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# FRIENDS JOURNAL

*Quaker Thought and Life Today*



**Children have much to teach us, and if we enter into dialogue with them they could take us with them into the future.**

*Elizabeth Watson*



# FRIENDS JOURNAL

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## Centering Down...

THE SELF [called for 300 years by us Quakers the Inner Light] can be defined as an inner guiding factor...the regulating center that brings about a constant extension and maturing of the personality. How far it develops depends on whether or not the ego is willing to listen to the messages. The ego must be able to listen attentively and to give itself, without any further design or purpose, to that inner urge toward growth. One must simply listen in order to learn what the inner totality...wants one to do here and now in a particular situation.

*Carl Jung in  
Man and His Symbols  
Submitted by Dorothy Hutchinson*

## ...And Witnessing

ON NOVEMBER 10th, in Washington, D.C. and several dozen other cities, public witnesses will be made in support of AFSC's decision to provide humanitarian aid to Vietnam despite the government's unprecedented denial of licenses for aid shipments (see FJ 9/1). Witness actions will include meetings for worship, vigils, public statements of support and press conferences.

For further information on area witnesses and other aspects of the Act for Friendship with Vietnam project contact local AFSC offices or the Indochina Program, Peace Education Division, AFSC, 1501 Cherry St., Philadelphia, PA 19102.

IN A recent study of what should be its response to the needs of the Vietnamese, both locally and in Vietnam, Lancaster (PA) Monthly Meeting sent out a questionnaire to its members and attenders. Its newsletter reports: "Of 100 questionnaires sent out...only 11 were returned. Of these, 3 felt our efforts should go to the AFSC and its work in Vietnam, and 8 expressed willingness to help in the local situation with time, money or both..."

REPORTING ON the Friends General Conference (Berea, Kentucky) in the University Friends Meeting (Seattle) Bulletin, Sybil Bayles concludes: "The two most significant things I brought back from the conference were a pamphlet on Children's Workshops in Creative Response to Conflict and—the idea for a 'Nurturing Meeting' which develops extended families for those who wish it (*not* communal living, but a way for closer interaction)."

## Acorns, Judging and Youth



SUDDENLY, AS I bent over to clean up a spot on the kitchen floor while waiting for the coffee water to boil, it came to me: *Judge not that ye be not judged*. And suddenly, I was able to write this piece.

You see, a few weekends ago I had a very moving experience with a group of young people. Afterwards, it seemed very clear to me that much of what they shared with each other about themselves, about the Society of Friends, about Meeting for Worship, and especially about the deep and lasting values of life just had to be shared with others.

Older Friends clearly needed to be told about the mixture of doubt, trust, struggle, openness, tenderness and real caring for one another that these young Friends had experienced together. There was something vitally important in that experience for all of us.

It had something to do with what Howard Thurman had shared with Friends at Earlham in 1973 when he opened Friends General Conference with these words: "...the sound of the genuine in me...something in us waits and listens for the sound of the genuineness in others...is the given element in life...the givenness of God."

It also had to do with what Joy Nelson, advisor to the Young Friends of Philadelphia Yearly Meeting for the past two years, had shared as her farewell when she moved on to other work at the close of the summer. Under the title "Reflections" she wrote:

"There are a lot of people who are members of the Society of Friends and neat people...but who aren't inflamed with Quakerism; and the more I work with Quakers and know Quakers and attend Meetings for Worship and Meetings for Business, the more I see that it's a way of life that one has to be at least quietly inflamed with! This is the only attitude to take with something as subversive as a religion that holds up that of God in each person—child, teenager, old person, adult; that has values and models of behavior quite different from those of our society. Taken all together, these pieces form an image of a resistant, strong, individual lifestyle within the context of a supportive, caring community—the only kind of life to live, eh?

"The Young Friends have two very important ingredients for taking on this kind of challenge: a passion for life and for meaning (along with a lot of energy) and a real openness to caring about and being supportive of each other. The chief inhibiting factors to the development of this kind of a lifestyle grow from seeds society has already planted: the limiting factors. All the things that keep you from believing that you can do whatever you really want to do (believing that you are not worthwhile, that you are not strong and intelligent and creative, that young people can't be responsible or can't have good ideas, and on and on and on...) are limiting factors—and self-fulfilling prophecies to boot!

"The only way to tune out those negative voices from

without is to tune in...to listen to, to connect with your center; to believe your own good knowledge about your own strong self; to contemplate and love yourself—and then struggle with all the rest!"

During the weekend with those young people I had heard the sound of the genuine. And I had shared in a small way in their search for themselves. I also had related to the disappointment they had expressed about all too often finding Meeting for Worship routine, the messages almost rehearsed, the silence dead and the total experience lifeless rather than the living, vibrant Presence it can be when Friends seek individually and corporately to open themselves to the depths where the Inner Light can be found.

After all of this and much more, including a midnight Meeting for Worship on a dock built out over a lake, twenty or so of these young Friends sat in a circle their last morning together and passed a single, solitary acorn from hand to hand as they shared what it spoke to their spirits. One person shocked us when he said it looked like a bomb...but then added that wouldn't it be neat to plant bombs like these under the Pentagon and wherever else people prepare for war and surround them with life and growth and love!

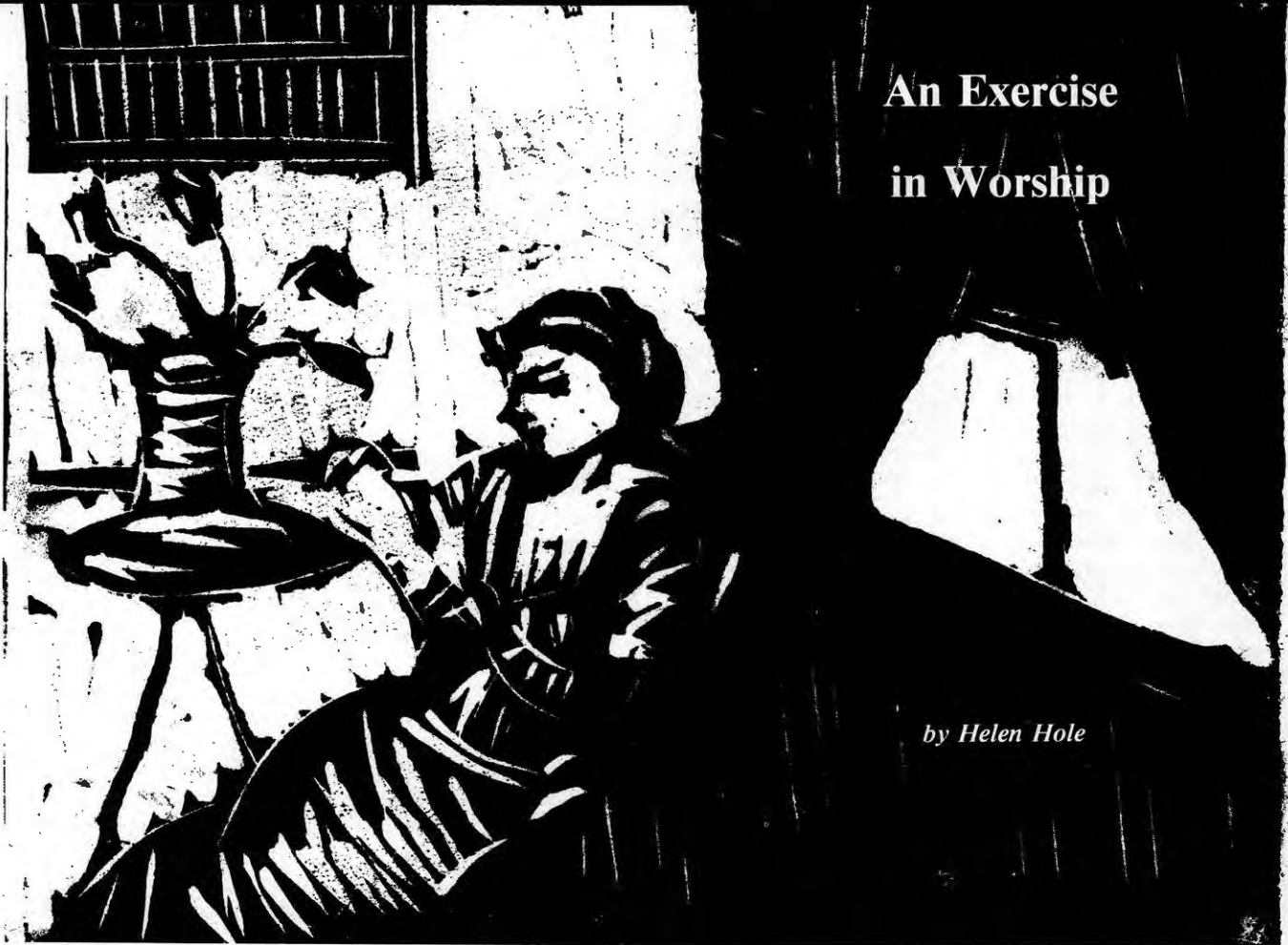
It was Jason, though, who spoke to my condition when he rubbed his hand over the acorn's shell and said, "I feel how hard and rough this is on the outside, but I know that on the inside it is soft and tender and vulnerable. It has to be that way for there to be life."

Suddenly that acorn symbolized both the Society of Friends and my own true self. I saw clearly that each of us needs to be soft and tender and vulnerable, too. Otherwise, the shells we accumulate layer by layer will become spiritual prisons rather than seeds of new life. And I found myself asking whether we, like the young Friends, are still struggling to be open and to trust and to truly and deeply care for one another.

That question still remains though what I realized out in the kitchen and what freed me to write about the experience was that I had already answered the question in my own mind and the answer had been judgmental. Many Friends, I had decided, are not struggling, are not trusting, are not vulnerable. Then from somewhere came those words: *Judge not that ye be not judged*. With them came the realization that I must share the question but it is not up to me to answer it for *anyone*, at *any* time, under *any* circumstances, except myself. To do otherwise is to add a layer to my own shell rather than to strip one away.

Finally, I realized whose children and grandchildren these young Friends were and where they had acquired the sensitivity and the need for the kinds of values they were seeking. I ended not with a question but with a prayer: May we continue to be worthy of our young people.

JDL



## An Exercise in Worship

by Helen Hole

*Illustration by Joseph Levenson*

### I. Silence as Waiting

THE KIND of silence which is being considered here is not marked principally by the absence of sound. One of my vivid childhood recollections revolves around my first experience of the negative kind of silence. I was very young, and I was attending my first funeral. Not only was the casket present, but it was open. We all filed by it, and for the first time I saw a dead person. The effect on me was one of shock: mainly the shock of seeing and feeling an utter silence, the ultimate silence. I was used to the silence of a meeting for worship, but that was a different silence. It was full of the songs of birds outside, the clatter of a trolley passing at intervals, or the occasional hooting of a distant train. Even inside the meetingroom from time to time a cough was heard, or a rustle as someone changed position on a bench. Besides, even though I was a child, and even though sometimes the hour of worship seemed long, I knew that the silence could have a life in it. It wasn't like the silence of death.

The silence of waiting in a devotional period can be a living silence. This, however, cannot be achieved all at once. Probably we have come from a busy existence, and our minds are still whirling with the details of what we have been doing and what we still have left to do. We need, first of all, to settle ourselves. It is best if we can regularly go to a particular place, the same place, for this purpose, because the associations we have with it will help us each time to relax, laying aside our routine preoccupations. It doesn't have to be a large spot, or one elaborately prepared—a corner of a room will do—but it

needs to be as protected from noise as possible, especially from the ringing of the telephone. A place where you can't hear it ring at all is best, but difficult for most of us to attain.

As we settle down in this chosen place, there may be some ways we have learned by experience we can use to help us to enter the silence. Perhaps a particular picture speaks directly to us, or a symbol; concentrating on this may be a good way to begin. Perhaps there is a favorite piece of music that creates a kind of internal quiet in us. A bowl of flowers, beautifully arranged and placed before us, may have the same effect, or the careful and reverent reading of some passage of Scripture or devotional literature. No one else can tell us what will have this effect on us and act as an introduction to the inward silence. We have to experiment and find it for ourselves.

It is important that we begin by relaxing physically, so that Brother Ass, as Saint Francis called his body, will not distract us in the silence. We need to find a comfortable position—but not too comfortable! Sleepiness is a threat. Conscious and deliberate relaxation of the muscles comes next, beginning with the head and the face, with particular attention to the back of the neck, all the way down to the toes, carefully making sure that in each case we have really let go, and that there is no tension left anywhere. Many people find it useful to breathe deeply, gently, quietly, in and out, perhaps to a count, for a few minutes. Breathing should be from the diaphragm, not from the chest; if the chest rises and falls, we are not breathing correctly.

