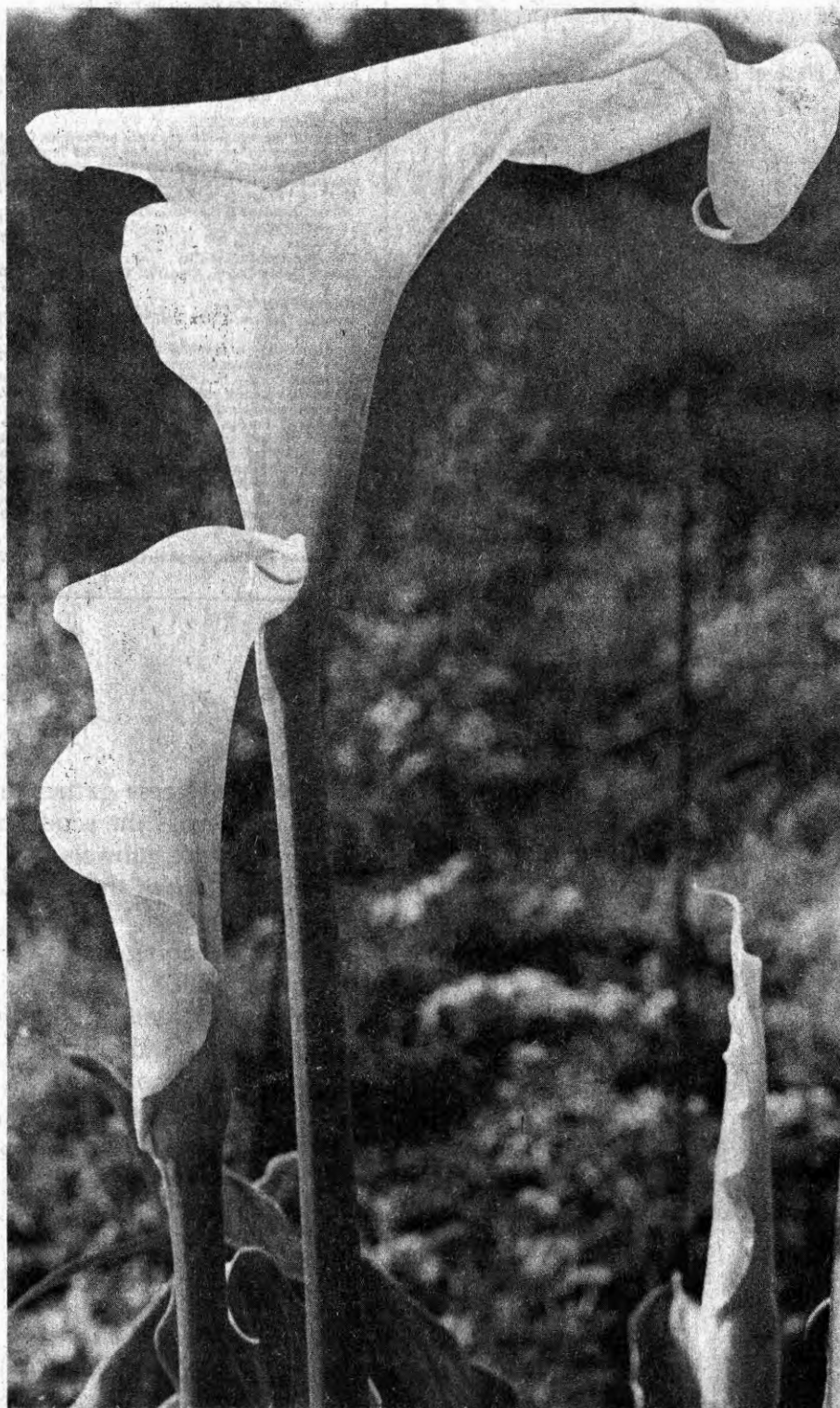


April 1, 1980

# FRIENDS JOURNAL

Quaker  
Thought  
and  
Life  
Today



The  
greatest  
gift  
of love  
one person  
can give  
another  
is to  
recognize  
the  
right to  
grow into  
wholeness.

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Cover photo by Margaret Reynolds. Cover quote refers to article beginning on page 3.



## FRIENDS JOURNAL

*Friends Journal* (USPS 210-620) was established in 1955 as the successor to *The Friend* (1827-1955) and *Friends Intelligencer* (1844-1955). It is associated with the Religious Society of Friends.

