustice. I see little disposition toward this outcome in most current offerings to seekers.

Richard B. Gregg, writing in an early Pendle Hill Pamphlet forty years ago, observed, "Christianity needs a means of implementing its ideals of human unity into a social program." The need seems even more urgent today, with little evidence of movement to serve it.

What may be needed, and perhaps now it is a possibility, is a new initiative from some seekers in which (1) they take responsibility for finding and responding to the contemporary prophet who will help them find their ways out of their individual and collective wildernesses so that they will become more effective servants of society, and (2) they respond less to the kinds of cafeteria offerings enumerated above which seem not to dispose them to become servants. How would *Seekers Anonymous* do for a name? And could the model be taken from AA: no one will be paid and only funds contributed from active seekers will be used? For those who participate, *healing*, in the sense of being made whole, will come from deep involvement with creative work on the structural flaws in our society, work that has both meliorative and society building consequences.

Seekers Anonymous will be religious in the root meaning of that word, *religio*, to *rebind*: to bridge the separation between persons and the cosmos, to heal the widespread alienation, and to reestablish men and women in the role of servants--*healers*--of society.

Someone (it could be many) who has the strength, the vision, the integrity, the competence, and the youthful vigor *right now* is actively testing our responsiveness to her or his leadership and our capacity to be religious in this sense. And what is being said to us may seem as strange and disturbing--and as compelling if we will listen--as Fox's message did in his day. Are enough of us really listening with a readiness to respond? Are we diligently trying to sort the truly prophetic voices of our time, those that would lead us to constructive service, from the veritable babble of communication that engulfs

us all? Are enough of us prepared--emotionally, intellectually, and with physical stamina--for the new demands that may be made upon us? Are we adequately reinforcing one another as seekers in order to build, in each of us, the required competence, clarity and strength to serve?

Albert Camus wrote in the last paragraph of his last public lecture, "Great ideas, it has been said, come into the world as gently as doves. Perhaps, then, if we listen attentively, we shall hear, amid the uproar of empires and nations, a faint flutter of wings, the gentle stirring of life and hope."

Those who see themselves as part of *Seekers Anonymous* will learn to listen attentively and respond to that faint flutter of wings, that gentle stirring of life and hope. *By their intense and sustained listening they will make the new prophet who will help them find that wholeness that is only achieved by serving.* And out of that wholeness will come the singleness of aim and the capacity to bear suffering that a confrontation with a basic malaise of our time, the failure of our many institutions to serve, may demand.

Do not seek to follow the footsteps of men of old. Seek what they sought!

Basho

*Take from the altar of the past the fire,
not the ashes!*

Jean Jaures



Robert K. Greenleaf, a member of Monadnock Meeting in New Hampshire, is a frequent contributor to these pages. Among his other writings are a series of pamphlets on the relationships between service and leadership which are available through the Center for Applied Studies, 17 Dunster St., Cambridge, Mass. 02138.



Illustration by Joseph Levenson.

The Bond

of Shared

"Moments



of Truth"

by Joseph Havens

Sculpture by Chris McKay.

WHEN SOMEONE admonishes me in a Meeting for Worship to "Love others", I distract myself by going over all the definitions of love he might intend, thereby attacking his vagueness. Or I may criticize the fact of her exhorting us to Love. But eventually the Silence catches up with me, and I am forced to ask what *I myself* mean by Love, and whether I can make myself more loving.

A partial answer to these questions emerged not long ago during an evening with Adam, a family member with whom I have been embattled for some time. By the end of our evening's encounter I found myself spontaneously feeling a deep brotherly affection for him. The feeling arose as he began some deep self-searching and opened to us some torn and anguished places in his heart. Though Adam says that none of the confessions he made to us was fresh discovery on his part, I experienced it as a "moment of truth" in his relation to me. What was it about this experience that led to the springing up of a loving feeling in me? The key lies, I believe, in my knowing in my own journey something of the path he is on, and sensing from the inside how it feels for painful self-knowledge to emerge and be known. It is this shared feeling of what it means to be truthful about oneself that constitutes the bond.

It is not a simple matter to come to an understanding of this process of truth-discovery. There are at least three separate "moments" within the event of self-revelation which give it its special character: an instinctive *resistance* to what is emerging; a *panic* as one seems to totter over the abyss of Nothingness; and a sense of *relief*, even of victory, as one survives the ordeal and discovers that all is not lost. After commenting on each of these in turn, I would like to touch briefly on the conditions for significant moments of truth occurring, especially the role of will or choice, and conclude with some parallels between these contemporary "moments" and early Friends' experience of the revelations of the Light Within.

Usually moments of truth have some kind of lead-in.

They occur in situations* where the conversation (e.g. getting on a touchy personal subject) or the exercise (as in a workshop or encounter group) or the behavior (e.g. sexual advances, signs of physical aggressiveness, or of abandonment) forewarn that a confrontation may be about to happen. Our ego survival mechanism instinctively warns us to "Stop". The mind dredges up a surprising variety of rational arguments for leaving the scene (either physically or psychologically). Quite rightly the ego senses that the new truth which may emerge will upset the psychic apple cart. "Stick with the familiar--at least you know what you are dealing with" is the subconscious message. It gets translated into such actions as needing to look for cigarettes or go to the toilet, growing very tired all of a sudden, making a minor stop-gap confession, or simply changing the subject. If the event proceeds anyway, the mind begins to work furiously to rationalize away whatever threatening truth begins to surface. I have been appalled at the extremes to which my mind will go in denying outright, in blaming others, in doubting others' credibility--"yes-butting" with frantic urgency.

But, if the conversation has already proceeded so far that the fact that one is trying to avoid something becomes obvious to all, or if with a part of one's mind one really wants to know what is going to come out, resistance becomes futile or is by-passed. The moment of truth proper announces itself with a sinking feeling in the gut, a dizziness in the head, a sudden paralysis of body and mind. One seems to fall through space. It is a crisis of existence or non-existence. Usually this is but for an instant; one discovers one can still function, that much of the familiar is still around, that the world goes on. Yet the sensation of collapse, even though brief, is a hallmark that something genuinely new is emerging. It may

**I leave aside for our purposes situations in sports, e.g. an unexpectedly steep slope in skiing; or accidents. They also have their moments of truth!*

originate from others or from oneself. Sometimes the new truth seems to come from another and deeper "self" of one's own, usually hidden to the everyday ego; one is surprised what escapes one's own mouth.

The discovery that one is still relatively safe and alive leads to a tremendous inward sigh of relief. (The "catharsis" experienced by audiences of the Greek tragedies is a significant cultural parallel to this individual experience of facing the worst.) Gradually a steadiness returns as the anticipated catastrophe does not occur; one is at least partly one's old familiar self. Sometimes the relief merges into a genuine High—a feeling that something important and new has been discovered and is beginning to be incorporated into one's being. If there was a conscious overcoming of resistance by an "I want to know" decision, a sense of personal victory contributes to the High. We have many images for this barrier courageously surmounted: a Rubicon crossed; a secret room or cave entered; a healing potion swallowed; a prison escaped.... There are considerable differences in how much relief is experienced here; I believe it depends partly on how "present" and supportive and understanding are the others in the situation. Frequently of course such an event as we have been describing calls forth a heightened respect and affection from those present, and these feelings are never wholly lost as one returns to old patterns and distancings.

Although Adam had not been enthusiastic about "a family meeting," he went along with it; he actively participated by suggesting a reading as a starter; and he did not resist when we began to talk about the personal implications of the reading. At crucial points it felt to me as if he *chose* to be a part of the search for truth, knowing at some level that it would impinge on him if it continued. Thus my new respect for him stemmed from the fact that he consciously allowed the process to go on. In my own experience of such occurrences I find I need to push out, i.e. to force myself to put into words, feelings that I know may be damaging to the image others have of me, and may lead into places I don't know about. That is, in such moments we may, in the interest of truth, allow others to know things we have up to that point guarded as secrets, perhaps even from ourselves.

There are other modes of choosing to know the truth: entering psychotherapy; joining a meditation group which may lead to deep places; allowing a relationship to continue when it begins to get heavy; travelling and living in a radically different culture. Wherever it occurs, the decision for truth above personal security is an act of courage.

II

The language and faith of early Quakers is so different from our own that we sometimes fail to see the commonalities with our own experience. I would like to quote a few passages from the journal of Stephen Crisp, one of the early Publishers of Truth. It is hardly necessary to point out the parallels to our contemporary search for

inward truth. In describing his struggle to follow the Light Within before his conversion to Friends, he says,

...I felt condemnation (for having done or spoken evil) which how to escape I knew not; but then the evil spirit that led to transgress would always stand ready to help in this need, and sometimes stirred up the subtlety in me to plead a reason for what I had done, or a provocation, or a good intent, or else deny or at least mitigate the evil of my deed, and so to stop the mouth of the witness of God....

Even after he had heard Friends preach, his "comprehending mind" was cunning in its invention of ever new escapes. He reports that he could not "with all my wisdom and knowledge withstand" the "everlasting gospel" which he heard declared. But--

...here at the very first of my convincement did the enemy of my soul make trial to slay me; and that after this manner: that seeing my wisdom and reason was overcome by the truth, I could not therewith withstand it, therefore I received the truth, and held it in the same part with which I withstood it, and defended it with the same wisdom by which I resisted it, and so was yet a stranger to the cross that was to crucify me.... So in this state I continued for a month or two, but then a swift sword was drawn against that wisdom and comprehending mind, and a strong hand gave the stroke, and I was hewn down like a tall cedar, that at once comes to the ground. But then, oh the woe, misery and calamity that opened upon me! Yea, even the gates of hell and destruction stood open, and I saw myself nigh falling thereinto, my hope and faith, and all fled from me, I had no prop left me to rest upon.... My sun lost her light, and my moon was darkened, and the stars of my course were fallen, that I knew no more how to direct my way, but was as one forsaken in a howling desert in the darkest night....

But slowly the scene shifted:

So after long travel, strong cries, and many bitter tears and groans, I found a little hope springing in me, that the Lord in his own time would bring forth his Seed...to rule me...oh, how glad was my soul when I had found the

way to slay my soul's enemies; oh the secret joy that was in me in the midst of all my conflicts and combats, I had this confidence, if I take but up the cross, I shall obtain victory, for that's the power of God through faith to salvation, and as I have found it so in some things, so I shall do in all in due time.

(From *Early Quaker Writings*, edited by Hugh Barbour and Arthur Roberts. Eerdmans, 1973, pp. 198-205)

Resistance, collapse, and the relief at hope renewed are here in abundance. Again, the parallels with our own experiences lie in the *dimensions of the experience*, not in the language or the world-view. And of course for Crisp and most journalists the sequence they are describing extends over a much longer period of time than the one we have depicted. This is due largely to the fact that most journals were written some time after the events described, and were meant to convey the total process of conversion rather than brief segments of it. This difference rests on what may be a more pivotal fact, namely, that these early Friends attained a kind of *final resolution* of their struggles which is denied most of us in these latter days. We seem to need to go through *successive* deaths and rebirths, apparently throughout our adult lives; whereas these spiritual ancestors of ours were able to get it over and done with and sail a relatively serene, obedient and faith-filled course for the rest of their days. This may be partly theological: They preached a Biblical 'Be ye therefore perfect' over against the Puritan 'pleading for sin' until death. But the reason that appears to me critical is the fact that as soon as they were convinced, they were immediately caught up in an all-consuming outward task, namely, the conversion of the world to the Light of Christ. Most of us do not live under the weight of such a clear and present Call. Perhaps this is one reason so many modern seekers struggle so long with inner battles: the conflicts, doubts and prides find space in us, i.e. uncommitted energies, to wedge their way back time and again. No one can say which kind of pilgrimage is the truer, the more authentic. Our task is to affirm the journey we are given, and leave in Other Hands whether it leads to the kind of certainty and inner peace with which our spiritual fathers and mothers were blessed.

Early Friends were known for the intensity of their love and loyalty toward one another. Here is Richard Hubberthorne writing to George Fox in July, 1652:

Dear heart: My dear and tender love, where-with I am beloved of the Lord, I remember unto thee and to all the rest of the precious hearts which hath tasted of the powerful love of the Lord, which cometh to redeem their souls from death, which the world knoweth nothing of...(Ibid., p. 157)

Such outpourings were common in the epistles of early Friends. I believe they are expressive of a deep-flowing love which stemmed in part from a *shared personal* encounter with what Hugh Barbour calls "the terror and power of the Light." New converts could count on the steady presence of more seasoned Friends who had been through the refining fire and could thus provide the support of genuine understanding. No one can endure this spiritual testing for another; but we can *know what it's like* and stand by to share that knowing as it is appropriate. In that most basic sense we have the same needs as early Quakers; we must discover them for ourselves in our own idiom and learn how to resonate to them in others.