Relaxing the mind comes next: untethering ourselves from the minutiae of the world. Thomas Merton in *Seeds of Contemplation* calls this process "loosing all the fine strings and strands of tension that bind us, by sight, by sound, by thought, to the presence of other men." We must set aside the rush and flow of inward distractions, preparatory to concerning ourselves with the basic realities. We need to achieve a "slow motion" frame of reference and stop letting our minds race. As Simon and Garfunkel put it, "Slow down, you move too fast; you've got to make the morning last." Alicia Bay Laurel writes about the need for what she calls a carrot-planting state of mind. Find a little bit of ground, she instructs us; at a pinch, a window box will do. Prepare the soil. Plant the seed and water it. *Sit down and watch it grow.* Then pull it up and eat it. We need to slow down to find our inner resources, to get in touch with the divine within us.

When we have created silence within ourselves, when we are really quiet, then comes the next step: we must open ourselves. We must wait in openness.

Basic to our belief as Friends is that it is possible—we forget how revolutionary this is—to make, at least to some degree, a contact with God. It is this for which we wait in the silence. Paul Tillich in *The Shaking of the Foundations* tells us that our existence in relation to God is one of waiting, and, in one of those magnificent paradoxes so frequent in religion, he goes on to say that the fact that we wait for something shows that we already possess it. Saint Augustine said it before him: "Thou wouldst not seek me if thou hadst not already found me." Those who wait, says Tillich, in an ultimate sense are not far from that for which they wait. We cannot possess Him; no one is ever able to do that. Any God whom we could possess would be too small to be our God. If we think we possess Him, we delude ourselves; we have created an idol. So we wait for Him in the Silence, opening ourselves to Him.

In our next devotional period, it is suggested that we take with us into the silence this question:

*To what degree can I honestly say that I make a place in my life in which to wait for God?*

## II. The Prayer of Silence

We have quieted our bodies; we have slowed down our minds. We are waiting in openness. How shall we proceed in the Prayer of Silence?

Because we are fallible and finite human beings, most of us are not yet ready to concentrate wholly on waiting for God. We shall often wish to take the first step toward this concentration through the practice of meditation. There is Biblical authority for it: "Thy law is my meditation day and night," and "Let the words of my mouth and the meditation of my heart be acceptable in thy sight..." in the words of the Psalms.

What is meditation? It is not musing or daydreaming. It doesn't consist simply of reflecting, turning over in our minds some teaching or some event. Particularly it isn't going over the thinking of someone else, accepting it at secondhand. It doesn't mean a mental dissection of some

spiritual truth, analyzing it down to the bones. What, then, is it? It is a spiritual exercise which involves the whole personality: the mind, yes, but also the heart, the will, the affections, the emotions. We may choose as the subject of our meditation some theme which seems to have a claim on us, perhaps expressed in a passage we have encountered in the course of our reading (it may be useful to make a personal anthology of passages which speak to us with urgency; they will bear repeated consideration). Or we may select an abstract theme like Love, or Forgiveness, or Death. Such a topic can be taken into the silence, to be looked at with care and attention in the spirit of prayer, turning it over slowly, examining it closely. It is not to be argued about; it is to be brought into the silence. Or, instead of this, if we are capable of it, the creation of something beautiful in the silence, a poem, a picture, a song, may be our form of prayer.

Another form of meditation, much used over the centuries, is the visualizing of some scene from the life of Christ, being careful to use not just our minds in the process, but our imaginations and our sense perceptions as well, so that the scene will be vivid to us. Then we can ask ourselves: what does this scene tell me about God? about Christ? about myself? From this point, we may call upon our wills, as we try to determine how to bring our lives into line with the insights we have derived from this meditation. We may well wish to ask for divine help in doing this.

If we practice one of these forms of meditation, we shall probably find, if it is undertaken regularly and faithfully, that one of the results will be a heightened insight into ourselves and our problems. This change is the one described by James Carroll, modern Catholic priest, in his little book *Contemplation*: "It is not seeing something different, but a different way of seeing." In addition, the practice of regular meditation is important as preparation for a different kind of prayer, the prayer of contemplation, and for Friends' corporate worship as well. Pierre Lacout, Swiss Quaker, in his beautiful pamphlet, *God is Silence*, says that this habit of inward retirement is a kind of training for the psyche. It is true that the spirit blows where it will, but, he reminds us, it only fills the sails when they are already spread. Inward prayer is a special form of attention, he goes on to say (Saint John of the Cross called it "loving attention"), a willed attention, which entails a look toward the deep realities of the soul.

Meditation is only the second step in the Prayer of Silence, coming after the quieting of mind and body. Some may even be able to do without it. The next step, the third step, is into full openness and waiting. Most of us have known, at least a few times, that sense of letting go, of entering on an experience in which words are no longer necessary, in fact where they are a hindrance, where one can rest in the Presence, lying simply in the hollow of God's hand in complete trust. There is no need now for thinking. We let our minds and hearts empty themselves. We keep completely still, so that, if God speaks, we can hear Him. "Be still and know that I am God." Unfortunately, we shall probably find that these moments cannot continue very long. Soon, probably after only a very few minutes, we begin to feel ourselves slipping away, because our attention span gives out. With practice, we can lengthen it somewhat, but even so, we shall find that lamentably soon our concentration comes to an end.

We all know the immense pleasure and excitement of getting the attention of a small baby who focuses on us with all of his or her little self, even down to the toes, in a rapture of concentration. We know too how, in a few moments, fatigue sets in, the baby's attention wavers and then slips away, unable any longer to focus on us. In the spiritual realm we are all babies. As we feel ourselves slipping, we need to do what a great master of prayer many centuries ago taught us in *The Cloud of Unknowing*, repeat a simple word or phrase to call us back, words like *Love* or *My Lord*, or a phrase like *O Lord, my strength and my redeemer*, and then turn ourselves once more, refreshed, to our prayer of openness.

Strangely—or perhaps on the contrary it isn't strange at all—sometimes very simple people, often with very little education, know instinctively how to pray in this way. The Cure' d'Ars, a French priest with a great gift for the care of souls, once puzzled over the actions of an old peasant who used to kneel for long hours before the altar. One day he asked him what he found to say to our Lord as he knelt there so long. "I say nothing, Monsieur le Cure'," was the answer. "I only look at Him, and He looks at me."

This is not an empty or an idle silence. In such sleep of the surface of the mind, the deepest levels of ourselves are awake. Most of us will not achieve this inner awareness very often or for any great length of time, but now and then in the silence we can experience it in moments which Simone Weil has described in a wonderful phrase, "Waiting for God,"—a poised watchfulness and a sense of expectation, an active silence, in which we give to God the utmost attention of which we are capable.

In our next devotional period, let us take with us into the silence this question:

*How can I make better use of the Prayer of Silence in my life?*

### III. Silence as Action

Many of us are convinced that action is urgently needed today. We must change the attitudes of people toward war, toward the environment, toward racial justice. The affluent nations must be taught to feed the underdeveloped nations. Pollution must be controlled. There is a desperate need to create conditions under which people can return to themselves and recover something of their destiny as human beings. We must see to it the world faces the problems of how we are to be housed and fed and educated and employed. The need is desperate, because in many ways we are close to bankruptcy. Action is necessary as never before.

It is in the silence, however, that we can gain an unshakable foundation for our work in the world, as we discover ourselves and our potential. Action by itself is sterile. It does not, and cannot, grow creatively; in fact, it often becomes stereotyped, mechanical, even destructive, tending to collapse under pressure and turn into violence.

Action rooted in spiritual experience, however, leads to steadfastness and consistency of growth.

Both are essential: the preparation in the silence and the action. If the time comes when there are not at least a few Friends fighting for justice, attempting to bring about reconciliation, and resisting evil with love, then we shall have to say: Friends' worship is dead. If our life of prayer were truly alive now, we could fulfill the frightening expectations (frightening to a Friend) of a European who once said to me, to show that he was familiar with Quakers: "Yes, I know about the Friends. They are the shock troops of the Church."

Pierre Lacout tells us that active people reach the silence when they lose sight of themselves and see only the other person, and in that person the One—God. Ideally it is true that the prayer of silence is not something practiced only at certain times and seasons. It becomes a kind of instinctive reaction of the soul to every situation and every happening. We know that Brother Lawrence found that the time of prayer did not differ greatly from other times and that, in the clatter of the monastery kitchen, he could possess God in as great tranquillity as when he was on his knees at the time of communion. Gandhi's work too was rooted in prayer and bore fruit in action. Our own Thomas Kelly devotes a section of the *Testament of Devotion* to this same kind of constant prayer in an attitude which he calls *holy obedience*. Saint Teresa tells us that she found God easily among the pots and pans. In the lives of these men and women we see what is meant by the scripted injunction to pray without ceasing.

In our time of devotion, let us take with us into the silence this question:

*What can I do to make action the fruit of silence in my life?*

### IV. Silence As Worship

A modern British Friend, George Gorman, tells us that it was in the silence of the meeting for worship that he discovered the way to the interior side of his life "at the deep center of which I knew that I was not alone, but was held by a love that passes understanding." He also goes on to speak of persons who enter a meetingroom as individuals and who become aware in worship that they are encountering others present "at a deeper level than normal conscious communication."

A non-Friend, a Catholic, James Carroll, referred to above, has recently written:

*Silence is sitting still. It is attention to the beyond in our midst. . . . Silence is possible when each of us declares it to himself; it can become the silence of fullness when a whole gathering of people share the declaration. . . . When real silence is dared, we can come very*

*close to our selves and to the deep center of the world. "Nothing much happens"; what little happens comes close to everything. When it is allowed to become itself, silence has a power and momentum of its own that can be startling. Vertical thinking and being replace the horizontal busy-ness of daily life. When we dare to stop talking, silence speaks.*

These two modern writers have given expression, as I see it, to the two central experiences which are at the core of a meeting for worship: the sense of love in the deep center of our being and the feeling of oneness with others. These experiences validate our belief that in every worshiper, regardless of age, sex, degree of education, and cultural background, the promptings of God's spirit are at work and available to us if we will listen in the silence. Speech tends to divide us, as Pierre Lacout emphasizes; silence unites. There is within human life a sense of oneness so profound, so meaningful, so liberating, that it emerges only in silence. This experience becomes a corporate one in a Friends meeting.

We must make clear, to ourselves and to others, the potential of a meeting for worship: that it can, to some degree, make contact with God and develop deep and lasting bonds between its members as a result of worshipping together; that it has the capacity, as Fox put it, to enable us "to enter reverently into communion with God and with one another."

Too often, of course, Friends meetings are not like this. They provide, perhaps, a comfortable, relaxing, refreshing period, in which the surface is stirred, not the depths. Sometimes they are worse than that: the meeting may be restless, or chatty. There are even occasions when those present are bored, surreptitiously consulting their watches, reckoning the minutes until the meeting will be over. Let us never forget, however, what a Friends meeting is capable of being.

Some of us who believe in the potential of the meeting for worship, or at least are open to it, have the responsibility to come to it with expectation: with the recognition in the inner center of our personality of the importance of the silence; with the realization that God is there in the profound depths of our being, and that it is possible to become aware of His presence. It is on a core of persons of this sort that the power of the meeting depends. Friends have traditionally used symbols to express this great truth. They have spoken of the seed, the spark, the fountain of living water, the inward Christ, the inner light. These are only metaphors used in an effort to make clear their sense of the presence available to all who will enter into the silence.

One of the remarkable things about silent worship is that it provides this experience for quite ordinary people, not just for those who have unusual spiritual gifts. Robert Barclay tells us that Quakers don't make silence and contemplation "a mystery to be attained by a few men and women in a cloister." "Or by saints alone," he

might have added. George Gorman has called it a remarkable achievement that for more than 300 years Friends "have maintained a form of worship in which people, at any level of spiritual progress, can join in an act of corporate and silent contemplation." Raised to higher levels of experience sometimes through silence alone, sometimes through the vocal ministry, more often through both, the worshipers have had the corporate experience of the prayer of silence.

Let us take into the silence this last question:

*What can I do, as an individual, to help the meeting I attend more nearly to fulfill its potential?*



*Helen Hole taught at Westtown School and at Earlham College where she retired as professor of English literature in 1972. This article is based on material originally used for a retreat at Radnor Meeting in Pennsylvania.*

WE MUST begin by believing that wholeness is possible. When we accept ourselves as beautiful, capable, authentic beings, we can look at the imperfections and hurts within ourselves. We all need a supportive community for loving and caring assurance. We can learn from pain.

The other side of self-affirmation is humility, the seeing of ourselves as part of the human family. Many have been denied wholeness in society for a variety of reasons: sex, race, religion. . . . We all need to become aware of how our language, customs, legal codes, advertising, perpetuate discrimination. We need to work on our language to bring it into conformity with our belief in universal human personhood. Eliminating sexism and discrimination will also help liberate children, the most oppressed class of all. Children have much to teach us, and if we can enter into dialogue with them they could take us with them into the future.

