

April 15, 1976

# FRIENDS JOURNAL

*Quaker Thought and Life Today*

The community of faith offers the protective boundaries within which we can listen to our deepest longings, not to indulge in morbid introspection, but to find our God to whom they point. In the community of faith we can listen to our feelings of loneliness, to our desires for an embrace or a kiss, to our sexual urges, to our cravings for sympathy, compassion or just a good word; also to our search for insight and to our hope for companionship and friendship. In the community of faith we can listen to all these longings and find the courage, not to avoid them or cover them up, but to confront them in order to discern God's presence in their midst. There we can confirm each other in our waiting and also in the realization that in the center of our waiting the first intimacy with God is found. There we can be patiently together and let the suffering of each day convert our illusions into the prayer of a contrite people. The community of faith is indeed the climate and source of all prayer.

Henri J. M. Nouwen, "Reaching Out"



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## Centering Down...

HELPING PEOPLE to live by other means than their fear... is one of the largest tasks of all... whether it's fear of one another, fear of the enemy, fear of the authorities, fear of prison, fear of disgrace, or fear of separation from families. In the last decade, it was a great project for us in communities to try to cope with this. Because the realities were never as gruesome as one's *fear* of the realities. It was that inflation of reality that the government was able to play on, until people could no longer recognize the difference between their fear of what might happen and what was actually happening.

Daniel Berrigan

"WE EXPRESS our *individual* thanks to friends and relatives from time to time for help received, for services rendered, perhaps, even for their outlook on life, their disposition, their concern for others. Yet," continues Alex Bryan, writing in The [London] Friend, "I fear... that we are even rather niggardly with our private appreciation and often fail to express it, even when we feel it."

This, he finds, is added reason for us to express our *corporate* appreciation of a loved Friend, not just as a prepared testimony at the time of death but during life, "...and not just when he or she is relinquishing a position of responsibility or moving away, either, but in the thick of things when the pressure is greatest and encouragement and recognition are most needed."

## ...And Witnessing

TWIN CITIES Monthly Meeting's newsletter, on behalf of its Peace and Social Action Committee, has published an 18-point opinion poll in order to determine priorities for this year. Included are such subjects as: poverty, Native Americans, prisons, taxation, abortion, military budget, euthanasia, obscenity, pornography, police, non-violence, sex, Middle East, economic depression, Friends and politics, and, in case these are not enough, space is left for "other." Emphasis is placed on answers indicating what the meeting, not individuals, should do about the various items listed.

GWYNEDD (PA) Monthly Meeting's Worship and Ministry Committee, in attempting to formulate a reply to the four Bicentennial queries sent out by Philadelphia Yearly Meeting, commented: "We feel that these queries are too ambiguous for us to arrive at a consensus and we wonder why these queries were sent out to Monthly Meetings."

As a reaffirmation of faith, however, they stated that "our testimonies might be summarized in the words of Howard Brinton: *Simplicity* in behavior, dress and speech; *Equality* of sexes, classes and races; *Peace* among individuals, classes and nations; *Community* of family, state and world..."



## Connections

THERE ARE TIMES when words, with all their shortcomings and inadequacies, help make a connection which produces an experience which, in turn, transcends communication and approaches communion. At such times one identifies with Bernard of Clairvaux who, in *Cantic of Canticles*, said, "I confess, then, though I say it in my foolishness, that the Word has visited me...to plant and to build, to water the dry places, to illuminate the gloomy spots, to throw open those which were shut close, to inflame with warmth those which were cold...nor could I tell by any of my senses...only by the movement of my heart..."

No matter how often it happens, such an experience always leaves one with an awareness of a power and a presence both within and beyond that is simultaneously humbling and uplifting. It is as if the switch has been closed between the finite and the Infinite and the flow of energy for however long the connection continues comes directly from the Source.

Recently, this experience for me has centered around a particular subject: healing. And it has been triggered—or in more Friendly language, way has been opened—by a variety of materials produced by—or perhaps they would say through—four or five different writers.

One of them is Sally Hammond, a New York Friend and author of a book entitled *We Are All Healers*. When the book was reviewed in these columns shortly after it was published in 1973 the reviewer was not particularly impressed. So be it. But in 1976 much of what Sally communicated spoke directly and powerfully to my condition. Portions of it, in fact, closed that switch mentioned earlier and produced not just communication but almost communion.

Thus, as Sally interviewed Gordon Turner, who described his healing power as a process of unlocking or freeing the power that is within each of us to begin with and is released through a state of "at-one-ment" between patient, healer and "the life force which permeates absolutely everything," I strongly felt the presence of that force within me. The book (Ballantine paperback, \$1.95) may also be helpful to you if, like Sally Hammond, you seek to become and are willing to be used "as channels for God's healing energy."

The same experience was repeated a week or so later when the 1975-76 issue of *Inward Light*, published by the Friends Conference on Religion and Psychology, arrived. The entire issue is devoted to "Healing: A Wholistic Approach" and focuses on Carl Jung and the 1975 Con-

ference on Religion and Psychology at Haverford.

From the rich collection of personal experiences and other material in the issue, June Yungblut's article, "The Healing of the Spirit," is reprinted in this issue of the Journal. One or more other articles may also be reprinted in future issues, but there is no substitute for *Inward Light* itself. Copies are available for \$2 from Inward Light, 3518 Bradley Lane, Washington, D.C. 20015.

Then, with *We Are All Healers* and *Inward Light* already in hand, I received an article from Massachusetts which described how new Friends named Sandy and Allyn Eccleston had sought to open themselves and to share with others in the transforming and healing experience of the Light. Once more the connection was made and that feeling of "at-one-ment" seemed to flow. The Eccleston article is also in this issue.

Yet all this richness is without value to you unless it helps transform you from a reader to a recipient of the infinite energy, inspiration, power—actually the essence of life itself—which is personalized within you.

That is the clear lesson, the consistent clue which I have found in every authentic word not only regarding healing but regarding the Word itself: it must unite with that which is the essential, the Holy, within.

Thus, J. Sig Paulsen, co-author with Evarts G. Loomis of another connecting link, the book *Healing for Everyone*, describes the healing process as "our acceptance of the universal wholeness." He goes on to offer what someone has called a "Divine Prescription":

*The activity of God is the only power at work in my mind, body and life. All false beliefs, all negative appearances are being dissolved right now by the loving, forgiving action of God. I am whole, strong, and free as I am created to be.*

Then he goes on to say that "there is only one healing power at work in the universe, whether it operates through medicine, therapy, exercise, music, prayer or a simple, wordless faith."

That power, as Jesus among many others bore witness, is within each of us if we open ourselves to it. The opening may come through any number or variety of ways and means—even at times the right combination of words—but its presence within you and me from my experience is not only the key to health and healing but to Ultimate Reality.

JDL

# Healing of the Spirit

by June Yungblut

ELIE WIESEL is a Jew who was taken at a very young age to Auschwitz and Buchenwald. He survived and wrote three very fine novels: *Night*, *Dawn*, and *The Town Beyond the Wall*, stories of his suffering and spiritual pilgrimage and his attempt to find meaning in what happened to him and to his faith.

In *Night*, Elie Wiesel begins by telling how he spoke to a beggar when he was a young boy with no premonition of what was going to happen to him. He was just a pious, Hasidic boy, whose main study was God and the sayings he believed God had given man for knowledge of Him on earth. The beggar asks, "Why do you weep when you pray?" "I don't know why," I answered, greatly disturbed. The question had never entered my head. I wept because of something inside me that felt the need of tears—that was all I knew. "Why do you pray?" he asked me after a moment. Why did I pray? A strange question—why did I live, why did I breathe? "I don't know why," I said, even more disturbed and ill at ease. I don't know why. After that day, I saw him often. He explained to me with great insistence that every question possessed a power that did not lie in the answer. "Man raises himself toward God by the questions he asks Him," he was fond of repeating. —"Why do you pray?" I asked him; "I pray to the God within me that He will give me the strength to ask Him the right questions."

The boy Eliezer, Elie Wiesel, was taken to Auschwitz and in the book he says that he knows when God died for him. It was the day he entered the gates with his father and saw his mother and sister taken away immediately to the Crematorium and, as he put it, "metamorphosed into smoke over the chimneys of Auschwitz." He adds, "If God could answer the question that I put to him, even if he could answer it in eternity, how can I forgive, how can I regain the hope that was destroyed? Never, never, never." He and his father go through all of the horrors of Auschwitz. The father does not survive. The boy Elie does. In his argument with God, he ends the book by telling how, when finally they are liberated, not one of them thinks of revenge, not one of them thinks of any-

thing but bread, just bread. When he himself looks in a mirror for the first time in five years, the face that gazes back at him is one that he can never forget; it is the face of a corpse.

In the second book, *Dawn*, Eliezer joins up as an Israeli fighter in an effort to balance the role that he feels the Jews have played in history: through their faith, they have simply been led off passively to their own slaughter. So he takes up the weapons that have been turned against his people. At one point David, an Israeli, is captured and sentenced to die at dawn. Elie is assigned to execute a British captain if the sentence is carried out. Once again, as he realizes that he must become an executioner (he who had never killed before), he remembers something the beggar had said to him: "Let me tell you something about night and day. If you look into a window just as dawn is breaking, and you see a face there, it will be the face of night." He goes down into the basement, for word has come that David has been executed and now he, in turn, must execute the British captain. The one thing he knows he must do is try to hate, so that he can somehow justify all the suffering the Jewish people have gone through. To be able to hate is the one way now to bring meaning and sense into this situation in history. But he finds that he cannot hate the British captain. They talk together, and he tries to explain to the captain why he must hate him. But the captain has become a person to him, one who speaks of his own son, and who feels pity for his unwilling executioner. Nonetheless, Eliezer finally fires at him, killing him with a single shot. He writes: "The body sinking to the floor, a dead man, has pronounced my name with his dead lips." He realizes that there is something within himself that died at that moment. He says, "I have killed, I have killed myself." And he goes up the steps to the room above, dawn is breaking and he looks out the window. Little wisps of darkness are moving away. Indeed, he does see a face in the window, the face of night, and he says, "The face was my own."

In the third novel of the trilogy, *The Town Beyond the Wall*, Eliezer goes back to Transylvania to find what he



calls the Bystander, the man who stood by, watching the suffering of the Jews gathered up in the square. They were kept three days and three nights without water or food, in the heat of the sun, before they were moved on. This is what has haunted him all these years. He says, "If I had seen anger in the face, if I had seen any human emotion, it would not have haunted me, but the face was without expression. I must go back and find the Bystander. So the argument continues, the terrible dialogue with God. He goes back and indeed finds the Bystander and puts the question to him, "What did you feel when you saw us picked up and taken away?" The Bystander replies, "I felt nothing, it was like a game, I felt nothing." Subsequently Eliezer is arrested, tortured and thrown into prison. There he remembers what he had been told by his good friend: "When you are in deepest suffering, what you must do is communicate with someone, or you will go mad." The only other person in the cell is a boy in a catatonic state, seemingly unable to hear or speak. For weeks and weeks, Eliezer tries to break through to him. When finally he does, something happens to himself and he says, "Now we are free; wherever you go, some part of you will be me and wherever I go, some part of me will be you, because something human happened between us. We have communicated with each other. You have turned to me and you have spoken your name and God has granted my prayer, and in this way we have become free."

