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# FRIENDS JOURNAL

*Quaker Thought and Life Today*



*“Wayfarer,  
there is no Way,  
one makes a Way  
by going.”*

*—See inside, page 18*

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# FRIENDS JOURNAL



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## The Retreat

Today held a word. In its pocket,  
like the magic stone our fingers used to find.  
There. In the last corner. Cool to touch  
under the crumbs. Nesting among little balls  
of lint. When other things were  
emptied out.

I came hunting for a word. Something  
to carry through the fearful country  
where we must live in safety who  
love one another.

There are words we have missed.

Voices out of the weeds,  
the cry of the self  
in narrowing places.

Our stubborn lonely land.

Dry things curled away  
like smoke. Blue acorns

fell around me. Inside  
the sky opened.

Then all our words turned  
music, and became one word.

The holy word was Joy.

I held this stone, and light  
bled into my fingers.

We will cross the old land.  
Openings will appear  
in the tangled roots of  
long contraries between us.

I will give you the stone.

A terrible wonder  
will shine  
from this healing.

Jeanne Lohmann



## How Can You Love One Hundred Windows?

by Ruth Kilpack

**"S**econd-floor apartment with charming porch," the ad read. "Ha!" I scoffed. "There's a catch to that one!" Nevertheless, I went to look—and stayed for more than ten years.

What had appeared at the time to be a somewhat run-down neighborhood with a slight wrong-side-of-the-tracks look to it was evolving quickly into a prime location for commuters. In the house converted to two apartments, I soon found myself partially hemmed in by brick walls and row after row of windows—four and five stories of them.

It's not that I mind windows. It's that the windows seemed utterly lifeless most of the time. Long rows of venetian blinds and, at night, the greenish, eerie glare of TV sets were all that were to be seen. It's true, a few warmer lights did appear late in the evening, but hardly any as early as dinner time. "Where is everyone?" I asked. "Does everyone eat out all the time?" And I found myself thinking of those old Victorian houses, some still extant on our street, where there used to be cheery lights in the windows and the sound of piano music in the early evenings. Where there's sound there's life.

But no sound from these windows. Only the constant whirr, in hot, humid weather, of countless air-conditioners. A steady whirring that blots out birdsongs by day and human voices by night. That is, except for

Holly, eight-year-old Holly, whose laughter and irrepressible buoyancy surmounts even the air conditioners. Through our windows, we talk to each other.

And then there is "Frenchie," my 82-year-old neighbor, whose "efficiency apartment" on the ground floor has a wrong-side view of my house, with barely three yards' space between. Certainly no "room with a view," but Frenchie brings the birds and the squirrels instead. In the morning they wait in the trees and bushes outside for the raising of her window and her cheery French accent calling them as she throws out handfuls of bird feed onto the hard, bird-worn ground below. Through our windows, Frenchie and I discuss birds and other matters now that we are acquainted—but that took some time, since even her 60 years here in this country have not entirely erased her European reserve toward "strangers." By eight o'clock in the morning, Frenchie will be long gone, to spend half the day being "grandmother" to Mongoloid children housed in an outlying suburb. (One of her "grandchildren" is 27 years old.)

When I had time before I had to leave for work, I glanced briefly out the street-side window, to see the downhill stream of workers headed toward the city: the well-dressed young executives with their attache cases, the mod-looking secretaries, nurses' aides in white shoes and stockings, university students, all watching their watches,



making the 7:55, the 8:04, the 8:12. And in the evening I saw them come back, limp and perspiring in hot weather as they climbed the hill, exhausted and worn outside air-conditioned rooms, all looking as if they couldn't wait to get into shorts and slump before their TV sets.

But I didn't *know* them—I was gone all day myself—these nameless people who disappeared at night behind the shuttered windows. How can you love 100 windows?

At last, I was forced to spend some time at home, and things began to change. I began to walk each morning, criss-crossing the streets of our town until I knew where every antique foot-scraper was and where the strong roots of trees pushed up the bricks of the old walks, and where were the patches of sun in the early morning. I was out with the bicycle riders and the joggers, but I kept to my own steady pace, and we greeted each other in passing, as if it were an unusual thing to find another person awake in this sluggish world.

I began to find real people: the middle-aged man who keeps up his determined gait, supported by a cane, his right leg in a brace, one arm hanging useless at his side, a look of alienation on his face. But I found a greeting brought a quick response: keen blue eyes that lost their obliterated look, a sudden smile that vanished just as quickly, as he grimly proceeded in his exercise. I met the blind woman whom I had seen for years being tugged down the hill by her seeing-eye dog. But I could not make connection with the middle-aged woman completely dressed in black, who never looks up for an instant, making her way past with the pallor and silence of death. I enjoyed, though, the children playing frisbee in the narrow driveway, keeping a wary eye out for cars, since there is no other place to play, and the short-haired dog and the three-legged black cat who chum around together.

There was the old woman who had crept down from her rooms three floors up in an old house nearby, coming over to watch the day-care children in the steel-fenced playground back of the Episcopalian church. There was the elderly husband-and-wife pair who sat all summer on the steps of their apartment house, smoking and coughing, staring at the passing traffic, nothing to do. There was the young mechanic and his pretty, though obese, wife, barely out of her teens, with their small two-year-old daughter, an infant asleep inside. They tell me of a break-in in their apartment house, and he swears he'll kill anybody he finds "messaging around" in *their* apartment—he keeps a gun under his pillow, he says. "I'll plaster him on the wall!"

These are the faces behind the 100 windows, the eyes I could not see, the voices I could not hear. I have been voiceless and nameless myself behind my windows. How can *anyone* love 100 windows? □

# The Meeting As a Caring Community

by Janet Lugo

Art by John Bieniek

Gathered at Pendle Hill on the weekend of October 21-23 were Friends representing meetings large and small, new and old, established and struggling, geographically scattered from Maine to North Carolina. One traveling couple came from meetings as far away as New Zealand. Most workshop attenders were holders of positions of trust in their meetings—meeting clerks and clerks or members of key committees of oversight, ministry and counsel, and others. But not all. Some were "back benchers" not holding meeting office, but seekers in their meetings for a caring community for themselves and others. Some were people committed to alternative lifestyles and unpopular causes, who came to the workshop already bruised and torn from the struggle to live and bear open witness to their commitments in the face of disapproval from Friends both individually and corporately.

Nobody elected me recording clerk for this workshop. Nobody asked me to write a report of it, and I am not prepared to write one, since I made no notes, observed no process—I just participated with the others. All I have to share are my subjective impressions. I feel strongly led to share them, nonetheless. For, much as I love the Quaker manner of worship and respect the Quaker business procedure, I came to the workshop unbelieving and negative about the ability of a meeting to create a caring community. There is much in Quaker history, and something in my own experience, that told me Quakerism does not know how to create the kind of caring community we all need and yearn for. I came away renewed and knowing that I was wrong. For at the end of the weekend, we had

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*Janet Lugo participated in a "Meeting Workshop" at Pendle Hill in Wallingford (PA) where she was recently a student. This paper was the result of her experience in the workshop.*





found no hard-and-fast rules, no guidelines, no ultimate answers. But now I know that we can do it. Though most of us came to the workshop strangers to each other, by the time we left we were a caring community. We had created one, in a single weekend. And if we did it, any meeting can. This is the good news I have to share with Friends.

How did we do this? I really did not notice. I can only recapture some of the subjective impressions that struck my mind, in the hope that they will shed some light.

My first impression was that Friends well know, at least subconsciously, the identity of the roadblocks to the caring community in our meetings. It took the group very little time to brainstorm a long list of these, all of which had the ring of authenticity to those present. It was clear that we are all aware of and troubled by these things. I do not remember the whole list, but prominent upon it were fear (of disapproval, of not being heard, of not being weighty enough, of risking our inner selves to the judgment of others); "overweightiness" and authoritarianism; preoccupation with money, property and other "cumber"; prejudice and passing judgment in the forms of racism, sexism, sectarianism, condemnation of alternative or unorthodox lifestyles, and other "we-they" attitudes. Perhaps most important is lack of talent and/or effort truly to accept and really to listen "with the third ear" to those with whom and from whom we differ.

My second impression is that identifying these roadblocks caused a subtle alteration in the mind-set of the participants, which led to a tacit, unacknowledged change in the usual unwritten rules. Since "overweightiness" and passing judgment were acknowledged to be barriers to a caring community, people were inwardly led to suspend these traits for the duration and to try the

"third ear" instead. Since people came to realize that to ask and receive caring from a group requires a risk of self, some were led to risk themselves and share with the group on a very feeling level, which both they and the rest of us recognized as psychically dangerous at the ordinary level of consciousness of any monthly meeting. And the group, acting by the new, self-assimilated rules of caring, was able to reward the risk in supportiveness and love. This was very moving to us all, and brought us close. I found it especially moving, because I do not believe that the same people who did this on Saturday afternoon could have done it on Friday evening, acting in the mind-set and by the rules they brought with them to Pendle Hill. Maybe by Tuesday morning, we will again be unable to do it. But the weekend proved that we all have the capacity to do it, and that the capacity can be awakened by a process that internalizes a different set of rules.

My third impression, or a realization which slowly dawned on me, is that we do not have, or have not internalized or institutionalized as an integral part of the "manner of Friends," a social dynamic that is aimed and designed to create a caring community under modern urban conditions. We have a dynamic for worship in the silent meeting which is designed to provide, and does provide, a direct and deep religious experience. At its best, it brings each of us to some degree of unity with God and with all life. And we have a dynamic for doing business, the "sense of the meeting," which is designed to produce unity without doing violence to anyone's opinion or feelings. The "sense of the meeting" derives power from the sharing of power, and at its best, it leads the group closer to Truth than any individual member could arrive alone. In times past, these two dynamics, and others that have largely been abandoned (such as daily family meeting for

worship), were sufficient to make us a caring community. But in the modern urban world with its many pulls and tuggings on our time, our energy, our feelings and our dedication, we need a new dynamic to bring us together and to create a caring community in a sea of alienation. Some Friends have begun to develop such dynamics. The Claremont Dialogues (of Claremont Meeting, CA), the work of Rachel Davis DuBois, and the worship sharing now common among us, are good and useful beginnings. But we have not institutionalized any of them so that they are an integral part of the experience of any Friend and any meeting. Perhaps we need to think deeply about this lack and begin to conceive of ways to make such dynamics part of our regular experience as members of the Society of Friends.

A fourth impression, and perhaps a minor one, is that we need to examine some of our traditional Quaker terminology to see whether it encourages, or even creates, mental and behavioral patterns that are counterproductive to the creation of caring community. One example, and to me the most striking, is the word "overseer." I come from a yearly meeting where the word is much less used than in Philadelphia, and to me, the word is evocative of slavery and of a highly authoritarian, even brutal, form of coercing conformity. This is so even though I realize the different meaning the word has in Quaker tradition—but the ordinary English meaning, and an image of Simon Legree, is always the first one to come to my mind. Language affects perceptions and behavior. Is it not possible that anyone called an overseer will tend therefore to think in an authoritarian way and to be perceived as authoritarian by others? The women's movement has shown us how deeply sexist language used in the Bible has influenced the cultural perceptions of women's spirituality and worth and thereby contributed to their oppression. They have not hesitated in the attempt to purge such language even from the most traditional book in Western culture. Perhaps we as Friends should do no less to purge our traditions of language that is an obstacle to the creation of the kind of community Friends need and want to nurture their spiritual growth.