Elizabeth Watson in her speech  
*Growing Into Wholeness*

# Friends Schools and Minority Faculty:

## New Realities, Priorities and Merits?

by John H. Michener

THE ISSUE of minority faculty has not yet been fully addressed by many Friends schools. Financing or other urgent problems are always demanding attention so that little time or energy is left for the more philosophical issue of the need for minority teachers. The effects of the growing recession, which helps shift attention from the plight of Blacks, simultaneously worsens their position as they, women, and other disadvantaged groups bear the brunt of employment reductions.

Even where the continuing need for minority faculty is recognized, sincere questions are raised about the possible impropriety of hiring an available "qualified" Black teacher when there are now so many "better qualified" White teachers also available.

Here, as in other aspects of the racial problem, discussion tends to be in terms of absolutes or labels rather than in terms of realities, thus overlooking the actual fact that there is no "correct" answer in the abstract. Which teacher is actually the best qualified, which should be given preference, depends upon several factors that need to be separately assessed in each specific situation.

A fundamental purpose of education is to equip students to function in the society in which they must live. Although a self-educated person can be truly learned, our society believes that the goals of education are better attained through formal schooling with courses and teachers. The value of the teacher is in the aid given to students in learning, in the personal impact made, and not in some mechanistic measure of formal qualifications. Almost everyone recognizes this at some point. If it were not true, why is there any desire to have Quaker teachers in Quaker schools? Why not hire the "best qualified" person who can teach the specific subject matter even if, for example, that person is a wife-beating, woman-chasing, militaristic drunkard? We are concerned because the personal relationship between the student and teacher is a valid consideration.

The direct aid the teacher gives the student is not the only measure of the teacher's merit. The society in which

our students are trained to live is one having many different cultural and social values and traditions. Students are going to have to live in a world in which there are both Blacks and Whites, where there is ethnic and cultural diversity. We need, and students need, exposure to those differences, to the value of each tradition in its own right, and to the diversity and richness this pluralism brings to all of us. Although significant exposure can come through diversity in the student body, there is also need for diversity in the faculty.

The problem is particularly acute with respect to how the world is seen as viewed from perspectives within the White and Black communities. Part of the reason for this acuteness is that the White sector of our society has never really understood what it is like to be Black. Inevitably, as Black teachers illustrate a point from their own experiences, White students pick up some of that knowledge. White teachers are a poor substitute for Black teachers in this regard, just as a book on comparative religion is better structured if each religion is presented by one of its adherents than if the total presentation of the various faiths is made by a single individual.

Closely connected to this active educational input that a Black teacher can make in a predominantly White school is a broader but still vitally significant input. White students often grow up in surroundings where the only Blacks they see are in menial occupations. This also tends to be true in Friends schools themselves with Blacks employed almost exclusively in janitorial, food service, and other nonprofessional work. The contribution this exposure makes toward unconscious assumptions by both White and Black students that Blacks have less innate ability and worth should not be underestimated. The Black child is correspondingly devalued and his or her incentive killed.

Presence of Black faculty and administrators is counter-evidence to such assumptions and valuations and has a positive and important impact on all students (and faculty). There is an additional gain for the Black student. We all recognize the inspiration that can come from a teacher taken as a model. Black students, too, need models and a school that provides them can be more effective.

We thus see that in choosing teachers their personal impact on students must be considered, not merely their

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academic qualifications. In determining that impact, the school must consider such factors as the age and maturity of the students, their backgrounds and self-esteem, their exposure to compensating influences, and the social goals of the institution. But in striking this balance we have admitted an important principle: choosing a more effective teacher in terms of the goals of the institution over an academically better trained one is a recognition of merit in the truest sense and not a violation of it.

The question then becomes one of determining the characteristics of the effective teacher in terms of the institution's goals. There is no a priori answer. Effectiveness depends upon all aspects of the total situation.

With this as background, we can now deal more directly with the question of whether a school should choose a "qualified" Black over a "better qualified" White. Again I know no easy answer. I do know, however, that some of the assumptions that often underly the question are open to doubt.

The first assumption is that a ranking of teachers according to qualification can be and is "objective." For recent graduates, does a slight difference in grade averages necessarily reflect differences in ability? For experienced teachers, do years of experience necessarily correlate with such factors as knowledge, motivation, or

**"We can now deal with the question of whether a school should choose a 'qualified' Black over a 'better qualified' White."**

ability to relate to students? Do recent graduates or "old-timers" have the best grasp on the subject matter? I don't know the answers, but I do know that others don't know the answers either. Yet when a school ranks applicants by their qualifications, isn't it assuming answers?

The usual reply to this question is that the ranking is not an absolutely accurate measure of ability, but is just a prediction of relative probability of each candidate's success as a teacher. But that worsens the case. Questionable assumptions and criteria are being used to make fine distinctions between two teachers, both recognized to be competent. The resulting predictions are then used as absolute and unquestionable measures of merit.

The problem is further worsened by the cultural fact that we tend to like people like ourselves. Witness the tremendous resistance to teachers with long hair when that style first started. The problem is compounded when we deal with persons who differ from us in accents, style of dress, or other cultural aspects. In an interview situation—and most teachers are interviewed before they are hired—how do you control for that subconscious human trait? Does the fact that the Black teachers who make it through the process tend to have a middle-class White accent, to follow middle-class White standards of dress and hair style say something? In short, are the interviews measuring tangible qualifications of a good teacher

or are they measuring White social ease when confronted with racial-cultural variations?

All of the preceding discussion relates to which teacher is the best choice. All factors must be considered. In this total view it will often be most appropriate to pick the Black over the White with greater formal qualifications; sometimes it will not be. But if it is decided that the Black will be the more effective teacher in the total view and that the selection of a Black will better enable the school to reach its educational goals, this selection is not reverse discrimination.

But what if the White is actually the more effective, the better qualified teacher? Do we violate our principles by appointing the Black? Perhaps so, but that turns on whether we do have an active principle of appointing the best qualified. Does the school actually follow that principle as tested by its actions rather than by its professions? An analysis is often revealing.

Finally, we get down to the situations where the hiring of a Black is not justified under any of the considerations set out above and actually constitutes preferential hiring. Is such compensatory treatment improper? I don't propose to know the answer in general terms. I do, though, recognize some inconsistencies in our society, and among Quakers, with regard to compensatory treatment. Is veterans' preference wrong? Why have Quakers not protested *that* with a large outcry? For some federal jobs, veteran status is an absolute prerequisite. Where is our outcry? After World War II Congress enacted "super-preference." A returning veteran was guaranteed his old job even if the employer had to fire a nonveteran to create an opening. The requirement was upheld even where the employee who was fired to make room for the veteran was hired before the veteran and so had greater seniority (even after the veteran was accorded seniority for his military service) and also had greater skills. It made no matter, the veteran was guaranteed the job. There was no outcry. Why not? Why an outcry now with respect to minority preference? What does that say? In short, doesn't the actual selective application of the merit principle reveal not a basic belief in it—when really put to the test—but an opportunistic use of it when advantageous to the dominant society and a rejection of it when rejection is advantageous?

**"Why an outcry now with respect to minority preference?"**

This issue cannot be avoided by saying Quakers did not support veterans' preference or the other benefits limited to veterans. Of the Quakers that were drafted or volunteered, most did go into the military services, rather than into alternative service or prison, and were accorded veterans' benefits. Our Quaker bodies did not go on record in opposition to this preferential treatment of veterans.

Nor can the issue be evaded by saying the treatment of

veterans by our society is not relevant to the hiring of Blacks by Friends schools, that the issue with respect to Friends schools is merely obtaining, for the good of the schools, the best qualified teachers. It is most revealing that the opposition to serious efforts to hire Blacks at Friends schools is not couched in terms of inconsistency with the overall good of the schools but is instead almost invariably couched precisely and emotionally in terms of opposition to "reverse discrimination." It must be recognized that the core of the opposition to serious minority hiring efforts is the fear of preferential treatment for Blacks.

But this does not end the relevance of the parallel between the treatment of veterans and the issue of reverse discrimination. The hardship justifying the mandated discrimination against nonveterans was the veterans' absence from the work force for periods ranging from a few days up to several years. Veterans' preference was granted to overcome that handicap. How great was that handicap compared to the handicap that Blacks and other minorities have suffered from discrimination? If preference for veterans was justified, why isn't preference for Blacks and other minorities subjected to discrimination also justified? I can see how Quakers and society generally can accept both or reject both, but I don't see how we as Quakers can acquiesce to veterans' preference and benefits and then object to preferential hiring of Blacks as "reverse discrimination."

This discussion does not lead to a conclusion that Friends schools should hire a "better qualified" White over a "less qualified" Black, or vice versa, but it does point up some of the considerations that should be involved. It is a very complex area with many ramifications. Principles that are enunciated and hotly (and sincerely) defended are found on examination to be very selectively applied. To resolve the question into an acceptance of, or a rejection of, "reverse discrimination" is to distort the issue and bias the result.

The path of wisdom would seem to be to look at the realities of the principles we profess, to examine the broad goals of our Friends schools, to assess the effectiveness of prospective teachers in the totalities of the situations in which they will work, and then to pick the applicants that will make the greatest contributions to the attainment of the goals in those total settings without worry about differences in paper qualifications or possible "reverse discrimination." Such a course sets merit over mechanics, and that is what a merit system is all about.



## What Living at William Penn House Has Meant to Us

*by Sally and Bob Cory*

THE EXPERIENCES of life at William Penn House in the years since 1966 have given us many joys and satisfactions. Occasionally, particularly during major peace demonstrations, the activity has been almost overwhelming; but much of the time we have found life reasonably relaxed and definitely rewarding as we have worked with individuals and with groups of 15 to 20.

**Sally:** One of my satisfactions has been our customary fifteen minute meditation time before breakfast. Of course we have had very special times of worship such as those with the supporters of Louise Bruyn's Boston-Washington Peace Walk and those with the New Swarthmore fellowship during the May Day demonstrations. But the daily quiet times consistently help us to get a good start.

I'm glad we decided to serve breakfast to all our guests. It's a good time to get acquainted, to learn the mission or concern that has brought each one to our door. Conversations may cover a wide range, from civil, welfare, or women's rights to peace action and world politics, even to the injustice of Indian children being kept from school because of long, braided hair.

A source of pleasure to me has been the challenge of planning and serving simple and attractive meals.

Because I enjoy cooking, I have never resented the fact that it requires a large block of my time to prepare dinners for our seminar members and luncheons for various groups using the house.

**Bob:** I find the seminar program great fun: an opportunity to open new doors to learning for students fifteen years to eighty, from backgrounds varying from farms to cities, from relative poverty to substantial wealth. The three or four days during which twenty or more individuals live and discuss together make a fellowship of learning: an experience in citizenship. We're always amazed at the number of guest "speakers" who enjoy leaving their governmental offices for informal discussion with a Quaker-sponsored group. What a contrast for me to the classroom teaching I experienced as a college teacher! I must admit I have a sense of uneasiness about all the things that may go wrong. Have we planned adequately enough to meet the needs of a particular group? As I think back to some tense moments, such as the seminar when three major speakers failed to show up or such as the group which at first seemed so rent by racial antagonisms, I can now see how unnecessary many of my anxieties have been. In most cases the final day is one of enthusiasm. Farewells and later letters of appreciation speak of the sense of rewarding adventure that participants feel.

**Sally:** It's anguish as well as joy. This is our first experience of living in a city. The sad, the lost, the mixed-up people who have on occasion found the way to our door remind us that Washington, for all its splendor, can be a heartless city. There are few alternative havens if we turn such people away. During the Poor Peoples Campaign in 1968 we opened our doors to many uprooted people. After a few weeks, or in some cases months, we had to send them on.

Some of our difficult relationships have helped us be a little more tender, and perhaps a bit more forgiving. We have learned from Blacks, Chicanos, and Native Americans who have stayed at William Penn House. Being called a "White racist" is a shocking experience, but radical behavior is more understandable when reasons for bitterness are revealed.

We never feel very open towards guests when the telephone rings at 2 a.m. However, we remember well two unexpected guests who arrived at that hour and were up for breakfast. They left us with some thoughtful advice: "There are a lot of lonely, lost young Friends wandering, much as George Fox did, who need your love and caring; welcome them and love them."

Back in July of 1959, I discovered that I got deep inner satisfaction from participation in a Quaker vigil. I joined the opening weekend of the vigil against chemical and germ warfare at Ft. Detrick in Maryland. Being with others who were trying to express their concern against this atrocious operation renewed my faith and deepened my own concern. Being in Washington has given me fur-

ther opportunities to participate and to associate with activists. As I think back over Reading the Names of the War Dead, the Moratorium, March Against Death, May Day, and The Daily Death Toll, I realize that each one renewed my spirit and deepened my commitment to peace. In fact, in some cases, I feel it was close to a religious experience.