What Elie Wiesel says here about communication is confirmed and transcended by Thomas Merton, the man whose deep faith took him into the austerity of a Trappist monastery. At his last public appearance, before he was accidentally killed, he put aside a prepared speech, almost as though he had a premonition of his coming death, and

said that he wanted to speak about "marginal" people: monks and others, poets perhaps. He ended that informal talk by saying: "So I stand among you as one who offers a small message of hope, that first, there are always people who dare to seek on the margin of society, who are not dependent on social acceptance, not dependent on social routine and prefer a kind of free-floating existence under a state of risk. And among these people, if they are faithful to their own calling—faithful to their own vocation, and faithful to their own message from God, communication of the deepest level is possible and the deepest level of communication is not communication, but communion. It is wordless; it is beyond words and it is beyond speech and it is beyond concept. Not that we discover a new unity. We discover an older unity. My dear brothers, we are already one, but we imagine that we are not, and what we have to recover is our original unity. What we have is what we are."

Elie Wiesel leads us past the hatred of the persecutor, the revenge of the persecuted, the indifference of the bystander, to communication between an endlessly patient and hopeful man and an apparently unreachable boy. Thomas Merton carries us to "the deepest level of communication," to find true healing of the spirit in communion. □

*June Yungblut lives and teaches at Pendle Hill. This article is based on a talk she gave at the 1975 Conference on Religion and Psychology and which originally appeared in the Conference's magazine, Inward Light.*



Joseph Levenson

# Paradoxes of Community

by Parker and Sally Palmer

*Like many contemporary couples, Parker and Sally Palmer for years had talked about community as a way to simplify and integrate their own and their three children's lives. In 1974 they realized it was time to find courage to put these words into action: "You don't think your way into a new kind of living; you live your way into a new kind of thinking." Later that year Parker took a year's leave of absence from his position at Georgetown University and they joined the community at Pendle Hill.*

IF IT IS true that one lives one's way into a new kind of thinking, it follows that one's ideas about a thing should change with experience. So it has been with our conception of community. We came to community with certain expectations; we came seeking certain qualities of life. We have found much of what we sought, but we have also found things we neither sought nor thought we wanted. In fact, it sometimes seems that for each thing we sought, we have found not only that thing but also its opposite!

We came seeking a fuller fellowship with others than we had experienced in the suburbs. We found it, but we also discovered a new need for solitude. We came seeking extended family for ourselves and our children. We found it, but we also discovered the need to draw our own family's boundaries more firmly around us. We came seeking to escape certain forces in the world. We have done so, but we have also found ourselves more deeply engaged with the world than ever before.

At first, these polarities were confusing and even demoralizing. We did not understand what was happening to us, why life in community so often pulled us between contradictions or impaled us on the horns of dilemmas. But the longer we live in community, the more we realize that these pairs are not contradictions or dilemmas at all. Instead, they have the character of paradox: both poles are true. When either extreme is taken alone the reality of human need is distorted. Only when the poles are held in creative tension with one another is the fullness of that need adequately expressed.

Take, for example, our wish for a richer group life. In the suburbs we were constantly pulled toward privatism. In fact, it sometimes seems to us that privacy is the major product which the affluent buy with their wealth. Expensive single-family houses full of mechanical aids; hired household services; costly cars and elaborate vaca-

tion get-aways: all of these serve to keep us away from one another and to destroy any appearance of interdependence.

But independence is an unnatural condition for the human species, so beneath the apparent luxury of privatism lies a vast cavern of loneliness. We wanted readier access to other people. We wanted to be with them in a variety of settings—work, play, worship—not just on party nights. And we wanted more dependence, of us on others and others on us.

We have found such relationships in this community and we celebrate the way in which they have opened and enlarged our lives. But (and here beginneth the paradox) we have also discovered that in community loneliness can be intensified. When we feel lonely, it is much more difficult to be in a community where all around we can see friendships which we do not share, than to be in a suburb where we can assume that everyone else is lonely too! That is, when the people here seem to be a community to each other but only a crowd to us, then our loneliness is more piercing than ever.

And now the paradox deepens. For in dealing with our own loneliness we have begun to understand the riches of solitude. Solitude is different from loneliness. Loneliness is a yearning for others which denies the fact that we are, humanly, alone to ourselves. Loneliness is often a refusal to face ourselves; it is rooted in the need to have the faces and voices of others fill up the emptiness we fear within. In solitude we face that condition directly, and we have found that our inward space can be full of light and silence and perhaps the experience of God—not an empty void. From solitude we emerge to create new community with others. But this is a community of persons who know themselves, not that colony of psychic parasites which sometimes passes for community.

So here is one paradox of community as we have ex-



perienced it: the need for group life and the need for solitude, each creating and deepening the other.

Another paradox involves our life as a family. We came to Pendle Hill hoping to broaden and extend our family boundaries. We wanted our children to know adults other than teachers and parents. And, as parents, we wanted the support of a larger group in bearing the burdens which weigh so heavily on the nuclear family.

All of that has happened, and more. Our ten year old son can often be found in the kitchen helping one of the young men here bake bread or peel vegetables. When we could not comfort our seven year old during his agonies as "the new boy at school," a seventy year old woman gave him milk and cookies and autoharp lessons every day after school. Yesterday, our first grade daughter took a blind woman from the community to school with her, escorting her through the morning's activities, completely relaxed about her friend's "otherness."

For us, it has been important simply to see, up close, that our family's problems are not unique and to share solutions (and failures!) with other parents. We have also found that relations within the family are quickened and freshened by the view we get of one another through the eyes of others in the community. And in community we find that bad family patterns are more easily altered: if a morning squabble occurs, it is less likely to drag on through the day when we will soon be talking at breakfast with someone outside the vicious circle!

But here is the paradox. In our quest for an extended family of sorts, we have found the need to draw new boundaries around our nuclear family, to identify ourselves more clearly as a group within a group. The richness of association which community provides can also be experienced as a dispersion, a scattering of energies and attentions. We have found it vital to set aside family time and space, to become more conscious of family values, lest we begin to feel that we belong to everyone and thus to no one.

Our movement back toward family boundaries may have been motivated at first by fear of loss, but it has become a real affirmation of life together. Because of the community, we are now more aware of what it means to be a family. Community, with its tendency to diffuse family identity, has caused us to reflect more on the value of family life than we ever did when we were a group unto ourselves. And knowing we have a home within a home has freed us to participate even more fully in the larger group's life.

So, another paradox: the need to extend our family and the need to draw it in, each creating and deepening the other.

A third paradox begins with the fact that we came to community in part to escape certain forces "in the world." And to some extent, we have succeeded. The pace here is more sane, the scale of things more human, our relations with others less anxious and competitive, and the pieces of our lives more integrated than before.

But "the world" is very much with us in community. If we have escaped some things, we have also had to engage ourselves and others at a depth to which we are not totally

accustomed. Sometimes it is simply because others are impinging on our rights, or we on theirs, and in community there is no way to ignore those transgressions. Sometimes it is because community can be a psychic pressure cooker, forcing problems to the surface where they must be dealt with. If experiences like these are part of what we mean by "the world," then we have not escaped it here. On the contrary, we have been compelled to engage it more deeply.

But "the world" is more than individuals, their psyches, and their relationships. It is also structures, powers and principalities, the events of history. It is people dying of starvation in Africa and of war in Southeast Asia. And though we continue to weep over our guilt for that world, and our impotence in it, the deepening paradox of community is that we are beginning to feel more engaged with that world too.

For one thing, community itself seems to be a witness worth making in a society gone mad with competitive individualism. Perhaps the recovery of our national political health will depend in part on the emergence of more small communities; there are numerous political



Margaret Reynolds

theories which suggest as much. For another thing, the community of which we are part is a community of conscience. More than that, it is a community which tries to listen for God's voice. We have come to feel that God has called us to community if for no other reason than to give us more ears with which to hear the Word. And, too, community makes it more possible to take those concrete actions which respond to God's claim on our lives. Simple living, for example, is facilitated by community; not only can we share resources but we can encourage one another in a commitment to consume less. And community offers more support, psychic and otherwise, for the kind of risky action which our times seem to demand.

And so, another paradox of community: in seeking to escape certain forces in the world, we find ourselves more deeply engaged with the condition of our brothers and sisters.

We have not been well prepared to understand our lives in terms of paradox. Instead, we have been taught to see and think in dualisms: individual vs. group, self vs.

others, contemplative vs. active, success vs. failure. But the deeper truths of our lives seem to need paradox for full expression. Both poles are true, and we live most creatively when we live between them in tension.

Perhaps even more can be said. Perhaps in the synthesis of those apparent opposites we get closer to truth. Perhaps in living beyond those dualisms we discover a truth which lies beyond mind's reach. In his book *Christian Zen*, William Johnston has written: "...it could be argued that Christianity is one tremendous koan that makes the mind boggle and gasp in astonishment; and faith is the breakthrough into that deep realm of the soul which accepts paradox...with humility."

Somehow, it seems right to us that community is the context in which we have begun to appreciate paradox.

Always, in our mind's eye, we have seen community as a circle—and the circle is an image in which the apparent opposites of life touch, meet, and flow continuously into one another. In that circle we are beginning to get a glimpse of the unity which may lie behind the apparent contradictions of experience.

We plan to stay on at Pendle Hill—probably three more years, possibly longer. For the time being, community is the context in which we want to live our lives. That could change, and radically: the ultimate paradox may be that an experience in community is incomplete without a season in the hermitage! If that happens, perhaps our understanding of paradox will have deepened enough to sustain us. The aim would be to see life steadily and see it whole whether one is in the circle or out. □

## EXCERPTS

by Dorothy Cox

*These excerpts were shared by Dorothy Cox's family when she died last March and recently were sent in by John Barlow, a Massachusetts Friend.*

I am sure that it is true that we have to want to hear before we can open ourselves to listen.

Death has become for me not a contrast to Life but a continuation in a new and as yet unexperienced form.

The joy of discovering the interrelatedness of all that I am hearing, seeing, and reading—new revelations every day as some happening brings it all together.

The challenge of taking what seems to be a mixture of joy and fear, of hope and despair as I try to listen to what is being said to me, and passing it on in each human encounter, each one a unique expression because all human encounters are unique in some very important way.