After the best manner of Friends the workshop closed, not with a set of rules or guidelines, but a set of queries contributed by the attenders, which attempt to expose the barriers to caring community in our meetings and elicit attitudes and behavior that will better lead to such community. Some of the suggested queries follow.

### **Building a Dynamic for the Caring Community**

Are Friends attending to the sources, present and potential, of community-building in the meeting? Has there been corporate seeking and discussion to discover what the meeting's needs and goals are as a community?

Do we value the meeting for worship as a life-giving force

toward community? What is done to nurture the spiritual growth not only in the meeting but within its committees?

Are members aware of the need for worship and fellowship outside the appointed and formal time? What provisions are we making, corporately and individually, for this kind of spiritual enrichment?

Where the membership of a meeting is geographically widespread, how can we foster a feeling of oneness or community?

Am I so over-extended in activities outside the meeting that I have little time or energy to help nurture those foundations of community precious to myself and other members of the meeting? How can I arrange my life to make room for my responsibilities in this respect?

### **The Meeting as a Safe Place—Response to Those With Whom We Differ**

Do we listen carefully to the Friend with whom we disagree, ever mindful of the importance of using the "third ear" to hear the hidden meaning behind another's words?

Do we respect the integrity of feelings and experiences, negative as well as positive, unorthodox as well as orthodox, and seek to respond in love and never in judgment, so that our meetings may be safe places for personal and spiritual growth?

What patterns and practices can we develop to encourage and welcome honest differences of opinion in our meetings? Are we tolerant and loving in our relationships with people who see things differently as we work for social change? Do we give opportunity to all for self-expression, self-affirmation and self-actualization, regardless of dif-





ferences in perceptions, life styles and modes of dress?

Is the alternate life style of individual members evidence of a weakening of Quaker commitment, and perhaps a danger to the meeting as a whole—or is it evidence of a working of the Inner Light and an opportunity for growth in the meeting, as well as of the individuals involved?

As I listen to those with whom I disagree, can I withhold judgment as I consider the restrictions of my own life experience? Do I appreciate my own capacity to channel experiences and to have the patience to find the right time to share them?

Can I reach out in human love and respect, to people whose values I do not condone? How can I be honest with others and sensitive to their feelings when they make me angry? Do I recognize the behavior or speech which is disturbing as possibly a cry for help?

Do I truly take responsibility for my own feelings and thoughts, or do I often blame others when problems occur?

#### **The Meeting for Growing—Response to the Timid and the Perplexed**

Are we aware of the needs and problems of others in the group or community, and have we developed ways for Friends who are in distress to get what they need in spite of their timidity or reluctance to ask?

What can the meeting as a community do for the person who does not usually communicate well except on a one-to-one basis? How can community help him or her to become more active in a group?

What is the meeting doing to identify and eliminate feelings of frustration among our membership?

What prevents me from asking for help and clearness when I am in need?

#### **Queries on Weightiness**

Do those of us in positions of meeting leadership accept the gift of personal power as one coming from the Spirit? Do we consider ourselves worthy, and do we actively try to use it for creative change?

Do we recognize that insistence on traditional methods may be a rationalization, hidden even from ourselves, for enjoyment in the exercise of power? In mindfulness of this, can we be truly humble?

#### **Queries and Insights on Membership and Attendership**

Have Friends welcomed opportunities to discuss membership responsibilities with attenders?

When membership is rejected by attenders, are they encouraged to continue their activities without being reminded of invisible barriers?

Do we help both members and attenders to understand the Friendly way of conducting business? ☐

# **Quakerism And the Family In the Past And Present**

*by J. William Frost*

**T**he Society of Friends which existed from 1700 until 1900 had characteristics which would be repellent to most modern Quakers. First of all, there was a copious dose of authoritarianism, not only in the practices within the meeting, but in the definition of the faith. Quakers endorsed toleration for all religions in civil society, but within the meeting there was only one standard of proof. Quakers did not just seek for the Truth—they found it and made infallible pronouncements concerning it. The authority of the Quaker minister was certainly equal to that of the priest in the Roman Catholic Church; the minister preached God's will directly. The height given to the ministers' and elders' gallery was a symbol of their importance and power within the meeting. James Jenkins, an English Friend who lived in the early 19th century, complained that when any subject occasioned disagreement in a meeting for business, ministering Friends might, in a meeting for worship, preach down opposition. Since the ministering Friends claimed direct inspiration from the Holy Spirit for what they said, the intimidation of lay people was frequent.

Ministers, elders, and overseers—the most devout and generally the most conservative members—ran the meeting. Non-ministers were not encouraged to preach in meeting for worship, and back benchers were not to speak loudly, if at all, in meetings for business. Friends did not regard the power of the meeting over their lives as dictatorial, since to a large extent power rested upon voluntary consent. Quakers had discovered Truth in the 1650's, and it was the responsibility of those who believed to preserve that Truth in undiluted form, primarily by the enforcement of the discipline in meetings for business, and by family visits by ministers and elders. In a family visit, a group of weighty Friends would come to a family,

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*J. William Frost is the director of Friends Historical Library. A member of Swarthmore (PA) Monthly Meeting, he has authored Quaker Family in Colonial America and Connecticut Education in the American Revolution.*





From "Quaker Reflections to Light the Future," published by Religious Education Committee, Friends General Conference.

sit silently for a while, and then communicate anything they had to say. The communication could be quite personal and upon any area in which the minister thought the family was deviating from the practice of the Truth. Speaking back to elders was not encouraged. Dissent on any tenet of the faith which led to action was greeted with discipline. If the miscreant did not recant, he or she would be disowned.

To the first generation of Quakers in England, the family was of little importance. When Margaret Fell wrote to a traveling minister complaining that he should not have married, the man justified his action as a response to the direct command of God, and insisted that he wed the woman "contrary to my will." On another occasion, when a traveling minister and a wife had a child, they surrendered the child to the care of others, so that their work for the propagation of the faith would not suffer. In spite of some famous exhortations by Fox on education, persecution in England and the unsettled conditions in England and Pennsylvania meant that formal education remained a subordinate interest. Exhortations to parents on the care of children did not become an integral part of epistles from London Yearly Meeting until after toleration was effectually granted, following

the Glorious Revolution of 1688. Professor Richard Vann has commented upon the rarity of pamphlets in the 17th century which specifically are addressed to children, or to issues concerning the family. The Society of Friends discovered the importance of the family when proselytization of outsiders no longer paid certain dividends. This occurred late in the 17th century, and from 1700 until the 20th century the main way to become a Friend was to be born a Friend. The family became the primary method of insuring the survival of the faith. And Quakers easily fell into the habit of assuming that all children of Friends, by some mysterious process, were destined to develop into religious adults. The result was birthright membership, which meant that a child should grow up in Grace, and never remember a time when she or he was not a Quaker. Birthright membership assumed that the child would be raised under a system of Quaker practices. From infancy the child was to use plain speech, wear plain garb, and associate almost exclusively with other Friends.

Parental obligation was heavy; parents had to insure that the child remain susceptible to the experience of the Inner Light. This responsibility could not be fulfilled if parents were either too strict or too lenient. Most important, Friends believed that more was accomplished by example than exhortation. Parents were to be paragons of Christian life, keeping calm under provocation, maintaining self-discipline, and acting under the continuing guidance of the Divine and Holy Light. Surviving letters from the 18th and early 19th century contain many complaints about parents overindulging youths, but rarely did anyone discuss overseverity of parents. Quaker education was basically indoctrination. So was U.S. education. Before the Revolution, children in Quaker and non-Quaker schools were taught religious truths and social obedience. The main change occasioned by the American Revolution was to add democratic and republican dogmas to the value system implanted by the schools. Friends wanted their children to go to schools which would inculcate Quaker principles. If no Quaker schoolmaster were available, Friends were supposed to teach the child at home. The theme of education was to guard the child against evil. And schoolbooks contained copious doses of Quaker theology and sermons about obedience to parents and teachers, in addition to admonitions about proper behavior patterns which generally entailed due subordination. When Philadelphia became too licentious (sometime in the 18th century), Friends decided to create special institutions which would ensure seclusion from evil. At Westtown, Nine Partners and their sister schools located in bucolic retreats, only Friends were admitted, the teachers were all Friends, and all observed the peculiar testimonies of Friends. The school was designed to be a Quaker family in a different institutional setting. Creating special boarding schools seems to have had the de-

sired effect, for Philip Benjamin's study of 19th century Philadelphia Friends shows the disproportionate influence played by the graduates of Westtown and George School in the two Philadelphia Yearly Meetings. With great reluctance, Friends came to support college education by the middle of the 19th century. Some way had to be found to hold the offspring of prosperous New York, Baltimore, and Philadelphia Friends within the meetings. Since business and gentility demanded a college education, Friends created Haverford and Swarthmore as a method of keeping youth within the meeting. Ironically, the colleges established to preserve the youth in the faith were one of the chief factors in molding Quakerism, for the colleges brought their graduates into contact with literature, Charles Darwin, biblical criticism, and eventually psychology. The result was a basic transformation of Quakerism in the late 19th century and throughout the 20th century.

The importance of the family to the meeting can be seen in the strenuous efforts of Friends to maintain religious unity. From the 17th to the beginning of the 20th century, Friends disciplined every Quaker who married an outsider, and a great many were disowned. Only in a family where religious unity was guaranteed could the wife and husband be helpmeets and the correct religious training of the young be guaranteed. Spiritual affinity was the basis for choosing a mate, and the early

Friends were hostile to the notion that romantic love should be the primary basis for marriage. In Quaker families, as in families in general in the U.S. culture, the treatment of children and women within the home was prevalently authoritarian and patriarchal. Legal rights were bestowed exclusively upon the father. The New Testament proclaimed that husband and wife become one, and the law saw that one as male. The law supported the father in all his actions in the family, except for quarreling which would lead to violence, or non-support. Quakers may have guaranteed women spiritual equality, but only in exceptional cases did they extend that spiritual equality into other spheres. This is not to assert that Quaker marriages were not happy, or that there were not many affectionate unions. But the marriage relationship of Quakers was worked out in the U.S. social context, assuming the male's intellectual and social superiority. Marriage lasted until death. Divorce was rare and, when granted, brought automatic disownment from the meeting. Throughout the 19th century, divorce brought no alimony and, in the case of adultery in many states, the man was allowed to keep any property the woman brought in marriage. In marriage, in the role of women in education, in the relationship to the church, Quakers did not differ significantly from other Protestant denominations in the 18th and 19th centuries. The result was that when the value systems of the rest of the culture in regard to reli-

*Friends General Conference, 1896*



*Grace Yankey*



gion and family life changed, so did the Quaker value system.

Today, Quakerism has changed so drastically as to have almost no relationship with the historic faith of Fox, Penn, and Woolman. We profess a theologically vague mysticism, with or without a specifically Christian orientation. There is no disownment for any reason, partially because Truth seems a much more complex phenomenon. The Deity no longer operates so intimately within the meeting. Friends today rarely discern states or relate to prophesy or tell of visions. Ministers are not afraid to begin a discourse with "I think," or "I was reading recently in *The New York Times*." Prayer is less frequent, the Bible less frequently cited, and Quakers seem more doctrinaire when discussing social questions rather than theological issues.