Joseph Havens is a member of Mt. Toby Meeting in Massachusetts. He is particularly concerned about the relationship between religion and psychotherapy and has extensive experience in small group leadership.

would that i could write

the poem i would write
and give to thee
lies quite
lifeless
for there are no words which say
from the whole of me
my thanks
love and gladness
for all that's been born
in the center
very center
of my soul
do take then lord
what thoughts this poem does lack
consecrate them in my heart
that in return
i might give them wholly and quickly
back to thee
and the poem i then would write
would be praise in reality

jean marie campbell

II. Seeking and Growing

Reflections from My Journal: Spring, 1975

by Judi Breault

This summer while rereading portions of my journal, I felt the need to begin to integrate and order the random jottings and quotations, the pain and joy of discovery and motion. This article grew out of that attempt.

I.

*To arrive where you are, to get from where you are not,
You must go by a way wherein there is no
ecstasy.*

T. S. Eliot

NO ECSTASY. What strange words. They bring to my mind several vastly different images: the loneliness of the long-distance runner; the solitude of the mountain climber; the voice of the prophet crying in the wilderness; mystics past and present; men and women obeying the inner call of their vocations; people who march to a different drum; individuals who seek to leave the well-worn paths.

I recognize that the terrain of the mind and spirit are far more difficult to explore than geographic space, yet in my reading and studies I attempt to move into this realm, looking intently for psychic journeys "wherein there is no ecstasy." I find myself reading and rereading the journals of Fox and Woolman, dipping back into the early Quaker writings, immersing myself in the diaries of female Quaker activists and ministers. Vicariously I try to live through their search for the Ultimate Reality and feel this particular stage of non-ecstasy in their growth most deeply. Gibran speaks of pain as the breaking of the shell to our understanding of ourselves, of our inter-relatedness to the world around us and of the Spirit within us. This breaking of the shell had been their pain and becomes my pain as I struggle to know myself, my connectedness with my environment and to experience that of the Spirit within me and those around me.

Strangely enough, the first steps I have taken on this

unknown pathway deal with the words "that of God in every person." These words to which we Friends pay continual, dutiful service have become a litany, a ritual, a rite that all come to the lips and the pen readily. But they demand me to ask of myself, Is this a concept originating in my head or does it flow from some deep Eternal well-spring within? Do I speak these words in the power of the Lord or does my speech reflect only years of absorbing Quaker documents and tenets?

One day this spring as I was reading John, I saw the words "I am the vine, ye are the branches." The words haunted me but I kept changing them to read "Ye are the vines, I am the branch." A close friend continued to correct me, distressed that I had not grasped the obvious message. But I resisted changing the wording for I was thinking of an unusual tree that stood outside my bedroom window when I was a child. It was a beautiful straight oak on which a wild vine had become entangled. Over the years, I watched as the vine and the tree grew together in harmony, both rooted, separate yet one. The vine drew great sustenance from the oak and when certain offshoots of the vine moved away from the branches, they would hang useless, eventually dying. When the vine followed the path of growth of the oak, it would flower and, at times, even bloom. Throughout the seasons it was difficult to distinguish the vine from its supporting oak.

I realize that the words recorded in John are far more accurate theologically than mine, yet I cling to my paraphrase of his words. I think of that oak and vine and I can feel the power and strength behind the words "that of God in every person" as though they were shining in a new light. When it first happened, I felt a shifting of perspective, a new Gestalt, a touching of Something deep within me that extended to include and touch those around me. The feeling continues.

Emily Howland, a nineteenth century Friend, wrote of a "cleansing fire" that had compelled her "to seek a clearer vision" of humankind in relation to the Spirit.

Judi Breault, a member of Gwynedd (PA) Monthly Meeting, is the managing editor of the Friends Journal and the author of a biography of Emily Howland, a nineteenth century feminist and Friend.

Had I, at last, stumbled across a Spark from this Eternal Flame? Was the Light within now a part of my reality rather than words on the pages of my Quaker ancestors' diaries? Had I, in searching to understand the vine and branch analogy, begun to seek a clearer vision of the interconnectedness of the Spirit, my fellow humans and myself?

No joyousness accompanied my change in Gestalt. I felt a comforting warmth from time to time. I knew that a search had begun which would not end—that my neat, orderly, goal-oriented life would no longer be the same. I could no longer plot my course, close my options. The security of a well-planned future would now be replaced by the uncertainty of being open to the present.

Although this is not an easy path, I also find there is more than pain, hurt and bewilderment. On rereading a journal entry I made in early spring, I am once again surprised by the beauty and excitement that can be found when seeking:

"For God, to me, it seems, is a verb, not a noun." I'm not surprised that Buckminster Fuller, an architect and planner whose life is concerned with physical space, structure and form, wrote these words. He is also a philosopher and dreamer who recognizes that the form and shape is transcended and governed by movement and flowing. His shift in emphasis has brought about a radical change in me: from viewing God as the "Spirit, the Father/Mother Divine Presence" to "has been, is, being, becoming." The House of the noun "God" is a structure, a form; the verb "God" is the unknown. Although the unknown has always frightened me, the shift from noun God to verb God fills me with wonder. It's as though a door has opened, if only a crack, and I am beginning to grasp some of the beauty and openness contained within."

I take courage from the writings of the early Friends who expressed and openly shared their joy, fears, pain and non-ecstasy as they embarked on this path of seeking. I need that courage as I take the steps to get from where I am not "by a way wherein there is no ecstasy."

II.

*In order to arrive at what you do not know
You must go by a way which is the way of
ignorance.*

T. S. Eliot

Ignorance: a word that repels us with our middle class values, our educational and intellectual proclivities. Ignorance. The dictionary tells us that to be ignorant one is destitute of knowledge, uninstructed, and uninformed.

The ignorant person is one who lacks knowledge of a particular thing, who is unaware of a body of facts.

I look up the Latin root and the word ignorance does not seem so repelling. *Ignorare*: not knowing. Illiterate, unlettered, untutored, unlearned—all these connotations drop from sight as I concentrate on "not knowing" as another dimension of the Inward Journey.

We Friends read countless books each year. We obtain countless degrees from academic institutions. We teach. We research. We lecture. We write. We are an erudite, articulate, educated and educable group. Can we choose a pathway of ignorance? I move away from the word "we" and ask this question of myself. I recognize that my problem is twofold. I feel I am ignorant: where do I begin on this pathway? I feel I lack knowledge: how do I embark on an unknown journey that is lifelong and totally encompassing? There are no books as guidelines, no degrees or certificates that will open doorways on this pathway.

I begin to lay aside "the airy notions of the professors" as George Fox advises. I meditate. I struggle to touch my own center. I experience a gathered meeting. I read the words of St. Francis, Meister Eckhart and William James. I enter psychotherapy and rediscover not only Jung in a new non-academic form but also Jesus, stripped of his ceremonial robes from my early Roman Catholic training. For the first time I understand on a feeling level Philip Slater's thesis in *Earthwalk*: modern woman and man have effectively dissociated their reason from their belief.

I begin to trust my own feelings. I recognize for the first time the central role my prayer life holds in my day. I have shied away from calling those quiet/anguished/joyous spots in my life "prayer." Supplicating; celebrating the beauty of a day; feeling the constant energy of a nurturant, giving Mother Spirit rather than a just, stern Father Figure; listening to the monks of Weston Priory sing their praises to the new day: each of these are components of my life. The rote prayers of my early life recede and disappear as the everchanging parts of my fluid creed emerge. This is my prayer life and I do not know where it will take me on any one day. I am exploring new levels, new depths. The old forms—hymns and Gregorian chants—take on new meanings. The new—an evolving figure of a Mother Goddess—is exciting if not a bit scary since it opens a new door of perception labelled Feminist Theology. Fluidity, motion, change: they are the unknown and the unknown can be frightening as well as exhilarating.

III.

*In order to possess what you do not possess
You must go the way of dispossession.*

T. S. Eliot

One hears in religion as well as in psychology of the need to let go. Jesus spoke of dispossession as a necessary step in finding the way in this unknown land. He

told the rich man to sell his possessions and to give his wealth to the poor before he could become a follower on this path. (Mark 10) Again and again, Jesus' message speaks to me but not directly in terms of voluntary poverty or the relativity of embracing a simplified lifestyle. No, his message becomes clearest to me when I feel his words (regardless of the masculine gender): "Whosoever shall seek to save his life shall lose it, and whosoever shall lose his life shall find it." (Luke 17) These words become the bond between my rediscovery of Jesus and Jung, between the realm of religion and psychology, between my prayer life and my psychotherapeutic odyssey.

Jung speaks to me in terms of the need to abandon my ties to my image of self. The human potential movement in psychotherapy reiterates the timeless theme of mystics, prophets and analysts: "Give up what thou hast, and then thou will receive."

It's not surprising that the words of a contemporary songwriter kept reappearing in my journal throughout this spring of rediscovery. "Freedom's just another word for nothing left to lose." This past year I have begun to lose my ties to personal security, to possessions, to prestige and status, and to the need to seek approval for my actions and behavior from others. My image of self no longer rests on these four cornerstones. I am beginning to understand the paradox of freedom: to lose is to gain; to let go is to receive. Slowly I am perceiving the outlines of an emerging self that seems more "real"—one that I can truly accept and affirm. That acceptance and affirmation has begun to extend to those around me in a new feeling of interconnectedness with family, community, women, friends, my environment.

My potential as an individual proceeding on a pathway of non-ecstasy, ignorance and dispossession is not chained to security, approval, possession, prestige and status. But the journey for me has just begun. Time and again I compare myself to an infant who has just discovered those two outstretched limbs at the base of her trunk. The infant doesn't actually realize that her legs are the means by which she will learn to stand, totter, and eventually walk, skip and run. She nevertheless continues to experiment with these novel extensions of her body.

In my case, the two outstretched limbs are religion and psychotherapy. One augments the other. Neither functions well in moving or progressing along this inward, unknown path without the aid and assistance of the other limb. "Psychology leads us sooner or later to religious experience, while religion can only be brought home to the individual through essential psychological facts." (Michael Fordham)

As a child progresses through her infancy and childhood, the individual stages of development and the realization of potential are not intellectually anticipated or conceptualized by her. As I watch my children rejoice in each new-found use of their limbs—as they hang upside-down from trees, jump rope, and skip—I share in their enthusiasm. I see the challenge, fear and unhappiness of the unknown for them. I watch as they strive and experiment with developing their physical potential. I also sense their joy, fulfillment and serenity

arising from this struggle.

Similarly, there have been glimpses of joy, a fleeting sense of fulfillment, infrequent moments of serenity in my own psychic journey inward. I totter. I fall back. At times I lose sight of my vision of religious experience as a total commitment. I slip away from my belief that religion for me cannot be lived except with my whole life. At such moments, Thomas Kelly's words about the barren times, of dying and death, rebirth and renewal give me comfort and hope. And knowing that I have far to go, I look to Eliot to help me express the inexpressible:

In order to arrive at what you are not

You must go through the way in which you are not.

And what you do not know is the only thing you know

And what you own is what you do not own

And where you are is where you are not.



Organic Quakerism

by Carolyn Veitenheimer

UNTIL RECENTLY, I hazily relegated Quakerism to seventeenth and eighteenth century British and American history. Then I encountered organic Quakerism in the persons of three women Friends who were exploring creative writing in my YWCA class. They were dedicated students unsatisfied with static awareness of self or of literature. Instead they rewrote passages, asked questions and seemed naturally to combine intellect, sensitivity, and a sense of personhood.

My curiosity aroused, I researched Quakerism a bit and found to my amazement that many of my own ideals were identical to Quaker values: austerity of lifestyle as a means of conservation, of garnering time for meditation; relief from dead man's dogma; reliance of the individual upon inner truth; the concern with nonviolent social

change.

So my husband and I decided to attend the local Meeting. Sunday we nervously prepared. Would we be dressed appropriately? Would we be asked embarrassing questions? Would we be able to comprehend the service?