Coming out of different roads out of the past all the peoples of the earth are now arriving in the new world community. No road into the present need be repudiated and no former way of life forgotten. But all these different parts, our own and all others, must be treated as precursors.

I think I hear music in all this interrelatedness. I want to try to bring it all together in song and dance. □



# On Meeting for Support and Searching

by Sandy and Allyn Eccleston

*"Our life is love, and peace, and tenderness; and bearing one with another, and forgiving one another, and not laying accusations one against another; but praying one for another, and helping one another up with a tender hand."*

*Isaac Penington (p. 140, Faith and Practice of New England Yearly Meeting)*

*"In our own Meetings, as members one of another, we must be alert to the changing situations that come to each of us from youth to old age. There will be some who need help in the experiences of marriage and parenthood, others in business or personal relationships, or because they are living in isolation. Responsibility for this ministry of love and service... rests upon each one of us, by action and in prayer, to make human need our own wherever we may find it, being quick to see, and moved to respond, as God gives us the vision and the opportunity."*  
*London Yearly Meeting, 1956 (#328, 1960)*

WE ALL YEARN for love and support, not only in periods of crisis, but in the ongoing search for wholeness within ourselves and with each other. Many of us turn to the therapies and techniques-for-growth which proliferate in our culture, but even when they are useful, something is missing.

Some of us are lucky enough to find a friend who knows how to listen and wants to share in our search. Yet, even in the intimacy and strength of such a relationship, we still sense a missing ingredient. What is not there is what is crucial: the healing presence of the Light. Especially in times of urgency or stress, we need to turn together to the healing presence of the Light in ourselves and in each other.

This fall, the two of us came to feel that our individual and joined lives were at a threshold, and we wanted to draw on the experiences and insights of other Friends as we tried to open ourselves to what pressed upon us. How could we make time and space for sharing-in-depth? Finally we sent a letter to members of our monthly meeting and local worship group.

Dear Friends/friends of Acton and Lexington:

We find ourselves more and more moved by a sense of belonging to the family of humankind. This spirit urges us toward radical changes in the way we live. We are seeking to know which changes we are called to make now.

After months of worship, reading, reflection, and small beginnings, we feel the time has come to ask for the help of others who share our sense of urgency to seek specific leadings.

We have framed several queries we hope will sharpen our insights and purposes. We invite those of you who find yourselves at a similar crossroads to join us for exploration and mutual support in a short series of Quaker Dialogues...

*Yours in the Light,*  
Allyn and Sandy Eccleston

On three evenings in November, eleven people gathered to hear and respond to the queries we had written to help

find a clearer focus. The first evening, we shared these:

- I *Out of what experiences did my personal sense of the family of humankind arise?  
As a member of the family of humankind, what patterns and expectations of my life today do I feel most comfortable with? least comfortable?*

The following week, we shared the next two:

- II *Considering my life experience and my personal resources and responsibilities, what specific needs of others do I respond to? Could I respond to?  
What conflicts or ambivalences within me are likeliest to interfere with my response to others?*

And a week later we considered a final query:

- III *What techniques or strategies for personal and/or institutional change have I successfully tried in my life? unsuccessfully?*

During our three evenings, we discovered again the power of creative listening. We did not find others who were "in the same place," as we had hoped, but there was an immensely creative tension between the words of the queries and the meanings we found for these words in our eleven individual lives. There we were, each set down in a unique terrain with no maps and just barely a common language to share, and yet we affirmed in each other the validity of the search and felt the diffusion of the Light.

The last evening, one person said that she had been struggling with a personal relationship for many years. The response came warmly and quickly: would you like us to meet again to focus on that? The answer in her eyes was as plain as tears. When we gathered for the fourth time, she spoke out of the silence and we responded with experiences and insights deepened by creative listening. The inner Light burned as bright and warm among us as the fire in the fireplace. Finally we returned to the silence, having experienced the union of a need shared and met.

As New England Yearly Meeting considers how to reach out to those who need support in marriage, in separation, in divorce, in remarriage, we have been reflecting on that collective experience of needing and being needed. Friends recognize the need to marry and to remember our dead in meeting, but we look to individual or select groups to meet other fundamental needs outside the meeting for worship. We offer a "committee on clearness" to those seeking marriage, and sometimes we offer specially qualified Friends as helpers, but by and large we bend over backwards not to minister to or counsel individuals. From one perspective, this seems like a healthy reluctance to judge each other. From another, it seems more like a fear of being inadequate as helpers, a reluctance to trust in the healing presence of the Light.

How might we make the healing Light within us more available to each other? Can we learn to call a meeting to

embrace not only the marriage and death of individuals, but their growth? How can we encourage each other to ask for the support and searching of Friends in times of personal need? In hopes of stimulating loving experimentation by our meetings and worship groups, we offer some suggestions.

A meeting might name a convener to receive an individual's request that a meeting for support and searching be called. The convener would ask the person at that time if she or he would appreciate the loving attendance of any Friends in particular, and would ask these and/or others—perhaps a total of four people—to oversee the care of the meeting. The overseers would call the meeting for support and searching and ask that others who wish to respond let them know of their intention to attend. The overseers might feel it appropriate to keep the meeting under a dozen persons, in order to deepen the possibility for trust.

Before the meeting begins, it might be useful to review the guidelines for "creative listening" and then to offer a query to focus the meeting:

Do we attend to each other with loving respect, since in our meeting God may speak to us or through us? Do we handle one another with infinite tenderness, knowing that each of our lives, being human, is lived in some proximity to an abyss? Do we come together to "consider how to rouse each other to love and good deeds" (Heb. 10:14), even as we experience ourselves as groping and stumbling and lost?

*(The suggested query is a paraphrase of an anonymously-written homily on Acts 5:27-32, 40-41.)*

After the query the overseers might invite the person for whom the meeting has been called to speak plainly about his or her condition if and when moved to do so.

Much trust is offered by a person seeking a meeting for support and searching. This trust will kindle a loving response which is the safeguard against the expression of curiosity, gossip, or insensitivity during or after the meeting. Out of the meeting for support and search, Friends may find opportunities to respond to specific needs, whether spiritual or material. On the other hand, no one should feel compelled to stay away because of too many commitments, since, as Thomas Kelly writes, the Light "never guides us into an intolerable scramble of panting feverishness" but enables us to discern whether we are meant to respond personally to an expressed need.

The meeting for support and searching may be only a shadow of "the blessed community" and will not transform a monthly meeting into a sturdy web of love and concern. But it may move us toward a community grounded in spirit as we experience in each other both the pain and the healing, the need and the resource.

There is an ancient tradition for spiritual healing. Our testimonies encourage us to turn not to a single gifted



healer, but to the Light in ourselves and in each other. In love and expectancy, we may learn to offer ourselves to heal and be healed in the presence of the Light within each one of us. For in the relationship of healer and healed, giver and receiver, lover and beloved, we do not stand above or below each other, but rejoice that we are brought together to complete each other, and so to experience the wholeness which rests in God. We are called out of our solitudes into the plenitude of the Light. □

*Sandy and Allyn Eccleston recently became members of Action Meeting in Massachusetts. They are seeking "ways to make the healing Light within us more available to each other" and to eliminate "the seeds of war in our way of living."*

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## Apologia at Seventy

"You don't look seventy, you know," she said  
And smiled. And I smiled too. I knew she meant  
It kindly. But what if, surprising her,  
I had replied, "I'm happy with my wrinkles.  
Just as today at twenty-one you joy  
To feel the world's before you with its fruits  
Largely untasted; and with downy cheek,  
Unwrinkled eyes, and 'skin you love to touch'  
Anticipate the conquests yet to come.  
And I? I'm proud of battles long since past  
That cleft these lines so deep into my brow.  
I like to think that Time has etched its record  
On my face, leaving for all who care to see  
What I have tried to be and failed to become;  
And that these failures have enriched this Me.  
I know today how little I have seen,  
How few the tomes of knowledge I have known,  
How much God's world still offers to one who  
Will look his last on beauty every hour;  
How deep the abyss of human suffering,  
From whose dark night only the grasp of love  
Can bring escape; what phantoms we confront  
So fearfully that then dissolve in air;  
What courage, clarity of sight, and hope  
New challenges can bring to those who dare  
To rise above self-pity and to seize  
While in the fog of doubt, through faith alone,  
The will to lift themselves up to the stars.  
My lover's quarrel with the world has brought  
At last the kiss of peace.

Rowland M. Hill

# "In the Deepest Place of Our Being"

Ken Miller

by Jonathan Ross Copulsky

*The most important thing about a college, after its intellectual honesty and leadership are taken for granted, is the way it reaches the innermost life of its students and quickens the central aims and ideals by which they are henceforth to live. If it fails in that part of its mission, nothing else which it does can ever make up for its failure at this point.*

Rufus Jones

FRIENDS COLLEGES are touch-and-go propositions. With decreasing numbers of Friends in attendance, the original charge of Quaker schools to improve the intellectual and spiritual qualities of members of the Society of Friends often falls by the wayside. Somewhere along in its history, the college ceases to be a Quaker college and becomes a college with Quaker roots. Compulsory attendance at meeting is dropped and the silence at mid-week worship seems to become an empty one. Friends practices, such as consensus, are stripped of all but their most superficial meanings. Testimonies of peace, brotherhood, and simplicity are treated with benign neglect. And so on.

In the meantime, concerned Quaker educators begin to

resemble alchemists searching endlessly for a philosopher's stone to transmute humanistic, liberal arts higher education back into *Quaker* higher education. They explain that Quaker education equals a caring, trusting environment; concern for the individual and his or her personal development; genuine community; and so forth—all surely qualities of "secular Quakerism"—while ignoring the religion from which they spring.

Veterans of Friends colleges can appreciate both these attitudes. Resentment (is that too strong a word?) at the seemingly casual regard for the *Religious* Society of Friends is at loggerheads with the gut feeling, the knowledge of experience, that the college did indeed reach "the innermost life of its students."



In the sixteenth Ward Lecture delivered at Guilford College in 1965, Tom Brown recalls the story of Nadab and Abihu, sons of Aaron, who offered up a "strange fire" to God and were consumed for their disrespect (Leviticus 10:1-2). He then directs the following question to Quaker schools: "What strange fire are we offering to God?" Is it a profane offering in a sacred guise? Can Quaker education survive? Or even more to the point, he asks, can Quakerism survive education?

An alternative is needed to these two views, one of which laments the demise of Quaker higher education because of the disappearance of those institutional structures which had bulwarked it, the other of which posits a belief in the viability of "Quaker (liberal, humanistic) education" for non-Friends! One such alternative might be a balance of both these views—the sharing of those aspects of Friends' faith and practice which speak to the universal condition of humanity, clustered around a solid core of what Helen Hole terms the first stage of Friends' education, the provision of an environment which strengthens and solidifies the *religious* principles at the heart of our Society.