*William Penn House*

**Bob:** At William Penn House we feel ourselves to be part of a Quaker "Network for Peace." In my previous work with Quakers at the U.N. and with the Friends World Committee, I came to appreciate the international fellowship of Quakers. Now we meet with Friends from across this country, especially from the middle and far west. In Washington we are a part of a Quaker staff community which includes AFSC, FCNL, and Quaker House.

We've come to appreciate the diversities and unities among Quakers. Through our friendships with individuals common concerns for peace become alive.

I feel we can find ways to be helpful to people seeking a new set of values—of world citizenship, of responsibility for our natural heritage, and of a clearer, more centered style of life. This search cannot be just one for individuals. We need to have changes in priorities. I think of some recent groups who have come to William Penn House: the Bread for the World board members discussing citizen strategies in the battle against world hunger; the Quaker Leadership Seminar members

searching for moral alternatives to our nation's wasteful use of energy and the perilous addictions to more energy through nuclear power; the gathering of supporters of the Ocean Education Project, concerned to preserve the "common heritage of humankind."

**Bob & Sally:** The era of demonstrations may have passed, but there is still need to sharpen our sensitivity and discover creative ways of expressing our concerns. We recently read a book about the pleasures and joys of an older couple living in comfort in an idyllic country home. Instead of stirring any jealousy in our hearts, it made us appreciate and rejoice in our living in the city and in the stream of life that flows through William Penn House. It is an exciting business to keep open house to people with creative ideas and with a commitment to peace.



*Robert H. (Bob) and Sara P. (Sally) Cory are co-directors of the William Penn House in Washington where they perform a uniquely valuable and vital service for Friends and others, as well as continue their involvement in Quaker concerns. They are members of Friends Meeting of Washington, D.C.*

## FORUM: AGING

### The Autumn of My Life

*by Polly Francis*

WHAT A baffling thing old age is! It doesn't bring the peace we were led to expect.

I find it hard to drift with the stream; all along the way there are problems which obstruct the smooth flow of life. The area which lies between the "here" and the "hereafter" is a difficult passage to travel. One must make the journey to fully understand it.

The pattern of life today is such that, at a certain point, it seems desirable that we should leave the main stream and be channeled into a small tributary where the flow is at a gentler speed. But even here there are obstacles. While our responsibilities lessen, our limitations and frustrations increase—and certain humiliations can be painful.

Our young folk want to be kind to us, I'm sure. But they don't know what we want and they don't know how we feel. What I crave is withheld, so I go winnowing my way around problems and trying to avoid a headon crash.

The young people may think that we are unreasonably demanding. It seems to them that all our needs are met. We are comfortably housed, well fed, protected from hazards, provided with companionship and diversions. What else do we need?

Our greatest need is not met. It is one that we never outgrow: It is the need to feel cherished by someone—to know that there is a place where we "belong." This is something that no retirement home, nursing home or hospital can

provide. These institutions are staffed by dedicated people, but it is not their function to soothe our yearning hearts. The emotional strain would be too heavy.

I've been told that I must not succumb to the facts of my age. But why shouldn't I? I am now in my 91st year and I doubt that my activity, for example, in civic affairs, could restore my spirits to a state of bouncing buoyancy. Lack of physical strength alone keeps me inactive and often silent. I've been called senile. Senility is a convenient peg upon which to hang our nonconformity.

Age creeps up so stealthily that it is often with shock that we become aware of its presence. Perhaps that is why so

many of us reach old age utterly unprepared to meet its demands. We may be a bit rebellious about accepting it; I want to cry out that the invisible part of me is not old. I still thrill to the beauties of this world—the dew upon the rose at dawn, the glow reflected by the sun on passing cloud when day is done—but unrelenting age goes on.

My interest in the goings on in the world outside my ever-tightening barriers has not been withdrawn. It is not interest that I have lost, but rather the means of getting around and the physical stamina to sustain me as I go.

It is my task now to build a new life. My renunciations are many. The component parts with which I shall build are sometimes unfamiliar and often unappealing. At first a bleak stretch of nothingness seemed to lie before me; I yearned for my comfortable deep furrow dug by my habits of many years.

In earlier times, I didn't look beyond the move of the moment. Each move seemed almost fixed and final. But now all feeling of permanency has slipped away. The thought of where I shall go from here lurks in my consciousness. Will it be to a nursing home, or to a hospital or shall I go directly with no stopovers? Whichever it will be, I shall look upon it with no dread.

My new life is taking shape. The barriers of my little world are closing in on me. I am not sad or discontented—just very tired. If I sit alone at twilight it is because I need solitude and rest. My solace is my memories, left untouched by the devastating hand of time. Tears, too, help—tears of tenderness; tears of grief have dried away. I do not mourn “good old days.” I’ve had them, I’ve enjoyed them and my memory will preserve them.

The room in which I spend my days and nights is quiet, pleasant and comfortable, with a large window looking out over the treetops toward a distant, jagged horizon. It is not merely an enclosure where my few remaining possessions are stored and where I am safe from the common hazards of living alone; it is the setting of a new kind of life to which I am trying to adjust.

A new set of faculties seems to be coming into operation. I seem to be awakening to a larger world of wonderment—to catch little glimpses of the immensity and diversity of creation. More than at any other time in my life, I seem to be aware of the beauties of our spinning planet and the sky above. And now I have the time to enjoy them. I feel that old age sharpens our awareness.

I sit by my window and watch a thing

of great beauty die with the setting sun. It is gone forever. Time loses its importance. On a bright clear day, what a challenge to my imagination is the sight of an azure sky with balls of white fluff tumbling and rolling and gathering and dispersing and endlessly forming fantastic patterns.

In the quiet of the night, a siren sounds. A pang of compassion strikes into my heart. I want to rush to the scene of distress, but how utterly useless I’ve become. I look out at the red lights blinking reassurance to the night travelers streaking through the sky. What emotions these planes carry!

My window has become a showcase of ever-changing wonderment. The objects in my room take on different aspects with the shifting sun. Like actors on a stage, each thing has its moment in the limelight.

I pick up a much-read book and in it I find new delights. I watch an ant persistently toiling with a tiny bit of something and I realize that a spark of the Great Universal Will keeps it going undesperingly. I look at a cobweb and wonder at the spider’s weaving skill and engineering know-how.

The telephone rings. My heart leaps. For a few minutes I listen to a beloved voice. Distance is wiped away. I am no longer on alien ground. I am “where I belong.”

When my courage turns limp, I ponder my past. I try to find a yardstick with which to measure the merit of a life. I become so confused that I cannot tell right from wrong. They come so close together and dance so fast from side to side that I am unable to grasp them firmly. And that is where faith comes in. We cannot know; we can only believe.

Old age is not all pain and limitations. It holds its own joys and satisfactions. The time has come when musing replaces activities—when the sleepless hours are filled from the harvest of a well-stored mind. Even though our means are scant, we know that our material needs will, somehow, be met. But an impoverished soul is a saddening thing.

One of my joys is the spontaneous kindness of people everywhere—in the home where I live, in the shops, in the street—wherever my faltering step is

**fo-*rum* (fôr'əm, fôr'-) n., pl. -*ums* or *fora* (fôr'ə, fôr'ə).** 1. The public square or marketplace of an ancient Roman city that was the assembly place for judicial and other public activity. 2. a. Any public meeting place for open discussion. b. Any medium for open discussion, as a radio or television program. 3. A court of law; a tribunal. 4. *Capital F.* The forum in ancient Rome.

noticed. It fills me with a warm glow. The quickness of the young boys and girls and the ease and nonchalance with which they offer help give me the feeling that they are trying to minimize my helplessness. I admire them without reservation.

The common expression, “so-and-so is failing,” is tossed around too freely. In aging we gain as well as lose. The autumn of human life, like the autumn of nature, can bring richness of beauty. It’s a time when our spiritual forces seem to expand. A life of the heart and of the mind takes over while our physical force ebbs away.

I find my thoughts reverting more and more to days long past. I relive so many poignant experiences, brief and fleeting, the imprints of which lie deep and clear in my heart. I have outgrown my morbid sensitiveness and have broken away from the bondage of my vanities. I look upon the follies of my fellow men with a more tolerant eye, without denying all evil. The restraints of law and of society will change, of course, but they will continue to be a powerful check on man’s behavior.

Considering the inequalities of man’s capabilities, I have come to a more benevolent attitude toward the world. I’ve learned also that “success” is a vague term and dwells, not always at the lofty peaks, but often at our feet in the fertile valley.

What time is it? I don’t know. My life now is regulated largely by impulse. The clock plays a minor part. Routine has been done away with. I have nothing to do, no one is waiting for me, I am needed by no one. Soon another day will be here, and another and another—all alike. One thing old age teaches us is to tolerate monotony.

Length is only one dimension of life. So I try to avoid an exaggerated concern about my state of health—and I refuse to deny myself some little pleasures I am

told are not good for me. If I want to drink a cup of coffee at midnight or go without my rubbers, what of it? A little private rebellion now and then can relieve a harmful tension. I've been indiscreet all my life and I'm still around as I begin my 91st year.

Pain and struggle have not been lacking, but on the whole, my life has been a rich experience. As I travel on toward the unknown, the winds of change sweep through vast areas, and I am aware of the death agonies of an obsolete civilization. While my confidence in many of my old beliefs is crumbling, I cling to the belief that the destiny of man points upward.

When the bell tolls for me, I shall go willingly, with no bitterness, but with tenderness toward my fellow travelers on my long journey.



*Polly Francis is a retired fashion illustrator who lives in Takoma Park, Maryland. This article originally appeared in the Washington Post and is reprinted by permission.*

AND MORE FORUM

My

## Ideal Retirement Home

by Agnes Kuhn

AS THE daughter of a ninety-three year old mother, who has just celebrated her tenth year as a resident in a beautifully equipped retirement home located on a spacious hundred acres in a Quaker community, I know I don't choose to "phase out there."

What are my priorities as I plan for these years of declining physical and mental skills? Most of all, I want to be sure that my continued existence on this planet Earth is worth the money and space I shall require. Secondly, I want to

spend most of my time with peers who are also ready to relax in these closing years. In the third place, I want to be near the new generation who will be in charge when the twentieth century rolls around. I'm tired of coping with short-sighted and expensive changes in school design and curricula! However, I'm fascinated as I observe my grandchildren dreaming up their models for life on Mars, listening to Russian programs, figuring out new sources for energy and water!

The high-class expensive home I visited scores high in the quality of peer relationship it provides. The residents are a fascinating group of wise statesmen who, through diligence, can afford to live in this resort-like home—so clean, with excellent meals and regular medical help.

However, it falls down in the area of the fullest possible expression of each resident's talents, so managing the institutional resources that each resident knows that his/her presence is valued. The picnic tables scattered about the premises stood idle on every visit I made. Mother said they did have a "sack lunch" when the carpet was being redone. Couldn't the management team of administrator and Nursing Service include input from these mature residents as to their options for program. Since depression is a common characteristic of older citizens, couldn't retirement homes "take a leaf" from psychiatric institutions where clients have guided genuine activities from out-of-door walks on through participating games. Granted that many of these rheumatic or arthritic persons find it difficult to get up from their chairs, still medical science now shows that appropriate physical activity benefits every human being. Also just being out-of-doors, breathing fresh air helps most humans behave more nobly with their fellow-humans!

In the second place, I was shocked at the lack of inclusion of youth participation in this home. In Iowa City, our State University leads physical education activities in the local retirement homes. They drive residents from the homes to Day Care Centers where they can help the small children with games, story-telling, and craft activities. In the community where my mother resides, there are at least three Friends Churches and one Quaker College. Surely, one representative from the young generation would welcome the opportunity to participate in an activity program with these special people in their golden years.

Who but these older people can help starry-eyed youngsters who can't find gainful employment, who are often lonely and confused as they seek for meaning in life? In my professional role as a Learning Disability Teacher, I

discover that very often both parents are employed outside of the home. When they come home, weary from the competitive high-powered struggles on the job, the children have no one to listen to their tales of joy or sorrow. A brief stroll with a lame elder who has weathered the storms of life and still enjoys the birds, flowers and even tales of adolescent struggles with parents or school authorities would enrich both lives!

As Quakers, our heritage challenges us to strive for the best possible milieu in

## Daily Goals for Life's Fulfillment

Gladness of heart, always  
... Memories and hopes

Growing Appreciation of  
Jesus Christ... his simplicity,  
values, insights

Short periods of meditation  
... Alert and unhurried

Identification with friends,  
far and near—and with humans everywhere, whether they follow God's purposes or not, because our God loves them, too

Let Positive Emotions  
"spill," but Discipline all Negative ones

Train Mind to Think...  
appraise statements, investigate further

Conform to Nature's Laws  
of Health

Honest Humility... no  
elation, no bravado

Reflections of an  
eighty-eight-year-old

which "that of God" can be released in all humans, be they old or young, physically strong or handicapped. My ideal retirement home would not only be clean and comfortable, but would also keep me related to the new generation in an active way in which I receive news from the young and share a bit of my seasoned experience! Now, in this Bicentennial Year, it is high time we Quakers designed retirement programs linking our senior citizens with the newer generation in truly meaningful ways!