These inanities quickly dissipated in the silence. They were replaced with inner fidgeting. I simply was unused to calm. Trying to concentrate, I clutched at thoughts of human frailty and of war. This effort failed. I tried again. In the silence, nothing but vapidities occurred to me—my cold feet, the polished floor, my soiled coat. My vanity was disgusting. Then the gossip in me was tempted to look at the others. I noticed concentration, peace. My flitting thoughts made me feel ashamed, then envious.

Ultimately, I did become one with the Meeting. A poster extolling silence as “the healing creative power,” a girl’s closed eyes, the shifting colored shadows from the stained glass windows all relieved me temporarily of my self-concern and I began to relax into communication with what matters. In T. S. Eliot’s words, which I could

not intuitively understand before the Meeting experience, I centered myself on “the still point” of

*The inner freedom from the practical desire,
The release from action and suffering, release
from the inner
And the outer compulsion, yet surrounded
By a grace of sense, a white light still and
moving....*

After just one Meeting, for one hour on one Sunday, I know that I will attend again, seeking to refurbish my tarnished ideals with my own and others’ hope.



Carolyn Veitenheimer is a newcomer to the Journal as she is to Quakerism. She lives in Annapolis, Maryland, where she is attending Friends Meeting.

What Is the Inner Light?

by Michael Marsh

Michael Marsh, a member of Friends Meeting of Washington, D.C., and of its ministry and worship committee, is an editor by profession.

SOME FRIENDS do not seem to need to make further inquiry. They know what they know and they practice the presence of God. As for me, I am deeply—and somewhat surprisingly—in search.

I joined the Society of Friends over twenty years ago for other reasons. These included the peace testimony, my wife’s and my desire that our small daughters receive some religious exposure, and the fact that for us, Friends meeting didn’t seem like a church. What’s more, during a few informal silent gatherings with Quakers in younger days, an inner peace had come upon me.

After joining, I attended meeting for worship sporadically. Our meeting then had a reputation (deserved!) as a “popcorn” meeting, and I found little nourishment in it. Memories of those earlier gatherings faded. The world pressed in on me. My wife stopped coming to meeting entirely. Our life was so busy, I scarcely had time to think of hollowness.

I can date precisely the beginning of my search. One evening while our older daughter was home after her

freshman year at college she told us that life had no meaning. I responded with a joking comment and she seemed satisfied. But I found myself struck to the heart. I had *no other reply* to give her. Here was I, a “good Quaker,” functioning actively in the world, *pater familias*, and when it came down to fundamental beliefs, I had nothing more to offer than fuzzy uncertainty. I sensed in myself a dark and empty pit. It had been there all along, and I had simply skated around it. Now it became immensely important. Somehow I must fill the void, and not with pretenses or naive and childish faith, but with something as near to the truth as I could get.

I turned toward the great philosophies. At the same time, I began posing questions to Quakerism. What is this inner light at the core of the Quaker faith? Why didn’t I ever see it? What did George Fox mean when he bade us: “While you have the Light, walk in the Light, and live in the Light, Christ the truth”? Or John Woolman when he told us: “There is a principle which is pure, placed in the human mind, which in different places

and ages hath had different names, it is however pure and proceeds from God.”? Or the Gospel of John (1:9) with its beckoning message of “the true Light, which lighteth every man that cometh into the world.”?

I began to reason about it. If this inward light is truly universal—if each man, woman and child, black, white or brown, stupid or intelligent, atheist or saint, partakes of it—then this light must be very ordinary. It not only must be revealed in Quaker meeting but also has to be available to us, at least in its simpler aspects, all the time. Perhaps then, if it does exist, the inner light is something so common that we use it without being aware of it, like the air we breathe.

But the common air is none too pure. Why should Woolman stress the inner light’s purity? And he claimed it proceeds from God. Fox, too, urged us to “stand still in that which is pure.” But I never seemed to stand still and contemplate. The business, the chores, the distractions of life flooded over me. If I sought to disentangle my life, a half-hidden thicket of worries, jealousies, desires and shames too often seemed to bind and blind me. Was that what Fox meant by the “earthly part... that with the Light your minds may be kept up to God, who is Pure”?

The light, then, I thought, is common, ordinary, always there, but it is often obscured by the “earthly part.” But I still did not know what to *look for*.

I came upon a metaphor by Plato in which he identified the Godhead with the Good. The light of ideal Good is to our soul, he suggested, as the light of the sun is to our vision. We do not see the light itself; we see objects *in* the light. This idea struck me as a revelation. When I go outside on a bright day, I do not perceive the sun’s rays (except where they border with shadows). Rather I see objects illuminated: trees, houses, sidewalks, cars, people. I do not find sunlight as such but only things lit and colored.

The inner light must work the same way, I thought. Rather than try to perceive this light as such, I reasoned, I should first seek whatever in my mind is illumined and colored by it. I felt encouraged to pursue this when I discovered that other philosophers also had spoken of an inward light, either as a light of reason or of God: a light that illumines without itself being visible.

Then it occurred to me one morning in meeting for worship that what enlightens my mind are insights. That is, in-sights or seeings-in. I try to solve my younger daughter’s algebra problem and suddenly I *see* the way to do it. I pore over the instructions for assembling the new lawn mower, disdaining to follow the steps by rote, and now I *see* how the parts must go. Or I ask gentle questions and *see* why my niece is sobbing.

But is that simply the machinery of my brain at work, I wondered. Many right answers (wrong ones, too) do emerge from my brain’s extraordinary neural systems, with no intervention from a higher principle. Those answers are already pre-programed by reflex, skill or habit. But others of my answers seem *new*. They respond to new situations, new feelings, new goals, or to old situa-

tions in a novel way. Those are my insights. They’re not machine-made. They’re not pre-programed. They use a higher inward, invisible principle that allows me to rearrange things *ad lib*, to slip through the thickets of the past, to see afresh, silent on a peak in the hidden mountains of my mind.

So far, I understood this inward principle as (to use the philosophers’ term) a light of reason. That it is. But I had begun now to go regularly to meeting for worship. Experiences there and elsewhere made me think that this principle offers more than intellectual insights. It becomes also at times a movement of the heart, an empathy toward others in their inwardness, not as the *object* that each of them is (sex object, work object, play object) but as the invisible *subject* that each of them also is. I also began to experience moral leadings, sometimes strong, often flick-



Photograph by Tony Umile.

ering, that were not only the products of parents or society but also of something that called from beyond, from a place I knew not where. At other times I experienced great delight in aesthetic insights. Gradually, I discovered that the inward light has a capacity to illumine in four distinct but related perspectives: truth, love, rightness and beauty. What seems to relate these perspectives is that they all give meaning.

Yet I still could not describe the light itself. Even when I tried to turn to the source in thankfulness, I felt rather like the typical soul described by St. Augustine, in search for the light that is "God himself." When the soul, he wrote, "tries to behold the Light, it trembles in its weakness and finds itself unable to do so. Yet from this source comes all the understanding it is able to attain."

Rather than beholding the inner light, I finally decided merely to try to understand it, use it, let it work for me. Now I bring a problem to meeting for worship whose answer will not come by pressing for it. If I press, my mind simply whirls and darts like a distracted bird. Rather I must get some distance from what's troubling me and open myself to a different inflow. Sometimes I do this by gazing at a still brightness, an object, a window frame. At other times I think of some different uninvolved question. The silence of people around me greatly helps as I seek to reach a stage of emptiness. At times, the new insight, the new view (seeing it now the way *she* must see it; considering what *he* would do; discovering what I *really* aspire to) suddenly appears. At other times, my insight seems to grow from words spoken in the meeting.

The speaker may be addressing some other topic, some other problem, but the words shine by analogy on my own. Of course, my new insights do not always lead to action, but they are at least a beginning. Nor do my flashes of insight always prove reliable. Leadings at times turn out to be misleadings, but these I see not as the inner light but as the "earthly part."

Is using the First-day hour in this way a worship of God? I believe it is. It is not the highest level of worship: I still don't see God or the light of God within me or among us in the meetingroom. But to understand something of the light and to use it fruitfully I count as a step on the way. And sometimes among us I *feel* something more, linking us all. Unanalyzed, unanalyzable, love is filling the room. After such moments I become aware of a new fact. The dark and empty pit that once gaped within me has disappeared. In a curious way I am sustained. While my mind still seeks and doubts, nonetheless I am filled.



III. Seeking and Serving

Editor's note: On May 17, 1975, Cleveland Meeting and Community Meeting in Ohio merged. The following thoughts were shared as part of the celebration.

JESUS OFTEN USED the metaphor of the vineyard when he talked with his earliest followers. This spring I had an opportunity to labor in a vineyard for a few days, and the experience came to mind as I thought about our celebration tonight. For it occurs to me that we of Cleveland Meeting are the keepers of a vineyard planted long ago; nourished, cared for, loved; and passed to us in good health.

As keepers of a vineyard, we know that the plants need our care and attention. They need nourishment, support, sunshine, trimming--and this involves time and effort. The situation in our vineyard is somewhat unique, however, for what are we but the workers and the plants--the tenders and the tended?

In the Vineyard

by Susan Warford

It is good to keep in mind that the vines need occasional pruning to promote the health and vigor of the plants. This enables the stems to be strengthened to bear their load, and the energy of the plant to be directed to production of good fruit. God prunes us as we live, we prune each other as we love and work together, and we prune ourselves to the extent that we know our faults and do something about them.

Of course, pruning requires some care. The worker must bear in mind the future growth of each plant so that good buds aren't nipped off. This is a big responsibility, and I hope that in ministering to one another we can be very tender to our individual potentialities.

After pruning, the trimmings are pulled away from the

vines to make way for new growth and to open the vines to sunlight. It is interesting to know that cuttings are often made from the trimmed canes, and new life is created. When Friends move away from the Meeting, a void, sometimes an aching void, is left which challenges those who remain to new growth and development. And those who are trimmed produce new roots, new strengths, and new life. We occasionally receive cuttings, perhaps from another vineyard, which are planted and need special care until they are well established. Trimmings which die are added to the soil between the rows in the vineyard and the plants are thereby nourished. In these ways pruning and shaping enrich and perpetuate the vineyard.

The next step in caring for a vineyard is to examine the posts and replace ones which need it. Then the wires are tightened to better support the vines. Having been a member of Cleveland Meeting for something like five hours, I'm not well acquainted with what things need replacing, or pruning, or tightening. I do know, however, that it is an ongoing process. Those who have tended the vineyard before us have done their best, and we must be ever watchful to carry on the process. For if repairs cease to be made, our vineyard would eventually deteriorate.

A vineyard is frost sensitive, you know. Too much cold will reduce the harvest or damage the plants, and the whole vineyard suffers. There is a strong center of warmth in our Meeting. Let us see to it that this warmth radiates to the plants on the fringes of the field and even to the butterfly that flits through the vineyard. We can do this much to warm all creation.

There are many strains of grapes, and it is good that there is room for all in God's vineyard. We do not all serve the same way. Some become wine, some become raisins, some are for juice and others for jam. Some are for the table. Our vineyard is more interesting, more valuable, more healthy and more fun because of our variety. Let us cherish our differences.

There is only so much a vineyard worker can do, of course. Of his or her own efforts, s/he cannot bring the tiniest leaf into being. Life, growth, development, ripening—these processes are God's work. And in the end we must place our vineyard with its plants into God's care. Divine love, wisdom and guidance are utterly essential to our maturing. The only purpose of our vineyard is the deepening of the Spirit. This is our harvest.

In thinking about the growth process, it is interesting to note that plants give fruit in order to live. We see that giving enables life, and withholding denies it. I see the use of Meeting facilities for the promotion of human welfare as a vital form of giving, and I hope we will feel encouraged by our experiences in this area. We must remain open to new areas of service in order to remain open at all. Let us remember, too, that wine is produced under pressure. There is value to stress and strain sometimes.

This, then, is our vineyard, which we tend with love and harvest with gratitude. Here our hopes are shaped and shared. We labor together, get tired, and sometimes weep with aching. We bring to it our troubles and seek here the balm of renewal. On other days we find singing and warm pleasures. It is a place for laughter and contemplation and children. This is our vineyard—to carry forward to others—a quiet celebration of life.



When Susan Warford shared these remarks with Friends in Cleveland, the occasion also marked the fiftieth anniversary of Cleveland Meeting. The evening, she writes, "was one of warm reminiscence and good feelings for the future."