"Head learning" is now encouraged. We listen to lectures by college professors, and there is a great emphasis upon all forms of education, even though the specifically Quaker content of that education offered in Quaker-affiliated schools is often difficult to find. Distinctive forms of dress, speech, and manners have virtually disappeared. We cooperate with secular groups like the American Civil Liberties Union or the Women's International League for Peace and Freedom on social issues. We have joined the World Council of Churches. Unlike the 19th century Friends, we are so tolerant of diversity that even Friends on the east and west coasts can meet in something like harmony.

The economic status of the members is also changed. There are not many today who have made great fortunes, like Wharton, or Hopkins, or Strawbridge and Clothier. The percentage of farmers within our Society, as in the general population, has shrunk. The Society of Friends remains today what it became early in the 20th century: predominantly middle class and white, with a heavy concentration of members who are teachers and professional or managerial people. There are not many bosses and not many blue collar workers. My guess is that, on most issues facing us in the U.S. today, Quaker religion would prove a less significant variable to our members than age, wealth, and education. In summary: the Society of Friends today has embraced or succumbed to the nearly overwhelming impact of the nationalizing of life and culture that has taken place in the U.S. in the 20th century. Seventeenth century Quakers might find it difficult to recognize in us their religious descendants. But at least we go to many of the same meetinghouses, read their books, and have some of the same concerns in our devotional and our social lives. Yet even where our language is ostensibly the same, the social context is so different as to make identity problematic. The same hiatus is found in family customs. In the 18th and in the 20th century, the nuclear family—mother, father, and child living under

one roof—is the basic structure, but the emotional content of family life has been practically transformed. Economic and social ties in the marital union have lost a great deal of potency. The U.S. family has become an emotional unit and the best description of marriage is "companionate." We marry for love, and try to stay married for love, though there are some subtle and sometimes blatant ways the society controls marriage for love. Marriage as a patriarchal institution is being replaced by a relationship of equals.

Within the marriage state, we have learned that equality and freedom are not obtained without severe strain. What does it mean to be a male and a husband, or a female and a wife? What are the obligations of each to their careers outside the home? How is responsibility for rearing the children to be shared? The family today also has to confront new ethical issues: abortion and family planning, contraception, and euthanasia. Paradoxically, rising life expectancy means that in spite of a horrendous divorce rate, more children are being raised by both parents than ever before in history. But divorce has made marriage seem a far more fragile institution, and the experience of being raised by a single parent seems terribly common. Since 1900 the rising incidence of divorce has been universally decried by politicians and clerics and so-



Theodore B. Hezel





ciologists, but nothing has or seems likely to slow the increase. The extraordinary percentage of remarriages by divorced people, and the fact that two-thirds of all such marriages endure, show that among those who divorce, family life has remained an attractive ideal.

What can Quaker religion offer to modern families? First, it can be assumed that Quakers in isolation cannot solve their family problems, because we are simply too small a group, and too interconnected with the U.S. culture. I think it is also axiomatic that until Quakers decide what the meeting is to be, they will not be able to decide satisfactorily what the relations between the meeting and the family should be.

Working a way through the complexities of the present should not entail a repudiation of either the past heritage or present ambiguities. Just as it is a mistake to assume that in the future there will be greater wisdom than at present, so it is equally fallacious to assume that our present wisdom is better than that of the past.

There are some institutional forms which, by their nature, further the value system enshrined in them. For example, I cannot imagine the survival of the distinctive tenets of Quaker worship without some form of silent meeting. The value of an institution like the Society of Friends is greater today because membership conveys a sense of awareness of different life styles which can emancipate us from the tyranny of here and now.

What does the Society of Friends offer to us? It is a non-creedal, but distinctively Christian, religion which can depart from Western parochialism to enter into constructive dialogue with other forms of religion. There is a

commitment to an inwardly-experienced source of Truth and value which is known individually and corporately. There are ethical standards of universal validity: peace, love, honesty, equality, service, simplicity, and an awareness that each generation has to spell out the implications of such standards. And there is a fellowship of those trying to realize the goals of the preceding norms in personal and community life.

No institution perfectly embodies its highest aspirations, but the historic Society of Friends has remained a small beacon in wider society. That various yearly meetings have lost members almost continually since the 1820's may mean eventual extinction. This extinction would mean either that the ideals do not attract the wider general public, that Quaker parents do not make such ideals attractive to their children, that the meetings have repudiated these ideals, or that there is something wrong with these standards.

The difficulty in defining the relationship between the meeting and the family is complicated because we concentrate upon our disagreements rather than our shared values. We worry about whether First-day schools can survive, forgetting that for the first 175 years there were no First-day schools. What we want from the family is not far different from what Christians have always wanted. In canon law the first function of the family was the procreation and nurture of children. Since the child remains immature for many years, the relationship between parents should endure until the child can stand alone. The child's character will be formed by his or her observations of significant others: parents, grandparents and relatives, teachers and other adults, and her or his peer group. The Quaker meeting provides an institution where young, middle-aged, and old who are committed to the same religious and moral values join together for worship and fellowship. The ancient idea of a selective environment has attractiveness, and Quaker meetings and Quaker schools should be faithful to their heritage of distinctiveness.

A second traditional reason of equal importance for forming a family was for the wife and husband to be helpmeets. St. Paul said not to be unequally linked with unbelievers. Whatever that meant to early Friends, a modern exegesis might indicate that the best guide to success in a marriage relationship is for compatibility of intellect, emotions, interests, and morals. A shared membership within the Society of Friends is nice, but similar adherence to Quaker values is more important. Life demands growth, and being helpmeets assumes that change in both parties is requisite for the development of each.

We already know not only our controversies but also our basic harmony. The continuing task is to work within existing institutions while attempting to preserve our most cherished goals. □



Joan Whittles

# Confessions of a “Hicksite Christian”

by Jennifer Haines

I grew up a Friend in a lovely Hicksite meeting where it seemed you could believe in just about anything you wanted to. I learned a deep appreciation for silence, and I picked up something of a reverence for worship, simply because our family never missed meeting.

In 1967, I attended the Friends World Conference, where Dorothy Hutchinson was in my worship-sharing group. She told us about her own coming to God. As a child, standing at her window one evening, she was reflecting on the Bible verse, “God is love”; and she realized suddenly that if God is love, then love is God. She knew that she knew God.

Lights went on in my understanding. I could relate to that experience. I knew love. I had grown up surrounded by the love of my family, the kind of love that accepts you just as you are, reaches out to give you everything you need, and is always there for you. I knew God.

Even before that I had known a hunger for religious teaching. At college, I started reading the Bible, beginning with Genesis. Since Quaker history wasn’t offered while I was at Swarthmore, I set out on my own to read Quaker classics: Fox, Barclay, Penn, and Woolman. I took a year off after my first year of teaching and spent half of it in reading, writing, and meditation. I did a study of the gospels.

I began to be possessed by a question: What did George Fox mean by “the Spirit the Apostles were in when they gave forth the Scriptures”? How could one be in it? What needed to happen in my life for *me* to be in it?

The answer came when I was meditating on the crucifixion. I had begun doing that when I was feeling ill and

my whole universe seemed to revolve around my discomfort. I thought of Jesus on the cross saying, “Forgive them, Father, for they know not what they do.” His agony was so much greater than my discomfort, yet *he* wasn’t trapped in it. That had to be what the love of God was all about, a love so great that it reached out in concern for others even through terrible pain.

I was trying to imagine such a thing, when suddenly I was lifted up into a glimpse of it. I felt and *knew* the love of God. It poured into me, I forgot myself entirely, and for a few moments my soul reached out in love to the whole world. I knew joy and glory. So *this* is the love of God, I thought. *This* must be what George Fox was talking about. I was exultant.

I didn’t stay on the mountaintop. I lived the next couple of years of my life, attending meeting every Sunday, developing supportive relationships, and gradually beginning to wonder why life felt so empty and dry. Once I looked for it, the answer was obvious. I had almost no spiritual life because I was paying almost no attention to it, and nothing else by itself had much meaning.

I decided I needed a daily discipline of devotional reading and started setting aside a half hour each morning for it. At first, that was a hard discipline. Then it began to be helpful, and eventually very precious. I read Thomas Kelly with delight. I read St. Augustine, Thomas a Kempis, Brother Lawrence, St. Francis of Assisi. The time lengthened to include meditation as well as reading, and I moved my rising hour earlier to make room for it. It was my time of refreshment, of centering, of direction.

I discovered Thomas Merton. My soul cried, “Yes, yes!” and my meditation slipped more and more into prayer. My relationship with God was becoming increasingly personal.

I recognized that such a relationship with God laid claims on my life. If I were going to serve God, I would have to stop serving mammon, which meant to me every-

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*Jennifer Haines, until recently, administered the Right Sharing of World Resources program of the Friends World Committee. She currently resides in Washington, D.C., as a member of the Sojourners Fellowship, a religious community committed to a modern biblical life style.*



thing I was giving honor and attention to in my life that was not God. I gave up material things that I had allowed to become more important than my service to God. I began to learn how to give up relationships that were self-serving rather than God-serving. I realized that I needed to give up expectations, desires, *everything* that wasn't God in my life.

Giving up is hard, and I went through a lot of struggle and pain. But I learned that giving up is freeing, and freedom is joyous. In fact, giving up is the only way to God that I know.

The journey, though, goes in steps. Each time I'd succeed in mounting a step, I'd be ready to see the next one challenging me. I'll never forget the morning when I was beginning to feel rather good about my progress in spiritual growth, and it hit me that I was doing all this for myself, to be a better, more fulfilled person. That was the beginning of another step, of learning to love God simply because God is God.

All this time, I was surrounded by the family of Friends. I was active in my yearly meeting and represented it at the 1967 Friends World Conference and the 1974 Faith and Life Conference. I was active in Young Friends of North America for a while. I was active in the Friends World Committee. I travelled a lot. I worshiped and fellowshiped with many different groups of Friends, and I grew in understanding of the spectrum of Quaker faith.

At the Faith and Life Conference, I shared a small group with Robert Hess of Evangelical Friends Church, Eastern Region. A dialogue about Christianity got centered around me, as an example of a sincere, seeking non-Christian. And something special happened in me in response to Robert Hess, who reached out in all the power and gentleness of his own grounding in Jesus and allowed me to be who I was, where I was. Christianity touched me at a deeper level than ever before.

In the fall of 1975, I moved into a religious household in the Philadelphia Life Center. I realized what a thirst I'd had for that kind of support and sharing. We worshiped together daily. We set aside a sabbath day, for God and friends and family and recreation. We prayed for each other during the day. I began to experience the richness of intercessory prayer. We shared a lot about our spiritual lives. I blossomed. I sang and danced. Life was very joyful.

Then another question began to possess me: Where does Jesus fit in? Until then, Jesus had fit in for me as a beautiful example of a particularly God-centered man. The Trinity was much too complex for my understanding of the simplicity of God. And I couldn't accept the exclusivity of Christianity. I knew there were many ways to God.