## Friends Around the World

### "La Recherche Du Divin"

JO, STELLA, come quickly! There's a coach-full of Quakers outside." A surprising thing to find in the courtyard of an 11th century chateau 100 miles southwest of Paris were it not for two things: 1) that this was Whitsuntide, the traditional time for French Friends to gather for their Yearly Meeting and 2) that the chateau belongs to Henri Schultz, father of the Quaker community at Charbonnières and Clerk of the Yearly Meeting. Some 40 of us emerged from the coach to join 25 others who had already arrived. Well, perhaps not quite arrived, but seeking together; we were there to Seek the Divine, this being the theme of the weekend.

During Yearly Meeting financial support for the Quaker International Centre in Paris, which French Friends now run from their own budget, was given by a bring-and-buy sale to which everyone appeared to contribute, even the young couple living in a self-sufficient community making goat's cheese. Speaking of seeking, unfortunately the chateau's cat got to the produce before the potential buyers did.

Included in the main sessions was a report on the replies received to a questionnaire, circulated in February, which tried to establish what place spiritual experience had in Friends' lives. The report's compiler, Andre Juliard, wrote: "If one accepts that the Divine is the OBVERSE of the structure of the universe and the physical aspects only the REVERSE, then one has to penetrate the egocentric 'I' to reach the true structure."

Between sessions we were able to refresh ourselves both bodily and mentally: the cuisine of Charbonnières is French home cooking at its best, and the extensive grounds of the chateau invite visitors and Friends to stroll singly, or in groups of two or three, communing with nature, with each other or with the swans and ducks on the lake. One's eyes follow the sweep of the drive to the wrought iron gateway at the entrance, beyond which the steeplehouse looks down on the Quakers in mild astonishment. Can this group of people, sitting

in silence in a circle, really be worshipping God? And can they derive any inspiration like that?

Indeed they can; in our concluding period of worship we did, I think, catch just a glimpse of the divine... some of us may have arrived in doubt, but all of us left in faith: faith in the present, which was what mattered. This renewal of our faith, this transformation so reminiscent of the transformation that affected another group of followers that first day of Pentecost, was the subject of the final words of spoken ministry, in which we were likened to a photographic emulsion. Many of us, on first arriving, had been rather negative, but after a good soaking in the "chemicals" of Charbonnières and some exposure to "the light," a small transformation had taken place: we had become positive, ready to face the everyday world again... and if I may extend the analogy, our prayer for French Friends must be that the image shall not fade with time.

*Kurt Strauss*



### We Must Nurture One Another

AUGUST 5, 1975, marked the beginning of the 304th session of Baltimore Yearly Meeting which met at Western Maryland College in Westminster, Maryland.

Contributing in large measure to our annual gathering were major addresses by Friends from other Quaker affiliations. A "young Friend" (of only a few weeks), John Coleman, spoke about his feelings and observations while working as an unskilled laborer in different parts of America on a recent sabbatical from his presidency of Haverford College. "We need to be aware," he said, "of our human commonality." Everyone needs to be appreciated, to have a sense of physical accomplishment and to be listened to with dignity and understanding. Hal Cope, President of Friends University in Wichita, gave the Carey Memorial Lecture. He reminded us of the need for religious values in our lives and the importance of personal relationships based on trust and service and

faith in God. Arthur Roberts gave a moving address at the last afternoon session. He came to us, not as a professor of philosophy at George Fox College or as a poet, but as a Friend to minister to us. His subject, "Ministry and Visitations," was based upon Hebrews 12:14-29. At this time of apostasy, he said, we must make some difficult choices and choose our priorities carefully. He called us to receive the Kingdom and to listen and be obedient to God, not to fall away from God but to live in hope. His address was one of the memorable events of the entire Yearly Meeting session. Having speakers from Friends General Conference, Friends United Meeting and the Evangelical Friends reinforced the encouraging report given by several Baltimore Yearly Meeting Friends who attended last October's Faith and Life Conference in Indianapolis.

Our Yearly Meeting's Ministry and Counsel Committee brought forth a set of proposed queries as part of the process in formulating a Book of Discipline for our consolidated Yearly Meeting. They were accepted for interim use while progress continues on the new Discipline. This capped a two-year effort by both the committee and Monthly Meetings to write these queries.

#### *Worship-Sharing at*

#### *Baltimore Yearly Meeting*



*Photograph by Frank M. Holz*

Minutes were approved on migrant labor, opposing further development of the B-1 bomber and a first-strike nuclear capability, against political repression in any form and in support of the United Nations at this time of international unrest. Concerns were brought forward on women's rights, our criminal justice system, Eritrean independence, and special note was made of the 30th anniversary of the first use of nuclear

weapons against Japan. Workshops were held on marriage enrichment, transactional analysis and Faith and Life, and Friends participated in their own art show, exhibiting a variety of media. An inspiringly beautiful organ recital by Vena Kaufman and religious dances by Nancy Beck assisted by Marcia Freeman and Margo Ingles preceded a less formal celebration of life by everyone on the lawn of the college chapel.

Our Yearly Meeting's Committee on the Aging gave us a message from their program, entitled "Aging—Who Isn't?" which pulled things together for the entire Yearly Meeting: "We must nurture one another at all ages."

After our Yearly Meeting's epistle for 1975 was approved, thoughts returned to the song—a prayer—taught to us by the Young Friends at the beginning of our sessions:

*Weave, weave, weave me the sunshine  
Out of the falling rain,  
Weave me the hope of a new  
tomorrow  
And fill my cup again.*

Karl F. Bach



## Lake Erie Yearly Meeting

LAKE ERIE Yearly Meeting was held this year at Hiram College in the rolling hills of northeast Ohio. The theme was *Growing into Wholeness*, which found expression in many diverse ways.

Workshops were on such wholeness-related topics as non-competitive games, peace centers, legal action and equal justice under the law, and life and death. A panel exchange of views on how the power of Christ or God finds expression in our lives also helped carry forward the spirit of the theme.

A number of events within the Yearly Meeting during the past year have produced inspiring results. With the merger of Cleveland and Community Monthly Meetings, there is now one meeting in Cleveland. A Yearly Meeting

committee on ministry and oversight is being formed and will be charged with developing marriage enrichment and meeting enrichment workshops, and with encouraging intervisitation within and without the Yearly Meeting.

We took these words from the epistle with us: "The winds of the Spirit are blowing us toward greater awareness of the sources of human problems and realization that we *can* overcome them with love, support and tender caring. Let us share in creative Love to enrich the experience of God's children."

Briant Hamor Lee



*Using a 200 year old shovel, similar to the type used when Friends Hospital's Main Building was built in 1813, William P. Camp, M.D., Director of Friends Hospital, breaks ground for a new 96 bed patient facility at Roosevelt Boulevard and Adams Avenue. Looking on is Robert W. Gibson, M.D., President-Elect of the American Psychiatric Association, main speaker for the ceremonies, and Russell W. Richie, President of the Hospital's Board of Managers. Construction of the building is scheduled to begin early September with Irwin & Leighton as contractors. The new facility will replace beds in the Main Building and centralize the services of the Adjunctive Therapies Department.*



*Morning Coffee Break  
at European Conference*

## European Conference

LIKE THE intricate weaving of an enormous tapestry, some 200 Friends from 18 different countries came together at Kerk en Wereld, a Dutch church study center, for seven days at the end of July to worship, to study, to share, to renew ourselves, and to consider the plans for the tapestry "design" that would help prepare us for the prospect of even greater change in an already fast-changing world.

This fourth gathering of Friends from Europe and the Near East, usually held every six years, was not designed to be an "action" Conference, yet the problems of the world were not absent. In the opening address, Geoffrey Hubbard of London Yearly Meeting and author of "Quaker By Convincement" set the tone for the six days of the conference by challenging Friends to ask valid questions about the world in which we live and the institutions which affect us; questions that needed to be acknowledged both as complex and as being with us well into the next century.

Deeply moving periods of worship in many small worship-sharing groups opened each day's session and preceded the four study groups which dealt with "Quaker Worship and Meditation," "Learning to Live with Fear and Anxiety," "Quakers and the Political Realities of 1975," and "Responsibilities in Prosperity."

Five general assemblies for all 200 Friends considered both special and general areas of interest: Duncan Wood, FWCC representative in Geneva since 1952, spoke on the work he and Katherine had undertaken on behalf of Friends for the past 23 years. With an intensity, and at times, sense of frustration, they still feel an element of hope, and that was projected as Duncan quietly and movingly shared the "warp and woof" that composed their part of the total tapestry design. In another general assembly William Fraser, former warden of Woodbrooke, reminded us that we have validity only when we can speak experientially, and we cannot do that at this time in a number of areas.

Finally, while the pattern of our daily program, the warp and woof of the week's pattern, was built on a combination of commitment and worship, there were times when other threads were also woven into the overall design. Special interest groups emerged, and Friends: learned about Friends around the world,

considered growing up in a Quaker home, heard about the problems of North Ireland, viewed an exhibition of various art forms used by Friends, listened to Friends from the German Democratic Republic share their joys and insights, discussed the problems and joys of Quaker hospitality, and joined with Duncan Wood in preparing a plan for urging our own governments to be more responsive to the need for disarmament.

Each of the four large centers where Friends were housed had an evening of celebration too, with singing and folk dancing and sharing of laughter. In one house Ingeborg Walters of Norway—in a polished, pedantic manner—entertained Friends with a delightful account of the "real" origins of the Society of Friends: an account she "reconstructed" after great research and which proved, among other things, that Friends of some 1,500 years ago must have been sheep herders (she knew of "wool-man" traces) or fox-hunters (followers of a mysterious "fox" that



kept appearing in early manuscripts she had found buried at Kerk en Wereld). This ultimately led to the obvious conclusion that traveling Friends of today ought to be known as Fox-Trotters!

And finally, Friends from the Section of the Americas, FWCC, had special reasons to be grateful to the European and Near East Section of FWCC as seven special invitations made it possible for Mary Esther McWhirter and Edwin Bronner, Philadelphia Yearly Meeting, Daniel L. Smith, Northwest Yearly Meeting, Harry Tischbein, Wilmington Yearly Meeting, Barrett and Kay Hollister, Indiana Yearly Meeting, and Ronald Mattson, Iowa Yearly Meeting, to share in the week's program.

It was, in one humorous sense, an opportunity to "come away confused at a higher level," but it was also more im-

portantly an opportunity to share in worship, to come to know deeply those with whom we seek for a new and better world.

Ron Mattson



## Iowa Yearly Meeting [Conservative]

PAULLINA MONTHLY MEETING was host to Iowa Yearly Meeting (Conservative) for its 98th gathering, August 12-17. The spirit of the sessions in the rural setting at Mapleside Meeting House was epitomized in these words from its general epistle: "Concern for the spiritual growth of Friends is a recurring theme...but is closely followed by reports of attempts to alleviate the hunger and pain of those less fortunate than we are."

Eagerness for communication between Friends of all persuasions and the spiritual support we can give one another, as well as concern for concerted action in many of today's problems, was demonstrated in such ways as these:

—The time of Yearly Meeting was moved to a week earlier in August so as not to conflict with surrounding Yearly Meetings, including Iowa Yearly Meeting (FUM), thus making it possible for Friends to intervisit these gatherings.

—A Spanish-speaking Friend was named to attend a working party meeting in Mexico City this fall in preparation for the Friends World Committee for Consultation, Section of the Americas, conference in the Western Hemisphere in Wichita, Kansas, June 25-July 1, 1977.

—Two Friends were named to represent the Yearly Meeting at the 1976 Triennial in Toronto.

—It was agreed that the Peace and Social Concerns Committee, our most active action committee, would meet late this fall with the corresponding committee of Iowa Yearly Meeting (FUM) to explore possibilities for action on items of mutual interest and concern.

—A representative of the Religious Education Committee of Friends United Meeting explained a new religious

education curriculum produced jointly by FUM and Friends General Conference and urged Meetings to see if it might help meet their religious education needs.

One evening session heard a report from Gordon Harris, a Nebraska Yearly Meeting pastor who observed the Wounded Knee trials, on the devastating problems of Native Americans, and Iowa Yearly Meeting agreed to maintain its support and financial commitment to the Friend in Washington for Native American Affairs program if the FCNL decided it could be continued. In related action, the Yearly Meeting wrote a letter to Senator James Abourezk of South Dakota commending him for his support of policies aimed at helping Native Americans achieve their rights. Letters also were sent to all Iowa Senators and Congresspeople asking them to bring pressure to bear to defeat such "suicidal" military projects as the Trident submarine and B-1 bomber systems, and also asking them to help reverse the ruling denying the AFSC licenses to ship fishing nets and farm and hospital tools to North and South Vietnam.