Action Into Belief:

A Form of Seeking

by Margaret Bacon

FRIENDS HAVE always believed that faith without works is dead. The moving of the Spirit within has led Quaker men and women, throughout history, into a tenderness toward the sufferings of their brothers and sisters. It is this Divine inspiration, rather than the demands of creed, which has produced consistent Quaker pioneering in the great reform movements of the past three centuries—the abolition of slavery, the rehabilitation of prisoners, the humane treatment of the mentally ill, the extension of universal public education, the opposition to war, the demand for equal rights for women. The spiritual roots of our Quaker concerns lie in the injunction of Jesus that we love our neighbors as ourselves, an injunction *experienced* as living reality time after time, in the heart of Friend after Friend, in the silence of a gathered meeting. To be open to the promptings of the Christ within, and yet to be unwilling to obey those promptings, is to shut oneself off from the source of the Light.

There can be, for Friends, no opposition between faith

and works. Both are part of a continuum of Divine leading. What is not always clearly understood is that one need not necessarily come before the other. Sometimes plunging ourselves into action is a way of deepening our faith. As Henry Cadbury once said, we Friends sometimes need to act in order to know what we believe. Acting upon the inspiration given us, walking in the Light, is a way of deepening that inspiration and receiving more of that Light. Acting therefore becomes a form of spiritual seeking.

Illustrations abound throughout Quaker history of men and women whose faith was deepened and strengthened as a result of their acts. William Penn, Elizabeth Fry, John Woolman, Rebecca Jones and countless others have testified that times of trial as a result of their acts have been times of spiritual refreshment. On the night in May of 1838 when Pennsylvania Hall, in Philadelphia, was burned by an angry mob, a segment of the crowd broke off and stormed up Ninth Street, intent on attacking the home of James and Lucretia Mott. (They were finally diverted, but only after some tense times.) Lucretia wrote later that she had always wondered what would happen to her if she were tried, and she was happy to report that strength and faith were given her so that she was not found wanting.

There are recent examples. I think of the three Friends who went to Berlin in the late 1930's to talk with the German Gestapo about the treatment of the Jews and found themselves drawn into a deep, gathered silence in the anteroom as they waited to talk with the representatives of chief Heydrich. (The silence not only proved spiritually beneficial but practical; it turned out the room was bugged.) When Dr. Marjorie Nelson returned from Vietnam where she had been a prisoner of the Provincial Revolutionary Government in 1968, she told us that being in the position of carrying a message of love to the "enemy" gave her a sense of deeper Divine support than she had before experienced.

A much more humble example comes from our own family experience. When my son was about eight, our family participated in a silent vigil around City Hall in Philadelphia. A few weeks later he raised some objection to going to meeting with the family. The only place a person could really know what meditation meant, he told us, was on the vigil line!

Conversely, not to act upon the Light is to jeopardize one's spiritual growth. This was well put by Abby Kelley Foster, a Massachusetts Quaker who became a radical abolitionist: "While an emotion of sympathy is alive within us, ere the very spring of feeling becomes parched and dusty, before the source of our moral being is defiled and dried up, let us act. Our own moral destruction is consequent upon (our failure to do so)."

And using the same imagery, Lucretia Mott preached that "those who go forth ministering to the wants and necessities of their fellow human beings experience a rich reward--their souls being as a watered garden and as a spring that faileth not."

Sometimes the action required of a seeker seems beyond his or her ability, and of no immediate discernible practical value. Angelina Grimke, another Quaker abolitionist, described in a letter the trials she had been through when she felt that something was required of her for which she was "utterly without qualification," and which her friends thought would make her appear ridiculous. Yet she followed the strong leading and





of Friends Historical Library of Swarthmore College

became an antislavery lecturer and a pivotal figure in both the abolition movement and the women's rights movement.

In hindsight it appears clear that it was necessary to rid this nation of slavery and to give women equal rights. But at the time both ideas ran so much against custom that to espouse them seemed quixotic. Today many Friends are troubled with a sense that no one single reform is adequate. Our whole society, with its high consumption of energy, its unfair utilization of world resources, its militarism, materialism, racism and sexism must be turned around. The immensities, complexities and interrelatedness of the problems make the things which we seem able to do, and led to do, appear insignificant. What real difference will it make if we give up our second car or decide to eat more meatless meals or recycle our wastes? Will we not be simply making ourselves ridiculous? In this situation I think we can take comfort in the experience of our forefathers and foremothers who had the same fears and yet found that if they would take the one step, do the one thing demanded of them, new Light would show them the next step ahead.

If faith without works is dead, is the reverse true? Are works without faith dead? Or can we count on a life of humanitarian service to sustain our faith? In Lucretia Mott's time a group of transcendentalist reformers thought they could manage without any of the "outward and visible forms" of religion, including observation of the Sabbath, church or meeting attendance, Bible readings, etc., but could simply devote themselves to following Jesus's example by going about doing good. A few radical Quakers, including Abby Kelley Foster, joined this movement. In the long run, however, they became less effective. It was those like Lucretia Mott who continued with her local meeting despite her occasional exasperation with its shortcomings who made the lasting impacts on social reform.

Works and faith are a continuum; works rest on faith. We must believe in the ability of human beings to grow and change, and to change the institutions of society, in order to sustain our enthusiasm for reform. And we need to renew our faith in ourselves; in our ability to overcome our faults and get rid of our blind spots. For the vast majority of men and women such faith can be renewed only through seeking together a deeper resource than we humans alone can supply. We need a sense of the love and forgiveness of God in order to be able to love and forgive ourselves.

But if we truly worship together, it must be with a commitment to follow the leading of the Light, no matter where it appears to be taking us. This is the heart of the Quaker faith in the continuous revelation. This is the degree of receptiveness that is a precondition to that revelation. This is the spiritual basis of all Quaker concerns, and the reason we are sometimes called the most practical mystics on earth.



Margaret Bacon, a member of Germantown (PA) Monthly Meeting, is a special writer for the American Friends Service Committee's Information Services Department. She has written numerous magazine articles and several books, including a biography of Abby Kelley Foster.

Seeking and Meeting



San Francisco Meeting and Chairperson Mao

Madge Seaver, writing in the San Francisco Friends Meeting Newsletter, quotes a contemporary personality to whom she says Friends seldom look for guidance. She adapts some of Chairperson Mao's advice follows:

"Don't call a meeting in a hurry if the preparations are not completed.... Talks, speeches, articles...should all be concise and to the point. Meetings, also, should not go on too long.... Pay attention to uniting and working with comrades [Friends] who differ with you.... We have come together from every corner of the country and should be good in uniting in our work not only with comrades [Friends] who hold the same views as we but also with those who hold different views."

Excessive Speaking in Seattle

"Several have expressed concern about some recent meetings for worship," says the (Seattle) University Friends Meeting *Bulletin*, "and a tendency toward excessive speaking (even discussion!) and away from silent worship. Some feel that messages are sometimes brought in, rather than arising out of the corporate seeking in silence."

The *Bulletin* recommends a statement from Jordans, England, Meeting as of possible help. It begins, "We are met in a great task when we meet together in worship...no less...than to realize the Divine Presence, and it is our part to make ready for that realization...." It is a statement that other meetings also might like to look up.

Flushing Meeting Experiment

Flushing (NY) Monthly Meeting is experimenting with an extra half-hour meeting to be held after the close of the regular Sunday meeting for worship. The purpose of this second meeting will

be to "share our feelings as to the messages presented during the previous meeting or at other times; how we were moved to give them, how they affected us and so on." It is hoped that this additional gathering, "conducted not as discussion or quite as worship sharing," may be of help to the next week's meeting for worship.

Devil's Queries at Morningside

Recognizing that "unsuccessful queries" are those in which "the point is so heavyhanded and the answer so obvious that in practice it is ignored," Morningside (New York City) Meeting is experimenting with a series of "devil's queries." Here are two examples from *The Morningside Friend*:

1. Have you tried to make someone feel guilty today? If not, how do you explain your failure?
2. Do you arrange to arrive at meeting at the proper time so as not to be disturbed by late comers?

Twilight Meetings in Ann Arbor

Concerned that their meetings for worship might not be living up to the standard of what most members expect of them, Ann Arbor (Michigan) Friends have instituted a series of "twilight meetings," held after meeting for worship, at which members and attenders might "air their thoughts and feelings." These sessions brought into the open the controversy that had existed between those who felt that the meeting should more strongly emphasize traditional Friends testimony and practice and those who favored greater responsiveness to individual needs of members and attenders. Such problems as the inappropriate "preachiness" of some ministry or the use made of it on other occasions to "elder" members publicly during meeting were frankly discussed. It was reported that as a result "we are beginning to find unity and strength in our diversity;...we have found...that ordering our own lives is a prerequisite

It's a SMALL World

for attempting to order the world around us, and that meeting for worship is one place where some of us can begin to do this."

New Yearly Meeting Proposed

The formation of a new yearly meeting to be known as "Northern Yearly Meeting" is being proposed by several monthly meetings in the Wisconsin-Minnesota area. The new organization would meet twice during each calendar year. Its business meeting would determine with which Friends organizations it would affiliate. It would be comprised of "Monthly Meetings which choose to affiliate" with it and which are approved by its meeting for business.

Toy Guns and Children

An *ad hoc* committee on the use of firearms at the most recent sessions of South Central Yearly Meeting "easily agreed" that the use of toy guns by children should be discouraged "because it promotes a false familiarity with violent action and the instruments of death, without a corresponding familiarity with their consequences." The committee was also united against the use of handguns and against firearms for trophy hunting; the former because they "have no use except against people," and the latter as "wasteful, cruel and a hindrance to the appreciation of nature."

Name Change in N.Y.Y.M.

At its sessions at Westbury Meeting on Seventh Month 19, 1975, New York-Westbury Quarterly Meeting approved the change of its name to Long Island Quarterly Meeting. H. Alan Weisel is now the Clerk. His address is 19 Stockton Lane, Stony Brook, NY 11790.

The meetings presently constituting Long Island Quarterly Meeting are Conscience Bay, Flushing, Jericho, Lloyd Harbor, Manhasset, Matinecock, Southold, and Westbury. The next two sessions of the Quarterly Meeting have been planned for Tenth Month 25, 1975, at Flushing, and First Month 24, 1976, at Manhasset.

Nebraska Yearly Meeting

THE SESSIONS of Nebraska Yearly Meeting focused on the Inner Light as reflected by early Friends and the need for modern Friends to stand firm in the Light and witness to it.

George Boobyer of London Yearly Meeting shared his understanding of our biblical heritage; Errol Elliott of Indiana Yearly Meeting spoke of our historical and geographical heritage; Margaret Jump of Northwest Pacific Yearly Meeting led a panel discussion on our heritage of Faith; and Gordon Harris of Central City, NB, Monthly Meeting and Bryan Paul Michener, who has worked as a Friend in Washington for Native American concerns, spoke of Indians' continuing need for dignity, justice and human rights.

Through these activities and much more, we were strengthened in the faith, love and appreciation of that which is Eternal.

AraBelle Patrick

North Carolina Yearly Meeting (Conservative)

NORTH CAROLINA Yearly Meeting (Conservative) held its annual sessions on the campus of Chowan College, Murfreesboro, NC, Sixth Month 25-28, 1975, and returned to Cedar Grove Meetinghouse in Woodland for meeting for worship on First-day, the 29th.

The business sessions, conducted in the spirit of love and unity, made us increasingly aware of the great need to be "sensitive to the needs of others," not only and especially in our meetings, but also in the whole world community.

The evening sessions proved to be challenging, interesting, informative and enjoyable. Lloyd Baily of New York Yearly Meeting spoke to us on food and population problems and their impact on children as experienced through UNICEF. On the last evening, Helen Morgan Brooks of Philadelphia Yearly Meeting shared some of her own poems. We also were grateful for visitors from Ohio Yearly Meeting and from Young Friends of North America.

One of the most enjoyable times came

after a very busy day and evening when Friends—young and old, members and visitors—sang to their hearts' content—songs old and new, mostly religious but some secular. What a joyful, spontaneous way to reach out to one another's needs!

First-day's meeting reminded everyone of how good it is to come home, to come into a gathered meeting; but made us aware of the many changes which have made it necessary for most sessions to be held at a place other than Cedar Grove. Diminishing numbers and empty benches saddened all of us, but the day concluded on a bright note of good fellowship and good food through the hospitality of Cedar Grove Friends.

North Carolina Yearly Meeting (C) brought its sessions to a close, purposing to meet, if way opens, at Chowan College, Sixth Month 23-26, 1976.