It's impossible to schematize this alternative. Nevertheless, I recently had an experience which inclines me to believe and hope that such an arrangement is possible, and it is this experience which I would like to share, insofar as it is possible, with others.

My choice of a college was predicated upon its religious affiliation. While in high school, I had come in contact with members of a variety of peace churches, through a summer spent working in a hospital and through anti-war activities. Quakers, Mennonites, and Brethren impressed me with their sincerity, openness, and caring, and I determined that I would attend a school where such traits were appreciated and nurtured. Therefore, I chose Haverford.

Early in his *Journal*, George Fox writes of having forsaken priests and preachers as "...there was none among them all that could speak to... my condition." He then explains "...why there was none upon the earth that could speak to my condition, namely, that I might give... [God] all the glory." There is a profound simplicity at the heart of these thoughts—only the Spirit can speak to our spiritual condition. When we recognize this, then we can also begin to recognize the many ways that the Spirit can speak.

There were three special ways that the Spirit spoke to my condition: my attendance at meeting for worship, the witness of individual Friends around the campus whose lives testified to "that which they had tasted and handled spiritually," and my involvement with a Quaker campus group.

The Friends on campus represented a small minority of the college community. Several faculty members formed a group to explore Quakerism, and a small number of students and administration members joined the group. Its main activity consisted of inviting a series of guests who spoke about the relationship between their lives and the Society of Friends, a kind of living *Journal*. In the three years that I participated, the guest roster included such names as Douglas Steere, Henry Cadbury,

Raymond Wilson, Horace Alexander, George Lakey, Edwin Sanders, and Hugh Barbour. Shortly before my graduation, the group held a meeting at which the faculty members expressed an unwillingness to continue to run the group. Vague plans were formulated for its future, but I left the meeting that afternoon with the distinct feeling that organized Quakerism on campus had uttered its dying breath.

I was surprised to find myself living close to campus the following September, but I had found a part-time job in a nearby home for gifted adolescents. I was also pleasantly surprised to discover grass-roots efforts among some students to revivify Quakerism on campus. These efforts took the form of a Quaker Activities Committee. It bore some resemblance to its predecessor but placed more of an emphasis on involving its members intensely in those spiritual things which spoke to their "condition." Membership consisted of seekers; some were Friends, others were temporary sojourners in the Society, and still others were fellow travelers. The guest speaker program continued, in addition to newly-initiated fellowship dinners and group worship sessions.

By October I had moved, but I maintained contact with the group, and I watched its progress with the same amazement that one might feel watching a child learning to walk. The first few steps are slow, awkward and uncertain; the child requires much assistance. One day, the child is standing upright and walking confidently and neither she nor you can seem to recall what the initial fuss was all about. At first, the group moved hesitantly and clumsily. At times we wondered if it would ever "walk" on its own. But we also experienced a sense of exhilaration and delight with every additional step taken.

At the end of February, the group held a retreat-conference at Pendle Hill. Time was allotted for worship, a session on the relevance of traditional Friends testimonies to our lives, concerns about the college, and a discussion of the Board's Objectives Committee report entitled "The Invisible College: Its Quaker Foundations." About twenty-seven concerned individuals came to the retreat, ostensibly to discuss Quakerism at the college.

Each time we gathered to worship, we discovered a power, a Presence that belonged to none of us and yet to all of us. We became fellow explorers in an Inward Journey, experiencing the strength of a truly "gathered meeting" and recognizing the power that sprang from within each one of us and from within the group. We shared something precious and understood that "there is no relation to God which is not in practice a relation to man, and therefore we cannot come to a true understanding of life's purpose apart from knowledge of one another in the deepest place of our being..." (London Yearly Meeting, 1925).

Our conference began with a message from George Fox that a man who had been touched and shaken at his spiritual roots could shake the countryside for ten miles. As I drove home on Sunday afternoon, I thought about the significance of this message: the need to *begin* with being touched "in the deepest place of our being." And I think that I learned something very important about

Quakerism and higher education that weekend. There are indeed aspects of Friends faith and practice which speak to the universal condition of humankind. But if they are to be of any consequence for a given Friends educational institution, it will be because at the core of that institution exists a group of individuals who have been shaken and quickened at their very roots.

□

*Jonathan R. Copulsky is a 1975 graduate of Haverford College and plans to apply for membership at Unami Meeting, near Pennsburg in Montgomery County, Pennsylvania. His interests include "wilderness, hiking, peace studies and human relations, and mysticism" and he is a "leader of sorts" at Fellowship Farm, a human relations training center.*

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## Responses to Feminism and Spirituality

I MET Quakers for the first time in 1971 in Paris, France, as an American war resister/refugee in need of hospitality, a room, and a job in this European exile. In February, 1974, Linda and I became Friends and were married in the Quaker centre shortly thereafter.

Thus, from my foreign Quaker perspective, two issues among the many raised to consciousness by the Feminism and Spirituality issue (FJ 12/1) appear to me to be particularly relevant to us non-Anglo-Saxon Quakers in this Latin, Catholic, patriarchal, hierarchical, capitalist patrimony of France. The first is the current American feminist debate on God's gender. When I was in Memphis in the late sixties certain Yankee theologians were declaring that God was dead. Now in the mid-seventies my Quaker sisters (are they, too, Northerners?) are telling me God is not dead at all; she is simply feminine like the French word for light—"La Lumiere."

To my knowledge, no French woman has yet affirmed in the French language this concept of a Christian Goddess. The French, Cartesian mind sees the god-son polar concept of the trinity transformed by the holy spirit of

Mary's Jewish body. The incarnation of Jesus is only possible in Mary who is both a woman and a Jew. As long as Christians, whether they be Quaker or Catholic, deny Mary her unique presence as the mother oneness of life, the Christian dialectic between God(dess) and Jesus is never united in the human soul.

The second issue pertinent to us Quakers in France is the emerging struggle for American women to express their feelings to themselves and to other women in close intimate groups working for radical changes. There is no Western culture probably more enslaved by the intellect than the French. The American women's recognition of their need "to speak our feelings and to work through the difficult but creative ones like anger, jealousy, left-outness," (how do you translate that?) "and sadness" is still barely visible in France. The ideological domination of life here makes France one of the most highly politicized countries in the world. Small, intimate groups are viewed as either "reactionary" or "gauchiste" and their avante garde viewpoint is rarely listened to by Francoise Giroud, the French Minister for Women's Affairs, or the male-

dominated leaders of the Socialist-Communist Alliance which represents almost fifty percent of the French population.

Thich Nhat Hanh and Cao Ngoc Phuong, Vietnamese Buddhist leaders in exile in France since 1967, have done a lot to help French Quakers see their feelings and ideas in a more balanced perspective. Since January 1975 Thich Nhat Hanh has been teaching a small group of friends at the Paris Quaker Center the basic techniques of Buddhist meditation. Recently the American FOR has published in book form many of Nhat Hanh's ideas of this subject under the title of *The Miracle of Being Awake*.

For the Christian, heart and mind and soul become one in a two-directional love which dances towards God(dess) as it opens itself to others. For the Buddhist, the oneness of life is five-sided. Life is an awakening to the interdependence and interrelatedness which unites the five dimensions of Being in one Nature. One body, one heart, one mind, one intuitive perception, and one consciousness animate each part as it awakens consciousness (mind) of the one whole Buddha-like Being of all life. The fruit of this tree of knowledge is not an intellectual concept of God(dess) but an attention in the present to oneself and to others which we in the West call compassion.

Following the holocaust of Indochina, I find through my exile in France that human liberation in Western, industrialized countries must be seen as a spiritual combat and an historical Exodus. The first step for the white European [male] is the liberation of white European women (both in Europe and in North America) in whose quest for depth and understanding we find the lost voice of the American Indians, the Afro-Americans, the Mexican Americans, the Latin Americans and finally the Asian Vietnamese victims of the white man's conquest. Only she can return to me, her brother, what has been bombed, burned, and tortured away in the course of the industrial revolution and its subsequent colonialisms and genocides. This quest is a struggle of an oppressed majority for its political, economic, cultural, social identity which in turn will free a new spirituality and a release for all from the bondage of Mammon. Is not the second step an awakening as women and men to the historical calling of the Exodus—to open a new route from Babylon to Jerusalem through the desert?

Joe Heflin  
Antony, France

I DEVoured the December issue on Feminism and Spirituality. It awakened dormant thoughts deep inside me waiting to be communicated. Thank you for bringing those thoughts to the front of my mind. The articles and poetry stimulated feelings which all Western women must have experienced at one time or another with a traditionally male God figure. I am glad to see these feelings being

openly discussed. I remembered expressing those feelings privately in a poem nearly ten years ago, and having finally found it, would like to share it.

### Soja

I see in you the light of fireflies  
And ponder how they light, and why.  
I see in you my own dark laughing eyes,  
Freed through wisdom, tears, and conquered  
fears.  
I see in your strong gentle working hands,  
Stained from folding clover chains for man,  
What few have ever touched inside your palm...  
The secret truth of God  
is Woman.

Irene McHenry  
Benton, PA

I HAVE just finished reading the issue on Feminism and Spirituality. I am much impressed by the well-expressed insights, from a wide variety of standpoints.

I share with some others a discomfort with the sex-identified "Father, Son" sequence and have gradually sloughed off this hang-up. "God" has become a comfortable, sexless and meaningful name for the light, the spirit, the source of energy, healing, and many other good things. Therefore the need for substituting a concept of a "Goddess," as suggested in one article, for the "Father" no longer exists for me. In a sense, developing the structure for a Goddess might require some undoing later on for those who find this necessary now. But it is an interesting and wholesome idea, and certainly worth considering for those individuals who have this need.

The fact that Jesus was a man does not disturb me. His purity of spirit and life-style frees him of any sexist overtones. He was in the company of many great women and he truly appreciated their gifts. The divinity of Jesus has long since ceased to present a problem for me, since I feel comfortable with thinking of his very special gift as the "Christ Spirit" in the broadest sense of the term, equating it with the "Inner Light," and the light without. He was an extraordinary conductor of the spirit of God, in my view.

As an older Friend, I have long had a concern about the wives of "weighty" Friends. Over the past decades I gradually came to realize that Rufus Jones, Douglas Steere, Henry Cadbury and other inspired Quakers, who have meant much to me, had wives! Furthermore I discovered that the wives equalled their spouses' gifts in their own way, contributing substantially to the lives of their families and communities in countless and



important ways. As contemporaries we didn't hear about them because they were very busy taking care of children and homes, participating in meeting and other activities. This gave them little freedom to speak, write and travel extensively as their husbands did. I am delighted to note that both partners of many weighty married Friends are now more accessible to the Society of Friends, each contributing in his or her own way. To me this is a giant step forward in the liberation of women Friends.