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• *Friends Journal* is published the first and fifteenth of each month (except January, June, July, August and September, when it is published monthly) by Friends Publishing Corporation, 152-A N. 15th Street, Philadelphia, PA 19102. Telephone (215) 564-4779. Second-class postage paid at Philadelphia, PA, and at additional mailing offices.

• Subscription: United States and "possessions": one year \$12, two years \$23, three years \$34.50. Foreign countries (including Canada and Mexico): add \$4 per year for postage. Foreign remittances should be in U.S. dollars or adjusted for currency differential. Single copies: \$1.00; samples sent on request.

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

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Postmaster: send address changes to *Friends Journal*, 152-A N. 15th St., Philadelphia, PA 19102.

## Cycles

Now the great geese gather once again  
trumpeting across the scudding gusts of March,  
wild silver-white gabriels  
goodnewsing down the dawn.  
Wide spread wings  
in shallow sweeping arcs  
for floating glides  
and downward feather slippings,  
they settle, soft and silent  
in flights of three or five,  
in dozens and in scores  
upon the winter-stubbed wastes.

—Terry H. Smith Wallace





Judith Bronner

# THE PROTECTION OF SOLITUDE

by Elizabeth Watson

*Elizabeth Watson is a free-lance writer and a longtime member of Lloyd Harbor (NY) Meeting, now living at the Friends' community in North Easton, MA. Her two articles presented in sequence here were given as talks at the Conference on Clearness for Marriage sponsored by the Family Relations Committee of Philadelphia Yearly Meeting.*

One universally-loved and widely-quoted little book nurtured the generation in which I grew up. It was Kahlil Gibran's *The Prophet*. Many of us used parts of it in the marriage services we wrote. Many of us quoted these words from the passage on Love:

*To wake at dawn with a winged heart and give thanks for another day of loving;  
To rest at the noon hour and meditate love's ecstasy;  
To return home at eventide with gratitude;  
And then to sleep with a prayer for the beloved in your heart and a song of praise on your lips.<sup>1</sup>*

Few of us were drawn to the next page, which dealt with marriage, and few of us incorporated these words into our marriage ceremonies:

*Let there be spaces in your togetherness,  
And let the winds of heaven dance between you.*

*Love one another, but make not a bond of love:  
Rather let it be a moving sea between the shores of  
your souls.*

*Fill each other's cup but drink not from one cup....  
Sing and dance together and be joyous, but let each  
of you be alone,*

*Even as the strings of a lute are alone though they  
quiver with the same music.*

*Give your hearts, but not into each other's keeping,  
For only the hand of Life can contain your hearts.<sup>1</sup>*

Over the years I have come to see the hard wisdom contained in the second passage. When we were young, togetherness was what we wanted. It takes experience to learn that too much togetherness can wreck a relationship unless there are "spaces" in it. I've given many copies of Gibran's little book to people in love.

These days, I more often choose Rainer Maria Rilke's *Letters to a Young Poet*. Usually I mark or call attention to these words from the Seventh Letter:

*...some day there will be girls and women whose name will no longer signify merely an opposite of the masculine, but something in itself, something that makes one think, not of any complement and limit, but only of life and existence: the feminine human being.*

*This advance will (at first much against the will of the outstripped men) change the love-experience, which is now full of error, will alter it from the ground up, reshape it into a relation that is meant to be one of one human being to another, no longer of man to woman. And this more human love (that will fulfill itself, infinitely considerate and gentle, and kind and clear in binding and releasing) will resemble that which we are preparing with struggle and toil, the love that consists in this, that two solitudes protect and touch and salute each other.<sup>2</sup>*

Rilke wrote that letter in Rome, on May 14, 1904! Many young people today are hearing what Gibran and Rilke said years ago. They want our wisdom and experience to help them think it through and realize it in their lives together. I want to lift out those final words of Rilke's letter and look at them more closely:

*...the love that consists in this, that two solitudes protect and touch and salute each other.<sup>2</sup>*

I have sometimes suggested to young people that they consider the protection of one another's solitude as part of the commitment they make. By that I mean the protection of the right of each one to enough space and time to grow into the person he or she was meant to be.