Mary P. Littrell

Intermountain Yearly Meeting

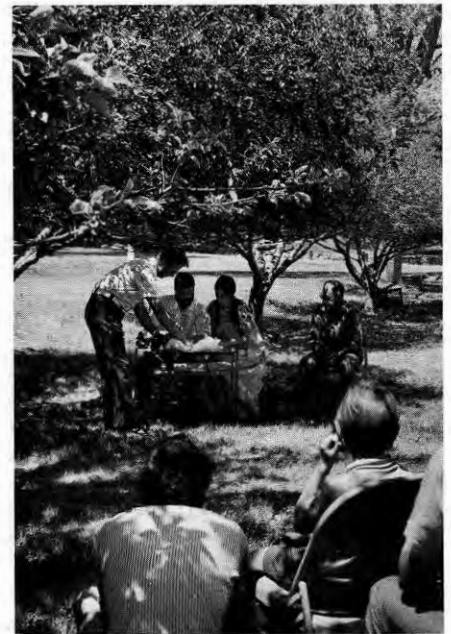
OVER 300 Friends met June 12-15 for the first time as the newly constituted Intermountain Yearly Meeting of the Religious Society of Friends. The annual meeting took place at Ghost Ranch, New Mexico, as has been the custom for Friends in the Rocky Mountain area since 1970 when the gathering was known as the Intermountain Friends Fellowship. The newly formed yearly meeting consists of the Colorado General Meeting and the New Mexico Quarterly Meeting. A number of additional Friends groups, including monthly meetings and worship groups in Utah and Mexico City have been associated with the new yearly meeting and attended the Ghost Ranch gathering.

Business and organizational aspects were minimized as emphasis was placed on sharing through formal discussion groups, *ad hoc* groups spontaneously formed by Friends with common interests, and through individual conversations and activities. As a direct reflection of Quaker concerns in contemporary life, the formal group discussion titled "sharing the world's resources" evoked intense interest and participation. The counter-revolution in Chile and shared opinions on theological and psychological problems from the women's viewpoint were particularly noteworthy among the unscheduled group discussions. Spiritual hunger was nurtured through review and

discussion of such diverse subjects as "Individual Commitment and Spiritual Growth" and "Children in a Quaker Home." An impressive slide and tape show titled "Development on a Human Scale" which portrayed an alternative to the present destructive exploitation of the earth's resources was presented to an overflow crowd. International folk dancing provided an exciting and relaxing aftermath to daily activities.

Friends or organizations wishing to communicate with the Intermountain Yearly Meeting may address correspondence to the clerk for 1975-77, T. S. Church, 4 Arco NW, Albuquerque, NM 87120.

Nelder Medrud



Photograph by Tony Umile.

The wedding of Richard McGoe and Ann Doerfert at the close of the Intermountain Year Meeting sessions, June 15, at Ghost Ranch.

Switzerland Yearly Meeting

"YEARLY MEETING weather" as it always used to be called—brilliant warm sunshine like the pentecostal fire, a bluish haze on the snow-capped hills surrounding the Lake of Thun, a few early swallows and the local inhabitants, the swans—greeted Swiss Friends once again

as they assembled for their 42nd Yearly Meeting. Somewhat reduced in numbers over previous years, and above all with fewer Friends from other countries present, we settled down to an opening session which introduced our general theme, "What do I do as a Quaker in my daily life?" Later in small group discussions some of us found it difficult to leave the relative safety of an intellectual approach to this preeminently personal question, but during the course of the two days together, as the groups continued to meet, we grew closer and came to understand more of one another's hopes as well as problems.

In our Sunday worship, we were reminded that Jesus expected his disciples not only to be followers, but themselves to take the responsibility of showing the way.

A nearly-complete revision of our Statutes (a legal essential for our status as a charitable body) occupied a considerable part of our business sessions, but the major concern was a search for meaningful action in the struggle to abolish the growing use of torture.

We welcomed new members to the Yearly Meeting, one of whom, Gerhard Werwinski, sang to us most movingly on Sunday evening. As we closed the community singing which followed with the traditional song of Quaker-inspired Voluntary Service, *L'Amitie*--"Thou who lightenest our burdens, and removest half our woes, come to make us live as brothers, and forget that we were foes"--we remembered not only all the Friends all over the world, whose Epistles we had been sharing, but also the people in the next house and the next street, with whom we do not always see eye to eye....

John Ward, Clerk

London Yearly Meeting

YEARLY MEETING 1975 was held at Friends House, London, and was again compressed into the three days of the spring holiday weekend--the first time this was tried in 1973. But '75, unlike '73, was not an uncomfortable squeeze. Oddly enough, this was because much had been learned from the week-long residential Yearly Meeting at York in 1974. As at York, there were divers and diverse worship groups before, and separate from, the morning sessions; there were

numerous interest groups, including one to hear more from Lewis Benson about George Fox and prophetic Quakerism; there were follow-up groups to enable a few to pursue at close quarters the topics raised in some of the major sessions; and there was provision for children, so as to liberate younger parents who might otherwise not have been able to attend. Attendances at sessions, though lower than last year (a special case), were higher than in 1972 and 1973, the average being 585 and the peak 821.

Sessions were nicely balanced between the outward and the inward looking. Under the former head came: the problems of the third world ("...When did we see you hungry?"); strikes, in the words of the minute, "an exercise in adult Quaker education"; and "A word for this time." The speakers were respectively Joseph Hutchinson, with wide experience in agriculture, especially in the poorer tropical countries; Leslie Stephens, once a factory inspector and latterly director of the Institute of Personnel Management; and Adam Curle, the first holder of the still new chair of Peace Studies at Bradford University.

In all these was latent, and soon emerged, the common theme of justice, equity and the sharing of resources--notes which had already been struck early in the proceedings when epistles from some thirty-six other yearly meetings were introduced. This theme ran also through the inward looking sessions on the financial basis of the Society's work and on the future of the nine Quaker boarding schools.

On finance, it was not difficult to decide collectively, if harder to accept individually, that we must all pay more. Nor was it difficult to agree to proposals for more centralised financing of central work. The schools--for only one of which the Society as a whole, in the shape of London Yearly Meeting, is directly responsible--face mounting fees due to inflation and a falling proportion of Quaker pupils due probably to the doubts many Friends feel whether such apparent enclaves of privilege, separate from the State system, are in right ordering. Yearly Meeting did not feel ready to decide for or against disengagement at this time, but agreed on a close and more detailed study of what most recognised as an educational resource in the widest sense.

The final session, which included the receipt of the Epistle and some items of routine business, also brought a new feature "final reports" from three of the speakers in which they reflected on the exercise of Yearly Meeting, with particular reference to the group discussions

which had followed, though not necessarily advanced on, their formal presentations. Adam Curle's was the briefest, and also the deepest: its spiritual overtones brought us near to the fringes of eternity and left us standing on holy ground.

Apart from the relatively new side activities of follow-up and interest groups there were all the gatherings--Friends Vegetarian Society, for instance, the Seekers and the Woodbrooke Association--traditionally associated with Yearly Meeting. And somehow there was still time and--thanks to the weather, fine if not noticeably warm--occasion for amiable and informal meetings and greetings in corridor, courtyard or garden.

Another novelty was the delivery of the Swarthmore Lecture--*The Sense of Glory: a psychological study of peak experiences*--by a team. Instead of giving a precis of the whole work, the lecturer, Ralph Hetherington, a clinical psychologist, concentrated on a single chapter rich in individual peak-experiences, with quotations read by two professional actors. Moving as this was, it hardly did justice to the thought and scholarship that had gone into the full version, published in book form by Friends Home Service Committee.

This Yearly Meeting was specially good not only in the smooth negotiation of a full programme but also in its theme and its sense of unity and real purpose. There did seem to be a genuine readiness, in the words of the Epistle, "to pay the price of justice as love distributed," a genuine knowledge "that the Holy Spirit is at work," and a genuine determination "to try, in trust, to co-operate."

Robert Hewison

Impressions of the Quaker Women's Movement

Quaker Women's Workshop
Pendle Hill
July 20-26

PERHAPS MY purpose in attending the Workshop was the nagging feeling that too few Quaker women were involved in the Women's Movement, given our past history. Also I was concerned that the concept of freedom for women should be widened to include all peoples who needed to be free.

So I came to Pendle Hill with high expectations. I discovered that I was mistaken about Quaker women for they are involved. And I found that the

AFSC has a relatively new program concerned with women and a new National Secretary to implement it. As for my own involvement [in the workshop], I have found some directions and a few ideas to guide me. I know that we must all find needs to be fulfilled in our own communities and many women are doing this in innovative ways. The Women's Movement seems to have come to a crossroads and there are a few who believe that there must be a regrouping and a search for a philosophy or ethic that can empower us the rest of the way. This must start for each woman to be in touch with herself, to know who she is and to then reach out to her sisters in understanding and love and finally outwards to the rest of society.

Thus I discovered with the others at the Workshop that sisterhood is a truly personal concept and that we could open our emotions to one another and not be afraid of what these spoken feelings would bring forth. We discussed over twenty-five topics in small sharing groups including relations with husbands (men), sexuality, myths and fairy tales, Quaker women's history, Lucretia Mott. We were interested in finding better ways to relate to the men in our lives, particularly to phase out the traditional male leadership and female followership syndrome. One of our participants was a blind woman. And for many of us it was important to find that there is a strong liberation movement among the blind who do not want pity and custodial care but rather freedom to achieve with an emphasis on their abilities rather than the handicap.

I am so thankful that I was able to attend the workshop, and it reinforces my thankfulness that I have lived to see this movement for women and I can be a part of it. The outstanding impression of the Workshop is the strong feeling of being a part of a much greater movement than I have found before--and that Quaker women are following in the tradition of the early feminists who have gone before.

Elizabeth Meeks

A Celebration of Children

The wedding and memorial meeting have become two of the simple yet beautiful aspects of the lives of our Meetings. Thus have Quakers come to



Quaker women at Pendle Hill

Photograph by Jane Beckwith

mark two of the milestones of our individual lives: marriage and death. Thinking on this, a few Harrisburg Friends asked the question, why not also a meeting to celebrate birth?

Lucas Treleven Royer was born March 10, 1975, to John Fleck and Susan Mitchell Royer, then regular attenders and now members of Harrisburg (PA) Meeting. In recognition of this, a "Celebration of Children" was held in the meetinghouse the evening of May 9. In its broad sense a celebration of all the children in the Meeting, it had as its more specific function a commemoration of the birth of Lucas, plus the happy role of officially welcoming his parents into membership.

Adults and children spanning nearly the whole spectrum of ages enjoyed a special potluck meal, blew balloons, had pictures taken in family groups, joined in music, including folk singing led by a four-member ensemble, and in general had fellowship with one another. In meeting for worship which followed, several persons expressed thankfulness at the joy of children and of this gathering. Contributing to the worship in what really seemed a "gathered meeting" were occasional cries from the very young children, including Lucas, who was in a state of some excitement when

the meeting began but soon had fallen peacefully asleep.

After the worship, Friends witnessed the occasion by signing a large and lovingly prepared certificate of birth. The document closes with these words:

Now this is to certify that on the ninth day of fifth month, nineteen seventy-five, a gathering was held at Harrisburg Meetinghouse of the Religious Society of Friends, to celebrate the birth of Lucas Treleven Royer, in whose nurture we hope to share.

And we, having been present at this celebration do joyfully welcome Lucas Treleven Royer among us, and hereby set our hands.

The "Celebration of Children" will stand in our memories as having been a most special occasion--a *happening* in Harrisburg Meeting, and perhaps a "first" for the Society of Friends.

George R. Beyer



RE-UPHOLSTERY and SLIPCOVERS

Mr. Seremba will go to
Philadelphia and suburbs
Wilmington (Del.) area
West Chester (Pa.) & suburbs
(215) 586-7592

Special discount to readers of Friends Journal

FRIENDS' CENTRAL SCHOOL

OVERBROOK, PHILADELPHIA 19151

*A Coeducational Country
Day School*

Five-year kindergarten through 12th Grade; College Preparatory Curriculum
Founded in 1845 by the Society of Friends, our school continues to emphasize integrity, freedom, simplicity in education through concern for the individual student.

THOMAS A. WOOD
Headmaster

EDUCATION FOR A SMALL PLANET



EARN YOUR B.A. DEGREE
IN A CONTEXT OF
SOCIAL CONCERN AND
GLOBAL PERSPECTIVE.

