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# FRIENDS JOURNAL

*Quaker Thought and Life Today*





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## The First Word

## Seeds

**M**idway through winter, in this time between Christmas and Easter, the word "seed" has presented itself in a variety of ways...ways which seem to indicate the seeds need to be scattered so they may take root and grow where they will.

First, this poem arrived from Helen Lawson entitled "The Mass of Christ":

*"I, if I be lifted up, will draw all men."  
What is our response to Infinity within?  
The love Seed stands naked, alone,  
In a vast expanse of mystery,  
That knows neither beginning nor ending,  
A helpless Seed aware of light and warmth  
That comes in Silence to awaken a heartbeat,  
Accepting what it cannot understand.  
The inner design appears;  
the creature emerges;  
Offspring of God;  
Listening to the cosmic rhythm  
As Life unfolds  
in Joy, Peace and Love;  
God Patterns  
We dare to share!  
God-man offers the Essence  
To the Fountain-head of living water  
That purifies, transforms, blesses  
Life on earth.  
Christ is born.*

Arriving the same day as the poem were several photographs from Oscar James, including the one on the cover of this issue. Oscar suggested that certain quotations in *Christian Faith and Practice* might be appropriate with the photographs. He specifically mentioned this one, from George Fox:

*And I saw the harvest white, and the  
Seed of God lying thick in the ground,  
As ever did wheat that was sown out-  
wardly, and none to gather it; and for  
this I mourned with tears.*

And Oscar suggested this one, too, from Fox's dying words:

*I am glad I was here. Now I am clear,  
I am fully clear.... All is well; the*

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The cover photograph and the one accompanying *The First Word* on page 131 is the work of Oscar James of Media, PA. The engaging illustrations on pages 137 and 140 were contributed by Jeanne Norman of Tempe, AZ, while the fine photographs on pages 134 and 143 were taken by Margaret Reynolds, co-director of the Ben Lomond Quaker Center in California. John Taylor of the World Council of Churches in Geneva, Switzerland, contributed the photograph on page 139. The illustration of Elizabeth Fry appearing on page 144 is reprinted from the *Quaker Reflections to Light the Future* series, courtesy of Friends General Conference. Special thanks to Ruth Seeley for her artwork on the Young Person's Page.

*Seed of God reigns over all and over death itself. And though I am weak in body, yet the power of God is over all, and the Seed reigns over all disorderly spirits.*

*Be then no more by a storm dismayed  
For by it the full-grown seeds are laid;  
And though the tree by its might it shatters,  
What then, if thousands of seeds it scatters?*

Meanwhile, I had been drawn to these words by Isaac Penington:

*What is the nature of the seed of God,  
or the seed of the kingdom?  
It is of an immortal, incorruptible nature...  
It is of a gathering nature...  
It is of a purging, cleansing nature...  
It is of a seasoning, leavening, sanctifying nature...  
It is of an enriching nature...  
It is of an improving, growing nature...*

And to these words by Penington, too:

*Give over thine own willing, give over  
thine own running, give over thine own  
desiring to know or be anything, and  
sink down to the seed which God sows  
in thy heart and let that be in thee,  
and grow in thee, and breathe in thee,  
and act in thee, and thou shalt find by  
sweet experience that the Lord knows  
that and loves and owns that, and  
will lead it to the inheritance of life...*

As often happens, it took someone else to remind me that we are not originators or creators of the seed, and that its potential to grow within us will be realized in proportion to our surrender to it. Sometimes that surrender comes only after a personal experience similar to what Howard Thurman related in this passage from his *Meditations of the Heart*:

*The seed of the jack pine will not be given up by the cone unless the cone itself is subjected to sustained and concentrated heat. The forest fire sweeps all before it and there remain but the charred reminders of a former growth and a former beauty. It is then in the midst of the ashes that the secret of the cone is exposed. The tender seed finds the stirring of life deep within itself—and what is deepest in the seed reaches out to what is deepest in life—the result? A tender shoot, gentle roots, until, at last, there stands straight against the sky the majestic glory of the jack pine.*

Then I was reminded of this verse from the hymn, "That Cause Can Neither Be Lost Nor Stayed":



Oscar James

Finally, I look out the window at the blanket of snow and realize that seeds of countless plants lie dormant under that blanket awaiting the right combination of conditions in order to awake and grow.

As I do, renewed faith floods in, enabling me to share Isaac Penington's words of affirmation of the seed within each of us:

*(It) brings peace, joy and glory... And this is the true peace, and certain peace... Here is joy, unspeakable joy, joy which the world cannot see or touch, nor the powers of darkness come near to interrupt... and this joy is full of glory, which glory increaseth daily more and more, by the daily sight and feeling of the living virtue and power in Christ the light.*

JDL

P.S. Just this morning a Friend with dancing eyes joyfully said, "The best thing happened yesterday—our first batch of seeds for the garden arrived."



# A Vocation for Community

by Jonathan Ross Copulsky

**I**t's Christmas Day, 1976. Henri Nouwen's *Genesee Diary* sits upon my desk, the words of its last entry, December 25, 1974, still reverberating in my mind. The book was a holiday present from Betsy and Foster; I wonder if they knew how much I needed it. After a half-year of teaching, I was tired; happy, at times, but tired. I came to *Genesee Diary* with many of the same compulsions and confusions that led Nouwen to spend seven months as a "Temporary monk" in a Trappist monastery, the Abbey of the Genesee, in upstate New York.

*...I realized that I was caught in a web of strange paradoxes. While complaining about too many demands, I felt uneasy when none were made. While speaking about the burden of letter writing, an empty mailbox made me sad... While speaking nostalgically about an empty desk, I feared the day on which that would come true. In short: while desiring to be alone, I was frightened of being left alone.*

This "web of strange paradoxes" is something which afflicts us all. We hesitate to answer and respond to requests for fear that they may require further expenditures of our money, energy, and time. We attempt to manipulate our surroundings so that the very requests (and potential burdens) are minimized and we are spared the embarrassment of saying "no." We try to isolate and cut ourselves off, but when we succeed, we feel unloved and unwanted.

But what alternatives exist? When we open ourselves, we find our energies sapped and dissipated. When we agree to serve on one committee, we are offered membership on two more. When we look to and depend upon others for support and for a healing of our wounds, we are frustrated by the lack of response.

There is a curious element to my ruminations; I suspect that others have sometimes shared this tendency to look

upon their life and relationships with others as a balance sheet. "X" amount of energy is devoted to a particular aspect of our lives, so therefore "Y" amount of returns should naturally result. But it doesn't seem to work out quite so well in reality. Perhaps the head accountant is out to lunch; perhaps she or he never came to work. Our efforts seem directed toward a balance sheet which is nonexistent and impractical in a world where rationality and expediency are not, and cannot be, the sole guides to behavior.

Two of the inevitable consequences of this attitude are frustration and anger. We are frustrated because the balance sheet is always out of kilter. There is no correlation between what goes in and what comes out. Nouwen's "web of strange paradoxes" ensnares us all and no likely prospect for escape presents itself. And we are angry at ourselves and at others for allowing this state of affairs to persist.

Frustration and anger are two of the most powerful emotions that we possess. Frequently, they are expressed or manifested in a negative manner, particularly in violence. This violence may take shape in overt, physical forms, or in equally powerful and destructive covert modes (e.g., psychological, emotional, and economic). Many of us have been raised with the belief that frustration, violence, and anger are unacceptable emotions and behavioral traits. We are denied the right to these emotions, but the source of them remains. A sense of guilt invades us when these feelings begin to emerge in our hearts (and minds) and so we attempt to sublimate them. All too often, we fail and find that we explode with violence and rage when our twin thresholds of anger and frustration are breached.

As yet, society has developed little, if any, "mechanisms" for dealing with the ever-present emotions of anger and frustration in a creative, constructive, and positive manner. Or perhaps these "mechanisms" do exist and we have failed to exploit them as much as necessary. Nevertheless, whether one considers the unemployed automobile worker in Detroit who feels victimized by



impersonal, economic forces, or the adolescent trying to grapple with emerging and sometimes conflicting aspects of his or her personality, or the mature priest-scholar, like Nouwen, who "while desiring to be alone...[is] frightened of being left alone," it is clear that anger and frustration need outlets which deny neither the emotions themselves nor the source(s) of these emotions. And it is equally clear that on an increasingly crowded Spaceship Earth, these outlets need to be nonviolent and constructive.

No one solution is going to be sufficient to answer all the needs of the great variety of individuals in the world. Yet, perhaps, the continued existence of frustration and anger points to something beyond itself. Perhaps they are the basis of a call or summons to an entirely new course of action. Perhaps anger and frustration are the first stirrings of a vocation, an outcry for a very special type of ministry.

Nouwen heard this vocation and his response was a spiritual retreat, not alone, but in a monastic community, with the counsel and guidance of the Abbot John Eudes.

*While realizing my growing need to step back, I knew that I could never do it alone. It seems that the crucial decisions and the great experiences of life require a guide. The way to "God alone" is seldom traveled alone. For me, there was little, if any, question about the need for guidance. At first, it was unclear what exactly that would mean.*

*About ten years ago...I stopped at the Trappist Abbey of Gethsemane in Kentucky in the hope of finding someone with whom I could talk...A little while later Father John Eudes Bamberger walked into the guest room. Very soon I knew that I had met a rare and very convincing person...In our conversation, John Eudes emerged not only as a listener but also as a guide, not only as a counselor, but also as a director. It did not take me long to realize that this was the man I had needed so badly.*

Most of us are not as lucky as Nouwen. Even if we were fortunate enough to encounter as remarkable a man as John Eudes, economic, personal, and family obligations prevent us from taking a seven-month sabbatical. Nevertheless, these are insufficient reasons for not hearing and responding to the vocation. We need not duplicate Nouwen's response, but this does not obliterate the need to respond.

I would suggest that for those of us who have this vocation, one of the first steps may be to recognize, as Nouwen did, that this task cannot be accomplished alone.

The second step, then, is to create an environment for ourselves in which anger, frustration, and aggression may be more easily channeled into useful ends. Anger at and frustration with "the web of strange paradoxes" call forth the vocation for community—a community which may perpetuate the paradoxes and the imbalanced balance sheet, but which gives us the perspective and support with which to cope; a community which ministers and enables us to minister to others.

The idea of community is a perplexing one. Those of us who came of age in the late sixties and early seventies witnessed a resurrection of community as an *ideal*. Frequently, this resurrection assumed the form of communes and intentional communities with a wide variety of ideological superstructures ranging from the second chapter of *Acts* to B.F. Skinner. These communities were intentional, in the sense of Howard Brinton's definition:

*A community is called "intentional" when it deliberately adopts a way of life, a type of culture, different from the society which surrounds it... The intentional community expects its members to act according to the way of life it has adopted.*

The purpose of deliberately adopting a pattern of life different from that of the surrounding society is to deal with the *fragmentation* of life. Intentional communities attempt to integrate individual personalities and provide a means whereby individuals can search for wholeness. But the search for wholeness need not involve the assumption of a new type of culture or a new way of life. In the search for wholeness, some individuals may come to have a primary concern with modifying *behavior*, and particularly with the restructuring of interpersonal relations. Any group of individuals which is conscious of the anger and frustration and utilizes this collective consciousness as the first step in the establishment of a new *modus vivendi* may be termed a *vocational community*.