*Agnes Hole*  
Madison, WI

ENCLOSED IS a commentary, based on reading the issue of the Journal about Feminism:

### **One Woman's Reflections**

What is God? Is God He? Is God She? Does God have sex? It was recently stated that we worship God and people with bodily love. Friends, particularly in the past, have been shy about physical expressions of tenderness, but this is changing, especially among the young, many of whom are reacting strongly. My generation has generally considered sex to be a part of a marriage relationship where other qualities are also equally important: loyalty, faithfulness, support, cooperation, mutualities of varied sorts. Many of today's young seem to me often to regard sex as an exploration much as one explores foreign cultures to broaden one's outlook without committing oneself to that culture as a permanent home or part of one's life. Perhaps I am oversimplifying. But if you use sex in a definition or understanding of God, then I am confused. If "God is Love"—and most Friends I know seem to feel comfortable with this as one of the explanations of God—then love includes tenderness, loyalty, constancy, nurturance, consideration, forgiveness, patience, and infinite other qualities. But does it include sex? We are born of one sex (rarely of both), and most of us experience sexual relationships. But so do animals. Sex can be conducted in a spirit of love, but sex is not the same as love. God, or love, seems to me to be part of the strictly human condition: one of the concepts which distinguish human beings from other organisms.

One of the greatest glories of love is that the neonate human can sense it, but the wisest person can never encompass it all or understand it totally. It is the bigger—than-our-imaginings quality that makes life worth living and exciting. Love, or God, comes to you when you are not expecting it, when you need it, and when you are too full of self to care. Love also is mysteriously elusive. We do not understand what seems to us to be the withholding of love. Suffering that we do not cause can make us doubt God. As Friends, we generally believe that there is "that of God" in every person. So, understood or not,

God, love, is here.

To me, God is Love, and so enormous that both the terms "He" and "She" are too confining, and I hope that our language problems over "He" and "She" find comfortable solutions. If God is "He" in literature, I am not personally irritated, but if a better term is found, I'll happily accept it. In the meantime, I have a concern that we women need to be proud of ourselves, no matter how we choose to conduct our lives, and so do men. I hope that our real goal is discovering the best we can offer, deriving appropriate pride in ourselves, and learning increasingly to respond to and give love.

*Mary Ellen S. Rugg*  
Bryn Mawr, PA

WHY ANTHROPOMORPHIZE God as "he" or "she"? Possibly it is because the symbol "gods" which denotes a myriad of mythical male and female characters is so similar to the symbol "God" which might be considered as denoting an infinity of mind-boggling proportions. Why not erase puny pronoun substitutes for the infinite symbol "God"?

*R. Neil Dalton*  
North Augusta, SC

### **LEAD WELL A CHILD**

However much you strive to teach/A child  
what it should do/It will learn more in every  
way/By just observing you/Because a child is  
more impressed/By how you speak and  
act/Than any knowledge you impart/As  
some established fact/Not just the manner of  
your smile/Or certain words you say/But all  
the other ways in which/You live your life  
each day/Your own example—good or  
bad/Can do so much to stir/The thinking of a  
child, and help/To mold its character/So do  
be careful of your words/And all your actions  
clear/And for your own sake, try to be/Real  
honest and sincere.

James J. Metcalfe  
in Middletown (Langhorne, PA)  
Monthly Meeting Newsletter

# It's A SMALL World

**Voices recently** have been heard here and there that provide islands of calm and common sense in the midst of humanity's strident and seemingly endless stream of babble. Two of these voices came from Washington. One was Edward F. Snyder's as he testified for the Friends Committee on National Legislation at hearings in the House Budget Committee on the fiscal 1977 budget. Ed said: "We are puzzled by the increase in military spending at a time when there are more and more international agreements in the arms control field with the Soviet Union, our perceived adversary." After listing thirteen treaties or other agreements limiting or banning arms from locations ranging from Antarctica to outer space, Ed pointed out that "The President's budget, with its emphasis on increasing military spending while decreasing funds for important non-military programs, forces Congress and the public to examine basic assumptions and policies. In terms of real national security and well-being of individual citizens, is the size of the military establishment as important to the average citizen as good health care and education, a job, decent housing, and protection from personal injury at home or on streets or highways? More fundamentally, can peace and security be achieved by military means? What if the U. S. government devoted even a small fraction of the brainpower and money now going for the arms race to building an international alternative to the war system?"

**Also from Washington** came the voice of George Kennan, former United States ambassador to the Soviet Union: "Something else was borne in on me very strongly through my recent visit to the Soviet Union and after coming back to this country. It is the anomaly that is represented by the concentration of opinion on the defense of our country

against a military challenge (which may or may not be as real as people think it is), coupled with the failure of people to take into account the even greater dangers confronting us from inside. When I see the complacency in the face of the evils we have in our own civilization—the crime, the drugs, the pornography, the cynicism, the disillusionment—I wonder why these same people are so worried about an attack from the outside. I wish I could say to them, 'Look, show me an America in which these things have been overcome and then I will talk to you about how we are going to defend ourselves against the Soviet Union.' There is no use concentrating on the fancied danger outside the door when we have not mastered the greater dangers inside."

**Across the country** from Washington, Friends in North Pacific Yearly Meeting are joining with others in calling for an all-out attempt to sink the Trident submarine project. A pamphlet prepared by the Pacific Life Community entitled "From Trident to Life" and other information can be obtained from the Yearly Meeting's ad hoc committee at 4001 Ninth Ave. N.E., Seattle, WA 98105.

**Two other ways** Friends can express their concern over U.S. priorities is by supporting the World Peace Tax Fund bill now in the Congressional mill and by communicating with others about the uses being made of federal tax monies. Members of Congress and other governmental officials need to know your views. To dramatize them, an ad hoc citizens committee for a "taxpayers' rebellion" is circulating the adjacent emblem (right) and suggesting it be traced, cut out or otherwise included with your communication.

**And from Philadelphia**, the Wider Quaker Fellowship issued an updated reading list for those interested in learning more about Quakerism and also reprinted Rufus Jones' original letter of invitation to the Fellowship. Written forty years ago, the letter in part said, "The world is passing through a period of history which has left numbers of persons unable to stand the pitiless drift of external forces when it swept over them and left them unfitted for creative leadership when the crisis emerged. The result has been an epoch of confusion. The most important business before serious-minded persons at the present time is the recovery of faith and courage and vision.... We believe that wherever the human spirit strives to push back the sphere of darkness and to widen the area of light, wherever men [and women] sacrifice the immediate interests of the one alone for the diviner aims of the many together, there God is present in that search for the better and more inclusive world that is to be. The kingdoms we build for love's sake, our dedications to the good of the whole, our passions and agonizing struggle for light and truth and life are ways of touching the hem of the garment of God." Copies of the entire invitation and the reading list are available from the Wider Quaker Fellowship, 1506 Race St., Philadelphia, PA 19102.



Several readers have written to suggest that attention again be called to "The Peace Ballot," an attempt to conduct a national referendum on peace issues. Copies of the ballot are available from The National Committee for the Peace Ballot, 110 South Dearborn St., Suite 820, Chicago 60603. Through the ballot, your voice can be heard on the following:

- steps to reverse the arms race;
- support for universal human rights;
- provision for basic human needs;
- measures to protect the global environment;
- alternative approaches to international institutions and law;
- reorganization of the U.S. government for more effective peace-making and peace-keeping.

In suburban Philadelphia Friends are speaking truth and acting against the power of ongoing racial injustice and of the military. Lansdowne Friends are supporting the efforts of the area's Fair Housing Council to expose and stop "racial steering by real estate brokers [which] continues almost unabated in Delaware County." Council actions include support for black families moving into all-white neighborhoods, organization of open housing workshops for interested and involved persons, and compilation of a "friendly neighbor" list of people who will support minority persons if tension develops. And in New Jersey, the son of members of Haddonfield Meeting wrote a well-researched editorial in the high school newspaper questioning "the candor of the United States Armed Services in portraying the Armed Services Vocational Aptitude Battery (a test administered to 1.6 million students in 1975) as an aid for the civilian seeking civilian work." Instead, Robert Rico clearly saw the test as an "opportunity to get a foot in the door for the purpose of recruiting." He also questioned "the sagacity of our school system in permitting the ASVAB to be administered under such a misapprehension."

A recent item in the Canadian Friends Historical Association Newsletter reported on the difficulties in locating places where Friends had once lived because place names had been changed, some of them because of intolerance of German names during World War I. The account reminded M. C. Morris of a similar "experience in Philadelphia during the same period. High-percent-age-patriots of the Germantown section found they could no longer tolerate that name, but not being able to deny that Germantown had been founded by Franz Daniel Pastorius, proposed that the name be changed to 'Pastoria.' However, since this sounded too much like 'Castoria,' the well-known laxative which, according to the advertisements, 'children cry for,' it was decided to retain the unpatriotic name 'Germantown' and merely chisel a few inches off the buxom Teutonic bosom of the heroic female figure on the monument in Vernon Park."

Leonard Kenworthy recently shared these words which he had written almost thirty years ago about the various kinds of Quakers. They seem timely in this era of Faith and Life discussions: "What a Society we would have if we could work together, learning from each other, using the talents of each group. In such a Society we would all utilize the zeal, sacrificial and generous giving, and concern for spreading the Gospel, of Evangelical Friends. We would all profit from the mission work, the concern for children and young people, the talents of many pastors, the network of colleges across the United States, and the broad base of membership in rural small towns of Five Years Meeting [now Friends United Meeting] Friends. And we would all gain from the highly educated, upper middle-class membership of the General Conference and Independent Friends, with their emphasis upon worship on the basis of silence, and their interest in social service. What a Society of Friends such a combination would make!" And then he prayed for Divine Help "to see the faults within our own groups as well as in other groups...to build bridges between individuals and groups...to strive for unity rather than uniformity."



## Australia

### "Liberation"

by Diana Pittock

THE AUSTRALIA Yearly Meeting was this year held in Melbourne from 2nd to 9th January and was reflected well in the Epistle:

"Friends met through the vagaries of a Melbourne summer—the searing heat of one day and the damp coolness of the next—and found some analogies between the weather and our conditions as Quakers today. End-of-year pressures and rigours of travel reminded us of our human constraints when we long to set the world right; yet living is fun and enjoyment of the task is essential. Business was integrated with sessions of Summer School. The theme of 'Liberation' again—

- challenges our willingness to be involved in action for change
- challenges our individual and group positions in regard to evolution, revolution and violence and
- challenges us to look at temporal blocks to our involvement (our life style, our organizational structures, our old thought forms), but perhaps most of all it
- challenges us to raise our level of critical awareness.