A Four Year Program
of Academic and
Experiential Learning
with Centers in:
NORTH AMERICA -
LATIN AMERICA - EUROPE -
AFRICA - INDIA - JAPAN

The Wandering
Scholars

Freshman & Transfer Openings

FRIENDS WORLD COLLEGE

Box J, Huntington, N.Y. 11743 • (516) 549-1102



Letters to the Editor

Marriage Is a Blending

The article in your recent Journal (6/15) entitled "Indeed the Truth" gave me much food for thought. It was both impressive and puzzling. The courage and honesty of these two persons should be commended. Unlike the average couple on the verge of separation, they felt they owed their Friends an explanation in public. Few couples even think of this, much less carry it through in the presence of a group, religious or secular. Perhaps few if any reading this article have ever witnessed a similar situation in their Meeting.

The point which puzzles me the most relates to their concept of love and marriage. I am more puzzled because Artie and Ellie appear to be intelligent people. Neither are they immature teenagers as so frequently happens in our modern world. They give me the picture of two people who are above average.

Many questions occurred to me as I read and reread their article. I offer just a few. Does a voluntary decision to separate result in loving your mate even more? Does the desire to "do your own thing," to quote the expression of young people, require living apart? Or again, as was stated, to discover your whole self, necessitate separation? I think not. There appears to me some confusion here.

Real love in marriage should mean much freedom within its framework. This means growth and not frustration. Marriage is a blending, a commitment of persons, often very different, who feel their lives can be lived more fully and richly together than apart. Unlike a new pair of shoes which does not fit, it requires constant attention. It has to be worked at. Two years would hardly be the test.

Finally I am wondering of the way a Meeting can be most helpful to couples who decide to marry within the care of the Meeting. Some perhaps should and no doubt are advised to wait for a period of time and think it through from various angles. The Meeting has a great responsibility and opportunity here. Seeking the still small Voice in such a major decision of life is all-important. This is the place to begin, if we are to avoid the kind of situation which confronts Artie and Ellie.

Grace Dillon
Athens, GA

Blessed State of Adequate Self-Love

C. Edward Crowther's essay, "Journey Into Inner Space" (FJ 7-1/15), leaves the reader fundamentally dissatisfied, wondering how the blessed state of adequate self-love and self-esteem is to be attained. Millions can testify that it has been so far impossible in their lives, and that just wanting it does not make it happen.

I believe an answer lies in considering all three loves (of self, of neighbor, and of God) together, and adding in a flow of love inward toward the individual.

I think all three elements must come together, the struggle to give love, the receiving of love and affirmation of oneself, and the loving community, a religious community if you like: self, neighbor and God; giving and receiving of love. There may be other ways, and there certainly are some that seem at least superficially different, but this is the one that Friends have experience of.

Seeking the light,
Bruce Hawkins
Northampton, MA

TRAIL'S END

KEENE VALLEY, NEW YORK 12943

A SMALL FAMILY INN
IN THE HEART OF THE ADIRONDACKS

The joys of nature, the comforts of home.

Hiking, bird-watching, skiing, snow shoeing, in season.

Children welcomed and cared for—Send for folder

ELIZABETH G. LEHMANN, Owner



WESTTOWN SCHOOL

1799

Earl G. Harrison, Jr., Headmaster

1975

A Friends' coeducational country
boarding and day school

BOARDING 9-12

DAY - PRE-FIRST - 10

Scholarships available for Friends and Alumni Children

For further information or a catalogue, please write:

J. Kirk Russell, Director of Admissions
Westtown School, Westtown, Pa. 19395
Telephone: (215) 399-0123

Query

I AM now in the process of working through personal / social / psychological problems which have resulted in my experiencing three nervous breakdowns during the past two years.

I would like Friends who have shared experiences with me during the past four years, or who have heard of me, to write and tell me who "Jack of New Swarthmoor" was, where he came from, what he wanted, what he did, what was "right" or "wrong" about him, where he went, what is left now, tangible or intangible.

I need and want feedback from others that will help me to know when I was really in touch with creative, warm, loving reality, and when I was not. I need to know what was real.

I appreciate your effort to "tell it like it was" for you and "him," "Jack of New Swarthmoor."

JOHN ADAMS
20 Mendl Place
Montclair, NJ 07042

"Chairperson"--Ridiculous!

Three cheers for Norma Jacob! I wish indeed that Friends would take some leadership in not using the word "chairperson." This is part of a movement about which there is so much good; it is too bad to make it ridiculous with this word that does not appear in the dictionary ("chairwoman" does, so if we must use other than "Chairman" we can use this form for a woman who is presiding).

I am not sensitive about being a feminine member of humanity (hupersonity) or mankind (personkind) or of the human (huperson) race. And I certainly don't want to be a chairperson of any organization!

Eleanor Stabler Clarke
Kennett Square, PA

Good Old Quaker Words

I am puzzled why there is so much discussion of the word "chairperson." I fully agree with those that find it clumsy and ugly. What is wrong with the good old Quaker words "clerk" and "convener"? No Friends group needs to be cluttered with a chairperson. Conveners and clerks have run the Society of Friends for 300 years. Let's continue the use of those admirable words.

Evamarie Hawkins
Cambridge, MA

To Each Their Own!

Your use of the pronominal s/he in Milton Mayer's "A Peculiar People" (FJ 8/1-15) inspired me. I had come up with "hir/m" and "hes/r" and was enthusiastically developing my thoughts --when a simple, straightforward letter to the Editor of the *New York Times* (8/5/75/) showed me how unnecessary our struggle is.

Ethel Strainchamps wrote: "Modern English already has (a he-she inclusive pronoun) and has had it ever since it began--namely, they. Look up they, them, their or themselves in any reputable dictionary--and you will find that one of the legitimate uses of the words is to refer to an antecedent of 'inclusive or indeterminate gender'. The Oxford English Dictionary gives examples from the best writers in English, before, including, and after Shakespeare."

This seems to me the answer to what has been admittedly a difficult problem. Only a person who took grammar seriously would object, and to them (him or her) the reason for this usage of the plural form could easily be explained. Some, of course, may not agree with me so--to each their own!

Rossiter Seward
Wappingers Falls, NY



BUY ANY BOOK IN PRINT

Visit or Call

FRIENDS BOOK STORE
156 NORTH 15th STREET
PHILADELPHIA, PA 19102
TELEPHONE: 241-7225

Hours: Weekdays 9-5

Where does worship end and poetry begin? or poetry end and worship begin?



QUAKER POETS PAST AND PRESENT

by Mary Hoxie Jones

A New Pendle Hill Pamphlet • 95¢

Write for complete list of publications to
PENDLE HILL PUBLICATIONS
WALLINGFORD, PENNSYLVANIA 19086



CHANDLER HALL

NEWTOWN • PENNSYLVANIA • 18940

Where loving care and skilled nursing mean peace of mind for aging Friends and their families.

For more information phone (215) 968-4786

FRED S. JAMES & CO., INC., OF PENNSYLVANIA

Insurance

841 CHESTNUT STREET
PHILADELPHIA, PA. 19107
Walnut 3-6800

INSURANCE BROKERS AND CONSULTANTS SINCE 1858

The Unspoiled Resort



Mohonk MOUNTAIN HOUSE

What ever happened to summer? Quite suddenly staghorn sumac begins to blush. The pepperidge tree drops an occasional shining scarlet leaf. An uninitiated city-dweller gathers a glorious bouquet of colorful poison ivy. And our gardens remain brilliant until mid-October!

For more information call (914) 255-1000 or write:

MOHONK MOUNTAIN HOUSE
90 miles from N.Y.C., NYS Thruway Exit 18
LAKE MOHONK • NEW PALTZ, N.Y. 12561

Announcements

Births

DesRosiers-Kleinschmidt--On January 11, *Hannah Smalltree*, to Mary DesRosiers and Richard Kleinschmidt, of Rindge, NH. Mary is a member of the Hartford (CT) Meeting and Richard belongs to the Buffalo (NY) Meeting.

Fox--On July 31, Aaron Will Fox, to Josephine and Jeremy Fox of Adrian, NY. His grandparents, George and Joan Hagner, and great-grandmother Evelyn Hagner are members of Chestnut Hill Friends Meeting, Philadelphia.

Franks--On July 3, 1975, *Susan Elizabeth Franks*, to Robert L. and Margaret Ann Outland Franks.

Personal Supervision
of a Firm Member

Fyfe & Auer FUNERAL HOME

7047 GERMANTOWN AVE.
CHestnut Hill 7-8700

James E. Fyfe Charles L. Auer
Cremation service available

Margaret Ann and the maternal grandparents are members of Middletown Monthly Meeting, Lima, PA.

Trimble--On April 19, 1975, *Michael Owen Trimble*, to David B. and Janet N. Trimble. David and the paternal grandparents are members of Middletown Monthly Meeting, Lima, PA.

Waldner--On June 10, 1975, *Lizanne Wittman Waldner*, to George and Judith L. (Trimble) Waldner. Judith and the maternal grandparents are members of Middletown Monthly Meeting, Lima, PA.

Walton--On April 30, 1975, *Douglas Scott Walton*, to J. Scott and Peggy Lou Walton. Scott and the paternal grandparents are members of Middletown Monthly Meeting, Lima, PA.

Marriages

Bluhm-Mountain--On July 13, under the care of Santa Cruz (CA) Meeting of Friends, at Daybreak School in the mountains of Santa Cruz, *Victoria Snow Mountain* and *Darrell Alan Bluhm*. Victoria is a member of Santa Cruz Meeting.

Kreider-Young--On June 14, under the care of West Chester (PA) Monthly Meeting, *Susan Margaret Young* and *Scott Raymond Kreider*. Susan is a member of West Chester Meeting.

Deaths

Hartman--On April 16, *Venette Hartman*, aged 49, after a long struggle with kidney disease. Venette was a member of the Moorestown (NJ) Meeting, W. I. L., and the Burlington County Council of International Visitors. She and her husband Neil worked with the AFSC in Japan following the war and helped to get the neighborhood centers program started. She is survived by her husband Neil; three daughters Sandra, Holly and Judith; and a brother, Andrew.

Hagner--On August 4, *Frederick Wills Hagner*, aged 29, of Chestnut Hill Friends Meeting, Philadelphia, PA, from a motorcycle accident. He is sur-



pendle hill

A QUAKER CENTER FOR STUDY AND CONTEMPLATION

1975 FALL LECTURE SERIES

Public invited. No Charge.

Monday evenings at 8 in the Barn.

CONCERNS OF WOMEN

(Both women and men are welcome!)

| | |
|------------|---|
| October 6 | Quaker Women in the Struggle for Human Liberation Speaker: Margaret H. Bacon |
| October 13 | The Changing Role of Women in the Family Speaker: Berit M. Lakey |
| October 20 | Woman's Place: A Comparison of Women and Other Minority Groups Speaker: Demie Kurz |
| October 27 | Women and Religion: Toward a New Humanity Beyond Patriarchy Speaker: Judi Breault |
| November 3 | Women and Non-violence Speaker: Kay Camp |

Pendle Hill, Wallingford, PA 19086; 215-566-4507

vived by his wife, Linda Harris, his parents George and Joan, sisters Ann and Emily, a brother William of Chestnut Hill Meeting, and a sister Josephine Fox of Adrian, NY.

Satterthwait--On June 23, 1975, *Charles Walter Satterthwait*, aged 76, of West Chester, PA, a member of Middletown Monthly Meeting, Lima, PA. He is survived by two daughters, Mildred Wooldridge and Marjorie Graham, both of West Chester, PA, two sons, Richard I. of Exton, PA and Harold W. of Doylestown, PA, a sister, Esther Edgerton of Winona, Ohio, nine grandchildren and two great-grandchildren.

Coming Events

September

19-21—Friends Committee on National Legislation Fall Conference, Downingtown, PA.

October

3-5—Missouri Valley Conference, Rock Springs Ranch, Junction City, KS. Contact Person: Leroy Chittenden, 1935 Ohio, Lawrence, KS 66044.

31-11/2—Friends Committee on Economic Responsibility will hold its annual conference at Quaker Hill Conference Center in Richmond, IN. The keynote speaker will be Elliott J. Weiss of the Investor Responsibility Research Center, Washington, DC. For further information, contact FCER, 3720 Baring St., Philadelphia, PA (215) 349-6959.