Letters of encouragement were sent to half a dozen very small worship groups which have not yet asked to be associated as "indulged meetings." Despite such evidence of possible growth, the Yearly Meeting has not been growing but has maintained a membership of between seven and eight hundred for a number of years.

Through all the diverse concerns raised, from outreach to investments Friends might feel easy with, ran a thread of the need for action to implement our convictions. One particularly apt couplet was quoted in Meeting for Worship:

*We are not sent here to dream,  
to drift.*

*We have work to do and loads  
to lift.*

*Lawrence O. Hutchison*

George Fox met many people just once, but this one meeting made a great difference in their lives. What was his message?

At Pendle Hill the weekend of November 21-23 Lewis Benson will speak to this question and also comment on the relevance of Fox's message today.

For further information contact John H. Curtis, 631 Walnut Lane, Haverford, PA 19041.



## A Review-Essay

# The Intensive Journal— A Way of Spiritual Growth

*by Francis B. Hall*

**At a Journal Workshop. The basic text and guide for using the Intensive Journal. By Ira Progoff. Dialogue House Library. New York, N.Y. 320 pages. \$12.50.**

JOURNAL-KEEPING was once an important part of Quaker life. There is probably no other religious group which has such an extensive body of journals as is found in the libraries and archives of Quakerism. However, a reading of these journals is rarely an inspiring experience and one can wonder why there was such a tradition of keeping them. The journals of George Fox and John Woolman have become classics (although journals are not written with that goal in mind) but most journals tell the tedious story of inner struggles and outward journeys, and those inner struggles are hardly told in a way that grasps one's interest. For the most part it takes discipline to read these accounts. It is little wonder that journal-keeping has not remained a part of our Quaker life.

There is a lesson to be learned from this. The journals were apparently not a means of inner growth. They were records of events—mostly outer—the journeys undertaken in obedience to the Light. Those early Friends seemed to miss the discovery that a journal, with an emphasis on inner events, can be an invaluable aid in spiritual growth. That discovery has been made in a unique way by Dr. Ira Progoff and is being made by countless religious persons—Quaker, Catholic, Protestant, Jew—through the Dialogue House Program developed by Dr. Progoff.

Let me give a word of background to my personal use of the journal before telling about its development and potential. Exploring the life of the spirit has been a central concern of my adult life and involved such activities as a year in Trabuco College, the "monastery" of Gerald Heard, with its Benedictine regimen and its opportunity to spend three hours a day in prayer and meditation; the life of Christian community in Paraguay; and innumerable vigils and fasts for peace in the world.

True fruits of the Spirit have given me a deep sense of gratitude for the leadings that took me into these various avenues of spiritual experience.

Along the way of that journey I read some of the books of Carl Jung and found them interesting, but not gripping. Jung's way seemed superfluous to the personal and corporate devotional life which I had found in the Christian spiritual tradition. It was not until I was well into my 40's that I became a classic case of those about whom Jung wrote in his book *Modern Man in Search of a Soul*. I was caught by some of the powers of the subconscious and when I found my way back to Jung I now read him with eagerness and gratitude. He was speaking to my condition, and the picture of psychological types and the projection of the archetypes gave me a means of coping with forces inside myself that had been blocking my spiritual growth. These insights had not come to me from my practice of prayer and meditation and so I became a grateful student of depth psychology, especially those developments that are bridging psychology and religion. This study brought me to a book by Ira Progoff, *The Symbolic and the Real*, in which Progoff was both discussing the same inner life I had been exploring and offering helps which could be of assistance to me. I pursued this lead and can say it has fulfilled my expectations. The Intensive Journal and the Dialogue House movement have become an integral part of my ongoing life of the spirit without becoming a substitute for my traditional ways of prayer, meditation, and worship.

There is in our day a veritable burgeoning of psychological leaders—Carl Rogers, Fritz Perls, Abraham Maslow, Rollo May, Alberto Assagioli, to name a few—and their systems which build that bridge between religious practices and the scientific study of the deeper layers of the human psyche. Ira Progoff is one of these innovators.

Dr. Progoff, who practices in New York City, began his professional life as a Jungian analyst, and he has written major books on the significance of Carl Jung. However, out of his own therapeutic counseling, he began to grow in new directions. Fairly early in his practice he had his patients keep journals. At first he followed the usual sequential form of journal-keeping, but with an emphasis on inner rather than outer events. Although this was a help in therapy, it was not as valuable as Dr. Progoff had hoped for, because patients got caught in circles and could not easily break out of them. A study of creative personalities brought him to a new concept of journal-keeping. He began dividing the journal into sections so that one section could be a check or a balance on another. This made it possible for the journal-keeper to see inner life from different angles and, with this new perspective, become able to break free from circular movements. As this use of the journal developed it achieved the hoped-for goal. Persons who came for help were able to move much more rapidly into a creative new life.

Equally important, it became clear that this method of inner exploration was as helpful to "normal" as it was to "sick" persons. Anyone who wanted to become more

mature, more released, more complete could benefit by making use of the Intensive Journal. Dr. Progoff began to hold workshops so that the method could be made more widely available. Such a workshop has a real similarity to a retreat in providing an opportunity, in the midst of a supportive and stimulating atmosphere, to go deep into one's inner life, find there the flow of the Spirit, and realign life so that it may move with the Spirit rather than at odds with it. It is not surprising that there has come a strong, positive response among Catholic orders, so that much of Dr. Progoff's work is now with these groups.

For a decade Dr. Progoff developed the methods of using the Journal, both in his personal counseling and in workshops, and then felt it was sufficiently tested to be put into print. *At a Journal Workshop* is the result and it succeeds in doing what the title claims. It is the basic text and guide for using the Intensive Journal. The book makes it possible for a person who has never been to a workshop to set up and start keeping his or her own

**"They find things being said that are not from their minds, but are from a deeper source of wisdom and insight..."**

journal, but it will have its greatest benefit to those persons who have been to a workshop and want to develop their skill in working with the Journal.

In the use of the Intensive Journal one is concerned primarily with inner events. There is enough reference to outer events to provide a sense of the continuity of one's life and a means of seeing how outer events affect the inner life. The Journal has been divided into four sections, with each having sub-sections, making sixteen divisions in all. Only a word can be said about these. The first section consists of two Logs—a Period Log and a Daily Log. In these one can keep an account of events as they happen in current life and can secure an understanding of the recent past. The second section is given to inner dialogue. One carries on within himself or herself a dialogue with the main parts of one's life—another person (living or dead), the work one is doing, a group with which one is identified, an event of one's life, or one's body. When the journal-keepers learn to deepen these dialogues they find things being said that are not from their minds, but are from a deeper source of wisdom and insight and so able to lead into new relationships and the freeing of blocked potentialities.

The third section provides space for the recording of dreams and waking imagery. Imaging (whether in dreams or when awake) has an important role in the inner life. True images come up from the depths; they have a life of their own; and they reveal to us the potentialities and the direction of the inner processes of our deep selves. Learning to evoke them and letting them speak to us is of major value in freeing the growth of the spirit. As a part of this section there is found the most important dialogue—Dialogue with Inner Wisdom. The symbol of wisdom varies for each individual—it may, for example,

be God or Christ, or a revered older person, or the Light, or the Spirit. This dialogue can be very similar to a Quaker meeting for worship, for one is truly seeking to go to the deep center of his or her being and become open to the light, the insights, the wisdom, the guidance that is common there to all persons.

The final section provides opportunity for seeing one's life as a whole, in its full continuity, and for seeing where it wants to go. Persons go back into their past, not to analyze it, but *to feel into it* in order to gain an understanding of the dynamic movement within their deep nature and to find where there may have been mistaken directions. Out of this exploration can come more adequate knowledge of *why* they are who they are and clear vision of how they might change their lives so that the purposes God has for them may be fulfilled. The last section of the Journal is called "Now, the Open Moment." From time to time the journal keepers will do well to turn from their explorations of the past and the present and have a dialogue with the future, or with God or the Light about the future. They will discover that this "now" is truly an "open moment" and they can go forward into this new life with a renewed sense of direction and purpose.

The keeping of an Intensive Journal is of greatest help to an individual when it is carried out as part of a total program of inner growth. For the Quaker this means that it is part of a practice of personal and corporate worship, but it also means that it is part of the Dialogue House program. This program has three parts—the personal keeping of the Journal, the participation in workshops at least once a year, and the sharing of the journal-keeping with another who is experienced in journal work. Contact with others who are keeping journals is a source of stimulation and encouragement, both of which are of real assistance as one works in his or her own inner life.

In these last years the Intensive Journal and the Dialogue House program have become an important part of my spiritual life, and they are proving so for others who find themselves blocked in their inner growth. Through these means we discover with new clarity who we are, the blocks that need to be redeemed, the talents that need to be released, the path on which we are to go. We can then turn ourselves or reposition ourselves so that those forces which have been hindrances to our growth and to the working of God's spirit in us may be transmuted. Thus caught up in the flow of the divine stream, we will be carried forward in our spiritual journey and empowered to do our spiritual work.



## Reviews of Books

**Travel Guide to the People's Republic of China.** By Ruth Lor Malloy. *William Morrow and Co., Inc.* 190 pages. \$6.95

Ruth Lor Malloy, the daughter of Chinese parents, has written an informative *Travel Guide to the People's Republic of China*. Her love for China and her recent trips there help her not only to provide details of how to travel with ease and to warn of difficulties, but to set a mood for curiosity and appreciation. This is enhanced by her insight into Chinese values and philosophy.

When I go to China I will take this book along to have at hand her outstanding list of resources. Anyone who studies this book will be assured of a splendid trip, either real or imaginary.

Vera Paul Humphrey

**A Manual of Death Education and Simple Burial.** Edited by Ernest Morgan. The Celo Press, Burnsville, NC 1975. 64 pages. \$1.50

Ernest Morgan begins the seventh edition of this excellent booklet with these words: "We commonly act as if we, and those we love, were going to live forever. But we are wrong, for all must die—nor can we know when this will happen. The subject of death has long been taboo in our culture. This is unfortunate, for death is a normal and necessary part of life. Until we learn to face it honestly and accept it, we are not living at our best. If we are to appreciate our fellows, if we are to live with patience and gentleness and love, let us be about it today, for life is short."

What follows is a thorough, straightforward, clearly written discussion of death education as preparation for living, simple burial and cremation, memorial societies, and how the dead can help the living. Taken as a whole, it is one of the best, in fact one of the *healthiest* pieces of writing one is likely ever to read.

*When Death Occurs in the Meeting: a Resource Handbook for Meetings* is a 10-page leaflet prepared by the Ministry and Oversight Committee of the Pacific Yearly Meeting and available at no charge from the clerk, 535 N. Fremont Drive, Pasadena, CA 91103.

This brief, practical, and most useful guide for those who must help when a Meeting member dies covers the ways in which a Meeting may prepare itself beforehand, with a checklist of 22 steps to be carried out. Especially valuable are short sections dealing with the emotional needs of those who mourn and helpful suggestions for interpreting death to a child.

The leaflet concludes with a list of selected references (including books for children) and a form "for the purpose of individually expressing... our desires at the time of our death."

*Five Years of Friendly Agitation.* Edited by Ruth Kilpack. Published by Friends Suburban Project, POB 54, Media, PA 19063. \$1 postpaid.

In 1969 Philadelphia Yearly Meeting formed the Friends Suburban Project as a testing ground for Quaker testimonies against racism and poverty in the suburbs and within Quakerism. Between then and 1975, the efforts of FSP were chronicled in a well written newsletter appropriately entitled *The Friendly Agitator*. Now selections from five years worth of "war against prejudice and a double standard of justice... against hunger and poverty, and a war against war" are available. They are written simply, candidly and clearly and they appeal, as everyone involved in the project did and does, "not only to reason but to the heart."

*Invest Yourself... a Catalogue of Service Opportunities* is a list of several hundred projects, placements and service agencies where volunteers may invest themselves for as little as two weeks or as long as two years. The new edition of this annually published pamphlet is available for \$1 postpaid from The Commission on Voluntary Service and Action, 475 Riverside Drive, Room 635, New York 10027.

*Working Paper on Homosexuality* by Pacific Yearly Meeting's Ministry and Oversight Committee, 535 N. Fremont St., Pasadena, CA 91103, 23 pages, \$1 postpaid. Also available from Friends General Conference, 1520 Race St., Philadelphia, PA 19102.