"We heard an account of a trip through the northern and central parts of Australia, which several young people made to visit with Aboriginal people where they live. It reminded us forcefully of our ability to become tools of the spirit if we tread with humility, listen with imagination and carry deep love in our lives. We learnt more of the injustices blacks suffer from mining and pastoral companies and from paternalistic or moralistic government agencies.

"We are reminded of the need for checks on the new phenomenon—the multi-national companies—and the need to swing from inherent evil to potential good by encouraging human and moral values in their business.

"We have seen more the value of small local groups following through spontaneous interests in areas of education, peace, and justice which must be the visible working of the Spirit within us and the liberating power of God." □



## A Stepping Stone to a Saner World

by Ed Lazar

**Birth Without Violence.** By Frederick Leboyer. Alfred Knopf, 115 pages. \$7.95.

*Birth Without Violence* is a beautiful, creative, revolutionary work, essential for anyone interested in peace, nonviolence, and the human condition. I guess you can say that I recommend this book.

It's about the first precious minutes and days of life of a human child—of a person with acute sensitive feeling who is in the greatest learning period of her/his life and whose psyche is being permanently affected by the signals the new world is giving. Frederick Leboyer points the way towards a nonviolent reception into the world which, to the extent adopted, will contribute to the number of secure and loving children and adults.

First, Leboyer presents a devastating critique of the prevalent reception of a new baby, describing how the infant is treated as an object without feeling, as a something to be handled carefully but thoughtlessly, as an "it." There are shouts of joy for the new baby—shouts which batter the baby's ears while bright lights blind her. The baby is picked up triumphantly by the feet, thereby straining the previously supported spinal cord, separated from the mother as quickly as possible, and carried off swaddled to the nursery room. There, with bright lights shining, the baby is isolated from all human warmth, to be viewed from behind plate glass by people smiling with satisfaction.

Leboyer says, "If our deliberate intention was to teach the child that it had fallen into an indifferent world, a world of ignorance, cruelty, and folly, what better course of action could we have chosen? . . . This is birth. The torture of

an innocent. What futility to believe that so great a cataclysm will not leave its mark. Its traces are everywhere—in the skin, in the bones, in the stomach, in the back. In all our human folly. In our madness, our tortures, our prisons."

Leboyer presents an alternative to this cruel folly. The loving Leboyer spirit permeates the book and from it flows the caring method. The Leboyer method begins the moment the child issues forth, after natural childbirth with the mother fully awake. The lights are as dim as possible, with a small night light used; people speak in whispers, if at all, in the final stage of delivery and after the birth. The baby is picked up under the armpits (not by the head or feet), and placed gently on the mother's belly with the umbilical cord still attached—the baby is immediately reconnected and reassured with mother's warmth and the heartbeat that the baby has lived next to since conception. For an average of four to five minutes the oxygen from the umbilical cord blood supplements the new system of getting oxygen through the lungs. "Drawing oxygen from two sources it switches gradually from the one to the other without a brutal transition."

The baby may utter two or three cries as she gets used to the burning in her lungs caused by the new experience (Leboyer compares this to what a non-smoker feels with a first inhalation of cigarette smoke), but after these first cries there are no further cries with the Leboyer method. People say that babies can't feel or communicate—but their crying, using present hospital tech-

niques, is a clear communication of pain, of distress, of anxiety. The first cries, using a caring process such as Leboyer suggests, are strong and vital—they aren't wails and continuing sobs.

The infant is then placed on her belly, with arms and legs folded under, on the mother, so that the infant spine can uncoil, stretching the back at her own pace.

Then comes the Leboyer suggestion which has received the most public attention. After the umbilical cord is cut, and after an important six or seven minutes with the mother, the child is slowly placed in a small basin of warm water (body temperature 98-99 degrees), and the child stays in the bath until fully relaxed. This is a return to the baby's familiar water element and allows relaxation, which often results in a serene smile. "How long should we leave the child in the bath? It is for the child to decide. We should be sure the relaxation is complete, that there isn't the least resistance in the little body, the merest knot, the shadow of a doubt. We should be sure everything is in motion. That everything is joy." After the child is relaxed, she is reunited with her mother and then stays with her.

The book has some faults by omission. One question I had while reading is, Where is the father? Other readers can check, but I don't recall that the word father is mentioned once in the entire book. Using natural childbirth methods, the father can be a major loving support of the mother giving birth. The mother and child are at the center and the father should be as close

to the wonderful process as possible. And using the Leboyer after-birth method the father, for example, can be the person to place and hold the infant in the bath.

Further, Leboyer goes around the issue of hospital birth as against home birth. Leboyer is an obstetrician who works in a Paris maternity clinic in a working class area, and I don't know what the conditions are there. But, in the United States, hospitals are geared to making unnatural events of the very natural act of childbirth. Doctors and hospitals are so crisis-oriented that their drugs and processes help create crises. Caesarian sections, where the doctor takes control from the mother, are dramatically increasing in the U.S. and now average seven to nine percent of all births, with the rate being up to twenty-five percent in some urban and teaching hospitals where the poor evidently are used to improve young doctors' surgical skills. In hospitals, even after natural childbirth agreements have been made with the parents, something often happens of a non-emergency nature that disrupts the plan and permits the hospital technology to take over. Without going further into the scandal of modern

hospitals (see *Immaculate Deception* by Suzanne Arms), it is clear that the Leboyer method is suited more to home births where the parents and midwife are in greater control of the situation. These are two omissions I see, and perhaps there are others. But what is present in the book remains a glory.

There are now some 1,000 babies Leboyer has assisted with these methods—the oldest are now eight years old. Some Sorbonne psychologists are doing a follow-up study on these children which will be published this year. Leboyer, in a recent magazine interview, personally observed that the children "have a strong personality. They possess an amazing memory and extraordinary interest for whatever it is they are continuously exploring. They are there."

Well, horrors, what will happen when these happy natural children have to face the "real world" where aggression is often considered essential? Leboyer answers, "Birth without violence breeds children who are strong... free and fully awake... Aggression is not strength. It is exactly the opposite. Aggression and violence are the masks of weakness and impotence, and fear."

Receiving a child with care into the world and respecting the child as a sensitive, loving person does not guarantee that a nonviolent adult will result. There are many formative experiences to come. But this nonviolent start makes more possible the loving adult. The Leboyer book presents to us a stepping stone to a saner world. It is a radical nonviolent book which is an important peace education resource. It should be placed in our public and personal libraries to influence the creation of new generations of people better able to love and live together harmoniously.



Ed Lazar, a member of Cambridge Friends Meeting (MA), is the peace education secretary for the New England region of AFSC.

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## Reviews of Books

**Game Free: The Meaning of Intimacy.**  
By Thomas C. Oden. New York: Harper  
and Row, 1974. \$5.95.

Intimacy, the one human relationship beyond game-playing, is the subject of Thomas C. Oden's psychological and theological study, *Game Free*. In defining this precious human relationship, Oden finds that persons experiencing the deepest sort of intimacy, interpersonal communion, become aware of a spiritual being encompassing but beyond the two of them. With this suggestion of the presence of God in game-free human encounters, Oden proceeds to develop a theology of intimacy.

The author's first step is to examine implicit theological assumptions in Transactional Analysis (TA), the popular psychology of interpersonal relationships. In perhaps the most creative part of *Game Free*, Oden makes detailed parallels between statements from TA and from Biblical and other Judeo-Christian sources in three categories: the human predicament, deliverance, and the new life. As another way of presenting this dialogue, he scrambles Paul's Letter to the Romans with some TA statements to produce "A Letter to Frogs and Princes."

After offering a critique of Transactional Analysis, *Game Free* develops a Christian theology of interpersonal relationships, particularly intimacy. Basically Thomas C. Oden contends that intimacy echoes God's relating to men and women through Christ. Yet because persons are both nature and spirit, human transactions can suggest but not sustain such pure spirit.

Transactional theology, Oden says, sets out to be not doctrine but dialogue; it suggests where personal encounter and theology might enrich each other. Such possibilities are abundantly offered in *Game Free*, though one might wish for a religious scope broader than Christian-

ity alone. The theological sections of the book would be much more convincing if supported by specific examples of human transactions, perhaps from encounter groups. Nevertheless, Oden's book is a valuable exploration of the Presence in which two persons are gathered together without games.

Anne G. Toensmeier  
Hatboro, PA

**Death By Choice.** By Daniel C. Maguire. Schocken Books, New York, 1974. 224 pages, paperback. \$2.95.

For me the reading of this book has been coincidental with the court decision in the Quinlan case. During this time there has been much discussion in the media and among individuals about the legal and moral questions related to death by choice. The duality of legal vs. moral is repeated with respect to active vs. passive choices (commission vs. omission) and extraordinary means of prolonging life vs. ordinary means. There is also discussion of making a choice for oneself as opposed to making a choice for another. Public morality becomes polarized with private ethics and morality.

All of these are dealt with in this book by an author identified as a Catholic Professor of Theology. The author provides us with a background of the literature and history of death by choice in a combination of medical, legal and ethical "facts." Documenting his book with cases of suffering, incurable patients, he presents his argument for a situational moral theory of death by choice, death as "a friend." What he seems to be saying is that the old moral standards remain but times have changed. With increasing knowledge and consciousness about death, its definition and meaning in all senses have changed. Accordingly society, and we as individuals, must open ourselves to the idea that under certain circumstances and situations death should be allowed by choice. While the reader might not agree with what Maguire is saying and might find his ways of saying these things somewhat unwieldy, the book can bring into our range of vision familiar ideas with new coloring. This is a time for many of us to crystalize our personal morality in respect to death by choice. Maguire's writing can help with this process.

Jay Spalding Rabin  
Chevy Chase, MD

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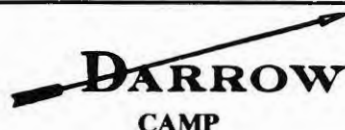
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**Pre-Meditated Man. Bioethics and the Control of Future Human Life.** By Richard M. Restak. *The Viking Press, NY, 1975. 170 pages. \$8.95.*

"Our health; how long we will live; the quality of our lives—all these are dependent on biomedical technology." Such is the substance of this book. Richard Restak is a young neurologist with wide experience and a "concerned citizen" with a delightful puckish touch. He writes dispassionately, but this is a terrifying book, with its catalog of monogolism, wombs for hire and embryo transfers.

Turning to the "escalating levels of violence," Dr. Restak foresees ways of changing an aggressive society into a peaceful one. Knowing that a baby with certain genetic factors will inevitably grow up prone to be violent, legislators and parents may (a) refuse to have such children born or (b) use modern medico-methods for producing children free from these defects. Genetic engineering is just around the corner.

Instead of asking "What can we do to the violent person?" Dr. Restak sees disruptive behavior as the stimulus for social change. He states, "Induced behavior modification is proving to be this century's most compelling medical social issue," and, "In the long-run bioethics may turn out to be the most important body of knowledge we have ever attempted to define."