---

*Once the realization is  
accepted that even between  
the closest human beings  
infinite distances exist,  
a wonderful living  
side by side can grow.*

---

During our eight years at Friends World College, we lived on campus, in a goldfish bowl, as it were. The protection of solitude became a prime necessity. It meant George's protecting me from the necessity to put on teas for visiting dignitaries so I could have long hours to work on my book and other writing. It meant that when George came home, tired from a long day at the office across the grass, I answered the phone in the evening and took messages, or talked to the disgruntled student who came to the door. Without solitude he could not function very well the next day.

But I am thinking of it in the larger sense as well as in the daily, nitty-gritty sense. The greatest gift of love one person can give another is the right to grow into wholeness, enough time and space and energy to realize some measure of that person's potential. When energy does not have to be squandered in protecting a self that is hurting and frustrated, it can be given to building a relationship and supporting the other person.

Too much togetherness can mean there is nothing to feed a relationship so that it continues to grow. Two people growing into individual wholes seldom run out of things to talk about. They are both interesting people. Boredom is not likely to erode their relationship.

Some young people have responded to this idea. Most of the young women are already engaged in interesting, creative work, frequently bringing in more income than the men they love. Most of the men are committed to seeing that their mates have scope to pursue their work. New patterns of family relationships are emerging. (We have two daughters who are, at the moment, the primary wage-earners in their families.) In some marriages each partner works half-time, or they hold a job jointly. (They need to guard their solitude in such jobs, lest they both work full-time for half-pay, especially if they work for Quaker or other good causes.)

Will marriage survive as an institution? I believe it will



not only survive but be stronger and better and more inviting. We have only begun to glimpse what a "union of equal comrades" might be like.

Rilke speaks of two solitudes "touching" one another. This implies a closeness, a nurturing, a rejoicing in each other's physical nearness that is one of the hallmarks of a good marriage. I am old-fashioned enough to think that promiscuousness is not an aid to a happy marriage. I find that most couples who live together without being married are committed to each other, at least for the duration of the relationship. "So long as we both shall love" has often replaced "so long as we both shall live."

I wish to distinguish between friendships, often deep, creative, meaningful with others than one's spouse, and the relationship implied in two solitudes "touching" one another. I think there is an intimacy reserved for one alone. Indeed, a happy marriage or commitment can free people to make deep friendships across sexual lines without sex being part of it. I think of some of the men with whom and for whom I have worked closely and with mutual joy, but yet the relationship did not touch the core of my marriage.

Freeing relations between men and women from the *Playboy* mentality is one of the gains I think we are destined to make. Men and women both need to be liberated to see co-workers and friends as whole human beings, not sex symbols, so that genuine friendships and working relationships can develop. Women's liberation will ultimately mean human liberation.

Finally, Rilke says that two solitudes "salute" each other. They recognize and answer "that of God" in one another. They see their partners as "thou" and not "it," and true dialogue takes place. When we stop seeing our partners as means to our ends, but rather as people whose uniqueness is to be cherished and given freedom to grow, marriage will become contagiously inviting.

Sometimes I give to young lovers another book that draws on Rilke, by John J.L. Mood, called *Rilke on Love and Other Difficulties*. It is not for everyone, for not everyone is "into" poetry, or into Rilke if they are. It takes work and time to understand and appreciate Rilke. This book quotes from *Letters to a Young Poet* but also draws on other material and spells out in more detail Rilke's ideas of love relationships. Mood has translated passages I have not found elsewhere in English, including some explicitly erotic poetry, which is beautiful. Some other passages are relevant to what I have been saying:

*I hold this to be the highest task of a bond between two people: that each should stand guard over the solitude of the other. For, if it lies in the nature of indifference and of the crowd to recognize no solitude, then love and friendship are there for the purpose of continually providing the opportu-*

*nity for solitude. And only those are the true sharings which rhythmically interrupt periods of deep isolation....<sup>3</sup>*

*But, once the realization is accepted that even between the closest human beings infinite distances continue to exist, a wonderful living side by side can grow up, if they succeed in loving the distance between them which makes it possible for each to see the other whole and against a wide sky....<sup>3</sup>*

*To take love seriously and to bear and to learn it like a task, this it is that young people need. Like so much else, people have also misunderstood the place of love in life, they have made it into play and pleasure because they thought that play and pleasure were more blissful than work; but there is nothing happier than work, and love, just because it is the extreme happiness, can be nothing else but work. So whoever loves must try to act as if they had a great work: they must be much alone and go into themselves and collect themselves and hold fast to themselves; they must work, must become something!*