For individuals, families and Meetings struggling with the relationship between heterosexuals and homosexuals, this paper could be helpful. It is not a panacea for anyone but it may, as the Clerk of PYM's Ministry and Oversight Committee said in the foreword, "...open the door to discussion of a topic which has been with us a long time, and of which we need greater understanding."

*Religion in a Changing World* is an eight-page reprint of an address by Maurice J. Wigham to Ireland Yearly Meeting in 1974. Copies at 12 pence each are available from Michael D. Sexton, Glenariff, 68 Viewmount, Waterford, Ireland.



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January 7-9

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February 6-8

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Leaders: Samuel and Miriam Levering

February 20-22

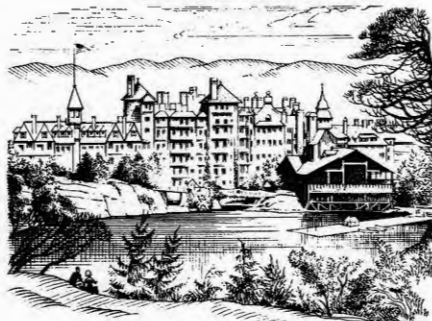
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## Letters to the Editor

### Friends and Public Ed

The members of the workshop on public education at the Friends General Conference at Berea this summer decided to keep in touch by means of a newsletter, and to form a hopefully ever-expanding network of Friends concerned with public education. We hope to give each other encouragement and practical help, and to deepen the involvement of Friends in public education.

Our Steering Committee is: Amy Kietzman, 1170 Harmony Hill, Downingtown, PA 19335; Gerald Smith, 164 Waverly Place, New York, NY 10014, and Peg Stauber, 107 S. Maple Street, Carbondale, IL 62901.

If you would like to become part of this network and receive our newsletters, send your name and address to Peg Stauber. If you have an article to submit, send it to any one of the three of us.

*Peg Stauber*  
Carbondale, IL

### Vietnamese-in-US Refugees Problem

I would appreciate some dialogue on the matter of Friends Meetings sponsoring Vietnamese refugees now in holding camps in this country. I feel a clearing of the air would be of assistance to many Friends meetings and the AFSC in formulating an approach to this question.

I have a feeling that we, as Quakers, have been so identified, and at such depth, and for so long with the conflict in Vietnam, and have spent so much of our selves and our possessions and our people during this period, that we are to some degree caught up in the "our side—their side" and the "now that we've finally got 'em running, let's make 'em pay" kind of thinking. Again, I think that during this period a large number of people gravitated to Quaker circles because of our stand on the draft, militarism, aid to both sides of the conflict, and the organizational steps to put this philosophy into practice, but haven't had a chance to get to know, or think much about, the religious basis of these feelings and the full range of responsibilities such scruples require.

I can understand the feeling that the whole Vietnamese-in-America refugee problem is something that the U.S. Government got itself into as a result of years and years of wrong thinking and doing, and that they can jolly well get themselves out of it as best they can. I can understand the thought that we should not soil our hands aiding or alleviating this government foul-up, but rather should concentrate on assisting those who wish to return, to return without harassment, if the present government in Vietnam will allow them back. But I also understand that there are flesh and blood people in internment camps, eager for a more normal life and a chance to earn a living and a chance to enjoy the freedoms that most of us enjoy. This is an opportunity, here and now, that small or medium or large Friends meetings can find the handle to, with a maximum of planning and organization and a minimum of cash, to



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Parker Palmer  
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Eugenia Friedman  
Scott Crom  
Steve Stalonas  
June Yungblut  
Bonnie Favrot

**Write: Mildred Thierman, Pendle Hill, Wallingford, PA 19086**

do something with people and for people. It is so easy to send a check to aid others "who know how better than we do" to work on the world's problems. Here is a chance to grow in the day to day conquering of language, cultural and ideological differences and to have as close to a one-to-one relationship as we are likely to have. There is no barrier to helping these people here and now, and continuing our efforts to aid those trying to return.

One argument against sponsoring a refugee family says that the people who most felt the need to flee Vietnam are the ones most closely associated with the Thieu regime and the American military structure: army officers, embassy people, police, wealthy business people. Are we really saying that these "evil" ones deserve what they are getting and we ought not to turn a hand to alleviate their situation by whatever little we can? Is there something of God in everyone, except...?

I have reason to believe that many, many of those Vietnamese here in this country now would prefer to return to their families and their homes in Vietnam if they could feel sure of a "true peace"—no punishment or retaliation. This, I'm sure, is between the PRG and themselves, in the matter of judgement of war activities, etc. In the meantime, must they stay in the limbo of an internment camp? Are we making our judgements soundly based on the historical Quaker peace testimony?

Bill Greenleaf  
Jacksonville, FL

### Religious society of Trends

I very nearly did not read Milton Mayer's masterfully puzzling exposition "A Peculiar People" (FJ 8/1-15) because of the editorial imprimatur stating that the article had been purged of the heresies of "sexism" in keeping with the latest moral fashion. I was astounded when I read that he gave his permission for this change after roundly criticising these practices in specific (in the material which preceded the article) and in general (in the body of the article). I share Mayer's concern with religious fads and am thus upset when the linguistic structures of "women's lib" become a part of the catechism of Quaker belief.

I hope we can avoid becoming a religious society of trends, but to do so

Quaker authors will have to be more resolute in implementing their beliefs in the face of authority.

Gary C. Salk  
Oak Ridge, TN

### Oppression of Marriage

I think it is wrong for you to run ads which specify a requirement of couples who are married. I think it is even more wrong for you to run ads which just say couples but which turn out, on enquiry, to require that couples hired be married.

I have no quarrel with those who would marry, as long as they don't oppress the people who do not. As anyone who is not married can tell you, such oppression is one of the basic facts of life at present. Consider also the number of bad marriages entered into just to take the pressure off, to get work, to get housing, to get the sick kind of conventional approval that is withheld from those who do not subject themselves to marriage.

Can any Friend suggest a justification for the political state—something utterly devoid of soul—interposing itself in the most important kinds of human relationships as a validator or declarer of "married status"? Often the state is a defiler of human relationships where it touches them, i.e. the Armed "Services." Should we include in our most intimate bonds a beast like this? Such a

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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

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

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

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menage-a-trois, it seems to me, may be  
true perversion.

I would very much like to hear the  
opinions of other Friends regarding this  
business.

Larry Lack  
York, PA

### What about "chairer"?

I agree with Veida Greer (FJ 9/1)  
Friends' "good minds" are frittering  
away on "irrelevant" terms like *chair-  
person*, yet here are the both of us  
writing about it. At the risk of her  
feeling I am pushing the Society even  
farther back into barbarism, I suggest  
*Chairer*. We have many hundreds of  
"er" nouns for the doer of an act: a  
walker is one who walks, a writer is one  
who writes, etc.

Franklin Zahn  
Pomona, CA

### I Defy Any Meeting

I guess I should have gone to Berea  
after all for I so enjoyed Martin Cobin's  
talk, (FJ 9/1). First I was drawn to read  
the whole article by his use of the sonnet  
form, as I have long felt that we can all  
have charming thoughts on beauty and  
life, etc., but the art consists in being  
able to discipline them to a specific  
form!

As I read the article, I was further  
delighted to find his reaction to the word  
"Christian." My fumbling solution has  
been to call myself a non-Christo-centric  
Friend (whatever that is!), but Martin  
Cobin has done much better. Even as  
superficial a knowledge of history as

my own leads one to suspect the word  
Christian has done more harm than  
good in the last 2000 years. Certainly the  
mere word Christian has too often been  
a barrier instead of a bridge to  
communion on any level. We have  
suffered from a lack of real communion  
in Philadelphia Yearly Meeting, and no  
one has been the better.

Anyway I join Martin Cobin whole-  
heartedly as a non-Christian Friend and  
defy any meeting to disown me!

Polly Test  
Philadelphia, PA



## Coming Events

### November

2—"Lovejoy's Nuclear War"  
followed by a panel discussion of  
nuclear power by William Steigelman,  
Douglas Baker, Ed Howard and Doro-  
thy Batchelder in the Walton Audi-  
torium at George School, Newtown, PA  
at 7:30 p.m. Sponsored by the Peace and  
Service Committee of Bucks Quarterly  
Meeting, Common Cause, Bucks County  
chapter of WILPF, Bucks County  
Audubon Society, Environmental Co-  
alition on Nuclear Power. Donation:  
\$1.00 for the partial benefit of Friends  
Military Counseling in Wrightstown,  
NJ.

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.

9—At Marlborough (PA) Friends  
Meeting: 11 a.m. Meeting for Worship;  
1:30 p.m. D. Elton Trueblood will  
speak. Bring sandwich or box lunch.

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. Con-  
tact person: Margaret Rumsey, 1104  
Ridgewood Drive, Plainfield, IN 46168.

19—Panel discussion on Junior  
ROTC: Fears, Beliefs and Humanistic  
Options. 2-5 and 7-10 p.m., with buffet  
dinner (\$2) between sessions. University  
Museum, 33rd and Spruce Sts., Phil-  
adelphia. Contact Marilyn Roper,  
EV 6-7400.

# Announcements

## Births

**Caldwell**—On August 29, *Norah Caldwell*, to Barbara and Samuel Caldwell of Colorado Springs, Colorado. Her parents and her grandparents, S. Dean and Jane K. Caldwell, are members of Swarthmore Meeting, Swarthmore, PA.

**Smith**—On March 6, *Hannah Lee Smith*, to John Dana and Marjorie Webb Smith of New York City. Hannah's mother and maternal grandmother, Dorothy Webb Compton, are members of Haddonfield (NJ) Meeting.

**Spratt**—On August 23, *Bryan Patrick Michael Spratt*, to Patrick and Rhoda Cleveland Spratt. Rhoda and the maternal grandmother, Lorraine Cleveland, are members of Newtown (PA) Meeting.

## Deaths

**Fisher**—*Josephine Wray Fisher* died August 5 at Meadow Lakes Retirement Community, Hightstown, NJ, at the age of 90. A graduate of Oberlin College, she and her husband, Royal, were Baptist missionaries in Japan from 1914 to 1941, then worked in Japanese-American relocation centers. She was a longtime supporter of the American Friends Service Committee.

Josephine Fisher is survived by a daughter, Elizabeth Biro, of Sarasota, FL, and sons William of Portland, OR, and Henry of Springfield, PA, and nine grandchildren.

**Illsley**—On June 5, *Frida Illsley*, aged 89, a long-time member of San Francisco Friends Meeting.

**Swisher**—On March 9, *Joel C. Swisher*, aged 79, a member of Abington (PA) Meeting. He is survived by his children Edith S. Crosman of Jenkintown, PA, Helen S. Davenport of Palatine, IL and S. Clement Swisher of Arlington, VA, and by seven grandchildren and one great-grandchild.

## Marriages

**Daudon-Jenness**—On August 30, *Lynne Holland Daudon* and *Eugene Hutchins Jenness*, at the Craftsbury Common (VT) United Church. Immediately following the ceremony, the wedding certificate was read and signed by the witnesses of the ceremony in accordance with the custom of the Society of Friends.

**Osta-Ventres**—On September 20, under the care of San Francisco Friends Meeting, *Emilio Osta* and *Tulia Ventres*, both members of San Francisco Meeting.

**Walther-Griffin**—On November 23, 1974, under the care of San Francisco Friends Meeting, *Leonard Walther* and *Carol Griffin*. Leonard Walther is a member of San Francisco Meeting. His mother is a member of Honolulu, Hawaii, Meeting.



### NEW YORK YEARLY MEETING seeks a new staff person.

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#### Write:

Kathryn H. Mott  
Executive Committee Clerk  
114 Knollwood Drive  
Ho-Ho-Kus, NJ 07423

November 2, 1975—

At 3 o'clock there will be a meeting for worship at Chester Meeting, Meeting-house Road, Boothwyn, PA. All are welcome.

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**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

**Couples' enrichment retreat** November 14-16 will focus on enriching the couple relationship. Brad and Pat McBee Sheeks, 3720 Baring St., Philadelphia, PA 19104. 349-6959.

### Books and Publications

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

### For Rent

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**Retirement apartments** for couples, dinner and some services provided. For more information and appointment call: Marianne Longstreet, New York Yearly Meeting Friends Home, 21 Rockview Ave., N. Plainfield, NJ 07060. Telephone number (201) 755-8600.

**72nd Street West, New York City.** Room for well-bred young woman as co-resident of older woman in exchange for light services. References. Box H-657, Friends Journal.

**Caribbean vacation apartments**, Simson Bay Beach—good swimming—St. Maarten, by airport. Completely furnished, full kitchens, charming, the most for the price. Maid service, dishwashing—except Sunday. One-bedroom apartment for two \$100/week to October 31, then \$120/week to December 14, then \$150/week to March 31, reduced rates longer stays, 10% extra Christmas/New Years. Add 5% government tax. Living room couches can sleep extra people—\$20 additional for third person/child, \$15/week additional fourth person/child. Write: Aambeeld Guest House, T. Walton Westlake, Mgr., Box 256, St. Maarten, Netherlands Antilles, or telephone St. Maarten 3269.