But the question wouldn't leave me alone. I was partic-

ularly jolted by a couple of experiences of personal physical healing that took me completely by surprise when I turned to meditate on Jesus on the cross. Not having expected, believed in, or asked for such healing, I couldn't explain it away psychologically.

I asked a Christian Friend with a Hicksite background like mine where Jesus fit in for him. He assured me that his belief in Jesus didn't rule out other ways to God. And he asked me what I thought about the resurrection. I'd never particularly thought about it before, but now I did. I went back to the gospel accounts and considered all the alternative explanations I could imagine for the events at the tomb. I finally decided that I believed the resurrection had actually happened. That told me that there was something very special about Jesus. It didn't tell me that he was God.

I didn't want to believe that. I was satisfied where I was. But I was feeling pushed and pulled from many angles. Finally, I was gripped by the conversion experience of the author of a book on charismatic Christianity. I went back to the Bible and reread Paul's conversion experience. I began to ask myself how I could refuse to believe all the life-changing experiences of the many, many Christians who knew Jesus personally. Who was I to say that, just because I hadn't seen it, it wasn't true that Jesus is God? I began to recognize how arrogant and self-centered my non-belief was.

Finally, I reached a point where I stepped over a line into belief. The heavens did not open, no lights flashed, no visions confirmed my step of faith. Nothing, in fact, changed, except that I had humbled myself to make that act of surrender. And that was revolutionary. It is only in surrendering to God, I've learned, that I can let God really enter into my life.

Meanwhile, it felt as if the rest of my life were falling apart. For months, the religious community which meant so much to me had been struggling over internal tensions. Every time we tried to resolve them, we found ourselves asking deeper questions, uncovering more hurt, bringing to light more serious conflicts. I loved the others there, and knew the hurt of their pain as well as my own. I yearned to reach out to them, and for the most part couldn't, because I was part of their problem. I felt agonizingly helpless.

There was nothing I could do but cry out to God, so I did that. I didn't even know what God could do for me, but I had no one else to go to. God was there and held me up. I found strength and peace and joy in God in the midst of all that pain. Because I was forced to depend on God, I learned something of how dependable God is.

A day came when I saw clearly that what I had to do for our community was to leave it. It was the last thing I wanted to do. I loved that community and had been blessed by it. I couldn't really understand why I should



have to lose it, but I knew I had to go. So I said yes, I shed a lot of tears, and I left. And healing gradually came to those relationships.

Understanding came, too. I saw that we must offer even the good things back to God. We are asked to give up everything that we are putting before God in our lives, everything that we are willing to retreat into, everything that we are holding on to; so that we can be completely free to say yes to God at every moment. Then we can be filled, blessed and used by God.

I've been brought to a place now where I want to say yes to God more than I want anything else in life. I love and want to serve God. In that my life has all of its meaning. And that life has become more and more joyful.

The weekend I left my community I began worshiping with charismatic Christians. I needed an uplift, an Easter celebration of the resurrection from death. I found it. My own worship has taken on charismatic expression, overflowing outwardly with the celebrative, praiseful adoration I feel inwardly.

Even more essentially, that charismatic fellowship has

introduced me to a depth and power in corporate prayer that is utterly inspiring. The experience of gatheredness, which I've known in Friends meetings on rare and beautiful occasions, happens practically every week in my mid-week prayer group.

I think of Thomas Kelly, who hardly knew how to contain within a decorous Quaker demeanor all the joy and thanksgiving he felt toward the Lord. I don't know how either. I don't even try. I let it bubble forth all over the place.

*a drop, a ripple, a torrent,  
a tumbling brook rushing to its destiny  
a sky full of rain  
caressing the trees...  
the waters of life  
fresh and clean and rejuvenating—  
who wouldn't dance?*

*(from a poem by Jennifer Haines, 1971)*



# CORNERSTONES OF QUAKER EDUCATION

by Paul Graseck

Germantown Friends School



**I**t is important to realize that a Quaker educational community will not take on meaningful Quaker characteristics unless it develops a close association with Quakers. Just as families have personalities, so too does the Quaker "family" have a distinctive personality. Undeniably, I could not thoroughly understand and participate fully in your family tradition without knowing you and your family very well. Similarly, it is impossible for a school to acquire a genuine Quaker identity without establishing a close identification with the Quaker tradition. Therefore, it is important to realize that a Quaker school is not simply a school committed to certain principles and objectives, but rather, a Quaker school reflects the subtleties of identity associated with Quakers and their tradition. Thus, a considerable Quaker presence is a prerequisite for Quaker community.

There are some identifiable values that permeate a Quakerly atmosphere. These include:

- 1) the centrality of the meeting for worship in the life of the community
- 2) a recognition of the power of nonviolence
- 3) a preoccupation with the concern for a deep sense of community
- 4) a conviction that decisionmaking in the community is a religious activity shared equally by the individuals comprising each decision-making body
- 5) the expressed recognition of the dignity of physical labor
- 6) an affirmation of the importance of individual

*Paul W. Graseck is a religion teacher at Moses Brown School, RI. He is chairperson of the Rhode Island AFSC Support Committee and of New England AFSC Peace Committee. He is a member of Providence (RI) Monthly Meeting.*

conscience.

A Friends school emphasizes the significance of the meeting for worship. It is the cornerstone of Quaker practice and the foundation for a Quaker educational community. Participants in a Quaker meeting for worship quietly wait for "openings" or contact with God, experiences of intensity carrying religious significance. Worshipers are primarily seekers nurturing humility as they collectively search for Truth. Although the Friends school warmly accepts into its community the non-religious as well as the religious, the identity of the Friends school is inextricably linked to the recognition of a spiritual dimension to life; and the meeting for worship is the primary means by which the Quaker community expresses its identity.

Theoretically, the successful meeting for worship raises the quality of the relationships among the individuals associated with the meeting community. Community problems are regularly viewed from the context of the meeting for worship. Students, teachers, and other participants are provided the opportunity to share insights, joys, and sorrows. Community is forged there.

The philosophy of nonviolence is expressed in the life of the Quaker school community. The history of nonviolence is studied. Students and teachers are encouraged to develop cooperation skills and conflict resolution skills consistent with a nonviolent approach to living. The words pacifism and nonviolence are a familiar part of the vocabulary of the Quaker school community.

George Fox, the founder of Quakerism, refused to take up arms. He wrote in his journal that he "lived in the virtue of that life and power that took away the occasion of all wars." The power referred to is the power of nonviolence. The peace testimonies developed by Friends over the centuries are characterized by a consistent refusal to



condone war and the harmful treatment of human beings. To kill another is to "put to death what has in it the seed of the divine." This belief has collided continually with a world which considers violence a valid means of conflict resolution. Quakers have suffered repeatedly for their conviction that the way of love is the only conscionable way to approach human relations. William Wistar Com-

fort states the Quaker conviction succinctly: "Evil is to be overcome by good, not by more evil." A Quaker school's philosophy honors this principle.

Each strong Quaker community with which I have been associated has been introspective to an unusually high degree about the depth and quality of community life. The Quaker generally recognizes that if "community" has been sufficiently developed, then discipline and competition are necessarily minimized, while respect among the members of the community is consequently maximized. Quaker communities from time to time corporately turn inward to reflect on the appropriate methods for improving community life.

Quaker business procedure is the method by which Quaker communities conduct their business. The decision-makers gather and share equal responsibility for each decision. No decision is made unless all present are comfortable with the general drift of the group's thinking on a matter. All decisions are seen as moral decisions; and decision-makers searchingly appeal to their consciences for divine guidance. The meeting for business is an exercise in practical religion.

Quakers believe that each human being has "that of God" in him or her. Therefore, all individuals are accorded respect. The variety of jobs and services necessary to support community life is similarly respected. The Quaker educational community acknowledges the dignity of physical labor, as well as the dignity of intellectual effort. The Friends school enables students with differing aptitudes and inclinations to develop their unique potentials.

Clearly, Quakers stress the role of individual conscience in their lives. The conscience of one individual is sufficient to obstruct a decision in a Quaker business meeting. The unprogrammed meeting for worship enables individuals to share their personal slants on the Truth. Quakers play a major role in the history of nonviolent civil disobedience, as they have periodically violated the law as a matter of conscience in response to war and other perceived social injustice. A Quaker community affirms the value of living according to conscience in everyday life.

At the heart of a Quaker education is a concern for human excellence. Quakers are not anti-intellectual; they are pro-spiritual. It is the spiritual dimension of human life to which the Quaker school seeks to respond. However, a real Quaker school is not in the business of converting its non-Quaker students to Quakerism. Quakers are not proselytizers. The proper goal of a Quaker school is to enable students to consider, understand, and develop their spiritual side through the cultivation of an appreciation of individual conscience, a recognition of the power of nonviolence, and a sense of humility. The traditions generally associated with the "people called Quakers" are the means by which these values are transmitted. □



Richard Rodgers/Earlham College



# The Meeting At Kickapoo Valley

by Karen Alexander

**S**unday morning. The roosters are still saluting the sun, although it is already long up. The goats are milked and it's time for the day to begin.

"Come on, kids. Time to wake up. Get dressed for meeting."

Muffled noises, yawns, then, "Okay, Mom." Three pairs of sleepy feet stumble downstairs. Hair combed, faces washed; juice, toast and eggs stowed away; and then, excitedly, time to run out to the car.

"Don't forget the cookies."

And we're off.

We have only been meeting with the Kickapoo Valley Friends for about a month, so we still aren't sure of where everyone lives. Because there are so few, there is no regular meeting place, and we meet in one another's homes. Written directions are provided for newcomers. This morning we are driving north of Viroqua towards Westby. It is a hazy morning; it rained all night and the clouds still hug the hills. "Through Westby," read our instructions, "and take the first road to the right." Here we are—no, that's someone's driveway. Try again; now we have it. We turn and turn again, following the road out on a long, narrow ridge. On either side the valleys fall away, and here and there, fog rises from folds in the hillsides, looking like thick smoke. My heart exults with the psalmist, "Lord, I love the beauty of Thy house." No human-made church can rival the beauty of God's creation.

Another curve, and another. We are near the end of the ridge when we spy the mailbox and turn into the driveway. Other Friends have already arrived. After the recent weeks of summer heat, today's coolness draws us

outside for worship. Chairs are being set up in a circle in the yard. A few visitors are introduced, and gradually a hush settles down over the group as everyone is seated. The children find places on their parents' laps, or on the grass. Two curious dogs sniff around, then settle nearby. I look over behind the house, down to the valley floor with its winding creek, and up to the next ridge beyond. The clouds pass overhead quickly, but there is no rain left in them now.

Our eyes are closed now. The silence is heavy, punctuated only by the wind singing in the big pines behind us, and the song of the birds.

Movement. The children are rising to leave. Fifteen minutes is the limit of the little ones' attention span, and an adult follows to watch them as they play. We have discussed but not yet begun a First-day school, so they disappear into the house with their toys. My youngest, overcome by shyness at our first few meetings, grips her blanket firmly, and with her thumb in her mouth for added security, marches off to join them.