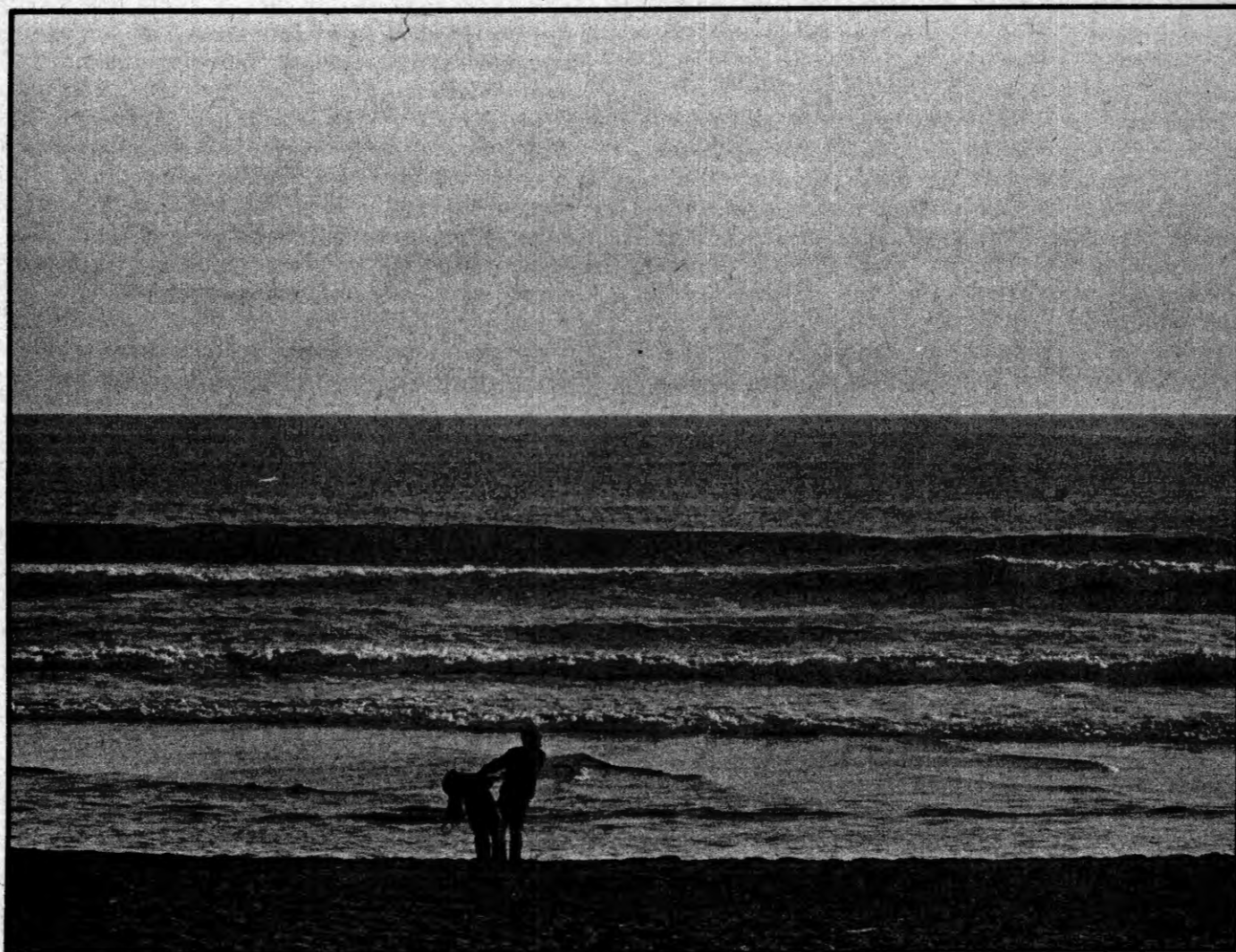
*For believe me, the more one is, the richer is all that one experiences. And whoever wants to have a deep love must collect and save for it and gather honey.<sup>3</sup>*