I see the question really to be, "Do we

place our lives in the hands of bio-scientists and legislators, or in the hands of God?"

I hope that every monthly meeting will be alerted to this book's contents, as well as that our members watch state and federal legislation, waiting on the inspiration of the Holy Spirit so that we be also "concerned citizens."

Eric Wyatt  
Kingston, Jamaica

**Liberty Schools: A Parent's Voucher Plan.** By R. J. Lytle. *Structures Publishing Company, Farmington, Michigan, 1975. 161 pages. \$8.95.*

The best to be said for the school busing controversy is that it has forced us to re-examine our educational system and to consider seriously some new ideas. This book represents part of that effort. A businessman-manufacturer and father of ten school-age children, the author has compiled a formidable list of arguments in favor of the voucher system for financing public education. Under his "Liberty School" plan, parents would receive direct aid in the form of vouchers to be used only for tuition and applicable at any participating school, whether public, private or parochial. Parents and students would thus become "customers" with purchasing power, and schools would have to compete for their business.

The book's strength is its analysis of the paucity of choices available to most students in our public schools, and of the crushing conformity that is expected of them. Under the plan even the prestigious private schools, if they chose to participate, could become available to children of the less affluent. And there would be strong pressure to join the plan because it would mean added revenue in the face of declining enrollments and rising costs.

The book's weakness is Mr. Lytle's touching faith in the free market system, which he believes would revitalize the public schools if only they could be forced to come under its immutable laws. Still, it would be a mistake to dismiss the school voucher plan without careful consideration. In the present crisis, in which children are the pawns of taxpayer revolts, racist provincialism and urban decay, we need all the help we can get if we hope to transform our schools from juvenile detention centers into places of creative and joyful learning.

Lenna Mae Gara



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**I'm No Acrobat.** By Samuel S. Duryee, Jr. *Dorrance and Co., Philadelphia, 1975. 77 pages. \$2.50.*

This little paperback contains some seventy poems, written by a member of Haddonfield (NJ) Monthly Meeting. He is assistant professor of Communications and Journalism at Glassboro (NJ) State College.

The poems cover a wide range of subjects and types of verse forms, including a number of sonnets. The writer has a remarkable gift for perception as well as a felicity for putting it into words.

"A Sharing for 1974" has arresting lines which put into vivid expression what many of us have observed but not said so well:

*New snow improves the diet for  
the eye,  
The calories feast-like add sugar  
to the neighborhood  
Gingerbread; Charles Addams'  
houses  
Suggest castles,...*

or

when the writer is in a Quaker meeting, he writes in "My Eyes Reach Upward,"  
... *I'm no acrobat;  
I fall far short, often my words  
are flat!...*

This reader enjoyed the poems and can recommend this book.

Mary Hoxie Jones  
Haverford, PA

**How To Live Through Junior High School.** By Eric W. Johnson. *J. B. Lippincott Company, Philadelphia, 1975. 274 pages. \$7.95.*

"Why should anyone write or read a book about grades five through nine, ages ten to fifteen?" queries Eric Johnson in the opening sentence of this book. The author, a former adolescent, parent, junior high school teacher of many years' experience, school administrator, educational researcher and consultant, and friend of many people of the ages under consideration in this book, answers his own question immediately: "... I have found that there is no period during the journey from kindergarten to twelfth grade as difficult as these years...."

From this beginning Eric Johnson shares his broad knowledge and experience about adolescent physical, emotional, cognitive and social develop-

ment. Under these major topics come discussions focusing on child-family-school relationships, sexuality, school expectations and problems, learning skills, development of morality, and use of tobacco and other drugs; and, as an unexpected bonus, at the end is a long list of books which have high appeal and interest to young readers.

To the readers—the parent, teacher, adult friend, and the junior high schooler with good reading skills and an interest in learning more about her or his own growth—the book offers wise, practical and reassuring counsel for living with good humor and honesty during these tumultuous years necessary for the birth of the new adult from the former child.

The values expressed by the author are those of an open, relaxed person, who treasures broad liberal education and freedom for each child to develop as his or her own talents and inclinations lead.

When first reading the title of the book, this reviewer wondered about the meaning of "live"—did it indicate survival alone, or a broader sense of gaining the fullest measure of life during these difficult years? The text answers in the affirmative: these can be years of joyous growth for young people and all who associate with them.

Donna Goodwin  
Moorestown, NJ



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## Letters to the Editor

### Title Controversy Continued

I found it necessary to reread Jennifer Tiffany's article (FJ 10/1) about Unfriendly Titles to try to determine what all the controversy is about. I agreed with her then and I agree with her now after reading the strong negative response printed in FJ 1/1.

We, Friends, deal with symbols as much or more so than other religious collections: the Light, the Spirit, Centering, Witnessing, to think of a few. "God the Father" and "God...He" are just as limiting as symbols as using Master to designate a male facilitator and Teacher to designate a female facilitator. As a parent of a Westtown student I hope the time will come soon when the faculty and students themselves will lay this tradition down along with some other symbols of oppression.

As a facilitator with an advanced degree, I find I don't need the term Doctor for my own ego or for the respect of those who attend my classes in order to learn.

I found the messages (FJ 1/1) by Larry Scott Butler and Charles Brown helpful in my struggle to simplify. I don't need to know their titles to see their light. Certainly Friends testimony of simplicity might suggest that any title given a teacher be optional: for use by teachers and students alike.

Perry Treadwell  
Atlanta, GA

### Fra Giovanni's Creator

How much we owe to Ernest Temple Hargrove (1870-1939), who is named in Bartlett's *Familiar Quotations* as the creator of Fra Giovanni (1513) whose quotation was on the cover (FJ 12/15). Hargrove was Resident at the Chapel of the Comforter, NY, from 1908 until his death.

The quotation is beautiful and I'm glad that Hargrove invented Fra Giovanni.

Eldon Kelley  
Madison, WI

### "Married" Specifications

Larry Lack (Letters to the Editor, FJ 11/1) feels that it is wrong for you to carry ads which specify a desire to hire a married couple, but even more wrong to omit the "married" specification if the prospective employer requires that couples hired be married.

To me, it seems right for an employer who wants to hire a married couple to so specify; otherwise unmarried couples applying will be put to the inconvenience of applying, only to find they do not meet the qualification.

Larry Lack seems to be really suggesting that it is wrong for employers to consider the married state as a qualification; in other words, an unmarried couple should be considered just as capable of meeting the requirements. If so, why specify a couple at all? Why not just indicate a need for a man and a woman? Or, on second thought, does "couple" still mean a man and a woman? The employer advertising for a married or unmarried couple might well find among the applicants a male couple or a female couple. Or, if an employer is prejudiced against employing a homosexual couple, would he or she be justified in advertising for a married couple or an unmarried couple of different sexes? I'm sure the homophiles would have the same objection to this

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kind of discrimination that Larry Lack has to the "married couple" label.

My own feeling is that the apparent trend toward freer relationships between men and women has not reached the point where it is unreasonable to suppose that marriage is an appropriate qualification for a couple who are to be employed as houseparents, directors of a home or whatever the position may be requiring a couple. In situations where the employer believes this will contribute to successful achievement of the employer's purpose, he or she should not be forced to omit this qualification.

It is interesting to note the editor's (deliberate?) juxtapositioning of this and the preceding letter (FJ 11/1) which carries a plea that we not become a "Religious Society of Trends." We don't need to support a trend away from permanent commitment in marriage just because there seems to be such a trend.

*Robert M. Myers*  
Williamsburg, MA

### Corrupted Into Idolatry

It seems to me that the Ministry and Counsel Committee of Baltimore Monthly Meeting (Stony Run) is surely wrong when they say, "Any deep experience may be a basis for worship." (FJ 12/15)

It is good no doubt to be open to all, to live in the spirit of Jesus' words, "Come unto me all ye who are heavily burdened"; but to say that any deep experience is a basis for worship goes beyond what openness, tolerance and compassion require.

It is possible for "worship" to be corrupted into idolatry. It is possible for our potentiality for spirituality to be perverted. It is not enough to caution us about being sure that what we may be moved to say is "fitting." There should be cautions also to consider with care whether the "deep experience" springs from that which is of God—or that which is of the world, or the "devil."

Worship occurs when there is the experience of the presence of God; when our souls are in communion with the Holy Spirit. When this occurs there will, indeed, be "deep experience"—but a sense of "deep experience" alone does not of itself ensure that there is a true communion with God.

When anything may become a basis of worship—then worship may become nothing very much at all.

*R. W. Harrington*  
Flushing, NY

### I Remember

I remember 1916. We re-elected Woodrow Wilson because "he kept us out of war." Then came 1917, "the war to end war."

I remember 1940. Franklin Roosevelt said, "We will send no men to Europe but we must stand by our friends." "Lend Lease. Cash and Carry." Then came Pearl Harbor and World War II.

I remember 1950. Harry Truman said, "Communism must be contained." Then came Korea. We are still there.

I remember 1962. John Kennedy said, "We will send advisors to aid our friends in Southeast Asia." Lyndon Johnson sent troops to defend our advisors. Richard Nixon said, "We will bring all the men home," but he took four years to do it. That was Viet Nam.

It is now 1976. What about Angola? Gerald Ford and Henry Kissinger say, "The Soviets must not be allowed to extend their military influence. They must not gain a foothold on the Atlantic. We must come to the aid of our African (Union of South Africa) friends."

What will my children remember?

*Floyd Schmoie*  
Seattle, WA



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after 6:00 p.m.



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For further information write Admissions Committee.

Francis H. Brown, Jr., Administrator

# Classified Advertisements

## Accommodations Abroad

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

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

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

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

## Announcements

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

## Books and Publications

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

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

**Devotional messages** of Arthur Jones. Pastor of the Winthrop Center Friends Church for 53 years. 35 pages, soft cover. Send \$3.50 to: Winthrop Friends Parsonage, RFD 1, Winthrop, ME 04364.

**Wanted:** Companion Volume to *The Choice is Always Ours*. Write: Box Q-675, Friends Journal.

## Camps

**Camp Regis, 6-14, Apple Jack Teen Camp, 14-16.** A creative and friendly coeducational community located in beautiful lake and mountain country of the Adirondacks near Olympic Village of Lake Placid, NY. Activities include sailing, water skiing, mountain and canoe trips, performing and fine arts, plus all land sports. International staff and campers. Staff ratio 1 to 3. Enrollment limited to 120. Quaker leadership since 1946. A.C.A. accredited. Earl and Pauline Humes, 107 Robinhood Rd., White Plains, NY 10605. (914) 761-8228.

## For Rent

**Large, 4-bedroom, cool,** West Mt. Airy house facing Fairmount Park. June 25-September 1. \$600 including utilities. Close to excellent transportation. Call VI 8-0772 evenings.