The silence descends again. In the background the laughter of the children nags at my attention. I reflect on the puzzles of my life. We have lived here nearly two years now, since my husband retired from the Army—a decidedly un-Quakerly activity. Reading the lives and thoughts of early Friends has given me new insight into our military years. I see where it had affected us unaware, in our personalities, attitudes, even emotions. Some things we now find ourselves struggling to overcome. Yet I am not sorry for our years of travel here and there, a chance to see America and its various places, people, customs, sights, curiosities, and confusions. But now I want to know what is truly important. We are here now, and I have a home to keep, children to raise and to teach about the things that do matter—about love and eternity. I want to learn to live each day as it comes, to find in the present



Theodore B. Hetzel

*Karen Alexander was a Catholic for 25 years, became interested in the charismatic movement, and feels led to be a fellow-traveler with Friends in her spiritual search. She and her husband have three children.*

moment peace and joy. I want to retreat from worrying about the future, asking only for my "daily bread."

Silence. I push these thoughts away from me now and search more deeply within myself. The time goes by and I am at peace. Questions form within, and as the time passes, the answers come also. It takes time to understand. I hear someone speaking now, describing a plane trip—how he rose above the clouds to the clear blue sky and the blazing sun. He draws a parallel with life: we may see only gloom and trouble, but the Light of God is still shining above all that, dispelling it, waiting for us.

The silence goes on. I remember a quotation that has comforted me mightily in my search for a way to God, and I speak it aloud: "Wayfarer, there is no Way, one makes a Way by going."

Even the sounds of the children recede now, and there is only peace. I am startled by the touch of a hand and open my eyes. Around the circle, hands are joined for a moment in silent unity. Suddenly we have returned. The children too are back now, noisily anticipating the pot-luck lunch. Plates of salad, casseroles, nuts, crackers, cheese and salami, cookies and juice appear. It is like a family reunion now, with everyone sitting and eating and talking of many things. We are bound by a spiritual relationship. The time flies by in laughter, talk, song and fun. All too soon it is time to call the kids back to the car. It's past two o'clock already and there will be things to be done at home. Farewells, a quick check on directions to next week's meeting place, and we're on our way. The clouds part for a moment and the sun lights the road ahead. It seems like a sign. The Quakers tell us to walk in the Light. We leave in the light, and the Light goes with us. □

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Charles Wright

## What Does Thee Say?

*by Olcott Sanders*

**Q**uakers have gone to a lot of trouble to use words expressing the simple truth—even sometimes in the face of ridicule. The Quaker "thee" is the most obvious example. Early Friends were not going to use the language of a class society, with "you" (a plural form) to set apart the nobility from the ordinary people.

Nor did they adorn their forthright speech with honorifics for titled gentry. Even today many Friends avoid such routine titles as "Mr." and "Mrs." (and thus are not involved in the quibbling over the newly-introduced feminist "Ms."). With a similar sensitivity to the effect of their words, most Friends have been careful in racial references to use only those forms that are acceptable to the persons they are speaking to or about.

The biggest challenge now in finding truthful and acceptable words involves not a minority, however, but a majority of the nation's and the world's population—women. As in other areas of human respect, word choice is not a matter to be determined merely on the basis of individual convenience or traditional usage. We are dealing with a fresh public awareness that for some 300 years or more we have talked about men and claimed to be meaning "men and women" but most of the time have tended to think "men only."

An important factor in this narrowing of the meaning of "men" has been our living in a male-dominated society. Most of the time "men" has indeed been limited to males because males have held political and economic power and have dominated many areas of life almost to the exclusion of women. Today the situation is changing, more rapidly in some areas than in others, but our language tends to hold back rational change. If Friends are to let their "aye" be "aye" and their "nay" be "nay,"

*Olcott Sanders is director of development and publications for the Fellowship of Reconciliation. A member of 15th Street (NYC) Monthly Meeting, he has edited several songbooks and translated over 100 folk songs into English for Cooperative Recreation Service.*





what does the language of truth require in the face of growing awareness of sexual bias? Can we say "he" when we mean "he or she"? Can we say "man" when we mean any person, male or female?

Increasingly, Friends are uncomfortable with the explanation that "man" means "humankind." It did, of course, before the 17th century. In those earlier times, to distinguish between male and female, you had to add a male prefix—"wer" or "carl"—or a female prefix—"wif"—to "man," as Casey Miller and Kate Smith point out in their helpful *Words and Women* (Anchor Press/Doubleday, 1976).

What we're finding is that when we say "he" or "man," most people think male and forget that women are meant equally. When test groups were asked to draw illustrations for such textbook chapter titles as "Urban Man" and "Social Man," most respondents (of both sexes) drew only men.

What can we, as Friends, do about making words say what we really mean in terms of sexual identification? That was the challenge taken up by a workshop group of women (20) and men (2) at New York Yearly Meeting of Friends this year. As a tangible point of reference they turned to NYYM's *Faith and Practice*, 1968 edition, which will be facing an update before long. Would it be possible to revise its sexist language without undue awkwardness? Could the most sensitive anti-sexists be satisfied without provoking the patience of others who prefer to live with familiar phrases?

As a matter of fact, the problem turned out to be not as extensive nor as perplexing as might have been imagined. To begin with, any survey should probably be divided into two parts—human and divine references. About half the 98 pages of text contain sexist nouns and pronouns referring to human beings. Only 13 pages present language problems related to God. (Parenthetically, six other pages lost their offending language when the 1975 yearly meeting session accepted the suggestion that the presiding officer of every committee should become a Quakerly and non-sexist "clerk" rather than "chairman.")

Let us look first at the human statistics. There are 19 generic uses of "men" and 38 of "man," including five references to "that of God in every man." Incidentally, another version of Fox's words—"that of God in everyone"—appears elsewhere in *Faith and Practice*, suggest-

ing immediately an acceptable alternative in such cases. In addition, there are four "fellowmen," one "businessman," one "church fathers," one "mankind," and four "brotherhood." Accompanying these male noun forms are the 105 male pronouns—he, him, and his. Since these usages tend to cluster in certain grammatical constructions, a revision in approach often deals with several words at once. For example, take the sentence:

*Underlying this period was the belief in man's helplessness before God and his tendency toward error and evil when he acts in his own wisdom.*

One possible revision not only allows men to share with women the problem of helplessness (!) but also clears up the possible confusion about whether "his tendency" refers to "man" or God:

*Underlying this period was the belief in human helplessness before God and the tendency toward error and evil when human beings act in their own wisdom.*

In many spots a change from "he" to "we" would not only avoid the sexist slant but would add a further sense of involvement. For example:

*Each person should faithfully cultivate gifts and capacities with which God has endowed him and accept duties and responsibilities to the extent of his ability.*

This sentence becomes a bit more personal in this form:

*We should faithfully cultivate gifts and capacities with which God has endowed us and accept duties and responsibilities to the extent of our abilities.*

Other male forms can be eliminated with imaginative alternative words. We can as easily and meaningfully acknowledge "the kinship of all people" as "the brotherhood of mankind." We can seek communion with our "fellow human beings" rather than our "fellowmen" if even a few of our women Friends would otherwise feel excluded. After all, the spirit of a Quaker meeting depends on satisfying everyone, not just a majority.

One additional step needs to be taken for a positive image of women rather than simply a non-offending vocabulary. That is to use "men and women" (or "women and men") types of paired phrases often enough to confirm that indeed women are actually included within the meaning of generic terms. This inclusiveness should be illustrated also by specific references to particular women

in the historical section. It would be illuminating to be reminded that women as well as men took active roles and were among those imprisoned and hanged during the spread of the movement. Margaret Fell could well be mentioned along with George Fox for her part in organizing the system of monthly, quarterly and yearly meetings. Welcome reference is already made to Mary Fisher, Ann Austin and Lady Deborah Moody, but the effect could be further reinforced with mention of Lucretia Mott and other later female leaders.

Now let us turn to a potentially more delicate verbal question—references to the Deity. Over the centuries in patriarchal societies many people have found it easy and meaningful to visualize the Supreme Being as a father figure—even as a grandfatherly old man with a long white beard. But concepts are changing. In today's non-sexist atmosphere Bible readers are becoming more aware of references to the Deity that reflect traditionally "female" as well as "male" attributes. Furthermore, many present-day thinkers choose to move beyond human analogies to an awareness of God as Being. In either case the exclusively male frame of reference becomes unduly limiting.

Happily, NYYM's *Faith and Practice* refers to God with a masculine pronoun in only about 30 cases. And despite all the metaphorical possibilities, *Faith and Practice* contains no usage such as "Good Shepherd," "Lord," "King," or the like. Much of Quakerism has tended to emphasize the Spirit or the Light, both non-sexist concepts. Only four times, twice in quotations, is God called "Father." Almost half of the male pronoun uses cluster on three pages. Consider two examples:

*[The Quaker business procedure]... represents faith that God is, and that he gives a measure of his light to everyone; and it follows that his leading may be made apparent through the experience of others....*

Possible revision:

*... represents faith that God is, and that God gives a measure of the Divine Light to everyone; and it follows that the leading of the Spirit may be made apparent....*

Another example comes from a section on Prayer:

*In prayer we turn to God, seeking his help and presence and offering ourselves for the inflow of his light and power.... Even as God channels his Spirit through words of truth and acts of love so he gives his Spirit through our prayers of tender concern.*

Possible revision:

*In prayer we turn to God, seeking divine help and presence and offering ourselves for the inflow of the divine light and power.... Even as God channels*

*the Holy Spirit through words of truth and acts of love so the Holy Spirit comes to us through our prayers of tender concern.*

Any formal religion, Quakerism not excepted, has both a tradition-affirming (priestly) aspect and an experimental, renewing (prophetic) aspect. Familiar words and phrases develop precious associations that are hard to consider changing. The Friendly emphasis on the non-verbal, however, in the rich fellowship of silence, makes it more possible for our thought to enter new realms of experience where words do not constrict us.

Hilary of Poitiers declared in the 4th century: "We must strain the poor resources of our language to express thoughts too great for words. The error of others compels us to err in daring to embody in human terms truths which ought to be hidden in the silent veneration of the heart."

Nonetheless, Friends do break the silence to share our thoughts about God and human beings. May we find the words to match our heartfelt religious insight. □

## Meeting for Worship

**Do not contain the Spirit  
In the confines of your mind  
Let it soar and seek fulfillment  
In the Inner Light's still shine  
Let it wander while you follow  
Through the threads of  
earthbound strife  
Until, released from doubting  
It unites with kindred life  
In a gathering of spirits  
Reaching, touching, soul to soul  
Igniting into being  
A Divine and corporate whole**  
*Patricia Howe*





## FRIENDS AROUND THE WORLD

### In Memory of Heberto Sein

HEBERTO SEIN DIED on October 31 in a hospital in Mexico City just three weeks after he suffered a cerebral hemorrhage. He was 78 years of age. His family, and many of us who were his friends, joined together at his burial in the beautiful Parque Memorial at the edge of the city. A steady downpour of rain fell as the casket was lowered into the grave, and it symbolized how all of us felt in the awareness of our loss. Then, on Saturday, November 5, many more of Heberto's friends gathered at the Casa de los Amigos in Mexico City for a memorial service, during which a number of persons spoke about his life and what his spirit and friendship had meant to them.