Several key qualities would characterize any group drawn together by this common vocation. Such a vocational community would not be a panacea for the woes of modern life, but a battleground for individuals to search for self-identity and to define themselves in relation to others. The role of the community would be to give support to the former and to provide a meaningful context for the latter; alleviating sources of frustration and anger where possible and listening and responding to those emotions when they arose. Frustration and anger cannot be eliminated, but an open, caring, loving, and honest environment would do much to control their destructive potentials. As well, such an environment, in which ministering and caring are first motions, would

greatly help in neutralizing tendencies to take the "balance sheet" view of life.

A vocational community might imply many different types of arrangements: a support group, a working collective, an intentional community, a friendship, a romance, a religious congregation. More important than the structure, would be the imposition of the following qualities on those structures, organizations, and relationships in which we currently participate—searching and



Margaret Reynolds

openness, sharing, compassion and love, patience, and the practice of Presence.

*Searching* is the recognition that the dynamics of life do not permit a static solution. Continuous searching and reflection upon that searching is a way of integrity.

*Ask, and you will receive; seek and you will find; knock and the door will be opened. For everyone who asks receives, he who seeks finds, and to him who knocks, the door will be opened.*

Matthew 7: 7-8

Bernard Phillips, in contemplating the injunction of the

Fourth Gospel, "Seek the truth and the truth will make you free," commented in 1963 at the Friends Conference on Religion and Psychology,

*... I am going to try to show you that the truth which sets free does not exist apart from the search for it. Indeed, the biblical text refers to three different things: the seeking, the truth sought after, and the state of freedom. My thesis is precisely that the three are ultimately one.*

As essential as searching is *sharing*. Part of the pain that results from anger and frustration is due to deeply-held convictions that one should be free to choose one's own path. Such freedom is illusory, for we have bartered off the freedom to share joys and suffering for a freedom to choose. The meeting for worship exemplifies this ideal of "shared searching." Douglas V. Steere describes this process,

*We do not come alone to the meeting. For the needs of those within and without the meeting sit down with us. They sit down with us in the person of our bodies which connect us with the whole of natural creation and every exchange of breath reveals our profound dependence on the rest of nature and discloses to us our responsibility for it. They sit down with us in the persons of those who actually sit on the benches with us, each of whom is the center of a world of his own and who yearns as I do for the great tendering, the new angle of vision, and re-grouping within, that would respond to the deepest thing that we know.*

Can we incorporate this "shared searching" of the meeting for worship in our lives outside the meeting? My problems and joys can't always wait until Sunday morning.

*Compassion* and *love* mean a sympathetic consciousness of other human beings. Sharing without compassion is meaningless and directionless; genuine searching without compassion is impossible. As the search for individual and personal reality continues, one often comes to recognize elements of the Divine reflected in his or her own existence. Uniqueness is not related just to this reflected Divinity, but to the fact that it exists in finite and irreplaceable persons. Henri Nouwen, in writing about this subject, notes:

*When we have found our own uniqueness in the love of God and have been able to affirm that indeed we are loveable since it is God's love that dwells in us, then we can reach out to others in*

*whom we discover a new and unique manifestation of the same love and enter into an intimate communion with them.*

*Patience* is another necessary quality—patience to wait for breakthroughs, patience to live with silence, patience to contend with failures and thwarted goals, and patience to discern the searching, sharing, compassion, and love characteristic of a vocational community, even when those qualities are, at best, incipient.

The apostolic community of *Acts* was blessed with the gift of the Holy Spirit—"a sense of awe was everywhere." The ancient temple in Jerusalem was the dwelling place of the Lord. Friends, in meeting, wait upon the Lord, seeking divine guidance. Roman Catholics partake of the Holy Presence in the Eucharist ceremony. Any community that strives toward the improvement of interpersonal relationships would do well to recognize that none of our actions are played to an empty theater. There is a Presence, a power which is our constant audience, critic, and fellow-actor.

*If I say, "Surely darkness will steal over me,  
night will close around me,"  
darkness is no darkness for thee  
and night is luminous as day;  
to thee both dark and light are one.*

Psalm 139

Searching, sharing, compassion, love, patience, and the practice of Presence—these must be part of my life, wherever I live, with whomever I live, whatever I do. I find it difficult enough to cultivate these qualities for an hour on Sunday morning, but there is something in my anger and frustration that commands me to struggle, something in the words of the 89th Psalm that beckons to me,

*Happy the people who have learnt to acclaim  
thee, who walk, O Lord, in the light of thy  
presence!  
In thy name they shall rejoice all day long;  
thy righteousness shall lift them up.  
Thou art thyself the strength in which they  
glory; through thy favor we hold our  
heads high.*

Henri Nouwen wrote of desiring to be alone, while being frightened of being left alone. I wept when I read that sentence, for it touched me in the deepest place of my being. I suspect that there are others who will weep with me. □

*Jonathan Copulsky, a contributor of several significant articles to Friends Journal in the past year, teaches at Westtown School and attends Westtown Meeting.*

## An Open Letter From the Editor

Dear Friend:

Because of the nature of the Religious Society of Friends, editing this magazine is a constantly challenging, continuously changing, deeply rewarding and thoroughly absorbing experience. For four and one-half years I have wanted to do nothing else.

During that time, I have come to know the reality of the Spirit, the Inner Light, the Living Christ or whatever other term one uses to describe the Presence which is simultaneously within and beyond oneself. Among many other gifts, the Spirit has provided whatever has been needed in the way of articles, photographs, drawings and other material for the magazine.

The Spirit also has moved in and through the other members of the staff and has brought us together in what we once called a work collective but now we are seeing as a community of people who work, support, struggle and grow together. In the process, we are learning from our own experience both the joy and the pain of what love can do here at the Journal.

Now the Spirit has presented an opportunity for my wife and me and our family to move to North Carolina, where we will co-manage Celo Press, a small printing and publishing venture affiliated with the Arthur Morgan School which our youngest son, Matt, attends. We also expect to attend and perhaps join Celo Friends Meeting and to participate in the life of the community of Friends and the wider community there. We will be moving on April 1.

This change also affects Judi Breault, the Journal's managing editor who has been a soul-mate in the editorial process here for two and one-half years. After considering whether she wanted to apply for the position of editor and/or participate in any restructuring of editorial functions, Judi has become clear that she also will be seeking new directions. But she will remain to help with the transition until the end of June.

A selection committee comprised of five members of the Journal's Board of Managers and two members of the staff is seeking the right persons to join the staff community and to help provide competent editorial direction, financial management and spiritual support. If you feel that you might be such a person, if you have experience in journalism or other fields of writing and/or editing, if you are interested in helping a work community to develop, and if you have a knowledge of and a commitment to the religious life as expressed in and experienced through the Society of Friends, contact the Selection Committee, Friends Journal, 152-A North 15th Street, Philadelphia 19102.





# Between Christmas and Easter

*The following letter was written by my brother-in-law, L.G. Lavengood. This Christmas his daughter returned it to him in a handmade frame. As we start a new year, with a new President, it seems to be a fitting thought of the power of love and the strength of faith in the future.*

Joy deLeon

by Leslie Withers

November 8, 1951

Our dear Sven and Mildred:

Although you may very well have received me by telephone before this reaches you, I am writing now to share the excitement of a quiet hour. Early this morning Gloria whispered across the pillow that our child is on the way—cautiously, even tentatively, but in the end these little attempts will be fateful. It is nearly noon now, and she sleeps happily. I am alone at my desk, an almost father. To a world grown accustomed to the negative result and the neutral passion we are making this enormously affirmative gesture. Strip this moment bare as you will, Romance adorns it yet. It is a faithful love we bear capricious life, that we are the willing instruments of its creation. And this morning, when things seem clear because they are suspended for awhile, I do not doubt the value of the gift we offer in giving another personality the chance to live. The tremendous poetry of biology is not accountable to unlively human contrivances. Beyond even the appeal of life there is the faith that sings its freedom, like the Christian slave.

Our unborn infant will not appreciate all this just yet, and the vision of it may grow dim upon the father's eyes, but it is for some such reasons as these that I am feeling almost invincible today. A weak, mild, earnest creature asks to be let in, and suddenly there is no point to swords, the waving banners droop, and then someone shyly gives consent. I shall always remember this morning. There is snow on the ground, but it seems like Easter.

Love,  
Gene

Belfast is a city at war. Eight guerilla armies snipe at each other and at the unfortunate civilians who happen to get in the way. British soldiers maintain whatever pockets of order they can, patrolling restlessly in their combat fatigues, rifles always held ready to use. Between the warring Protestant and Catholic neighborhoods runs the Peace Line. Built of barbed wire, concrete, and sheet metal it stands as a physical reminder of 700 years of unresolved struggle.

To get into the shopping area in downtown Belfast pedestrians must go through police barricades and endure a thorough search. In early December the city looked much like any other, except for some bombed out stores and the ever-present soldiers. Christmas decorations filled store windows, people were shopping, children wanted to tell Father Christmas what toys they wanted and how good they'd been. A Salvation Army Band stood on a downtown square playing "Joy to the World," as people gathered around to listen. Between the band and the listeners stood a ring of watchful British soldiers, one every ten paces, their rifles pointed at the crowd.

In the midst of the fears and frustrations of this war-torn city have come voices of hope and reconciliation. They call themselves the Peace People, and they say the time for violence is past. More of a wave than an organization, practically leaderless, and as yet having no clearly defined program or goals, they have captured the attention of the nation and the world and evoked a new spirit of hope and possibility.

Coming back from Belfast to the plastic Christmas of Atlanta was a gigantic culture shock. The concerns of my friends and neighbors felt trivial and distant to me, and my experiences had been so complex and difficult to explain that I had trouble answering their simple questions. Besides, who wants to hear about bombs and blood-spattered streets at Christmas?

Five days after returning I went to see *Herod*: a 12th century liturgical music drama put on by a local theater group. It was the traditional Christmas story: the angel appearing to Mary, the shepherds in the fields, the magi, and so on. But what shocked me and continues to haunt my imagination was the ending. The drama concluded with Herod's slaying of the Innocents (the emotional high point of the play), followed by the Innocents singing "Te Deum," praising God for the gift of Christ.

What does it mean that the birth of Christ was marked by the slaughter of innocent children? That image has come to me before as I have tried to come to grips with Auschwitz or Hiroshima. For humankind to truly possess freedom must mean that we embody both the possibility of infinite evil (Herod) and the possibility of infinite good (Jesus). For me to be a Christian means that I accept through faith that the good is inherently stronger than the evil and will finally triumph.

It is not always obvious. Hiroshima did not, as it should have, make the use of nuclear weapons unthinkable. Auschwitz, among other things, led to the Zionist mind-set that is part of what makes the Middle East such a stubborn problem today. None of the atrocities of that world war led to the end of wars, or to the end of atrocities.

And yet, and yet. . . Every Christmas the child is born anew. Always the promise is before us. Each day people come forward with their gifts.