November

4—Retreat at Arney's Mount Meeting, Springfield Township, NJ, five miles east of Mount Holly. 10 a.m. to 4 p.m. for the observation of the 200th anniversary of the 1775 meeting house. Bring box lunch. Beverage and dessert provided. For further information, call (609) 894-8347 after 5 p.m.

8—The Annual Public Meeting of the American Friends Service Committee will be held from 10 a.m. to 4:30 p.m. at the Friends Center, 1501 Cherry St., Philadelphia, PA. Among featured speakers will be staff members recently returned from Chile and from Vietnam.

11-13—United Society of Friends Women Seminar, William Penn House, Washington, DC. Theme: Which Way Toward Peace? Alternatives to the Arms Race. Registration: \$10.00. Contact person: Margaret Rumsey, 1104 Ridgewood Drive, Plainfield, IN 46168.



QUAKER UNDERSTANDING OF CHRIST

by John H. McCandless

Paper presented at the 1974 Faith and Life Conference now available as a 20 page pamphlet suitable for study groups.
single copy \$.75 (\$.25 postage)
ten copies \$6.00 (\$.50 postage)
twenty five copies \$12.50 (\$.75 postage)

Available from:

Friends Book Store
156 North 15th Street
Philadelphia, PA 19102

—and wherever Quaker books are sold.

A.F.S.C. CARDS



for notes
&
greetings

12 cards for \$2.00
New designs added to
some former favorites.

Send for new brochure:

Card Project: 814 N.E. 40th
Seattle, Washington 98105

SANDY SPRING FRIENDS SCHOOL

SANDY SPRING, MD. 20860

Coeducational, Grades 10-12
Boarding and Day

A uniquely diversified program designed to demonstrate

- life itself as a religious experience;
- individual growth to its greatest potential;
- personal involvement in today's challenging environment;
- commitment to disciplined, service-centered living.

C. Thornton Brown, Jr.,
Headmaster

"LET YOUR LIVES SPEAK"

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., Bethlehem Area, 215-437-1396

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

Helen H. McKoy, M.Ed., Germantown, GE 8-4822

Holland McSwain, Jr., A.C.S.W., West Chester, 436-4901

Christopher Nicholson, A.C.S.W., Germantown, VI 4-7076.

Annemargret L. Osterkamp, A.C.S.W., Center City, GE 8-2329

Alexander F. Scott, M.S.S., Wynnewood, 215-642-0166

Consultants: Ross Roby, M.D.,
Howard Page Wood, M.D.

A savings plan for every savings goal.



A. PAUL TOWNSEND, JR. VICE-PRESIDENT

126 South Bellevue Avenue, Langhorne, Pennsylvania Telephone: 757-5138



Classified Advertisements

CLASSIFIED RATES

Minimum charge \$4. \$20 per word. (A Friends Journal box number counts as three words.) Add 10% if boxed. 10% discount for 3 insertions, 25% for 6.

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.

Announcements

Meeting Libraries or individual French-reading Friends in the United States and Canada can now subscribe to the *Vie Quaker* for \$9.00 a year. At the request of French Friends, M. C. Morris has taken over the subscription service previously carried on by Louise Wood. Please make checks payable to him and send to 38-B East Main Street, Moorestown, NJ 08057.

George Fox for Today. George Fox met a great many people only once. Yet this one contact made a tremendous difference in their lives. What was his message? During the last two summers, Weekend Gatherings have been held in England on the topic, "What was the gospel that George Fox preached?" These explored in depth the content of Fox's message and were led by Lewis Benson. Similar gatherings will be held in this country beginning in the fall. Those interested in participating or in sponsoring a Weekend Gathering should write to: John H. Curtis, 631 Walnut Lane, Haverford, PA 19041.

Community forming, Bucks County, PA; Friends wishing extended family, social change, rural setting. Joy, support and outreach expressed here. Box M653 FJ.

Books and Publications

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

For Rent

Why drive on snow or ice this winter? Come to Orlando and take an apartment in Cisney House next to the beautiful Orlando Meeting House. One or two bedroom apartments available. Heat/air coolers furnished. You pay other utilities. Some units can be furnished. Year-round dwellers desired. We who live here all the year enjoy all the months. 316 E. Marks St., Orlando, FL 32803.

Widow wishes to rent rooms in gracious Miami home to a lady. References requested. Box M-654, Friends Journal.

For Sale

Lake front homes—two bedroom, three bedroom, small Quaker retirement community on beautiful Lake Walk-In-Water. Write Margaret Michener, Rt. 1, Box 302, Lake Wales, FL 33853.

Downeast Maine. 1½ acre shore front lots ranging from \$14-22,000. Sandy, rocky beaches; open ocean views; cove for mooring boats; secluded. Box 213, RFD 1 Milbridge, ME 04658.

Non-competitive games for children and adults. Play together, not against each other. Free catalog. Family Pastimes, RR4 Perth, Ontario, Canada K7H 3C6.

Island for sale. Must sell. Forty miles from NYC. 55' x 220'. Two bedroom house good condition. Gas lights, gas heat, fireplace. Destroylet, 1400 watt generator. Boat, boat landing, parking lot included. All reasonable offers considered. Owner financed. Lake Oscawana, Putnam Valley, NY. Call Mr. Martell (212) 861-6110; Albert Yarusso (914) 526-2387 for appointment.

Marvelous old home, Beverly, NJ. 18 miles from Philadelphia. 1½ acres of beautifully kept grounds give seclusion and quiet. ¼ mile from the Delaware River; house built about 1850, wide porches across front and back; formal living room with fireplace, formal dining room, bedroom or den with fireplace. Screened section of porch overlooking garden, full modern bath, kitchen with breakfast nook; 2nd floor, 4 large bedrooms, one with connecting room suitable for child, 3 pc. bath; 3rd floor, 4 large rooms, 1 small room; halls on each floor; 8 walk-in closets, 12 smaller closets; full basement, 2-car detached garage. Contact Harnischfeger Real Estate, (609) 387-0350.

Christians alert! America needs you. Share your faith in God and country... with effective, easy to use, "Soul Winning Ways" method. Complete instructions, materials sample kit—\$2.95 post-paid. Satisfaction guaranteed. Nonprofit corp. Christian Joy, Dept. 117, Box 18414, Milwaukee, WI 53218.

Personal

Martell's offers you friendliness and warmth as well as fine foods and beverages. Oldest restaurant in Yorkville. Fireplace—sidewalk cafe. Serving lunch daily. Saturday and Sunday brunch. American-continental cuisine. Open seven days a week until 2 a.m. 3rd Ave., corner of 83rd St., New York City. 212-861-6110. "Peace."

Friends Journal office needs small refrigerator. Please call LO4-4779 if you have one we could use.

Room for single friend—become attached again. Family and privacy, modest cost, North of Philadelphia. Box M653 FJ.

Positions Vacant

Gladyn School Director, summer '76. A special education school fifty miles from D.C. Grades 7-12, coed, 5 and 7 day boarding. Students underachievers, emotionally disturbed, but normal to bright. Severely handicapped not accepted. Director must have maturity, background in special education and administration. Housing provided; salary negotiable. E.O.E. Write: Mrs. K. Stone, Gladyn, Box 143, Route 4, Leesburg, VA 22075.

Friends Suburban Project, a Philadelphia Yearly Meeting program combatting racism in suburban Philadelphia, needs staff person for community organizing in juvenile justice field. Write: Box 54, Media PA 19063. (215) 459-4770.

Quaker lawyer, wife, two small children seeking new location among Friends. Information concerning Quaker lawyers and/or resident family situations appreciated. Hall and Linda Triplett, 431 Kenilworth, Oak Park, IL 60302. (312) 848-9766.

Live-in housekeeping assistant. Residence located centrally in Quaker and college community of Bryn Mawr. Attractive living quarters, good pay. General assistance to housewife partially incapacitated by arthritis. Flexible daily schedule arrangeable to allow studies and activities outside. Woodruff J. Emilen, 624 Pembroke Road, Bryn Mawr, PA 19010. LA5-9927.

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. For information write Dorothy Hagar Albright.

John Woolman School, Nevada City, Calif. 95959. Founded in 1963, located on 300 rural acres in the Sierra foothills. It has a student/staff ratio of 5 to 1 and provides a demanding academic program for able students. Non-academic courses include work-jobs, art, music, gardening and shop. Accredited by WASC. Coed—Boarding. Grades 9-12. Our educational community is open to persons from all racial, socio-economic and religious backgrounds. Ted Menmuir, Principal.

For Families whose ideals and values are not always reinforced by the local school system, the *Arthur Morgan School* offers a happy and creative opportunity for the Junior High years. Celo Community, Burnsville, NC 28714.

Services Offered

Land use consultant. Land use planning, management, plant-soil relationships. Grounds management (turf, arboriculture, gardening); ecological landscape planning. Wm. Harold Heritage, 515 Jackson Avenue, Magnolia, NJ 08049. (609) 783-6443.

Wanted

Young male friend wants to share farm house on ten acres in Berkshires. Frank Mauser, 145 West 79th St., New York, NY 10024.

Please Help! Anyone having knowledge of Lincoln Green School? please contact Rheta Holleran, 413 S. York St., Mechanicsburg, PA 17055.

PIEDMONT FRIENDS FELLOWSHIP FALL RETREAT

MEDITATION: THE JOURNEY INWARD

Through Prayer, Contemplation,
Silence and Solitude

October 3-5 Quaker Lake, NC

Registrars: Waltons and Walkers
Rt. 1, Box 320-A, Elon College, NC 27244

Meeting Announcements

Alaska

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

Arizona

FLAGSTAFF—Unprogrammed meeting, 11 a.m., 402 S. Beaver, near campus. Mary Campbell, Clerk, 310 E. Cherry Ave. 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. Telephone 944-8923.

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

TUCSON—Friends Meeting, 129 N. Warren: Sunday School, 10 a.m.; worship (semi-programmed) 11 a.m. Pastor, Kenneth Jones, 886-6011.

TUCSON—Pima Friends Meeting (Inter-mountain 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 Wood-roe 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 Group. Call (213) 457-3041.

MARIN—Worship 10:30 a.m., The Priory, 217 Laurel Grove, Kentfield. 383-5303.

MONTEREY PENINSULA—Friends Meeting for worship, Sundays, 11 a.m., 1057 Mescal Ave., Seaside. Call 394-9991.

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 Oak-land). 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, 1st-day school, 10:30. 682-5364 or 683-4698.

SACRAMENTO—YWCA 17th and L Sts. Meeting for worship Sunday 10 a.m.; discussion 11 a.m. Clerk: Laura Magnani, 2323 F St. Ph. 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 Street, 752-7440.

SAN JOSE—Meeting, 11 a.m.; children's and adults' classes, 10 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, Sun-days, 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 Meet-ing, 11 a.m., worship and First-day school, 61 W. Cotati Ave., Cotati, CA. Phone: (707) 795-5932 or 823-0501.

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

Colorado

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

WHITTIER—Whitleaf Monthly Meeting, Ad-ministration Building, 13406 E. Philadelphia. Worship, 9:30 a.m.; discussion, 698-7538.

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: Wor-ship 10 a.m. Route 7 at Lanesville Road. Telephone: (203) 775-1861.

STAMFORD-GREENWICH—Meeting for wor-ship and First-day School, 10 a.m. West-over 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., cor-ner North Eagleville and Hunting Lodge Roads. 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. Meet-ing and First-day School 11 a.m. 697-6910; 697-6642.

CENTERVILLE—Center Meeting, one mile east of Route 52 at southern edge of town on Center Meeting Road. Meeting, First-day, 11 a.m.

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 10 to 11 a.m. 5 Pine Reach Rd. Phone 227-2888.

WILMINGTON—4th & West Sts. 10 a.m. Worship and child care. 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.

Subscription Order Form / Friends Journal

Please enter my subscription to Friends Journal, payment for which is enclosed.

One year ☐ \$7.50. Two years ☐ \$14. Three years ☐ \$20.

(Extra postage outside the United States, \$1 a year)

☐ Enroll me as a Friends Journal Associate. My contribution of \$..... is in addition to the subscription price and is tax-deductible.

Name

Address

City

State

Zip

Friends Journal, 152-A N. Fifteenth St., Philadelphia, PA 19102

Florida

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

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. 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. Darden Asbury Pyron, clerk, 665-0630; AFSC Peace Center, 443-9836.