There have always been a few persons over the years who, in addition to being distinguished as individuals and by their vocations, are also known everywhere as Friends. Heberto Sein was known throughout the world as "The Mexican Quaker," and the Society of Friends as a whole gained from his example. He was a man of profound faith, and his faith was in "that of God in every person." Some who did not share his faith felt he was naive in his belief in the goodness of others. Thank God that there are persons such as Heberto who provide a counter-balance to the world's realism!

During the 36 years that I was fortunate enough to know Heberto, I never heard him speak an unkind word about anyone. Even more significant was the fact that his thoughts were consistent with his words—he *felt* kindly toward everyone, even those who had caused him suffering.

Heberto's work for many years was that of a free-lance interpreter at

international conferences. This took him all over the world—from the founding of the United Nations in San Francisco in 1945 to the ILO in Geneva. Heberto looked upon all of these conferences as an opportunity to help people communicate, solve problems, and search for understanding and peace across the barriers of language. He performed this service superbly well, using both intermittent and simultaneous interpretation as the situation required.

This unique skill of Heberto's also served in Friends meetings for worship. Many of us have been awed when some Friend, guided more by fervor than by brevity, would speak for five or ten minutes in meeting, following which Heberto would translate the entire message word for word into Spanish, or French, or English, according to our

needs!

It was Heberto's letter to the AFSC in 1938 that led to the organizing, in the summer of 1939, of the first Friends Service Unit of Volunteers in rural Mexico, which helped the *campesinos* of Santa Ana del Pilar, Coahuila, build the first primary school building the village ever had. Since that year, thousands of young men and women from the United States, Mexico, Latin America, Europe, and many other countries of the world have given of their time and of themselves in these projects of community service, working under the direction of Mexican village leaders on projects the communities themselves have chosen as being important. During all of these years, Heberto served as a wise and inspiring counselor.

Heberto also had a lifelong concern to help in the building of a movement for creative nonviolent social change as a means to correct the serious inequality, injustice and exploitation within the human family. He prepared numerous articles and conferences on this subject and was working on others up until his last illness.

The memorial service at the Casa de los Amigos was a period of solemn rejoicing that we had been privileged to know Heberto Sein and had been warmed and supported by his friendship during these years together.

Anyone wishing to communicate with Suzanne Sein, Heberto Sein, Jr., Daniel Sein and Magali Sein de Zepeda may write to them at Monte Blanco 1135, Mexico 10, D.F.

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Courtesy of Suzanne Sein

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## BOOK REVIEWS

**99 Ways to a Simple Life** by Center for Science in the Public Interest. *Anchor Books Inc., NY, 1977. \$3.50.*

"Some are born with a simple lifestyle, some achieve a simple lifestyle, and some have a simple lifestyle thrust upon them!" to paraphrase the bard who most certainly had such a mode of life.

*99 Ways to a Simple Life* endeavors to show people how to resist and replace objects and processes hitherto represented as indispensable. Going far beyond mere window-dressing (advertising), this book is an invitation to re-tool [sic] one's whole life. What was far out in 1968, is required reading in 1977.

Addressed to the unquantifiable, but enormous, number of people who are concerned about what is happening to our fragile planet, *99 Ways* will help almost anyone to sort out priorities and organize matters in a more practical and beneficial manner. Whatever your bag (knapsack?) you will find a lot of valuable information, all the way from heating and cooling to fulfillment, perhaps identical for some. If one regards the book as a source on how to simplify, and as an educational tool with all sorts of messianic applications, one will indeed perceive it as a method of rescuing what remains of our limited global resources.

Everything from brushing your teeth—Crest \$1.03, baking soda 24¢ for the same amount—to refurbishing your old house is here set forth. Each chapter has a list of additional references. It seems highly probable that the greatest simplifier of them all, Henry David, might have approved, although never did I find "Walden" under references, or "Thoreau" in the index.

Helen Zimmerman

**In Children... The Future?** by Rosalie Foreman Rudduck. *Privately printed, Box 1285, Townsville, Queensland, Australia 4810. 52 pages. \$3.00.*

This small book, written by a young woman who held a Quaker United Nations Fellowship, provides us with the



facts about what has contributed to the current plight of children in the Third World. These causes include the world food crisis, world-wide inflation as well as within nations, population increase, and lack of planning for health care services or for the development processes. As a result more than 97 percent of all deaths below the age of five years took place in the less developed countries, where an average health expenditure per capita has been less than one U.S. dollar per year, compared to 100 dollars in the developed countries.

The author shows us with great clarity through diagrams the interaction of the multiple factors related to the food crisis; poverty, malnutrition and disease; the effects of malnutrition on the work force. It is evident that the interrelatedness of the various problems must be closely examined if national policy and priority planning is to bring about changes for the children of the world. Some of the most important interrelationships exist in the integrity of the mother-child relationship, the health and nutrition of both, and the daily work load of women in relation to the physical and psychological need of young children.

Ms. Rudduck indicates some of the possibilities for solution of the health problems of children and endorses the concern which UNICEF and the World Health Organization share for the children of the world, for whom steps must be taken to safeguard them for tomorrow, as the adults of the future.

Here is a message which cannot be over-emphasized; this book conveys the message in the clearest of terms and with a depth of concern that reinforces the message and directs it to each of us.

*Joy Spalding*

**The Gnostics** by Jacques Lacarriere, E.P. Dutton, NY, 1977. Paperback, \$3.95.

One symptom that all is not well with our time is the fascination for occultism, magic and superstition. This little book deals with the ancient sect of Gnosticism, a rival of Christianity which flourished from about the first to the fourth century A.D. in the Roman Empire. To Gnosticism humankind is born from a monster and our bodies are tombs; the universe is a depraved mistake and God who had a hand in creating this error is not the true God, but at infinite distance from God is the First Cause of all being. People are not saved by faith but by se-

cret knowledge accessible only to initiates, namely gnosis. The author defends in lyrical fashion the grossest superstitions. This poetic language (the original was written in French) tries to paper over a dark abyss of hatred for people, the world, and the entire Judeo-Christian tradition. Simon Magus, a self-styled prophet, baptized by Philip (Acts 8:13) was one of the founders of Christian Gnosticism but was severely criticized for practicing magic: "But there was a certain man, called Simon, which before time in the same city used sorcery, and bewitched the people of Samaria, giving out that himself was some great one..." (Acts 8:9). He also tried to buy from Peter and John the power of evoking the Holy Ghost into them by the laying on of hands, hence our term "simony" (Acts 8:18-23).

Of Valentius, a famous Gnostic teacher in second century Alexandria, the author writes, "The simple thing to say about his system and his teaching is that, like those of his predecessors, they are very nebulous and extremely hard to grasp." (p. 67) Indeed, the author does not grasp them either, in spite of his elegant apologia for this system born of pride, paranoia, debauchery and perversion. He identifies with a sect that not only is long dead but should stay dead.

*Peter Fingesten*

**The Plug-in Drug: Television, Children and the Family** by Marie Winn. Viking Press, New York, 1977. 217 pages plus notes and index. \$8.95.

The promotional matter on the dust jacket of this book proclaims it "brilliant and controversial." The first it surely is, and perhaps for some readers it will prove to be controversial. For me, however, it merely confirmed with overwhelming evidence what many parents have suspected all along. Marie Winn's argument, which she does not hide under pseudo-objectivity, is that the act of watching television, rather than the content of particular programs, is what families should be cautious about. Her book sweeps aside all the discussion regarding sex and violence on television, and the earnest praise of "Sesame Street" and "The Electric Company." It doesn't matter, says Marie Winn. Our pre-school children, especially, are in danger of being permanently warped by their television viewing, an essentially passive experience which stunts their capacity for creativity.

There is something akin to drug addiction in the habit of watching television, according to the author. Even adults sometimes become "hooked" and have to stop the habit "cold turkey." But worst of all is the insidious addiction of parents who use the set as a babysitter, having found that otherwise boisterous and troublesome children become quiet and docile in front of the set. But the child, not yet having many real life experiences from which to view these fictional images, may never learn to distinguish between reality and fantasy, and may come to regard a real life tragedy as just another episode on television. Such a possibility, however, suggests there might be some validity in monitoring the content as well as the amount of watching. A child who has not watched ten thousand murders on television should be less likely to react with casual disinterest to flesh and blood suffering.

Parents of young children will find much that is challenging in this book. Unless they are among the high-minded few who have never allowed television in their homes, they will surely recognize themselves and their children in some of Ms. Winn's examples. Her recommendation is that we all find ways to severely limit and control our own and our children's viewing habits. Ideally, she seems to say, it would be better to get along without it altogether. But, adds the book jacket blurb, she and her husband and their two sons "own one small black-and-white television set which is used for special occasions."

*Lenna Mae Gara*

**The Logic of Love** by Norman Alcock. Canadian Peace Research Institute, Oakville, Ontario, 1976. \$6.00.

No Quaker will need persuasion that love is the law of life, but we will find in this book scientific and logical support for this deep intuition. Norman Alcock, physicist and director of the Canadian Peace Research Institute, has written something the layperson can understand, providing solid rational proof of the link between love and peace and many other values that Friends have insisted upon. The scientific approach is in a sense a breakthrough from our past affirmations of the practical efficacy of a loving life, to scientific demonstrations that the late Prof. Pitirim Sorokin sought at the Harvard Institute of Creative Altruism, and Theodore Lentz

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called for in his *Science of Peace*. No-where in the past has the link been worked out so thoroughly yet so clearly between the mystical perception and the down-to-earth practice of love.

Among the major findings is that love can be defined in political terms as freedom and equality, which provide the two major governmental forms of democracy and socialism. The combination of the two, for a maximization of love, peace and sharing is the democratic socialism found in Scandinavia. This contrasts with both capitalistic democracy and communist socialism, each of which errs one-sidedly towards equality or freedom. This accords, we suspect, with the socialism of Jesus and the Quaker insights into simple living, which may get neglected under the pressures of living in a capitalistic society. Fortunately, Alcock gives us hope in that there is apparently an inherent "drift" or attraction of one good to the other. That is, equality breeds freedom, and vice versa, and both tend to greater love. However, lest we fall into undue optimism about inevitable progress, the opposite may also be true: trends toward coercion increase inequality, and the converse, and both lead toward hate and destruction.

The model of equality of freedom also applies at the higher, international level, and lower, personal one. At the upper one, these values emerge as international sharing in which Friends long pioneered, and in human rights in which they have had an even longer record.

On the interpersonal level the axes of freedom and equality apply to marital and sexual freedom and equality, providing confirmation of K.C. Barnes' "Towards a Quaker View of Sex." Alcock shows that in Western society at least, violence is related to repressive sex education. At another aspect of personal life, the model gives the explanation for the need to balance a life of meditation and action, alternating Jesus' retreat to the desert or Gandhi's to the ashram with a return with strength to contest with the Pharisees of Jerusalem. Quakers will be interested to learn that in almost all Christian groups but their own, religiosity is not correlated with love and peace. One is thus tempted to apply the model to the 19th century schism of the Society of Friends, seeing the tug of piety on one hand and social reform on the other, both concerned with aspects of love. The breach is healed by a balance which leads ultimately to greater love and unity.



This remarkable book suggests a number of ways to achieve a more loving and nonviolent world, with more harmonious and happier inhabitants. Every meeting library will want a copy and many Friends will want to buy it to find confirmation of their deepest beliefs and hopes for the future.