How easily I fall into cynicism! I get caught up in exposing the evil, in accounting for (so as to be able to combat) the worst kinds of things people do to each other, their lowest common denominator. And I forget that light dispels darkness, that good overcomes evil—not by mastering evil ways, but because that is the way the universe functions.

Ireland: the possibilities for the failure of the Peace People are staggering. I went to Ireland with the naive belief that these wonderful people were suddenly going to produce peace where everyone else had failed. After eight days' exposure to the complexities and irrationalities of Northern Ireland I was not so sure. Were they innocent people being used to suppress the drive for equal rights among those whose desperate oppression had led them to resort to violence? How could they possibly move beyond their simple cry for peace to unite people in the nonviolent struggle for social justice which alone could bring a true and long-lasting peace? Were those thrust to the front of this movement merely glory-seekers, enjoying their moment in the limelight with no idea of how to proceed beyond the rallies and the rhetoric? Or was I projecting their failure to protect myself from the risks of believing in them? How much easier to claim superior wisdom and say they could not possibly succeed!

But now Christmas reminds me of the promise that is

renewed every year. Rebirth. New beginning. Infinite possibility. Out of the deaths of three innocent children and two unarmed men rises a new peace movement that dispels fear, creates community. The Peace People have sensed the promise more clearly than I: "True justice is the harvest reaped by peacemakers from seeds sown in a spirit of peace." (James 3:18)

Yes, they face a long and difficult struggle: more difficult, perhaps, than they know. They could be killed. They could sell out. They could make irreparable mistakes in judgement that would dissolve their fragile base of support. They could shatter themselves against problems for which no solutions exist. But perhaps their apparent blindness to some of the dangers ahead is in fact a blessing, saving them from the paralysis that can result from seeing all too clearly the possibilities for failure. At least I can wish them well.

After *Herod* the cast invited the audience to join them in drinking hot apple cider and singing Christmas carols. My first reaction was, I can't do this! He rules the world with truth and grace and makes the nations prove the glories of his righteousness and wonders of his love. . . . the Christmas angels the great glad tidings tell; O come to us, abide with us our Lord Immanuel. . . . the new heaven and earth shall own the Prince of Peace their king and all the world send back the song which now the angels sing. . . . joyful, triumphant. . . . be born in us today. . . .

I did sing, I do hope, I will believe. Ringed by British troops, the Salvation Army Band still plays. Joy to the world.



Jeanne Norman

# A Seeker Interviews a Finder

by Wendal Bull

**S:** In one of our earlier talks you spoke of the importance of first realizing that in your experience the revelation of Divinity did not come as an addition to the knowledge you had previously acquired. In thinking about that I still find it a bit incredible. I have not fully assimilated your meaning.

**F:** Good....

**S:** How was it possible to receive enlightenment in the twentieth year of your life if it did not come in addition to the knowledge you had already acquired?

**F:** Very good....

**S:** How can one rationally understand that?

**F:** Have you thought of changing the premises of your reasoning?

**S:** I do not ask for the explanation of some general truth—only how was it possible for you to receive a revelation of Divinity which did not come in addition to the sum of your previous experiences?

**F:** All right. Perhaps I can help you to explain it to yourself. You are breathing now?

**S:** Yes, of course.

**F:** Is the air you inhale today added to all the air you had previously inhaled?

**S:** Oh. Let me consider that. Deep breathing calls for deep exhaling. Good breathing is not adding fresh air to stale accumulations.

**F:** In my particular experience there was a year-long intensive searching—a wrestling with a question—an expending of my every resource.

**S:** Was that the question you mentioned before? What is Consciousness?

**F:** Yes. I didn't know it was unanswerable. I found no clue.

**S:** But you didn't give up the quest?

**F:** I couldn't give up. The question utterly fascinated me. Even if I had wanted to give up, the question wouldn't have let me.

**S:** I'd call that firm commitment. Did you withdraw from usual worldly activities to pursue your quest?

**F:** That never entered my mind. I had no knowledge of the prophets who went into the wilderness or the monks who went into seclusion.

**S:** You had not read the Bible or gone to church?

**F:** No.

**S:** I know your search was not for Divinity but what did you believe?

**F:** I had no belief about Divinity. I neither believed nor disbelieved.

**S:** Didn't you care about God and Truth at that time?

**F:** I truthfully cared only to know what is consciousness.

**S:** Did you consider that a religious or scientific question?

**F:** It never entered my mind to classify it.

**S:** How did you proceed to find the answer?

**F:** In the ways which I later learned Moses had said to love your God.

**S:** Were your parents religious persons?

**F:** Yes and no. They were scrupulously honest. They brought up their children to regard untruthfulness as the primary and cardinal sin. From the time I was eight until I was sixteen years old, my parents were in the throes of quitting their affiliation with churches.

**S:** Did you know why your parents were quitting the churches?

**F:** I knew very well. They were fed up with the worldliness and hypocrisy of the church leaders. I honored my parents' rejection of hypocrisy but reserved judgement as to whether the charge was well founded.

**S:** So you were already an independent thinker in adolescence.

**F:** Let's call it self-reliant rather than independent.

**S:** Do you recall what incited your interest in consciousness?

**F:** It was part of the most painful experience of my life. The break-up of my first serious love affair so upset me that I felt I was losing my sanity. The prospect of insanity was as shocking and dreadful as the ending of the affair. I consulted an old dictionary, learning that the criteria of sanity and insanity were not finally established. That relieved my fearful dread. I was then able to live with the risk of insanity. Thus a bit relaxed, my broken heart began to mend. Soon thereafter I became aware that some part of my mind had observed the entire proceedings—that faculty of mind which observes everything, forgets nothing, is not wrought up, but serenely presides as if



detached from all that goes on in one's heart. I marveled at it and I called it consciousness. The more I became aware of this faculty—of which I had never heard anyone speak—the more it fascinated me, and the more committed I became to learning what it was and how it worked in me.

**S:** Did you consult books on the subject?

**F:** No. I didn't want other persons' conjectures. I didn't want some rational theory. Looking back, I can see now that I wanted to know what consciousness is in the Biblical sense (i.e., to be joined with). I wanted to know intuitively, with my whole being, not objectively with only the rational abstracting faculty.

**S:** Quakers would say you wanted to know experientially. Had you heard of the Inner Light?

**F:** No. Nor did I hear of Gerald Heard's "beyond within" until later.

**S:** What kind of experiences characterized your year-long intensive quest?

**F:** All of the relevant experiences of that year were humbling.

**S:** You traveled almost from coast to coast that year. Didn't you see some beauties of nature which delighted and exhilarated you?

**F:** In that year beauty itself was humbling to me. The spatial magnitude of the great prairies was humbling. The grandeur of the Colorado Rockies gave me a feeling of deep humility. Contemplating petrified trees impressed me with the vast dimensions of time and with the puniness of one ego's human lifespan. At the Grand Canyon in Arizona there was the combined effect of immediate physical giganticness, ancientness, indescribable colors at sunset, and an aura of the unspoiled sacredness of nature. While my traveling companion was busy getting photos I was shedding tears of humility. A month later I was learning from a book on astronomy about the tininess of earth relative to the universe.

**S:** What bearing did those lessons in humility have on your spiritual readiness for the transcendent revelation?

**F:** My value priorities and frame of reference were being attuned to realities I had not suspected. It was a year of ego-deflation, of correcting childish mind-sets. I

John Taylor



was being emptied of self-importance, of false pride, of mistaken assumptions about reality and about human-kind's relation to nature. Certainly not the least contributing factor effecting the readiness you mention was my continuing inability to form any notion of an answer to the question which was of greatest concern to me.

**S:** How did you go about wrestling with that question?

**F:** In retrospect I can say I wrestled as a student of Zen with a koan. Zen masters give their students problems which are unsolvable by rational means. Existential circumstances had presented to me such a problem. I had no technique for dealing with it. Nevertheless I wrestled



Jeanne Norman

with all my might. I meditated passionately—often moaning and groaning and weeping for no outward reason, only for the inner reason that I desperately hungered and thirsted for the answer. I did not pray for the answer in any conventional way but there was in me an urgency of desire, a depth of desire, and a persistence of desire for the answer. And I believe that intensity of desire must have been effecting the reshaping of the composition of my heart and mind. There was no thought of what might come out of my struggles, no sense of fulfilling a role, of performing a duty or of meriting a reward, no sense of expectation. I was more like a baby before its first feeding—hungry, squirming and crying from want of it-knows-not-what.

**S:** Were you in a process of passionate struggle on the evening of the first revelation of the Light?

**F:** No. Following a regular day of surveying work, I had gone alone after dinner to meditate as usual in a secluded place. I sat on a big tree stump, near a babbling brook. I had meditated there before. But this time the inner experience was wholly different.

**S:** What happened?

**F:** Having hardly settled in inward attention, I became aware of a tiny spot of white light, pinhead size, far behind and a little below my point of observation. The tiny light seemed to be miles and/or years back, yet not outside at all, rather quite within my being. As I watched, the light became slowly larger. Then I realized it was moving toward me. The movement entranced me. There then appeared to be a long funnel-shaped corridor through which the light was slowly approaching, filling the corridor as it came forward. Soon (but I had lost all sense of time) the light seemed large enough to brush me away. I became afraid. Then other emotions rose up mixing with fear: eagerness to know what this light was; anxiety in the strangeness of it all; feeling unbalanced, as if losing my mind; wanting to endure whatever might happen; dreading; defensive; curious, emotional turmoil. Next the light was engulfing me, gently filling my head with a soft white cloud-like illumination. When my head was filled to overflowing, movement of the light ceased. My anxiety and fear and all emotions ceased. My observations ceased. There was nothing to observe. I was speechless, to be sure. All was light and light was all. Then a voice sounded three words.

Gently but firmly, and as if reverberating in infinite space, these words seemed to be voiced on my behalf, to be addressed to whom it might concern. The voice was not strange-sounding but most familiar. The words were "I AM GOD."

Promptly thereafter the Light moved forward, out through my face, and went half-floating, half-dancing, lighting the bushes as It passed down the brookside. I took two or three steps to follow It before mundane consciousness returned causing me to realize that I had seen a Reality which may not be followed afoot.

**S:** Were those three words the answer to your question?

**F:** I was so overwhelmed by the entire episode, and by others which followed, that at least two weeks passed before I realized that my year-long quest had been transformed into a life-long responsibility.

**S:** Now that you have had plenty of time to think it over, would you say that Consciousness is God?

**F:** Yes, and no. Saying that one indefinable is another indefinable, even if true, does not advance our understanding. I am not inclined to pin down any rational formula pertaining to the spiritual, the creative, and the healing realities which sustain us. □

"Only the still pool reflects the stars."

Chinese Proverb  
(thanks to Summit (NJ) Friends Newsletter)

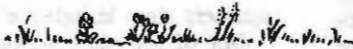
# YOUNG PERSON'S PAGE

## A "Sticky" Idea

The other day in the office next to mine, I noticed a box of used paperclips that were to be thrown away. I had an idea. I put some pencil shavings in a pan, poured in the paperclips and mixed the two with some glue. Here is the prickly form that I made.