### For Sale

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

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

**Holiday greeting cards** and note paper to benefit the American Friends Service Committee. These lovely cards convey the true spirit of the holiday season, that of peace and hope. Send for free brochure: AFSC, 134 Mathewson Street, Providence, RI 02903.

### Personal

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### Positions Vacant

**Teaching positions** for women in Japan. See page 569, this issue of Friends Journal.

**Physician**—internal medicine ideally with subspecialty in cardiology, for group practice. Moderate income balanced by time for teaching, education, other interests. Congenial group engaged in primary care. (2 I.M., 2 Ped, 3 F.P.) Please contact H. W. Vaillant, M.D. or M. Patton, Admin.—Acton Medical Associates, Acton, MA. (617) 263-1131.

**Friends General Conference** is seeking associate secretary to begin work summer 1976 and to assume duties of general secretary summer 1977. Also administrative secretary to begin part-time work spring 1976 and full-time work spring 1977. For details of salary and job description, write FGC, 1520-B Race Street, Philadelphia, PA 19102.

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### 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.

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### Travel

**Family of Man Seminar** planned with UNICEF invites thirty adults, escorted tours: Africa, Eastern Europe, Around-the-World. Write Harold Kuebler, Director, 639 Park, Huntington, NY 11743.

### Wanted

**Ten or more families** interested in organizing Quaker oriented cooperative recreation community on 120 plus acres undeveloped mountain woods near Romney, West Virginia. For details write: "Quaker Woods" c/o AFSC, 317 E. 25th St., Baltimore, MD 21218.

**Quaker poet**, aged 32, George School, Haverford BA, Johns Hopkins MA, C.O., seeks room in Southwest Hopkinton to July, 1976, in return for some work of any kind. Excellent references. Reed Fry, 802 High St., Bethlehem, PA 18018.

**Interested in acquiring** pre-1920 post cards; especially Thanksgiving. Please state price. M. Cadwallader, 402 School St., North Wales, PA 19454.

### STATEMENT OF OWNERSHIP, MANAGEMENT AND CIRCULATION (Act of August 12, 1970: Section 3685. Title 39, United States Code):

1. Date of filing: October 1, 1975.
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7. Owner: Friends Publishing Corporation: 152-A North 15th Street, Philadelphia, Pa. 19102. Nonprofit Corporation—no stock.
8. Known bondholders, mortgagees, and other security holders owning or holding 1 percent or more of total amount of bonds, mortgages, or other securities: none.
9. Signature and title: James D. Lenhart, Editor.
10. The purpose, function, and nonprofit status of this organization and exempt status for federal income tax purposes: ☒ Have not changed during preceding 12 mos.
11. Extent and nature of circulation

	Average no. Single copies each issue during nearest preceding filing date	12 months date
A. Total no. copies printed	7,920	7,500
B. Paid circulation:		
1. Sales through dealers, street vendors and counter sales	446	135
2. Mail subscriptions	7,200	7,005
C. Total paid circulation	7,646	7,140
D. Free distribution (including samples) by mail or other means	76	130
E. Total Distribution	7,722	7,270
F. Office use, left-over, unaccounted, spoiled after printing	198	230
G. Total	7,920	7,500

I certify that the statements made by me are correct and complete.

JAMES D. LENHART, Editor

# Meeting Announcements

## Alaska

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

## Argentina

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

## Arizona

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

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

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

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

## California

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

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

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

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

**HAYWARD**--Worship 10 a.m. 22502 Woodrofe 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 Oakland). Meeting for worship, Sunday, 10:30 a.m.

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

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

**SACRAMENTO**--YWCA 17th and L Sts. Meeting for worship Sunday 10 a.m.; discussion 11 a.m. Clerk: Laura Magnani, 2323 F St. Phone: (916) 442-8768.

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

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

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

**SAN JOSE**--Meeting, 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, Sundays, 10:30 a.m. 303 Walnut St. Clerk, 336-8333.

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

**SONOMA COUNTY**--Redwood Forest Meeting. 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.

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

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

## Colorado

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

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

## Connecticut

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

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

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

**NEW MILFORD**--Housatonic Meeting: Worship 10 a.m. Route 7 at Lanesville Road. Phone: (203) 775-1681.

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

**STORRS**--Meeting for worship, 10 a.m., corner North Eagleville and Hunting Lodge Roads. Phone: 429-4459.

**WATERTOWN**--Meeting 10 a.m., Watertown Library, 470 Main Street. Phone: 274-8598.

**WILTON**--Meeting for worship, and First-day School, 10 a.m., 317 New Canaan Road. Phone: 966-3040. Robert E. Leslie, clerk, (203) 938-2184.

## Delaware

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

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

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

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

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

## District of Columbia

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

## Florida

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

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

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

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

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

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Zip

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

**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 St., Orlando 32803. Phone: 843-2631.

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

**SARASOTA**--Sarasota Monthly Meeting, Sarasota, FL 33580. Worship 11 a.m. Mary Margaret McAdoo, clerk. Phone: 355-2592.

**ST. PETERSBURG**--Meeting 10:30 a.m. 130 19th Avenue, S.E.

## Georgia

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

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

## Hawaii

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

## Illinois

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

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

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

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

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

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

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

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

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

**LAKE FOREST**--Worship 10:30 a.m. at Meeting House. West Old Elm and Ridge Roads. Mail: Box 95, Lake Forest 60045. Phone: (312) 234-3395.

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

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

**QUINCY**--Friends Hill Meeting, unprogrammed worship, 10 a.m. Randall J. McClelland, Clerk. Phone: 223-3902 or 222-6704.

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

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

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

## Indiana

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

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

**INDIANAPOLIS**--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 East Stadium Ave. Clerk, Merrit S. Webster. Phone: 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. Phone 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 Ave. 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 11:30 a.m. 3050 Bon Air Avenue, 40205. Phone: 452-8612.

## Louisiana

**BATON ROUGE**--Worship, 10 a.m., Wesley Foundation, 333 E. Chimes St. Clerk: Quentin A. L. Jenkins. Phone: 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, South China and Winthrop Center. For information call (207) 923-3078, or write Paul Cates, East Vassalboro, ME 04935.

## Maryland

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

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

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

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

**COLUMBIA**--A new meeting! 5 p.m. Phelps Luck Nghbd Ctr. J. McAdoo, clerk, 5209 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 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.

**WORCHESTER**--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 Road. Call 371-1754 or 351-3094.

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

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

## Minnesota

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

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

## Missouri

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

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

**ROLLA**--Unprogrammed meeting for worship, Sundays, 8:30 p.m., Elkins Church Education Building, First and 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 Street.

**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 and August, 10 a.m. (201) 744-8320. Visitors welcome.

**MOORESTOWN**--Main St. at Chester Ave. Sunday school 9:45 a.m. Oct. through May (except Dec. and March). Meeting for worship 9 a.m. (9:30 a.m. June through Sept.) and 11 a.m. Visitors welcome.

**MOUNT HOLLY**--High and Garden Streets, meeting for worship 10:30 a.m. Visitors welcome.

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

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

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

**PRINCETON**--Meeting for worship, 9:30 and 11 a.m. Summer, 9:30 only. First-day school, 11 a.m. Quaker near Mercer St. 921-7824.

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

**RANOCAS**--First-day school, 10 a.m., meeting for worship, 11:00 a.m.

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

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

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

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

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

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

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

## New Mexico

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

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

**SANTA FE**--Meeting Sundays, 11 a.m., Olive Rush Studio, 630 Canyon Road, Santa Fe. Lella Smith 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 Rantanen, 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 St. Phone: (607) 733-7972.

**GRAHAMSVILLE**--Greenfield and 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. Phone: (518) 943-4105.

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

**LONG ISLAND** (Queens, Nassau, Suffolk Counties) — Unprogrammed Meetings for Worship, 11 a.m. First Days, unless otherwise noted:

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

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

**HUNTINGTON-LLOYD HARBOR**—Friends World College, Plover Lane. Phone: (516) 423-3672.

**JERICHO**—Old Jericho 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. Phone (516) 751-2048.

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

**SOUTHOLD**—Custer Institute, Main Bayview Rd., 10:30 a.m.

**WESTBURY**—Post Ave. and Jericho Turnpike. First-day School (Primary) 11 a.m. (516) ED 3-3178.

**MT. KISCO**—Meeting for worship and First-day School 11 a.m. Meetinghouse Road, Mt. Kisco.

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

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

2 Washington St. N.  
Earl Hall, Columbia University  
110 Schermerhorn St., Brooklyn

Phone (212) 777-8866 (Mon.-Fri. 9-5) about First-day Schools, Monthly Meetings, suppers, etc.

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

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

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

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

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

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

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

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

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

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

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

## North Carolina

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

**CHAPEL HILL**—Meeting for worship, 11 a.m. Clerk: Edwin L. Brown, phone 967-6010.

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

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

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

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

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

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

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

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

## Ohio

**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 Drive. 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 East Main St., Hudson. (216) 653-9595.

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

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

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

**TOLEDO**—Allowed meeting, 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 corner College & Pine Sts. Phone: 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 Street. Worship 10 a.m., discussions 11 a.m. Same address, AFSC. Phone: 235-8954.

## Pennsylvania

**ABINGTON**—Meetinghouse Rd./Greenwood Ave., Jenkintown. (East of York Rd., north of Philadelphia.) First-day school, 10; worship, 11:15. Child care. TU 4-2865.

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

**BRISTOL**—Meeting for worship and First-day School, 11 a.m., Market and Wood. Phone: 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.

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

**DOYLESTOWN**—East Oakland Avenue Meeting for worship and First-day School, 11 a.m.

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

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

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

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

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

**HARRISBURG**—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, Havertown. First-day School 10 a.m., meeting for worship 11.

**HORSHAM**—Route 611, Horsham. First-day School and meeting, 11 a.m.

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

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

**LEHIGH VALLEY—BETHLEHEM**—on Route 512 one-half mile north of Route 22. Meeting and First-day School, 10 a.m.

**LEWISBURG**—Vaughan Literature Bldg. Library, Bucknell U. Worship, 11 a.m. Sundays, Sept. thru May. Clerk, Ruby E. Cooper, (717) 523-0391.

**MEDIA**—125 West Third Street, Meeting for worship, 11 a.m.

**MEDIA**—Providence Meeting, Providence Road, Media, 15 miles west of Phila. Meeting for worship, 11 a.m.

**MERION**—Meetinghouse Lane at Montgomery. Meeting for worship 11 a.m., First-day School 10:30. Adult class 10:20. Baby sitting 10:15.

**MIDDLETOWN**—Delaware Co., Route 352 N. of Lima, Pa. Meeting for worship, 10:30 a.m.

**MIDDLETOWN**—At Langhorne, 453 West Maple Avenue. First-day School 9:30 a.m., meeting for worship, 11 a.m.

**MILLVILLE**—Main Street. Worship, 10 a.m., First-day School, 11 a.m. A. F. Solenberger, 784-0267.

**MUNCY at PENNSDALE**—Meeting for worship, 11 a.m. Ann Kimura, Clerk. Phone: (717) 998-2462 or (717) 323-5498.

**NEWTOWN**—Bucks Co., near George School. Meeting, 11 a.m. First-day School, 10 a.m. Monthly Meeting, first Fifth-day 7:30 p.m.

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

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

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

**Central Philadelphia**, 15th & Race Sts.

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

**Chestnut Hill**, 100 E. Mermaid Lane.

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

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

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

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

**Germantown Meeting**, Coulter Street and Germantown Avenue.

**Green Street Meeting**, 45 W. School House Lane.

**PHOENIXVILLE—SCHUYLKILL MEETING**—East of Phoenixville and north of junction 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**—Unami Monthly Meeting meets 1st, 3rd and 5th First-days at 11 a.m., 2nd and 4th First-days at 5 p.m. Meetinghouse at 5th and Macoby Sts., Pennsburg. Phone: 679-7942.

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

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

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

**VALLEY**—West of King of Prussia, on old Rt. 202 and Old Eagle School Rd. Meeting for worship, 10 a.m. First-day School and Forum (Sept. through May) 11 a.m.

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

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

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

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

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

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

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

## Rhode Island

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

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

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

## South Carolina

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

## South Dakota

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

## Tennessee

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

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

## Texas

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

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

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

**ST. JOHNSBURY**—New worship group. Sunday, 4:00 p.m., South Congregational Church parlor. Phone: (802) 684-2261.

## Virginia

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

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

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

**RICHMOND**—First-day School, 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. Phone: 759-1910.

## West Virginia

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

## Wisconsin

**BELOIT**—See Rockford, Illinois.

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

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

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

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

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

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