James W. Gould

**Love and Struggle in Mao's Thought** by Raymond L. Whitehead. Orbis Books, Maryknoll, New York, 1977. 166 pages. \$8.95.

*Alone in the autumn cold  
I scan the river  
that flows northward. . .  
Bewildered by the immensity,  
I ask the vast grey earth:  
"Who decides men's destinies?"*

These lines from the young poet-revolutionary Mao Tse-tung are part of a fascinating exploration of the meaning of Mao's thought for Western liberals. Raymond L. Whitehead, Asia Research Consultant for the National Council of Churches, answers that each one of us, in the depths of our souls, has the responsibility to "choose, to act, to identify with the oppressed and to engage in self-criticism." He has written this book in the hope that "readers will come to a greater appreciation of Mao and the Chinese revolution [and] a new awareness of the ethical choices [we] face in a world of oppression and struggle."

The questions raised by this book are vital for Quakers. Whitehead suggests that we cannot truly express love for humanity without facing issues of class exploitation, and our own position in

the class struggle. Only as we are willing to do "self-revolution," can we approach true love for the people. Friends often shy away from conflict, and look for inner serenity. Whitehead and Mao tell us that the road to peace lies through struggle, criticism and self-criticism.

One delightful aspect of this book is the frequency of references to the soul and human spirituality. Whitehead reveals to us the possibility that Mao's thought is one expression of that Spirit that delights to do no evil. His exploration of the Chinese revolutionary lifestyle is useful to us in applying our testimony on simplicity and integrity. Although this simple, clearly-written book is sometimes repetitious, it will be valuable to Friends who seek to express God's love in a world of struggle.

Cynthia Adcock

## CALENDAR

### January

**13-15**—"Realizing Mystical Consciousness" is the subject of a retreat at Pendle Hill, Wallingford, PA. Led by John Yungblut, this retreat is designed to help individuals embark on a clearer understanding of the nature of mystical experience and the path that leads to realization of some measure of mystical consciousness. Limited to 30. Charge: \$50.

**23-27**—"Swords Into Plowshares" will be

the theme of a 3-day conference at William Penn House, 515 E. Capitol St., Washington, D.C. 20003 (202) 543-5530. Issues will be discussed with decision makers in Congress, at the Pentagon and Department of State. Registration fee: \$10; seminar costs \$40 by voluntary contribution. Limited travel funds available.

**23-25**—"The Middle Journey" is a workshop to be held at Kirkridge in Bangor, PA 18013. Led by Robert and Cynthia Raines for people from about 40 to 60 years of age, it will offer an opportunity for personal and group reflection on the experience of middle age. Cost: \$85, of which \$50 is advance registration.

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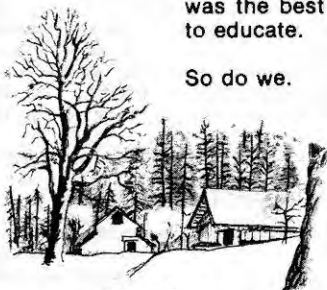
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**Arthur Morgan School**. Coeducational junior high boarding school founded in 1962. 25 students, 15 staff. Individualized instruction, family atmosphere. Innovative curriculum. Integrated program of academics, work, arts and crafts, outdoor activities. 3-5 week educational field trip. Beautiful mountain setting. Freedom within a structure. Route 5, Box 79, Burnsville, NC 28714.

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## Services Offered

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

**Reading Tutor.** Certified reading specialist is interested in tutoring elementary/junior high students. Contact Jan Nichols, 215-836-4956 or 215-567-1965.



# MEETING ANNOUNCEMENTS

## Argentina

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

## Mexico

**OAXTEPEC**—State of Morelos. Meeting for Meditation Sundays 12:30 to 1:30 p.m. Calle San Juan No. 10. Convener: International Cultural Center (Villa Jones).

## 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. Frances B. McAllister, clerk. Mailing address: P.O. Box 922, Flagstaff 86002. Phone: 602-774-4298.

**PHOENIX**—1702 E. Glendale, Phoenix. 85020. Worship and First-day school 11 a.m. Olive Goodykootz, clerk, 751 W. Detroit St., Chandler, 85224. 602-965-5684.

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

**TUCSON**—Pima Friends Meeting (Intermountain Yearly Meeting), 739 E. 5th St. Worship 10 a.m. Steven S. Spencer, clerk. Phone: 602-325-0612.

## 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**—Meeting for worship, First-day, 9:45 a.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 Ave. Visitors call 459-9800 or 277-0737.

**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**—Meeting for worship, First-day school, 10 a.m. Room 3, First Congregational Church, 8 N. San Pedro Rd., Box 4411, San Rafael, CA 94903. Call Tom & Sandy Farley, 415-472-5577 or Louise Aldrich, 415-883-7565.

**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: 682-5364 or 683-4698.

**SACRAMENTO**—YWCA, 17th and L Sts. First-day school and meeting for worship 10 a.m. Discussion at 11 a.m. Phone: 962-0848.

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

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

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

**SAN JOSE**—Meeting for worship, 10:30 a.m. Singing 10 a.m. 1041 Morse St.

**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: 404-539-8544.

**VISTA**—Unprogrammed meeting, 10 a.m. Call 724-4966 or 722-9930. 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 and First-day school 10 a.m. Phone: 449-4060 or 494-2983.

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

**PUEBLO**—Worship group, 543-0712.

## Connecticut

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

**NEW HAVEN**—Meeting 9:45 a.m. Connecticut Hall, Yale Old Campus. Phone: 933-2989.

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

**NEW MILFORD**—Housatonic Meeting: Worship 10 a.m. Rte. 7 at Lanesville Rd. Phone: 203-354-7656.

**STAMFORD-GREENWICH**—Meeting for worship and First-day school. 10 a.m. Westover and Roxbury Roads, Stamford. Clerk, Rosa Packard, W. Old Mill Rd., Greenwich, 06830.

**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, 203-847-4069.

## Delaware

**CAMDEN**—2 miles south of Dover. First-day school 10 a.m.; worship 11 a.m. Phones: 284-9636; 697-7725.

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**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, 9:30 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 11 a.m.-noon; First-day school, 11 a.m.-12 noon. Worship group, Thursday evenings at 7 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 WORTH**—Palm Beach Meeting, 10:30 a.m., 823 North A St. Phone: 585-8060 or 848-3148.

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

**ORLANDO**—Meeting 10:30 a.m., 316 E. Marks St., Orlando 32083. 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.

**WINTER PARK**—Meeting 10 a.m. Alumni House, Rollins College. Phone: 644-7402.

## Georgia

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

**AUGUSTA**—340 Telfair St. Unprogrammed meeting 10:30 a.m. Sunday in Meetinghouse. Lester Bowles clerk. For information phone 733-4220 or 733-1476.

**SAVANNAH**—Meeting for worship 10 a.m. YWCA, 105 W. Ogelthorpe Ave. 788-5621 or 236-6327.

## Hawaii

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

**MAUI ISLAND**—Meetings every other week in Friends' homes. For information contact Sakiko Okubo (878-6224) or Hilda Voss (879-2064) on Maui, or call Friends Meeting on Oahu at 988-2714.

## Illinois

**BLOOMINGTON**—Unprogrammed, 11 a.m. Sundays, 1011 E. Jefferson St., 1st fl. 828-9720.

**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. Artesian. Phones: HI 5-8949 or BE 3-2715. Worship, 11 a.m.

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

**DECATUR**—Worship 10:30 a.m. Phone Charles Wright, clerk, 217-877-2914, 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 Lombard Ave. (3 blocks west of Belmont, 1 block south of Maple). Phone: 968-3861 or 852-5812.

**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: 546-5033 or 234-4645.

**McHENRY COUNTY**—Worship 10:30 a.m. 1st and 3rd Sundays. 815-385-3872.

**McNABB**—Clear Creek Meeting. Unprogrammed worship 11 a.m., First-day school 10 a.m. Meeting house 2 miles south, 1 mile east of McNabb. Phone: 815-882-2214.

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

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

**PEORIA-GALESBURG**—Unprogrammed meeting 11 a.m. In Galesburg. Phone: 343-7079 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 815-964-0716 (Peters).

**SPRINGFIELD**—Meeting in Friends homes, unprogrammed. 10 a.m. Mary Tobermann, clerk, 546-1922.

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

**INDIANAPOLIS**—North Meadow Circle of Friends. Unprogrammed worship 10 a.m. 1000 W. 58th St. Phone 253-1870. Children welcome.

**RICHMOND**—Clear Creek Meeting. Stout Memorial Meetinghouse, Earlham College. Unprogrammed worship, 9:15 a.m. Clerk, Laurence E. Strong, 966-2455.

**VALPARAISO**—Unprogrammed worship Sundays. For information phone 926-3172 or 464-2383.

**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 292-2061. Welcome.

**DES MOINES**—Meeting for worship, 10 a.m., classes, 11:30 a.m. Meetinghouse, 4211 Grand Ave. Phone: 274-4851.

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

## 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: 452-6812.

## Louisiana

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

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

## Maine

**BAR HARBOR**—Acadia meeting for worship 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 588-6155 for information.

**ORONO**—Unprogrammed meeting, MCA Bldg., College Ave. Phone: 886-2198.

**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 Metzrodt Rd. First-day school, 10:30 a.m.; worship, 10 a.m. Deborah James, clerk. Phone: 422-9280.

**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. 301-287-7123.

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

**BETHESDA**—Sidwell Friends Lower School, Edgemoor Lane & Beverly Rd. Classes 10:15; worship 11 a.m. Phone: 332-1158.

**CHESTERTOWN**—Chester River Meeting. Worship and First-day school, 11 a.m. 127 High St. George Garenbeck, clerk. 639-2158.

**EASTON**—Third Haven Meeting and First-day school, 10 a.m. 405 South Washington St. Frank Zeigler, clerk, 634-2491; Lorraine Claggett, 822-0889.

**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., Acton Barn Cooperative Nursery, 311 Central St., W. Acton. (During summer in homes.) Clerk: John S. Barlow. Phone: 617-369-9299/263-5562.



### AMHERST-NORTHAMPTON-GREENFIELD—

Meetings for worship 9 a.m. and 11 a.m. First-day school at 10 a.m. Summer months: worship at 10 a.m. only. Mt. Toby Meetinghouse. Route 63 in Laverett. 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 St.). 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 a.m. First-day school. 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 756-0276.

## Michigan

**ALMA-MT. PLEASANT**—Unprogrammed meeting 10:30 a.m. First-day school. Nancy Nagler, clerk, 772-2421.

**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: 313-334-3666.

**DETROIT**—Friends Church, 9640 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: 341-9404.

**EAST LANSING**—Worship and First-day school, Sunday 12:30 p.m., All Saints Church library, 800 Abbott Road. Call 371-1754 or 351-3084.

**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 and First-day school 10 a.m. Discussion and child care 11 a.m. Friends Meeting House, 508 Denner. Phone 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.

**ROCHESTER**—For information call Sharon Rickert, clerk, 288-8286, or Richard & Marien Van Dellen, 282-4565.

**ST. PAUL**—Twin Cities Friends Meeting. Unprogrammed worship 10 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 Gilliam Rd., 10 a.m. Call 816-931-5256.