The name of the rabbit is Hazel-rah, the leader of a warren of rabbits in Richard Adams' book, *Watership Down*. I became so involved in the book, I was truly sad when the story ended. Have you read it? Have you ever felt when "something" is going to happen in the way Fiver (Hazel-rah's adviser) did?



## god as a cat

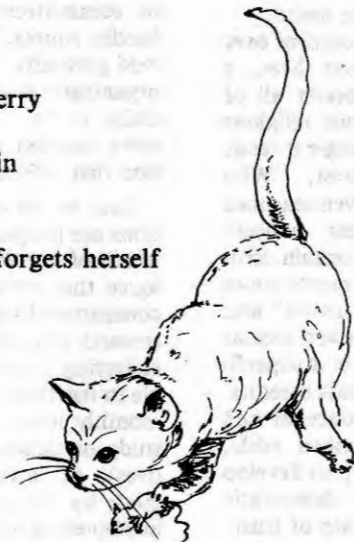
god as a cat forgets himself  
when he catches  
a mouse.

god as a wheat berry  
forgets himself  
when he sprouts in  
the earth.

god as the earth forgets herself  
when she raises  
a tree.

but god writes  
poems, too.

and reads them,  
as you.



david buck  
Sandy Spring Friends School



## My Favorite Story

My favorite story is C.S. Lewis' *The Lion, the Witch, and the Wardrobe*. The reason—I love Aslan, the lion. Why? He reminds me so very much of our Lord, Jesus Christ. Let me explain.

When the wicked witch threatened the lives of all of Narnia through some ancient magic, Aslan realized that he must die to save them. "There was a magic," he said, that went back before "her magic." This majestic beast with his resplendent mane went forth as a lamb to die for the children. The witch (evil) took all of his dignity away from him and he suffered a martyr's death. Though she was too evil to keep her word about saving the children and Narnia if Aslan gave his life, still—as most selfless sacrifices do—it had its effect. In this case, it gave the children time to prepare better for their own protection.

And as always, good overcame evil with this sacrifice, and Aslan regained his life. He gave his life in order to regain it!

You read the story and see if you interpreted it as I did. Write or draw your feelings about this book.

Marjorie





## The Meeting for Business

by Merrilie McAfee Towl

*Merrilie McAfee Towl wrote this article as a result of six years of her experience, half as recording and half as presiding clerk, at Friends Meeting in Cambridge, Massachusetts.*

FREQUENTLY DURING the last several years I have recalled Rufus Jones' comment, "Friends have merely kept alive a sound method." He was writing primarily about our method of worship, but I believe his words are equally applicable to the business meeting. This inspired invention of our Quaker ancestors is so sound and has such potential that it deserves our earnest analysis, and our combined efforts to keep it not only alive but strongly growing.

There are thoughtful descriptions of the meeting for business in many books about the Society, and penetrating queries in our books of discipline. Yet in an eight-page pamphlet on "The Meaning of Membership in the Religious Society of Friends" I fail to find a single specific reference to the meeting for business. And only recently, at least in our meeting, have we acknowledged that prospective members should have had experience in our business meetings before being admitted, or that interested persons should be encouraged to attend. Do we take the business meeting for granted? Do we assume that each of us just naturally knows how to participate?

Significant exceptions to this attitude of benign neglect are the conferences for clerks, which I have found superb, and various helpful guides written for their use.

Precisely because these conferences and guides give clerks such vision and

enthusiasm for Friends' method of conducting business, I covet a similar approach for all members of the Society. Without denying the ultimate responsibility of the clerk (or clerks), I believe we should place much greater weight on the possible contribution of everyone in attendance.

The Swedish Quaker, Emilia Fogelklou Norlind, has written, "The Society of Friends was born a democracy," a phenomenon she finds unique in the history of religion. And Harold Loukes has stated that "The Society is indeed the only 'democracy' in existence, if by that hard-used word is meant a community in which every member can be present at, and take a share in, every decision that affects the whole." We have accepted and enjoyed this legacy for three centuries. But perhaps we need to give more attention and thought to it. Much more is possible than just the privilege of making one's voice heard.

The demand for greater control over the forces which affect our lives, a demand running through nearly all of society today, appears in our religious Society also. One hears younger Friends asking, with genuine interest, "Who runs this place anyway?" Even seasoned Friends sometimes express concern about the great influence a certain committee seems to wield. Comments about "politicking" or "power structure" are, in my opinion, secular terms and secular concepts which indicate only a superficial understanding of a Friends meeting. Yet these questions and concerns and charges should not be brushed aside. They can, if we let them, help us develop in our meetings not only democratic structure but also a fellowship of trust.

In the earliest years of the Society's history a complex blend of insights and external pressures led George Fox to

institute the type of church government we use today, a structure never contemplated in the beginning. To quote Howard Brinton: "Without some authority over the individual the movement would certainly have disintegrated as did the various groups of religious anarchists. Without considerable liberty the Society of Friends would have crystallized into a formal system. The adjustment depended upon group authority over the individual tempered by individual initiative in affecting the judgment of the group."

How can we make sure that this adjustment stays in balance?

One of the most important relationships to keep in balance, I believe, is that between the meeting as a whole and its committees. Recently I heard a Friend say, "I think of this meeting as run by the committees." Another went further, saying, "The work of the Society is done in committees; the monthly meeting hardly counts." If these opinions are held generally, and if they represent our organizations accurately, we can hardly claim to be "a community in which every member can share in every decision that affects the whole."

Can we be clear about which functions are properly those of the meeting, which of committees? Surely we would agree that some functions require the concentrated attention of a small group: research into possible courses of action, collecting facts and making them available to meeting members, bringing to the monthly meeting recommendations for study or action (perhaps with alternatives). All major decisions should be made by the meeting as a whole. The implementation of those decisions may again devolve upon committees, which will be asked to report to the meeting at a later date.

Simple as this division of labor sounds, its satisfactory operation depends upon some subtle factors. Is the committee careful to avoid being so committed to its recommended course of action that it becomes a kind of pressure group? Are all Friends in attendance wholly open to the new insights that can develop as the discussion progresses? Do we remember that we are all parts of the whole, and avoid the false distinction that allows us to question, "Can we get *them* to go along?" Are individual Friends in possession of relevant information long enough before a decision is to be made so that they can contribute to thoughtful deliberation?

It is possible for a committee to outrun the monthly meeting, and this can have serious consequences. Even the bringing of a prepared minute, helpful as that may seem for the clerk, needs to be carefully considered. The temptation is for the meeting to take a mere "yes" or "no" stance, or to occupy itself with wording rather than with substance. The slower but more Friendly procedure, whereby the meeting discusses an issue

and the clerk formulates the resulting minute, is a means of strengthening our spiritual democracy.

However, this does not mean that a committee's report of recommendation should be vague or equivocal. On the contrary, the clearer and better substantiated the recommendation, the sooner action can be taken. Often more discussion time is needed to reach understanding of a given proposal than to reach agreement on it.

The openness of committees can be another strengthening factor. Can individuals volunteer to serve on a given committee? Can interested Friends attend a meeting of a committee to which they have not been appointed in order to present a concern or participate in a particular discussion? Are committee reports so written that they not only record activities but also present issues facing the committee, thus giving the entire meeting opportunity to face those issues? Are committees appointed on a rotating basis, so that Friends can have a wide experience in serving the meeting and gain greater understanding of its

opportunities? Are terms of service on key committees limited so that, in Harold Loukes' words, "Weighty Friends do not settle down under their own weight"? Is the structure flexible enough to allow committees, with the approval of the meeting, to alter their functions and relationships as changing conditions require?

Such questions as these point up the delicate yet decisive role of those who nominate officers and committees. Only those who have served on the nominating committee of a large meeting know how demanding the job is, and how many factors must be balanced. For instance, the need for expertise in a certain area as against the verve of an untried volunteer, or the request for "quotas" versus the reliance on individual "weight." Above all, how is the nominating committee to find enough Friends in any category to fill its roster, when the number of willing workers often seems limited to the same faithful few? It is my conviction that many more members (and attenders) become interested and begin contributing as commit-

Margaret Reynolds





tee work becomes more open and the monthly meeting more alive.

In our Society, the committee structure is necessary, right, and good—and so well understood that we commonly joke about it. We could not operate without our committees and we rarely express our appreciation to them adequately. My hope is that we can at all times be aware of the interdependence among committees, individual Friends, and the meeting as a whole, and alert to any opportunity to strengthen that interdependence.

The heavy reliance we place on our committees is evident in nearly every agenda. All too rarely is time reserved for individuals to bring their own concerns before the meeting for consideration and possible confirmation and support. Yet what is of more importance to our Society? Charles William Braithwaite wrote nearly seventy years ago, "It is with individuals rather than with communities that new truth originates." We must not lose the insights of a present day John Woolman or Elizabeth Fry.

Adequate attention to the genuine concerns of individual members can nourish our Society in a unique way. Perhaps a Friend will raise a given concern repeatedly over a period of time without eliciting much support; thus the meeting will have given its quiet guidance. On the other hand, one individual's concern may spark cooperation from a committed "task force" or from the entire meeting, leading to a new forward thrust in life and service. Careful consideration is often needed to determine whether individual or corporate action is called for, whether Friends can most effectively make their contribution and their witness singly or in concert.

The individual's relationship to the meeting is most visible and most dramatic when such concerns are presented. Yet there are other simple ways for each Friend to help lift the level of our joint deliberations and decision making. Among these are the courteous little routines such as: awaiting the clerk's acknowledgment, standing to speak, addressing the entire meeting rather than another member, limiting oneself to one speech per subject if possible and making that brief, voicing approval of another's opinion without duplicating it, and listening to other speakers with heart as well as head. And what a help it would be if every Friend knew at least in general what business the next monthly meeting would be considering and could be thinking about it

and obtaining relevant information in advance! These slightly formal procedures help constitute that "good order used among Friends" which is sometimes forgotten, sometimes never completely recognized.

A particularly heavy responsibility falls upon the individual Friend who disagrees with the sense of the meeting. He or she must decide whether to dissent silently, to express personal reservations, or to protest the decision strongly and decline to withdraw one's reservations. Anyone who has taken the last course is likely to remember it for a long time. And when these occasions arise, the whole meeting is called upon to ponder not only the Friendly "weight" of the dissenter, but also the subtle difference between unanimity and unity. But what a rare opportunity, what a remarkable exception to the generally tight controls of modern life!

Perhaps we Friends would be well advised to expect these difficult occasions, to consider them normal. As the Society grows and becomes less homogeneous in background and orientation, we will have the benefit of a much greater diversity of views. And as we go more deeply into the ramifications of social action and the perplexities of changing mores, we should anticipate strong conflicts of opinion.

An applicant for membership in our meeting noted in his letter to the clerk that Friends appeared to have great difficulty dealing with conflict and with negative emotions. If this is a valid and significant observation, it may explain why Friends' organizations sometimes delay in facing awkward situations, with unfortunate consequences. Do we perhaps "speak truth to power" more readily than to one another? Our goal might be expressed in this sentence from a memorial minute: "She was forthright and courageous whether in support of or in opposition to a proposal, but when an issue was decided the Meeting could count on her wholehearted support."