Marriage has been through rough times the last quarter-century, but I see a new generation coming who are entering marriage already with some measure of wholeness and committed to helping one another continue to grow. We can offer them our love, our support, our wisdom out of experience. Such people are truly the last, best hope of Earth. Freed from the egocentric frustrations that arise from not being fulfilled, and with a creative marriage and supportive community of friends, this generation can—and many of them already have—set out to bring in the new society, where justice and peace and right sharing of the world's resources will finally fulfill the age-long dream of a peaceable commonwealth. I salute them:

*O brave new world  
That has such people in 't.* □

1. Kahlil Gibran, *The Prophet*. New York: Alfred A. Knopf, 1923.
2. Rainer Maria Rilke, *Letters to a Young Poet*, translated by M.D. Herter Norton. New York: W.W. Norton and Company, 1934.
3. John J.L. Mood, *Rilke on Love and Other Difficulties*. New York: W.W. Norton and Company, 1975.

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# CLEARNESS FOR MARRIAGE

by Elizabeth Watson

*Elizabeth Watson is a free-lance writer and a longtime member of Lloyd Harbor (NY) Meeting, now living at the Friends' community in North Easton, MA. Her two articles presented in sequence here were given as talks at the Conference on Clearness for Marriage sponsored by the Family Relations Committee of Philadelphia Yearly Meeting.*

The role of clearness committees for marriage has evolved and changed during the history of the Religious Society of Friends. In the old disciplines the main purpose seemed to be to make sure that there were no previous entangling alliances and that both sets of parents gave their consent. In the last century meetings were concerned lest people marry out of meeting—marry some Methodist or Presbyterian, or—worst of all—some other variety of Quaker. Recently I've been on several committees on clearness for membership and found the applicants to be the great-grandchildren of such disowned persons. The applicants were proud of their distant Quaker heritage and at the same time proud of the courage of the ancestor who had flouted the narrowness of Friends at that time.

When I first began serving on clearness committees some forty years ago, we seemed principally concerned that the couple had sufficient sex education. Building a library of appropriate books on the subject was one of our main activities. Nowadays, most couples who apply



to be married under our care could probably teach the older members of the clearness committee a thing or two.

Today we have a much more complex, challenging, rewarding task emerging. We are called to help the couple think through and envision what is involved in building a lasting and fulfilling relationship.

The evolution of the committee's function, from the old days—when we dispensed sex information and checked on possible divorces—to the present day, has been rough and stormy, often unrewarding for both the couple and the committee. We simply did not speak the same language. An enormous gulf seemed to separate us. The name of that gulf is "the generation gap," and if we are now to be adequate in our role, we need to understand how the gap came about and how it is being bridged.

I offer here my own theory. As a parent of four children and four foster daughters, three of whom came from another country, and as one who has lived the last eight years on a college campus, I have been concerned to try to understand, to see things as they see them, to "walk in their shoes."

I believe that August 6, 1945, was the great watershed of history. The whole face of the world was changed that day. Those of us who grew up *before* Hiroshima were the heirs of the myth of eternal progress. We believed that the world was evolving, that the thrust of evolution was onward and upward, and that there was always hope that *this* war, whichever one we were currently in, would make the world safe for democracy. It is still hard for us to accept the monstrous evil in the world, and harder still for us to accept that it is in us: in our country, and in ourselves.

Those who grew up *after* Hiroshima have no such illusions. At a gut level they know we may destroy ourselves and our planet and that enormous multinational forces "run the world," as it were, putting profit before human welfare, and stopping at nothing to gain their ends. Some young people, seeing no meaning or hope in life, turn to sex or drugs or cults to blot out the reality. But others see that nothing short of a complete revolution of our way of life can bring about a just and peaceful world.

Since Hiroshima, those of us concerned with students and other young people have been frustrated, first by the apathy of the Fifties, and then by the rebellions of the Sixties. The Seventies, however, have seen the emergence of a growing number of young people who are neither apathetic nor rebellious. They are, rather, utterly honest in confronting the evil of the world, concerned about what happens to the Earth and its inhabitants, and trying to live as if the just and peaceful world were already here. Jesus said, "The kingdom of God is already in your midst." They wouldn't put it in terms of a kingdom, being believers in grassroots democracy, but they hear what he

is saying. The Society of Friends is fortunate to have a large number of such young people in it today.