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

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

## Nebraska

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

**OMAHA**—Unprogrammed worship. 453-7918.

## Nevada

**LAS VEGAS**—Paradise Meeting: worship 12:30 p.m. 3451 Middlebury. 458-5817 or 565-8442.

**RENO**—Discussion 10:10-10:45 a.m. Meeting for worship 11 a.m. October-June, 9 a.m. June-September. Friends House, 560 Cranleigh Dr., Reno 89512. Phone 323-1302.

## New Hampshire

**CONCORD**—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.

**GOVIC MEETING**—Maple St., Govic. 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 Blen, 12 Ladyard 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., Room G-207, Stockton State College, Pomona, NJ. Meeting returns to S. Carolina & Pacific Aves. late May for summer. For information call 609-965-4694.

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

**CROWELL**—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. Meeting for worship 9 a.m. 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 12:15 to 2:15.

**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, Millford 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, convenor. Phones: 863-4697 or 863-6725.

**SANTA FE**—Meeting Sundays, 11 a.m., Olive Rush Studio, 630 Canyon Road. Jane Foraker-Thompson, clerk.

**SOCORRO**—Meeting for worship, 1st and 3rd Sundays, 10:30 a.m. 1 Olive Lane. Joanne Ford, convenor. Phone: 835-1149.

## New York

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

**ALFRED**—Meeting for worship 9:15 a.m. at The Gothic, corner Ford and Sayles 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). Mailing address: Box 730, Brooklyn, NY 11201.

**BUFFALO**—Meeting and First-day school, 11 a.m., 72 N. Parade. Phone TX2-8645.

**BULLS HEAD RD.**—N. Dutchess Co., 1/2 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: UL3-2243.

**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: 807-733-7972.

**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. Moesahl, 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**—137-18 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**—Meeting 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**—Moriches Rd. Adult discussion, 10:30 a.m. Phone: 516-261-6082 or 516-941-4678.

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

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

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

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

**NEW PALTZ**—Phone 255-0270 or 255-7532.

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

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 1st and 3rd Sundays, 11 Ford Ave. Call 433-2367 (Oneonta) or 746-2844 (Delhi) for location. Babysitting available.

**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 Haase, 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. 8. 41 Westminster Rd.

**ROCHESTER**—Rochester Friends Preparative Meeting. For information call: Sharon Rickert, clerk, 288-6286, or Richard & Marian VanDellen.

**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 Rd. Clerk: Gardiner Angell, 131 Popham Rd., Scarsdale 10583.

**SCHENECTADY**—Meeting for worship, 11 a.m. Brown School, 1184 Rugby Rd., Schenectady. Jeanne Schwarz, clerk, Galway, NY 12074.

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

## North Carolina

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

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

**CHARLOTTE**—Meeting for worship, 10 a.m., First-day school, 11 a.m. 2327 Remount Rd. Phone: 704-399-8465 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 8 p.m. each First-day at Quaker House, 223 Hillside Ave. A simple meal follows the worship. Contact Charlotte Kleiss, 919-485-4995 or John Wenberg, 485-3213.

**GREENSBORO**—Friendship Meeting (unprogrammed). Guilford College, Moon Room of Dana Auditorium, 11 a.m. Edith Mackie, clerk, 292-5100.

**QUILFORD 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. Hilly, clerk; David W. Bills, pastor.

**RALEIGH**—Unprogrammed meeting 10 a.m., 120 Woodburn Rd. Clerk: Doug Jennette.

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

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

## Ohio

**AKRON**—Meeting at 7 p.m.; business meeting and pot-luck supper, 6 p.m., 1st Sunday; discussion group 3rd Sunday. Call 336-6972 or 733-7683 for information and place.

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

**CINCINNATI**—Community Meeting (United) FGC and FUM—Unprogrammed worship 9:30 a.m., 3960 Winding Way, 45229. Phone: 513-861-4353. Marlon Bromley, clerk, 513-563-8073.

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

**COLUMBUS**—Unprogrammed meeting, 10 a.m. 1954 Indianola Ave. Call Cophine Crosman, 848-4472, or Roger Warren, 486-4949.

**DAYTON**—Unprogrammed worship, FGC, 10:30 a.m., 1304 Harvard. Clerk: Marjorie Smith, 513-276-4015.

**FINDLAY**—Bowling Green area—FGC. Contact Joe Davis, clerk, 422-7668. 1731 S. Main St., Findlay.

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

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

**STARK COUNTY**—(Canton, Massillon, Alliance) Quakers meet Sundays. Dime Bank, Belden Village. Phone: 494-7767 or 833-4305.

**TOLEDO**—Allowed meeting. Meetings irregular, on call. Visitors contact Jan Suter, 893-3174, or David Taber, 878-6641.

**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. Sterling Olmsted, clerk. 382-4118.

**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, 10:30 a.m., Rockford Meetinghouse, President St. (Antioch campus). Sunday school follows worship. Co-clerks: Ken and Peg Champney, 513-767-1311.

## Oklahoma

**OKLAHOMA CITY**—Meeting for worship, 10:30 a.m. Forum, 11:30 a.m. Shared lunch follows. 1115 SW 47th. Information, 632-7574. Clerk, Margaret Kanost, 321-8540.

## 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: TU4-2865.

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

**BRISTOL**—Meeting for worship and First-day school, 11 a.m., Market and Wood. Clerk: Cornelius Eelman. Phone 757-4438.

**BUCKINGHAM**—At Lahaska, Rtes 202-263. First-day school 10 a.m. Meeting for worship 11 a.m.

**CHELTENHAM**—See Philadelphia listing.

**CHESTER**—24th and Chestnut Sts. First-day school, 9:30 a.m., meeting for worship 10:15 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, ½ 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.

**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.

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

**HAVERTOWN**—Old Havertown 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.

**KENNETT SQUARE**—Union & Sickle. First-day school, 10 a.m., worship 11 a.m. Joann Shoemaker, clerk, 215-444-2848.

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

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



**LEHIGH VALLEY-BETHLEHEM**—On 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., first Sunday of month, 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 Girton, 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.

**NEWTOWN SQUARE-DEL. CO.**—Rte. 252, N. of Rte. 3. Meeting 11 a.m. Clerk, 215-566-7238.

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

**NORTHWEST PA**—New meeting, 7 p.m., 1st Sundays in Edinboro, 3rd Sundays in Meadville. Contact: Clemence Ravaccon-Mershon, R.D. 2, Conneautville, PA 16406.

**OXFORD**—260 S. 3rd St. First-day school 9:45 a.m., meeting for worship 11 a.m. Edwin F. Kirk, Jr., clerk. Phone: 215-593-6795.

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

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

**Germantown Meeting**, Coulter St. and German-town Ave. **Green Street Meeting**, 45 W. School House Lane.

**PHOENIXVILLE**—Schuylkill Meeting. East of Phoenixville and north of juncture 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**—Germantown Pike & Butler Pike. Adult class 10:15 a.m. Meeting for worship and First-day school 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**—Unami Monthly Meeting meets 1st, 3rd, and 5th First-days at 11 a.m., 2nd and 4th First-days at 5 p.m. Meeting-house 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: 437-5836.

**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, 1580 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.

**YARDELEY**—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: 849-7345.

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

**WESTERLY**—57 Elm St. Unprogrammed worship, 11 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: 798-8471.

## 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, 516 Vine St. Larry Ingle, 629-5914.

**NASHVILLE**—Meeting and First-day school, Sundays, 10 a.m., 2804 Acklen Ave. Clerk, J. Richard Houghton. Phone: 615-292-7466.

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

## Texas

**AUSTIN**—Worship and First-day school, 10:30 a.m. Forum 12:00. 3014 Washington Square. 452-1841. Ethel Barrow, clerk, 459-6378.

**DALLAS**—Sunday, 10:30 a.m., Park North YWCA, 4434 W. Northwest Highway. Clerk: Carolyn Lyle, 5906 Del Roy. Phone: 214-361-7487.

**EL PASO**—Worship, 10 a.m., 4121 Montana. Clerk: Michael Blue, 533-0168.

**HOUSTON**—Live Oak Meeting. Worship and First-day school, Sundays 10:30 a.m., 1540 Sul Ross. Clerk: Malcolm McCorquodale, 626-4979.

**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.

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

## Vermont

**BENNINGTON**—Worship, Sundays, 10:30 a.m. Monument Elem. School, W. Main St. P.O. Box 221, Bennington 05201. Info. 442-6311.

**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.

**PLYMOUTH**—Wilderness Meeting, 10:30 a.m. Sunday, Farm and Wilderness Camps near Plymouth; N. entrance, Rt. 100. Kate Brinton, 228-8942.

**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 272-9115. June-August, worship 10 a.m.

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

**VIRGINIA BEACH**—Meeting for worship 11 a.m. (Based on silence) 1537 Laskin Road, Virginia Beach, VA 23451.

**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: ME2-7006.

**SPOKANE**—Silent meeting 10 a.m. Phone 487-3252 evenings and weekends. Skip Welch.

**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, 10:00-11:00 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.

**KICKAPOO VALLEY**—Friends Worship Group. 10:30 a.m., Sunday. Write DuViviers, R.D. 1, Readstown, WI 54652, or call 629-5132.

**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 982-2100.

**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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## Western Grand Circle

**April 2 - April 20**

This all-surface tour leaves Chicago by train for Arizona and the magnificent Grand Canyon. After Phoenix and Tucson, we visit Los Angeles and Disneyland, Yosemite National Park, and San Francisco.



## Western Parks

**June 2 - June 18**

A delightful rail-and-bus tour through the spectacular scenery of Utah, Arizona, Colorado, and New Mexico — Zion, Bryce, Grand Canyon, Mesa Verde plus the Indian Country and quaint Santa Fe.



## "Inside" Alaska

**July 10 - July 24**

You will delight to really see "Inside" Alaska! You will visit Anchorage, Mt. McKinley, and Kotzebue. Including a 4-day "Inside Passage" Cruise, Eskimo blanket toss, and panning for gold.



## Alaska

**July 18 - August 6**

Join this exciting 3-week all-surface tour of our 49th State, train to the American and Canadian Rockies, a spectacular 8-day cruise along the Alaskan coast, staying at Banff, Lake Louise, Vancouver and Seattle.



## Alpine Adventure

**July 24 - August 8**

Enjoy the exquisite charm of the Alpine regions of Switzerland, Austria, and Italy on this three-week air/bus tour — lovely lakes, spectacular mountains, delicious cuisine, friendly people.



## Hawaii

**October 1 - October 14**

Enjoy a great autumn visit to the Islands of Paradise. This 2-week air tour lets you see beautiful Hawaii at a leisured pace and includes a beautiful flower lei, a fun "luau", and special gourmet dining.

Write to: **WAYFARER GROUP TRAVEL, INC.**  
2200 Victory Parkway  
Cincinnati, Ohio 45206

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## Completely All-Expense — All-Escorted

Every necessary item of expense is included from major considerations such as transportation, hotels and sightseeing to all meals (choice of menu whenever possible), baggage handling, special activities and even tips to all those serving you. No worries about the time-consuming details of travel — our planning permits you full enjoyment. Wayfarer's 18 years of experience in group travel assures you of competent, conscientious service.

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