After several years "at the table," I am more than ever impressed with the process by which Friends do conduct their business, with the astonishing wisdom of the principle of making hard practical decisions in the context of worship and on the basis of unity. The meeting for business is an exercise in jointly finding and following the truth. And, predictable and routine as the agenda may seem, each meeting for business has an unpredictable potential: a potential for making concrete the ideals we profess, both among ourselves and in relation to the wider society of which we Friends are a part.

□



ELIZABETH FRY ENTERING NEWGATE  
from the painting by Ward.



## How About Quaker Interns?

AT NEW ENGLAND Yearly Meeting this past summer, young Friends confronted older Friends with a challenge, "Where are you now that we need you?" This follows a period of several years in which the young Friends have expressed their independence, having their own Yearly Meeting program. Older Friends stepped aside to allow this. But in stepping aside, older Friends neglected much of the role of interaction, support and counsel. Now we were being called to task.

In considering this challenge since Yearly Meeting, it has been recognized that many young Friends drift away from Quakerism as they go off to college, work and marriage, often never to return. It was also recognized that among older Friends actively associated with Quakerism, there had often been a Quaker service activity in their youth that had helped to evolve a commitment.

Such Quaker oriented projects have largely been abandoned. The American Friends Service Committee concluded that its community-centered work camps did not benefit the communities served appreciably. The Peace Corps and VISTA have competed as service projects. But a vacuum has been created for Quaker-centered projects for our young people.

We are suggesting that monthly and yearly meetings develop an intern program to help meet some of these needs—an extended opportunity for action, exploration, self-development and self-discovery. A special aspect of the experience would be a close relationship with the Friends meeting. It is proposed, when a Friend wishes to evolve an internship, that the home meeting, with the agreement of the intern, create an oversight committee. This committee would be charged with offering interaction, feedback, support and counsel from the point of conception to the point of completion of the internship. If the intern were to be physically distant from the home meeting, the oversight

committee should be expanded to include Friends from a meeting near the project.

The internship, a year in length, would be a combination of work and study. The work would be something creative and meaningful, though not necessarily "front line." It would be with Friends' organizations such as monthly or yearly meetings, AFSC, Friends' schools, centers, camps or projects. Or it might be with peace groups or with agencies such as legal services, welfare, civil liberties organizations that are compatible with Friends' concerns and methods.

The study part of the program would be whatever the intern and her or his advisors agree upon. It does not have to be thought of as academic study. Preferably the study would relate to the work, such as development of social change philosophy and skills and communication skills. It would also include study of Friends' beliefs and methods, especially as they relate to the work of the project. Ideally, the study and the work would enhance self-discovery.

Financial support would hopefully come from a variety of sources. First, the intern would be committed to a near-subsistence level of living. Some or all board and room may be given in-kind by Friends. The organization for which the intern is working would hopefully provide some funds. The intern, his or her family, loans and gifts may provide more. The home meeting should commit itself to some level of funding as a concrete commitment to the growth and development of one of its members.

Flexibility is basic. The above ideas are given as suggestions. Each intern, each meeting would adapt the proposal to fit individual needs and unique situations.

Would young Friends be willing and interested in devoting a year to such a project? Would meaningful work and financial support be available? Would meetings be willing to undertake the

added spiritual and financial responsibility? Would it achieve the goal of personal growth in the atmosphere of Quakerism?

We hope that this proposal will initiate discussion among Friends, in local meetings and in yearly meetings, in Friends Journal and with the authors.

*Clay Steinberger  
Storrs Olds  
Storrs Friends Meeting  
Storrs, Connecticut*

### Meeting

No, I do not

like your favorite song

and your diet inspires neither my

soul nor my salivary glands. Your lifestyle

is not my truth. You have your center and I

mine. Our foundations at bedrock

now we can begin to build

our bridge, yes.

*Herman Nibbelink*

# Hiroshima II

*"For retired Air Force Brig. Gen. Paul W. Tibbitts, 61, it was like old times. He wheeled his ancient B-29 Superfortress out of the clouds and as he passed over Harlingen, Texas, a bomb set off in the runway below created a mushroom-shaped cloud. Tibbitts, who piloted another B-29, the Enola Gay, when it dropped an A-bomb on Hiroshima, Japan, in 1945, re-enacted his historic mission as part of an event called 'Airsho '76.' He declared that last week's mission improbably 'was not intended to insult anybody,' but the re-enactment caused shock waves in Japan ..."*

*Newsweek, Oct. 25, 1976*

ONE OF THOSE shock waves, in the form of a poem of protest, reached the United States. It had been fired off to the Hiroshima/Nagasaki Memorial Collection at the Peace Resource Center of Wilmington College, Wilmington, Ohio, by one of Hiroshima's best known poets, Sadako Kurihara, who has been a tireless spokesperson against nuclear weapons and advocate of peace through her writings and through her encouragement of other A-bomb writers. Herself an atomic-bomb survivor, she has continued to emphasize a Buddhist conviction that there is good in all human beings. Again, in her latest poem, she reaches out to us in anger, sorrow, and hope.

Recognizing the immediacy of her message, the four bi-lingual volunteers of the H/NMC "Translation Collective" dropped their on-going work on the Japanese books in our collection. The enclosed translation of Kurihara's "America, Do Not Perish at Your Own Hands" is the result.

We believe this poem of protest has a message so strong, so timely, so important that we are seeking every means to get it to the American people. We hope you will feel free to pass it on.

america, do not perish at your own hands  
in protest of the texas air show

by Sadako Kurihara

A generation later  
When the writing on the granite sepulcher in Peace Park  
Had begun to seem like a riddle out of ancient history,  
An object of speculation:  
"What is 'the mistake?'"  
"Who will repeat it?"  
Across the sea  
Hiroshima was repeated as an attraction at an air show;  
A mushroom cloud was made to soar up  
High into Texas' autumn sky.  
The spectators  
Were not burned by a flash  
Were not blanketed by the ashes of death  
Were not soaked by a tarry black rain.

You dead who were blasted by the blazing fury  
And melted into thin air,

You dead who were driven by flames to the river banks  
And passed out on top of one another,  
You dead who were encircled by walls of fire  
And burned even as you still lived,  
You black twisted multitudes of dead  
Who lay slowly decaying on the scorched earth  
In the sweltering August sun,  
You dead who were stacked up in piles  
And doused with gasoline  
To be burned like trash,  
You dead who fled so desperately  
Dragging the skin that dangled like strings from your bodies  
Only to drop in the midst of your flight,  
You dead who lay on rough straw mats in relief camps  
Your hair falling out, your bodies bursting  
With tiny subcutaneous blood spots,  
Retching blood until the end—  
You were all crushed by the single bomb  
That turned day into night  
Turned hot summer into cold summer  
And turned Hiroshima into the end of the earth.  
Your voices have reached no one.

The sound of the bomb echoes still  
As victims of radiation effects  
And survivors hiding their keloid scars  
Live on among the buildings and the rush hours  
Like faded shadows, forgotten;  
Second and third generation children taken suddenly by leukemia  
And thirty-one year old microcephalics speaking broken baby-talk  
Sadden the hearts of their aging parents.

"We shall not repeat the mistake."  
So we vowed.  
But it is you who must vow, America—  
You who possess the bombs  
To burn Hiroshima a hundred million times over.  
Do not perish at your own hands.

When the one hundred million Hiroshimas  
Explode inside you, America,  
Your people will vanish  
Into the far off sky  
Without even a moment to remember, "Oh, Hiroshima."  
Then I will send you sympathies  
In the names of the three hundred thousand  
Who perished in Hiroshima and Nagasaki.  
And a word to your heroes, America,  
Who tell us they would gladly repeat the act  
If the President so orders:  
The hell beneath the mushroom cloud  
May be forgiven by God,  
But never by Man.



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## Friends Around the World



*Education, in one form or another, is the subject of many items recently received at the Journal. Here is what we have culled from them.*

### Swiss Pendle Hill?

"Pendle Hill in the Swiss Mountains? Almost!" is the way Trudy Hubben, a member of Chestnut Hill Meeting in Philadelphia, describes Jochgruppen Haus (Yoke Fellow House), a retreat center located between Zurich and Bern and operated by Hans and Ursula Schuppli. The Schupplis see the center serving to deepen "the spirit of Christ in those living under its roof, Quaker and non-Quaker," Trudy writes. Thus, "each day starts with meeting for worship, and retreat themes might be peacemaking between war resisters and military people, environmental concerns, women's rights, Buddhism or other modern issues. Guests pay a modest amount and can help in house and garden. Located on top of a mountain with a view towards lovely valleys and snow-capped peaks, this attractive and unusual wooden building is now a historic monument as well as a place of meditation, discussion and contemplation in a loving atmosphere." The address of Jochgruppen Haus is 3232 Lützelzflüh, Switzerland.

### Meeting for Learning

Here in the United States, our own Pendle Hill reported that the year 1975-76 "...saw several important developments in our living-learning community.... We reaffirmed our commitment to offering courses in six basic areas: Quakerism; Bible; religious thought (especially mystical religion); literature; philosophy and the arts; social problems; and crafts. It is our intention," the report continued, "through these courses, to help people experience the intersection of the inward and the outward in their lives." As a "meeting for learning," Pendle Hill will "offer courses notable for their openness to fresh truth (or old truth newly stated); courses in which not only minds but lives may be changed." For a copy of the report or more information write to Pendle Hill, Wallingford, PA 19086.



*Jochgruppen Haus as painted in water-colors by Hildegard Herbster.*

### Puppets as Teachers

Taking a different approach to learning and letting her methods speak for themselves is Murry Engle, a member of Providence Friends Meeting in Media, Pennsylvania, who uses puppetry as a teaching tool. Teaming up with Nan Bacon, a friend and also a former teacher, Murry writes the plays, creates the puppets, and with the help of her husband, Robert, makes the stages. The result is a variety of human and animal characters who bring plays about history, Quaker beliefs and folk and fairy tales to life for children of all ages.

### Earlham Sets May Day

Earlham College has announced that its quadrennial Old English May Day will be held May 14 at the campus in Richmond, Indiana. Some 1,200 costumed students, faculty and staff members and families will present Elizabethan plays, madrigals, country dances and antics by jesters, tumblers, chimney sweeps and other 16th century characters. For more information about the event which draws thousands of people to the campus, write to May Day Office, Box 33, Earlham College, Richmond, IN 47374.

### Ecumenical Quaker

A Brooklyn Friend, Leonard Kenworthy, shared an interview with Roland H. Bainton, professor at the Yale School of Divinity and attendee at the Friends Meeting in New Haven, which appeared in *Modern Maturity* magazine. When asked how he regarded himself, "as a Congregationalist, a Quaker, what?", Roland Bainton replied, "I'm a little like Horace Bushnell, who said: 'I'm willing to subscribe to your creed if you'll let me subscribe to three or four of them.' I'm actually an ordained minister of the Congregational Church, an affiliated member of the Society of Friends, and I attend the local Quaker meeting in New Haven. So I have rather a dual relationship, but then this is an ecumenical age." During the interview Roland Bainton described religion as "the aspiration for the ultimate—a power not ourselves—and I believe it makes for righteousness." He also said that true happiness involves "a sense of

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satisfaction, feeling one's done the right thing, joy when happy things happen to those about whom you care, a great welling up of satisfaction. But you can't go after it—it comes of itself. There are many things to upset you and you'd better be upset because you can't be insensitive to it all," he added.