ORLANDO-WINTER PARK—Meeting, 10:30 a.m., 316 E. Marks Street, 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—Music Room, College Hall, New College. Adult discussion, 10 a.m. Worship, 11 a.m. Mary Margaret McAdoo, clerk. 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. Telephone: 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. 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 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) 234-3395.

MENABE—Clear Creek Meeting. Unprogrammed worship 11 a.m. First Day School 10 a.m. Meeting House 2 mi. So., 1 mi. E. McNabb. Call 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 1-70, US 40; 1-70 exit Wilbur Wright Rd. 1 1/4 mi. S., 1 mi. W. Unprogrammed worship, 9:30, discussion, 10:30. Ph. 476-7214, or 987-7367.

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

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.)

WEST LAFAYETTE—Worship 10 a.m., 176 E. Stadium Ave. Clerk, Merritt S. Webster. 743-4772. Other times in summer.

Iowa

CEDAR RAPIDS—Unprogrammed meeting. For information and location phone 364-0047 or 363-6567.

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. Telephone 337-2298.

MARSHALLTOWN—Worship 10 a.m., Farm Bureau Bldg., S. 6th St. 752-3824.

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

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

WICHITA—University Friends Meeting, 1840 University Avenue. Unprogrammed meeting 8:45 a.m., First-day School 9:45 a.m. Meeting for worship 11 a.m. David Kingrey, Minister. 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 11:00 a.m. 3050 Bon Air Avenue, 40205. Phone: 452-6812.

Louisiana

BATON ROUGE—Worship, 10 a.m., Wesley Foundation, 333 E. Chimes St. Clerk: Quentin A. L. Jenkins: telephone: 343-0019.

NEW ORLEANS—Worship Sundays, 10 a.m., Community Service Center, 4000 Magazine Street. Phone 895-5313 or 822-3411.

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.

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

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

Maryland

ADELPHI—Near University of Maryland. 2303 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., Crownsville, Md. Donald Sillars, clerk, (301) 262-3581.

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 Nghd Ctr. J. McAdoo, Cl., 5209 Eliot 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 10:00 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, 6 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 Edmonds Rd. (2 mi. W of Nobscot) 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. Unprogrammed meeting for worship and First-day school, 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 Rd. Call 371-1754 or 351-3094.

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

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—Unprogrammed meeting for worship, 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.

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. Caroline Lanier, clerk. Phone: (207) 439-9811.

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. IOOF Hall, West Peterborough. Children welcome.

WEST EPPING—Allowed meeting, Friends St. Worship 10:30, 1st and 3rd First Days. Call Patrick Jackson, 679-8255.

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 St.

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

MONTCLAIR—Park Street and Gordonhurst Ave. Meeting and First-day School, 11 a.m. except July & 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, 10 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. Phone: 757-5736. Open Monday through Friday 10 a.m. 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. 921-7824.

QUAKERTOWN—Meeting for worship and First-day school, 10:30 a.m. Clerk, Richard S. Weeder, RD 5, Flemington, NJ 08822. Phone 1-201-782-0256.

RANCOCAS—First-day School, 10 a.m., meeting for worship, 11 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, 11:00 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.

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

New Mexico

ALBUQUERQUE—Meeting and First-day School, 10:30 a.m., 815 Girard Blvd., N.E. Seely Chandler, clerk. Phone 265-0569.

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

SANTA FE—Meeting Sundays, 11 a.m., Olive Rush Studio, 630 Canyon Rd., Santa Fe. Lella Smith Candea, clerk.

New York

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

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—110 Schermerhorn St. Worship and First Day School Sundays 11 a.m.; adult discussion 10 a.m.; coffee hour noon. Child care provided. Pay phone: MAIn 5-8705.

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 6th Street. Phone 607-733-7972.

GRAHAMSVILLE—Greenfield & Neversink. Worship, 11 a.m. Sundays at Meeting House.

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. 518-943-4105.

ITHACA—10 a.m., worship, First-day School, nursery: Anabel Taylor Hall, Sept.-May. 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. (516) 423-3672.

JERICHO—Old Jericho Tpk. off Rte. 106 near junction with 25A.

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. (516) 751-2048.

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

SOUTHOLD—Custer Institute, Main Bay-view Rd., 10:30 a.m.

WESTBURY—Post Ave. and Jericho Tpk. First-day School (Primary) 11 a.m. (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. 255-7532.

NEW YORK—First-day meetings for worship, 9:45 a.m., 11 a.m., 15 Rutherford Pl. (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, suppers, etc.

ONEONTA—Worship and First-day School 10:30 a.m., 11 Ford Ave. Tel: 433-2367.

ORCHARD PARK—Meeting for worship and First-day school, 11 a.m. E. 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 Lockyer, Sunset Dr., Thornwood, NY 10594. (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 1st-day School, 11 a.m. 9/7-6/14; 10 a.m. 6/15-9/6. 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 Pky., 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 Ctr. 856 Nott St. Jeanne Schwarz, clerk. Galway, NY 12074.

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: Edwin L. Brown, phone 967-6010.

CHARLOTTE—Meeting for worship, 10:30 a.m., adult forum, 11:45 a.m. 2327 Remount Road. Phone 399-8465.

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 the Arnings, 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

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) 221-0868.

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

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.

HUDSON—Unprogrammed Friends Meeting for worship, Sunday 4 p.m. at The Old Church of the Green, 1 E. 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 Crossman, 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, unprogrammed. Sundays, 10 a.m., The Ark (U. of Toledo), 2086 Brookdale Rd. Information. David Taber, (419) 878-6641.

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 cor. College & Pine Sts. 264-8661.

YELLOW SPRINGS—Unprogrammed worship, FGC, 11 a.m., Rockford Meetinghouse, President St. (Antioch Campus). Clerk: Gay Houston (513) 767-1476.

Oregon

PORTLAND-MULTNOMAH MONTHLY MEETING, 4312 S. E. Stark St. Worship 10 a.m., discussions 11 a.m. Same address, A.F.S.C., 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. TU4-2865.

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. 788-3234.

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 Pennsbury, reconstructed manor home of William Penn.

GETTYSBURG—First-day School and Worship at 10 a.m. Masters Hall, College. 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—6th and Herr Sts. Worship and First-day School 10 a.m.; Adult Forum 11 a.m. Sunday. Midweek worship 8 p.m. Wednesday.

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, Haver-town. 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. 462, back of Wheatland Shopping Center, 1½ miles west of Lancaster. Meeting and First-day School, 10 a.m.

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

LEHIGH VALLEY-BETHLEHEM—on 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 9:45 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.

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; telephone LO 8-4111 for information about First-day Schools.

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

Central Philadelphia, 15th & Race Sts.

Cheltenham, Jeanes Hospital grounds, Fox Chase, 10:30 a.m.

Chestnut Hill, 100 E. Mermaid Lane.

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

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

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

SWARTHMORE—Whittier Place, College Campus. Meeting & 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

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), 605-334-7894.

Tennessee

NASHVILLE—Meeting and First-day School, Sundays, 10:00 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 Y.W.C.A., 4434 W. Northwest Highway. Clerk, George Kenney, 2137 Siesta Dr. FE 1-1348.

DALLAS—Evening Meeting for Worship and Community, Sunday 5:30 p.m. 4603 Lovers Lane. Pot luck supper. Call 352-3496 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 Y.W.C.A. Phone 732-2740.

Utah

LOGAN—Meeting 11 a.m., CCF House, 1315 E. 7th North. Phone 752-2702.

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

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. 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.

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

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

RICHMOND—First-day School, 9:45 a.m., meeting 11 a.m., 4500 Kensington Ave. Phone 262-9062.

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. First-day discussion 10 a.m., unprogrammed worship, 11. 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, 437-4298.

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. Y.W.C.A. 610 N. Jackson, (Rm. 406) 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.

Do-It-Yourself

This is a do-it-yourself space. And as you do it, you'll be helping yourself, your Meeting, another Friend or Friends Journal. Here's what you can do:

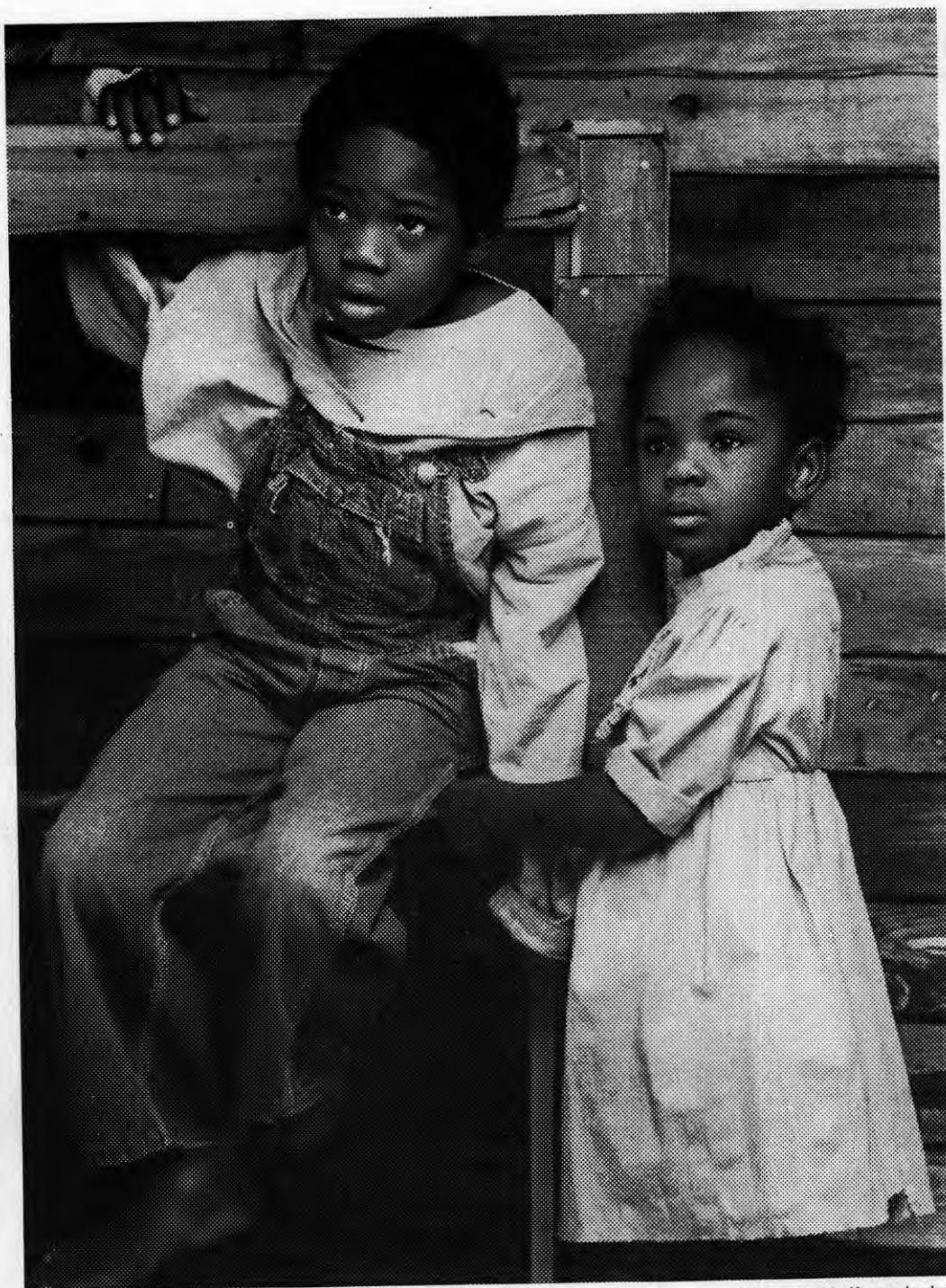
In this space write out a classified ad and send it to us. You'll be amazed at the high response and low cost.

Or in this space give us the name of someone who might want to receive the Journal. We'll send a sample copy and see what happens.

Or if you are changing your name or address, remove the mailing label from the magazine, attach it in this space, make the changes and send it to us. Do this as far in advance as you can because it may take up to six weeks to change the computer.

(Space)

Thanks, Friend



Photographed by Maureen Lambray

In 41 Black colleges today there are thousands of dedicated students who want an education. Some of them may never get it. Their schools are in desperate need of money. Your contributions can help these schools. It's important.

A mind is a terrible thing to waste.

Give to the United Negro College Fund.

55 E. 52nd St.
New York, N.Y.
10022

“My brothers and sisters wear other folk’s clothes so I can become an engineer. Now my school is running out of money.”