## For Sale

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

**Beautiful land.** 5 acres rugged Maine woodland for sale by Quakerly owners of 350 adjacent unspoiled acres. Near Blue Hill and coast, overlooking salt-water bay, with 500' road frontage. Phone: 215-LO 6-2436 or write: DBA, Inc., 213 Idlewild Lane, Media, PA 19063.

**Retreat.** Wooded acreage in Green Mountains, Vermont. Secluded, but available to ski areas. H. Mayer, Andes, NY 13731.

**Color yourself cutouts** of Pennsylvania bankbarn and Stone farmhouse on two sheets of 13" x 18" cover stock, \$1.35/pair. Postpaid Box 402 Lemont, Pennsylvania 16851.

## Personal

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

**Single booklovers** enables cultured, marriage-oriented single, widowed or divorced persons to get acquainted. Box AE, Swarthmore, PA 19081.

**Friend of Friends,** widely travelled, international-minded, highly educated woman, 43, with contacts in several countries, seeks correspondence with intellectually stimulating persons 40-50 bracket, well versed in photography, interested in travelling and in people, with international outlook and independent finances to start handicrafts/artifacts, travelling, slide and filmshow business partnership with expansion potential. Those with existing business and above-mentioned interests may also write. Box M-673, Friends Journal.

## Positions Vacant

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

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

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

**Friends School in Detroit,** K-12, 350 students, co-ed, urban, integrated, seeks new headperson to start July, 1976. Apply Ron Haughton, Search Committee, 1100 St. Aubin, Detroit, MI 48207.

**Needed immediately:** Book Store sales-office clerk-typist. High school business training or office experience essential. Reply by mail only to Friends Book Store, 156 North 15th St., Phila., PA 19102.

## Positions Wanted

**Young Earlham graduate** seeks summer or permanent position on farm. Experienced in all aspects of dairying. Excellent references. Contact Peggy Bartel, 1126 Elmwood Avenue, Fort Wayne, IN.

**20 year old** needs summer '76 job. Interested in people-interaction and discussion, books, outdoors, athletics, travel. Have car and chauffeur's license. Two years college—religion major. Write Pat Stabler, 52-4 Lambeth, Charlottesville, VA 22903.

**Seventeen-year-old girl** seeking live-in summer employment as general assistant to family, business, or apprentice to a trade. Amelia Parker, Westtown School, Westtown, PA 19395.

## 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.

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

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

**Olney Friends Boarding School,** Barnesville, Ohio 43713. Christian, rural, co-educational. 100 students (9-12). Comprehensive college-preparatory curricula, dairy farm, individualized classes. Welcoming students from all racial backgrounds. BROCHURE (614) 425-3655.

## Services Offered

**General contractor.** Repair or alteration on old or historical buildings. Storm and fire damage restored. John File, 1147 Bloomdale Rd., Philadelphia, PA 19115. 464-2207.

## Summer Rentals

**Maine,** Penobscot Bay. Cottage, 6 rooms, 1 1/2 baths. Sail, swim, golf. June/July: \$135/week, utilities included. Box H-665, Friends Journal.

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

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

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

**Cottage,** Hague, Lake George, NY. Three bedrooms, 100 ft. sand beach. June 26-July 24, 2 weeks \$290, one week \$150. August 7-28, 2 weeks \$330, one week \$175. Bancroft, Amherst, MA 413-549-1258.

## Wanted

**Two families** of Friends, having unspoiled area in Vermont, seek others to share purchase of adjoining tract. Box K-671, Friends Journal.

**Room, kitchen privileges** for woman, 50s, easy commuting to Friends Center, May 1st for two/three months until family relocates. Reply to Friends General Conference, 1520B Race St., Philadelphia, PA 19102.

# Meeting Announcements

## Alabama

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

## Alaska

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

## Argentina

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

## Arizona

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

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

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

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

## California

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

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

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

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

**HAYWARD**--Worship 10 a.m. 22502 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 10 a.m. Phone: (213) 457-3041.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

## Colorado

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

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

## Connecticut

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

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

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

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

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

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

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

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

## Delaware

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

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

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

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

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

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

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

## District of Columbia

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

## Florida

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

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

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

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

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

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

**MIAMI**—**CORAL GABLES**—Meeting, 10 a.m., 1185 Sunset Road. 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**—Worship 11 a.m., American Red Cross Annex, 307 S. Orange Ave., Mary Margaret McAdoo, clerk. Phone: 355-2592.

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

## Georgia

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

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

## Hawaii

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

## Illinois

**CARBONDALE**—Unprogrammed worship, Sundays, 10:30 a.m. Phone: 457-6542.

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

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

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

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

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

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

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

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

**LAKE FOREST**—Worship 10:30 a.m. at Meeting House. West Old Elm and Ridge Roads. Mail: Box 95, Lake Forest 60045. Phone (312) 724-3975.

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

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

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

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

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

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

## Indiana

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

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

**INDIANAPOLIS**—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.)

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

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

## Iowa

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

**CEDAR RAPIDS**—Unprogrammed meeting. For information and location call 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 BETHL**—Unprogrammed meeting for worship, 10:30 a.m. Sunday; Meetinghouse at 317 N. 6th St. Sara Berquist, Correspondent. Phone 643-5639. Much love and sometimes coffee.

## Kansas

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

## Kentucky

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

**LOUISVILLE**—Meeting for worship 10:30 a.m. Children's classes 11:30 a.m. 3050 Bon Air Avenue, 40205. Phone: 452-6812.

## Louisiana

**BATON ROUGE**—Unprogrammed meeting for worship. In Baton Rouge call Quentin Jenkins, clerk, 343-0019.

**NEW ORLEANS**—Worship Sundays, 10 a.m. Presbyterian Student Center, 1122 Broadway. Phone: 822-3411 or 861-8022.

## Maine

**BAR HARBOR**—Acadia Meeting for Worship 6:30 p.m. in Maine Seacoast Mission, 127 West St., Bar Harbor. Phone: 288-5419, 288-4941, or 244-7113.

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

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

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

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

## Maryland

**ADELPHI**—Near University of Maryland. 2303 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 Ngbhd Ctr. J. McAdoo, clerk, 5209 Elliot Oak Rd. 21044. 596-5212.

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

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

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

## Massachusetts

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

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

**BOSTON**—Worship 11:00 a.m.; fellowship hour 12:00, First-day. Beacon Hill Friends House, 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 Edmands Rd. (2 mi. W of Nobscot) Worship 10:30 a.m. First-day School 10:45 a.m. Visitors welcome. Phone: 877-0481.

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

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

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

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

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

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

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

## Michigan

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

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

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

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

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

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

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

## Minnesota

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

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

## Missouri

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

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

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

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

## Nebraska

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

## Nevada

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

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

## New Hampshire

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

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

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

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

## New Jersey

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

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

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

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

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

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

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

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

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

**MICKLETON**--Meeting for worship, 10 a.m. First-day school, 11 a.m. Kings Highway, Mickleton. Phone: (609) 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. (609) 924-3637.

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

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

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

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

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

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

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

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

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

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

## New Mexico

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

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

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

## New York

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

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

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

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

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

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

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

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

**ELMIRA**--10:30 a.m. Sundays. 155 West 6th St. Phone: (607) 733-7972.

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

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

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

**HUDSON**—Meeting for worship, 10 a.m. Union St. between 3rd and 4th Sts. Margarita G. Moeschl, clerk. Phone: (518) 943-4105.

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

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

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

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

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

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

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

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

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

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

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

**WESTBURY**—550 Post Avenue, just south of Jericho Tpke., at Exit 32-N, Northern State Pkwy. Phone (516) ED3-3178.

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

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

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

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

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

**ONEONTA**—10:30 a.m. worship; baby-sitting available, 11 Ford Ave. Phone: 433-2840.

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

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

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

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

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

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

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

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

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

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

## North Carolina

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

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

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

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

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

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

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

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

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

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

## Ohio

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

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

**CINCINNATI**—Community Meeting (United) FGC & FUM—Unprogrammed worship, 10 a.m., 3960 Winding Way, 45219. (513) 861-4353. Wilhelmina Branson, Clerk. (513) 221-0868.

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

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

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

**FINDLAY-BOWLING GREEN AREA-F.G.C.**—Contact Joe Davis, clerk, 422-7668, 1731 S. Main St., Findlay.

**HUDSON**—Unprogrammed Friends Meeting for worship, Sunday 4 p.m. at The Old Church of the Green, 1 East Main St., Hudson. (216) 653-9595.

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

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

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

**TOLEDO**—Allowed meeting, 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). Co-clerks: Ken & Peg Champney, (513) 767-1311.

## Oregon

**PORTLAND—MULTNOMAH MONTHLY MEETING**, 4312 S. E. Stark Street. Worship 10 a.m., discussions 11 a.m. Same address, AFSC. Phone: 235-8954.

## Pennsylvania

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

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

**BRISTOL**—Meeting for worship and First-day school, 11 a.m., Market and Wood. Phone 757-7130.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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



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

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

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

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

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

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

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

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

**MILLVILLE**—Main Street. Worship 10 a.m., First-day school, 11 a.m. A. F. Solenberger, 784-0267. Dean Girton, clerk, 458-6161.

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

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

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

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

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

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

**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 Waln Sts., 11 a.m.

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

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

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

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

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

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

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

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

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

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

**SPRINGFIELD**—W. Springfield Road and Old Sproul Road. Meeting 11 a.m. Sundays.

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

**SUMNEYTOWN—PENNSBURG AREA**—Unami Monthly Meeting meets 1st, 3rd and 5th First-

days at 11 a.m., 2nd and 4th First-days at 5 p.m. Meetinghouse at 5th and Macoby Sts., Pennsburg. Phone: 679-7942.

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

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

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

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

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

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

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

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

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

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

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

## Rhode Island

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

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

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

## South Carolina

**COLUMBIA**—Meeting and First-day school, 11 a.m., 3203 Bratton St. Phone 799-8471.

## South Dakota

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

## Tennessee

**CHATTANOOGA**—Worship 10:30, Forum 11:30, YWCA, 300 E. 8th St. Larry Ingle, 629-5914.

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

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

## Texas

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

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

**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.

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

## Vermont

**BENNINGTON**—Worship, Sunday 10:30 a.m. Bennington Library, 101 Silver St., P.O. Box 221, Bennington 05201.

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

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

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

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

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

**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**—Galen Kline, clerk, 1245 Chestnut Dr., Christiansburg 24073. (703) 382-8728.

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

## Washington

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

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

## West Virginia

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

## Wisconsin

**BELOIT**—See Rockford, Illinois.

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

**KICKAPOO VALLEY**—Worship 10 a.m. Write Stromquists, R 1, Eastman. (608) 874-4432.

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

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

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

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

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