### Short Stops

In *Creative Aging*, Friends United Meeting's newsletter on aging, Harold Tollefson shared these answers from high school examinations: "Christianity was introduced into Britain by the Romans in 55 B.C." and "Certain areas of Egypt are cultivated by irritation."

### Haverford Goes Coed

Women transfer students will be admitted into Haverford College's upper three classes beginning next fall. This decision was made by the college's board of managers in December, and culminated a searching series of discussions, studies and meetings on the questions of ending Haverford's all-male enrollment while continuing the "unique and cooperative relationship" between Haverford and nearby Bryn Mawr, which remains a women's college. Haverford managers and Bryn Mawr trustees will form a joint council to meet regularly, and the Haverford board also recommended formation of a joint committee of students, faculty and administrators to study issues that are important to both institutions.

### A Journey to Reconciliation

Taizé, a community in France dedicated to world-wide reconciliation through

exemplifying Christian life in action, is planning to send a group of young people to Asia—specifically Calcutta and Bangladesh—where they will live "in some of the poor neighborhoods... alongside people suffering extreme material poverty." The trip will begin in the Federal Republic of Germany which the quarterly *Letter from Taizé* characterizes as "a country with a high standard of living yet one which is poor in many human values, [where] many [are] prey to loneliness and despair, resignation and superficiality." The *Letter* states that those going will go with empty hands, "not claiming to have the answers to the problems of today's world. Still, the journey corresponds to certain of the aspirations of many young people, such as those expressed by a young Indonesian," who is then quoted on the impact "the myth of Western culture and technology" has had on him. "We can feel so small and have such a sense of cultural 'guilt' that we expect 'help' from people coming from a foreign culture," he says, and continues: "Many of the Westerners who come to help us come with the best motivations, but I cannot help wondering how much they're really helping, when, in their great eagerness, we are still considered, consciously or unconsciously, as being the weak. Does this not in fact tend to make... those who already feel weak become more conscious of their inferiority and limitations?" Stressing the mutual need to welcome and be welcomed, to listen and be listened to, he notes that "both the attitudes of feeling small and wanting to help are deeply rooted within us," and concludes: "Only a meeting within the context of the 'universal family' can help us discover one another."

The November/December issue of *Center Magazine*, published by the Center for the Study of Democratic Institutions (2056 Eucalyptus Hill Road, Santa Barbara, CA 93108) contains at least three articles of interest to Friends. Howard Richards, associate professor of philosophy and coordinator of the Peace and Conflict Studies Program at Earlham College, has written about "The Chilean Tragedy" because "We must try to understand [how] the rule of law was extinguished." The second article is an interview with Joseph J. Schwab, retired professor at the University of Chicago, on the subject of "Teaching and Learning" in which Joseph Schwab says, "Teaching occurs when two people

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enter into symbolic exchange with one another about some other thing. The otherness of that 'thing' is important; the two do not talk about one another. The two can be children, adults, or an adult and a child. In symbolic exchange at its best, both of them learn.... Symbolic exchange is a *complete* talking together. It involves two people, each receiving and conferring recognition. When one is recognized one has a sense of being a person; one knows one is seen as a person by another. Also, when one recognizes another, one gains a sense of competence and power. This combination of recognizing and being recognized begins an important process. It sets the stage for growth, since growth in competence is the outcome of the best teaching.... Symbolic exchange is also a means by which one discovers the existence of another person's world... mutual recognition and the discovery of someone else's world trigger the itch to know... and when it (the itch to know) begins to be satisfied it gets triggered anew.... In the last analysis, every mental act—including teaching and learning—is a mystery—one which psychologists and philosophers can only speculate about. Hence, at bottom, in the depths of the mind, teaching is a mystery. In the middle range, however, it is not so mysterious [although] it may become a mystery because few teachers do the kind of thing I have been describing. Too often teaching lacks the recognition, or the playing with the symbols, or the work with the essential other, the thing."

The third article in *Center Magazine* is on "American Contradictions" by Jürgen Moltmann, a professor in Germany. He calls on America to awake from its dream without forgetting it by learning from "the history of Christ and from participating in His messianic mission... a hope which is courageous and patient, active and capable of suffering... a hope which... lives in the discipleship of the crucified one and not in a nation under whatever god.... Awake from the American dream. That means, behold the crucified Christ, and accept your own cross. Resist death and remain faithful to the resurrection of life. There is no other way to go from the realm of possibilities into the realm of reality without sacrificing the possibilities.... To live as a Christian with the American dream can only mean to combine the dynamic of the provisional with the pathos of the final and to replace the experimental life-style with one which

combines the outline of hope with the sacrifice of love. Only if one can live, love, and sacrifice life here with one's whole heart does one really trust in the resurrection of the crucified Christ. The hope which is born out of the resurrection of Christ prepares one to live the once-and-for-all life here on earth with ultimate love."

#### Consider the Costs

Engle Conrow, a New Jersey Friend long concerned about alcohol and drug usage, recently brought the following into the Journal office:

"As we prepare budgets and estimate costs at this time of the year, here are some figures to take into consideration. Since inflation is undoubtedly at work here as everywhere, these predictions for 1977 are probably conservative.

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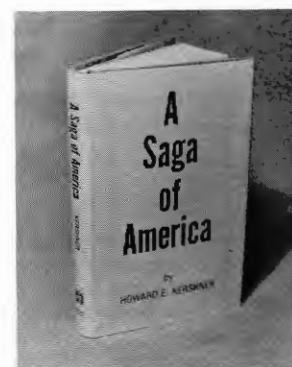
Expenditures for  
alcoholic beverages ... \$15,000,000,000

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## Reviews of Books

**New Work, New Life** by Laile E. Bartlett. Harper and Row, New York, 1976. \$8.95, 152 pages plus bibliography and index.

The subtitle, "Help Yourself to Tomorrow, A Report from People Already There," refers to the fact that this well-documented examination of workstyles is presented largely through case studies of individuals or organizations that are using "new approaches and models...in education, business, industry, law, marriage, politics [and religion]...constructed in the teeth of inertia, resistance, and Establishment ways."

Laile Bartlett, sociologist, writer, teacher, lecturer and reporter, categorizes the real-life examples in her extremely readable book as taking one of "two handles on the system. . . . The first goes *outside* to create a brand-new

design in which human values and relationships are primary. The other revitalizes an ongoing institution from *inside*, shoring up and reinstating human values as one goes" (italics hers).

She explores the dilemma many people today are in, feeling on one hand the pressure of the Judeo-Christian work ethic and on the other the awareness of the rapidity and depth of change in our whole society and in our patterns of work brought about by technological progress and the great increase of service over production jobs.

Curiously enough, although the author mentions the New England AFSC Regional Office's spin-off program, Vocations for Social Change (in the context of its People's Yellow Pages), she seems totally unaware of the work counseling program that has been successfully carried on by VSC with precisely the kind of people she is concerned with in the book. Another apparent oversight is the New Vocations Program of the Northern California Regional Office of AFSC, which produced the pioneering publications, "Seed People" and "Democratizing the Workplace," both of which focused on the targets Laile Bartlett aims for. New Vocations has since been replaced by the Simple Living Program, but Vocations for Social Change continues with some quite innovative work and is producing significant written material.

Another surprising omission is the Vocations for Social Change group in Oakland, California, who for a number of years has published a magazine listing alternative job opportunities (now called WorkForce), although Black Bart, a publication closely related to the California VSC group, is mentioned.

Of special interest to Friends will be a section on new work structures using democratic decision making. She also briefly refers to "Quaker John Woolman" in mentioning a group that finds "that to allow business to get too 'successful' entails 'cumber' of their more important life."

Perhaps the most useful part of the book is the annotated bibliography, but anyone interested in the field would find valuable this wide-range, even though somewhat superficial, survey of "a revolution. The First American Revolu-

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tion was for rights. This one is for fulfillment. Seeking wholeness. Seeking new meaning in life and work."

Joyce Ennis Hardin

**Passages: Predictable Crises of Adult Life** by Gail Sheehy. E.P. Dutton & Co., New York. 1976. \$10.95.

Reading a borrowed copy of Gail Sheehy's *Passages*, I realized that this was a book I'd like to give to everyone I care about—and especially to myself. With nearly every paragraph of *Passages* I found myself measuring my life against its insights. This is a book about adult growth, and for most aware readers it is an agent in that growth. "If you read all the way through and still feel complacent, the book will be a failure," Sheehy warns us, yet I felt not shaken or uneasy but tingly with excitement.

Expanding the recent work of some psychologists, Sheehy has developed a theory of adult development similar to the structure that helps us understand why two-year-olds act differently than three-year-olds. A passage is the often stormy and painful transition from one predictable adult stage to another. Its intensity and thoroughness are critical, Sheehy believes, to growth, so that skipping one passage may mean paying later in the intensity of another crisis. Life stories of more than a hundred middle class women and men are the basis of Sheehy's theories. The stories rival fiction in interest, and the author uses quick brush-strokes to make them concrete.

*Passages* insists on women's self realization and makes it clear how men and institutions have prevented this, yet the book also gives caring attention to men's development. Similarly, while describing one partner's agony in a marital conflict, Gail Sheehy sees that the other partner might be going through her/his own passage. Never does Sheehy dismiss a person as a brick wall.

The book presents many important ideas. It would bear rereading at several points in adulthood and would offer new insights each time. Some of the ideas that are important to me, a woman in my early thirties, are these:

- Nobody else—mate or society—stands in the way of being/doing what we want to be or do.

- Settling for enough achievement earns us self-respect and maturity.

- Moving away from dependency and dreams of "one-ness" allows us to expect less of a partner and therefore to relate better.

- It is important not to be an obstacle to a partner's self-actualization; two partners' dreams need not be identical.

Despite my enthusiasm about *Passages*, I have a few differences with it. Sheehy sees marriages as more readily dispensable than I do. She does not deal with spiritual dimensions of life in any depth. Her choice of the upper-middle class, business success-oriented stratum of society for subjects implicitly approves of this way of life and approves less of others. Why, for example, have no homosexuals' life histories been included? Some critics object to the popularization of psychology in *Passages*, but I'm all for it.

This book may well change many people's lives. How will awareness of passages change our experience of them? Certainly it could increase tolerance for our own and others' crises. Perhaps we can do spade work in seasons of rest to prepare for coming passages. At the least, *Passages* increases our awareness and helps us think better about our lives. These are values in themselves.

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**Jim Lenhart will be leaving** the editorship of Friends Journal after April 1. (See "Open Letter" on page 135.) Friends Journal is seeking two persons with various skills—writing, editing, business management. The positions require a knowledge of Quakerism and an ability to work with staff in collective decision making.

**In preparation for the opening in September 1977** of Crosslands, a community for older persons, we are interested in talking with physicians, social workers, recreational therapists, occupational therapists, pharmacists, nurse practitioners/physicians assistants, registered nurses, secretaries and others who may wish to explore employment with us. Inquiries should be sent to Dorothy R. Fradley, Asst. Director, Kendal at Longwood, Box 699, Kennett Square, PA 19348.

**AFSC Executive Secretary,** Pacific Southwest Region. Responsible for the programs and activities of the Region. Experience in administration, staff supervision, and financial management desired. Candidates should have knowledge of the AFSC and the Society of Friends. Submit inquiries to: Ken Morgan, Search Committee, AFSC, 980 N. Fair Oaks, Pasadena, CA 91103.

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**New England Friends Home** is looking for a live-in, general assistant to the director, to help us care for our thirteen elderly residents in an "extended family" set-up. Write: Director, New England Friends Home, 86 Turkey Hill Lane, Hingham, MA 02043.

**Married Couple** needed to house-parent six high school students and also teach chemistry, physics and geometry beginning September, 1977. Contact Jack Haller, The Meeting School, Rindge, NH 03461. 603-899-3366.

**Nonviolence and Children Program** of Friends Peace Committee in Philadelphia needs co-ordinator. Experience in facilitating groups, ability to write and speak, basic office skills for a collective working style. Focus on parent and family work. Low income, high reward. For more information, contact NYC Program of FPC, 1515 Cherry St., Philadelphia, PA 19102.

## Schools

**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.

**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, California 95969. 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.

## Services Offered

**General Contractor.** Repairs or alterations on old or historical buildings. Storm and fire damage restored. John File, 1147 Bloomdale Road, Philadelphia, PA 19115. 464-2207.

**Certificates and testimonials** hand lettered to your specifications. Jean Horne, 42 West Del Rio Drive, Tempe, AZ 85282.

## Summer Employment

**Openings for college students, married couples** and teachers who wish to be general group counselors or activity instructors at private coed children's camp in Adirondack Mountains of NY State. Employment June 26 to August 28. Quaker directors. See page 152. Write for further information and application. Regis Camp, 107 Robinhood Rd., White Plains, NY 10605.

## Wanted

**Would like to correspond** with retired couple interested in exchanging houses for a period of time. Especially interested in East Coast. Stuart M. Richey, George Fox College, Newberg, OR 97132.

**Seek information** on Ada M. Smith (died about 1907), Wuanita Smith, artist (1865-1959), and their family. T. Noel Stern, 875 Smith Neck Road, Dartmouth, MA 02748.

**Mature male companion-boarder** to share food costs and nominal board with elderly but fully capable, refined man living in Norristown. Send resume and references to: T.S. Cadwallader, II, P.O. Box 381, Yardley, PA 19067.

# Meeting Announcements

## Argentina

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

## Alabama

**BIRMINGHAM**—Unprogrammed Friends Meeting for worship 10 a.m. Sunday. For information phone Joe Jenkins, clerk, 205-879-7021.

## Alaska

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

## Arizona

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

**PHOENIX**—1702 E. Glendale, Phoenix, 85020. Worship and First-day school 11 a.m. Olive Goodykoontz, clerk, 751 W. Detroit St., Chandler, 85224. 602-963-5684.

**TEMPE**—Unprogrammed, First-days 9:30 a.m., Danforth Chapel, ASU Campus. Phone: 987-3283.

**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, 7 p.m., 345 L St. Visitors call 753-5924.

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

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

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

**LONG BEACH**—Meeting for worship, 10 a.m., Garden Room, Brethren Manor, 3333 Pacific. Call 434-1004 or 831-4066.

**LOS ANGELES**—Meeting, 11 a.m., 4167 So. Normandie. Visitors call 296-0733.

**MALIBU**—Worship 9:30 a.m. Phone: 213-457-3041.

**MARIN**—Unprogrammed worship, 10 a.m. Call Louise Aldrich 883-7565 or Joe Magruder 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). Phone: 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: 682-5384 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 S. Camino Dr., 296-2264.

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

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

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

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

**SANTA CRUZ**—Meeting for worship Sundays 10:30 a.m., YWCA, 303 Walnut St. Clerk: 408-427-2545.

**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: 404-538-8544.

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

**WESTWOOD** (West Los Angeles)—Meeting 10 a.m. University YWCA, 574 Hilgard (across from UCLA bus stop). Phone: 472-7950.

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

## Colorado

**BOULDER**—Meeting for worship, 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: 232-3831.

**NEW HAVEN**—Meeting 9:45 a.m. Connecticut Hall, Yale Old Campus. Phone: 878-4721.

**NEW LONDON**—522 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 06870. Phone: 203-837-0645.

**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: 762-5669. Marjorie Walton, clerk, 203-847-4089.

## 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., United Campus Ministry, 20 Orchard Rd. Phone: 368-1041.

**ODESSA**—Worship, first Sundays, 11 a.m.

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

**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., YWCA, 222 S. Lincoln Ave. Phone: 447-4907.

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

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

**JACKSONVILLE**—Meeting 10 a.m., YWCA. Phone contact 389-4345.

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

**LAKE WORTH**—Palm Beach Meeting, 10:30 a.m., 823 North A St. Phone: 585-8060 or 848-3148.

**MELBOURNE**—Meeting and First-day school, 11 a.m. Discussion follows. Call 777-0418 or 724-1182 for information.

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

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

**SARASOTA**—Worship 11 a.m., American Red Cross Annex, 307 S. Orange Ave., Mary Margaret McAdoo, clerk. Phone: 355-2592.

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

## Georgia

**ATLANTA**—Worship and First-day school, 10 a.m., 1384 Fairview Road, N.E. 30306. Courtney Sicheloff, clerk, phone 525-8812. Quaker House phone 373-7986.

**SAVANNAH**—Meeting for worship 9 a.m. 321 E. York St. 354-8939 or 236-2056.

## Hawaii

**HONOLULU**—Sundays, 2426 Oahu Avenue. 9:45, hymn sing; 10, worship and First-day school. Over-night inquiries welcomed. Phone: 968-2714.

## Illinois

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

**CHICAGO**—57th Street. Worship 10:30 a.m., 5615 Woodlawn. Monthly Meeting every first Friday, 7:30 p.m. Phone: BU 8-3066.

**CHICAGO**—Chicago Monthly Meeting, 10749 S. Arctian. 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.

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

**DECATUR**—Worship 10:30 a.m. Phone Fred Bockmann, clerk, 865-2023, 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 Rds. Mail: Box 95, Lake Forest 60045. Phone: 312-724-3975.

**MENARD**—Clear Creek Meeting. Unprogrammed worship 11 a.m., First-day school 10 a.m. Meeting house 2 miles south, 1 mile east of Menard. Phone: 815-882-2381.

**OAK PARK**—Worship, 11 a.m., Hephzibah House, 946 North Blvd. Phone: 369-5434 or 524-0099.

**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. For information call 815-984-0716 (Peters).

**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 Rd. Call Norris Wentworth, phone: 336-3003.

**HOPEWELL**—20 mi. W. Richmond; 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, 23 W. Lincolnway. (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. YWCA-Alumni Hall, ISU Campus. For information and summer location call 292-2081. Welcome.

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

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

**IOWA CITY**—Unprogrammed meeting for worship 11 a.m. Sunday. 311 N. Linn. Convener, Judy Gibson. Phone 319-351-1203.

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

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

## Kansas

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

**WICHITA**—University Friends Meeting, 1840 University Ave. Unprogrammed meeting, 8:45 a.m., First-day school 9:45 a.m. Meeting for worship 11 a.m. 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 Ave., 40205. Phone: 452-8812.

## Louisiana

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

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

## Maine

**BAR HARBOR**—Acadia meeting for worship in evening. Phone 288-5419 or 244-7113.

**MID-COAST AREA**—Unprogrammed meeting for worship 10 a.m. at Damariscotta library. Phone: 882-7107 or 586-8155 for information.

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

**PORTLAND**—Portland Friends Meeting. Riverton Section, Route 302. Worship and First-day school, 10 a.m. Phone 774-2245 or 839-5551.

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

## Maryland

**ADELPHI**—Near University of Maryland. 2303 Metcalf Rd. 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 21403. Clerk: Maureen Pyle. 301-267-7123.

**BALTIMORE**—Worship 11 a.m.; Stony Run, 5118 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.

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

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

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

**UNION BRIDGE**—Pipe Creek Meeting—(near)—Worship, 11 a.m.

## Massachusetts

**ACTON**—Meeting for worship and First-day school, Sunday, 10 a.m., Donlan Hall, corner Massachusetts Ave., & Spruce St., W. Acton. (During summer in homes.) Clerk: John S. Barlow. Phone: 617-369-9299/263-5562.

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

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

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

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

**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. Phone: 754-3887. If no answer call 756-0278.

## Michigan

**ANN ARBOR**—Meeting for worship, 10 a.m.; adult discussion, 11:30 a.m. Meetinghouse, 1420 Hill St. Clerk: Benton Meeks. Phone 475-7749.

**BIRMINGHAM**—Phone: 646-7022.

**DETROIT**—Friends Church, 9840 Sorrento. Sunday school, 10 a.m.; worship, 11 a.m. Clerk: William Kirk, 16790 Stanmoor, Livonia 48154.



**DETROIT**—Meeting, Sunday, 10 a.m., 7th floor, University Center Bldg., Wayne State University. Correspondence: 4011 Norfolk, Detroit 48221. Phone: 341-8404

**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, 506 Denner. Call 349-1754.

## Minnesota

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

**ST. PAUL**—Twin Cities Friends Meeting. Unprogrammed worship 10:00 a.m. Friends House, 295 Summit Ave. Phone: 222-3350.

## Missouri

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

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

**ROLLA**—Preparative Meeting. Sundays, 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: 486-4178. 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 10 a.m. October-May, 9 a.m. June-September. Friends House, 560 Cranleigh Dr., Reno 89512. Phone: 323-1302.

## 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 MONTHLY MEETING

**DOVER MEETING**—141 Central Ave., Dover. Unprogrammed worship 10:30. Sharing at noon. Anna C. Stabler, clerk. Phone: 603-868-2594.

**GONIC MEETING**—Maple St., Gonic. Programmed worship 10:30 except Jan. and Feb. Edith J. Teague, clerk. Phone: 603-332-5476.

**WEST EPPING ALLOWED MEETING**—Friends St., West Epping. Worship 1st & 3rd Sundays at 10:30. Fritz Bell, clerk. Phone: 603-895-2437.

**HANOVER**—Meeting for worship, Sunday 10:45 a.m. Friends Meeting House, 29 Rope Ferry Rd. Phone: 643-4138. Clerk: Peter Bien, 12 Ledyard Lane; phone: 643-5524.

**PETERBOROUGH**—Monadnock Meeting. Worship and First-day school 10:45 a.m. Odd Fellows Hall, West Peterborough. Singing may precede Meeting.

## New Jersey

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

**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., Rt. 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 St. and Gordonhurst Ave. Meeting and First-day school, 11 a.m. except July and August, 10 a.m. Phone: 201-744-8320. Visitors welcome.

**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.

**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 to Friday 11:30 to 1:30.

**PRINCETON**—Meeting for worship, 9:30 and 11 a.m. First-day school, 11 a.m. Oct.-May. Quaker Rd. near Mercer St. Phone: 609-924-3637.

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

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

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

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

**SEAVILLE**—Meeting for worship, 11 a.m. Main Shore Rd., Rt. 9, Cape May County. Visitors welcome.

**SHREWSBURY**—First-day school, 11 a.m., meeting for worship, 11 a.m. (July, August, 10 a.m.) 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 Sts. Visitors welcome.

**WESTFIELD**—Friends Meeting Rt. 130 at Riverton-Moorestown Rd., Cinnaminson. Meeting for worship, 11 a.m., First-day school 10 a.m.

**WOODSTOWN**—First-day school, 9:45 a.m. Meeting for worship, 11 a.m. N. Main St. 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. Jane Foraker-Thompson, clerk.

## New York

**ALBANY**—Worship and First-day school, 11 a.m., 727 Madison Ave. Phone: 485-9084.

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

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

**BROOKLYN**—110 Schermerhorn St. Worship and First-day school Sundays 11 a.m.; meeting for discussion 10 a.m.; coffee hour noon. Child care provided. Information: 212-777-8866 (Mon.-Fri. 9-5).

**BUFFALO**—Meeting and First-day school, 11 a.m., 72 N. Parade. Phone TX2-8845.

**BULLS HEAD RD.**—N. Dutchess Co., ½ mi. E. Taconic Pky. Worship 10:30 Sun. 914-266-3020.

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

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

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

**ELMIRA**—11:00 a.m. Sundays, 155 West 8th St. Phone: 607-733-7972.

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

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

**HUDSON**—Meeting for worship 10 a.m., Union St. between 3rd and 4th Sts. Margarita G. 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**—10:30 a.m., followed by discussion and simple lunch. Friends World College, Plover Lane. Phone: 516-423-3672.

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

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

**WESTBURY**—550 Post Ave., just south of Jericho Tpke., at Exit 32-N, Northern State Pkwy. Phone: 516-ED 3-3178.

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

**NEW PALTZ**—Meeting 10:30 a.m. First National Bank Bldg., 191 Main St. Phone: 225-7532.

**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.

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; babysitting available, 11 Ford Ave. Phone: 746-2844

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

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

**PURCHASE**—Purchase St. (Rt. 120) at Lake St. Meeting and First-day school 11 a.m. Clerk: Walter Hease, 88 Downs Ave., Stamford, CT 06902. Phone: 203-324-9736.

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

**ROCHESTER**—Meeting and First-day school, 11 a.m. Sept. 7 to June 14; 10 a.m. June 15 to Sept. 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.

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

**SCHENECTADY**—Meeting for worship, 11 a.m. Union College Day Care Center, 856 Nott St. Jeanne Schwarz, clerk, Galway, NY 12074.

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

## North Carolina

**ASHEVILLE**—Meeting, Franch 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**—Meeting for worship, 10 a.m. First-day school, 11 a.m. 2327 Remount Rd. Phone: 704-399-8485 or 537-5450.

**DURHAM**—Meeting for worship, 10:30 a.m., First-day school, 10:45 a.m. at 404 Alexander Ave. Contact David Smith, 919-688-4486 or Lyle Snider, 919-286-2374. Unprogrammed.

**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 a.m.; church school 9:45 a.m.; meeting for worship, 11 a.m. Hiram H. Hilty, clerk; David W. Bills, pastor.

**RALEIGH**—Unprogrammed meeting 10 a.m., 120 Woodburn Rd. Clerk: Kay Cope, 834-2223.

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

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

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

## North Dakota

**BISMARCK**—Unprogrammed worship, 9:15 a.m. at Unitarian Fellowship, 900 E. Divide Ave. Call Joanne Spears, 1824 Catherine Dr., 58501. 701-258-1899.

## Ohio

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

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

**CINCINNATI**—Community Meeting (United) FGC and FUM—Unprogrammed worship, 10 a.m., 3980 Winding Way, 45229. Phone: 513-861-4353. Marion Bromley, clerk, 513-563-8073.

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

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

**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 on the Green, 1 East Main St., Hudson. 216-853-9595.

**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 Croaman, 848-4472, or Roger Warren, 486-4949.

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

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

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

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

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

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

## Oregon

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

## Pennsylvania

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

**BIRMINGHAM**—1245 Birmingham Rd. S. of West Chester on Rt. 202 to Rt. 928, turn W. to Birmingham Rd., turn S. 1/4 mile. First-day school 10 a.m., meeting for worship 11 a.m.

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

**CHELTENHAM**—See Philadelphia listing.

**CHESTER**—25th and Chestnut Sts. First-day school 10:30 a.m., meeting for worship 11:15 a.m.

**CONCORD**—At Concordville, on Concord Rd. one block south of Rt. 1. First-day school 10 a.m.-11:15 a.m. except summer. Meeting for worship 11:15 a.m. to 12.

**DOLINGTON-Makefield**—East of Dolington on Mt. Eyre Rd. Meeting for worship 11-11:30 a.m. First-day school 11:30-12:30.

**DOWNINGTOWN**—800 E. Lancaster Ave. (south side old Rt. 30, 1/2 mile east of town). First-day school (except summer months), and worship, 10:30 a.m. Phone: 269-2899.

**DOYLESTOWN**—East Oakland Ave. Meeting for worship and First-day school, 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 a.m. 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 Rt. 202. First-day school, 10 a.m., except summer. Meeting for worship, 11:15 a.m.

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

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

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

**HORSHAM**—Rt. 611. First-day school and meeting, 11 a.m.

**LANCASTER**—Off U.S. 462, back of Wheatland Shopping Center, 1 1/2 miles west of Lancaster. Meeting and First-day school, 10 a.m.

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

**LEHIGH VALLEY-BETHLEHEM**—On Rt. 512 1/2 mile north of Rt. 22. Meeting and First-day school, 10 a.m.

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

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

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

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

**MIDDLETOWN**—Delaware County, Rt. 352 N. of Lima. Meeting for worship, 10:30 a.m.

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

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

**MUNCY at PENNSDALE**—Meeting for worship, 11 a.m. Rickie and Michael Gross, clerks. Phone: 717-584-3324.

**NEWTOWN**—Bucks County, 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.

**OXFORD**—260 S. 3rd St. First-day school 9:45 a.m., meeting for worship 11 a.m. Edwin F. Kirk, Jr., clerk. Phone 215-583-6795.

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

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

Central Philadelphia, 15th and Race Sts.

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

Chestnut Hill, 100 Marmalade Lane.

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

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

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

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

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

Green Street Meeting, 45 W. School House Lane.

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

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

**PLYMOUTH MEETING**—Germanown 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 Sts. 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 St.

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

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

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

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

**SUMNEYTOWN- PENNSBURG AREA**—Unam! 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 and First-day school, 10 a.m. Forum, 11 a.m.

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

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

**VALLEY**—West of King of Prussia, on old Rt. 202 and Old Eagle School Rd. First-day school and forum, 10 a.m.; meeting for worship, 11:15 a.m. Monthly meeting during forum time 2nd Sunday of each month.

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

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

**WESTTOWN**—Meeting for worship 10:30 a.m. Sunday, Westtown School Campus, Westtown, PA 19385.

**WILKES-BARRE**—North Branch Monthly Meeting. Wyoming Seminary Day School, 1560 Wyoming Ave., Forty-fort. Sunday school, 10:15 a.m., meeting, 11 a.m., through May.

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

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

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

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

## Rhode Island

**NEWPORT**—In the restored meetinghouse, Marlborough St., unprogrammed meeting for worship on first and third First-days at 10 a.m. Phone: 848-7345.

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

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

## 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, Second Mile, 518 Vine St. Larry Ingle, 629-5914.

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

**WEST KNOXVILLE**—Worship and First-day school, 10 a.m. D. W. Newton, 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: Terry Vaughn, 2119 Poppy Lane. Phone: 214-235-2710.

**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, Sundays 10:30 a.m., 1540 Sul Ross. Clerk: Ruth W. Marsh. Information: 729-3756.

**SAN ANTONIO**—Unprogrammed meeting for worship, 11 a.m. Sundays, YWCA, 318 McCullough, 78215. Houston Wade, clerk. 512-736-2587.

## Utah

**LOGAN**—Meeting 10:30 a.m. Cache Library, 90 N. 100 E. 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, 84101. Phone: 801-582-8703.

## Vermont

**BENNINGTON**—Worship, Sundays, 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 St.

**PLAINFIELD**—Worship 10:30 a.m. Sunday. Phone Gilson, Danville, 802-884-2261 or Lowe, Montpelier, 802-223-3742.

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

## 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.

**McLEAN**—Langley Hill Meeting, Sunday, 10:30 a.m., junction old Rt. 123 and Rt. 193.

**RICHMOND**—First-day school 10 a.m., worship 11 a.m. 4500 Kensington Ave. Phone: 358-6185 or 321-6009.

**ROANOKE**—Salem Preparatory Friends Meeting, clerk: Genevieve Waring, 343-6769, and Blacksburg Preparatory Friends Meeting, clerk: Judy Heald, 552-8575.

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

## Washington

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

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

## West Virginia

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

## Wisconsin

**BELOIT**—Unprogrammed worship 11 a.m. Sundays, 811 Clary St. Phone: 608-365-5858.

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

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

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

**OSHKOSH**—Meeting for worship, 11 a.m. Sunday, 545 Monroe St. 414-233-5804.

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

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## The Back Word

"Do you solemnly swear before the everliving God that the testimony you are about to give in this case shall be the truth, and nothing but the truth?"

"No, I don't. I can tell you what I saw and what I heard, and I'll swear to that by the everliving God, but the more I study about it the more sure I am that nobody but the everliving God knows the whole truth, and if you summoned Christ as a witness in this case, what He would tell you would burn your insides with the pity and the mystery of it."

Carl Sandburg as quoted in  
Friends Suburban Project's  
"The Friendly Agitator"

Simplicity is not merely a means of enhancing our spiritual life, but is a matter of serious ecological concern for all people of our earth. It is particularly true for Americans whose consumption is seven times that of the world. Our polluting cars on which we are so dependent, our air conditioning, overpackaging and countless wasteful habits, if emulated by the rest of the world (as seems likely), would soon make our planet uninhabitable.

*The Capital Quaker*

A peace community takes much time and effort to build... Four hundred years of history is too short! Building a peace community is a pilgrimage. It is always in process. To that extent it is never fully realized. But the measure of attainment and the quality of the pilgrimage is directly related to the kind of commitment we have to accepting and following the Christ of peace.

We do well to work diligently to square our peace living with our peace witness, for they are inseparable. To do less is to live fragmented lives. But to accept the challenge openly and honestly with all its pitfalls is to be a pilgrim in the community of peace.

Harold Regier in *The Mennonite*, 11/9/76

Abraham Heschel tells the story of a rabbi who once entered heaven in a dream. He was permitted to approach the temple of Paradise where the great sages of the Talmud, the Tannaim, were spending their eternal lives. He saw that they were just sitting around tables studying the Talmud. The disappointed rabbi wondered, "Is this all there is to Paradise?" But suddenly he heard a voice. "You are mistaken. The Tannaim are not in Paradise. Paradise is in the Tannaim."

Quoted in *The Ridgeleaf*,  
the newsletter of the Kirkridge Retreat  
and Study Center in Pennsylvania