The generation gap is being bridged, and more often than not the bridges are being built by those on the younger side. All across the country high school young people are saying to their yearly meetings, "We want to be part of the adult workshops and worship-sharing groups." Young people are seeking the wisdom of older ones on a variety of matters, including clearness for marriage.

Marriage has been in for rough times in the last quarter-century. Many who looked at the state of the world saw no reason to plan for a long future, and often saw no reason to bring children into the world. They certainly saw no valid reasons for committing themselves permanently before God and State to a relationship that might not endure, however intense it might be at the moment.

That, too, is changing. Five years ago a group of young women to whom I said I had found marriage a liberating experience responded, "You've got to be kidding." Today some of them are getting married. Five years ago a young woman said to a friend planning to be married, "Now why on Earth would you want to do that?" This past summer I attended her own wedding in Philadelphia.

This past spring, my husband, George, and I served on three clearness committees in our little meeting on the campus of Friends World College. In each case it was former students who had attended meeting while in school. In each case they had been living together for some time and now wanted to make a permanent commitment. All lived at some distance and made quite an effort to get to Long Island to meet with us. They really wanted the experience of working with the committee.

Young people now want something much more than legal clearance or sex education. They see marriage under the care of a meeting not as the beginning of a relationship, but as the outward recognition of a union that has already reached some permanence and maturity. They want to know how to make it lasting and fulfilling. Are we equal to what they want from us? We will not be if we cannot lay aside our judgmental feelings that right and wrong are matters of rules that are broken or kept. They feel that no words of Church or State can make holy a relationship that is not already based on mutual caring. Caring is what matters most to them: caring what happens to your partner, to yourself, to your children, to your friends and family, to human beings, to the Earth. Caring determines whether a relationship is right or wrong. Can we hear what they are saying and asking, and not judge them adversely because their life-style is different?

We need to make our clearness committees relevant to

their needs. We might first look at the composition of our committees. Are there any young people on them? Have we included divorced or separated people, who can often ask the hard questions they wish they had considered before marriage? The couple may have people they feel especially close to that they would like included. A meeting ought to have a core of people concerned about the clearness-for-marriage process, whose competence will grow with the experience. From this core, people can be drawn for specific occasions, and to it other appropriate people added. The core group should record what happened afterwards and assess how it went and how they might do it differently next time.

The setting of the meeting is important. The place should be inviting and the time uncrowded, if possible. A potluck supper shared can produce a warm atmosphere where committee members talk informally and anecdotally about their own weddings and marriages. Then with the meal over, everyone can adjourn to the living room, perhaps around a fireplace, and the more serious business can be addressed naturally.

I have yet to find a couple that does not love to share the story of how they met. This is often a good opening. A committee might also begin by asking the couple about their own families and their childhoods. People bring to marriage not only what they are now, but all that went into making the present person. Clues to potential strengths or problems can be picked up from the couple's past separate experience. The obvious differences in background should be discussed. Some differences add spice to life. Every good marriage has some adjustments. (I'm a night person and George is a day person. I'm always cold, and he is always too hot. Sharing the same bed and daily schedule has often been frustrating, but working through these problems has strengthened our relationship and provided a never-ending source of loving teasing.)

Some differences can divide and make for lasting friction, especially if they are in the area of values. Politics and religion are two such areas where deeply-held convictions can collide and cause trouble. I do not want to suggest that interfaith marriages cannot work—for obviously many of them do—but it takes some working through both ahead of time and as the years go on and the children come, to make it work.

An important area to think through in advance with a couple is their respective roles. Who will be the major breadwinner or will they both share that jointly? Who will be responsible for meals, cleaning, laundry? If one is offered a job in another city, whose career takes precedence? Will they have separate or joint bank accounts? Who will pay for what major expenditures? Do they plan to have children? Who will care for them?

What happens if a committee concludes that a couple

should not marry? I was clerk of such a committee once, and I can vouch for the pain involved. The meeting and the couple found it hard to accept our decision, and the couple were married. Six months later the marriage terminated. The young man sought me out and said, "You were right. We never should have married. I wish I had listened to you." Perhaps now I could cope with such a situation with more finesse. I still think we were right to ask the difficult questions that hurt.

Some marriages, however, that seemed inappropriate and inauspicious when they took place have proved to be good, strong, lasting ones. A meeting may well want to take a chance and then make considerable effort to be supportive. A committee might suggest that a couple wait, or talk to other people. Philadelphia Yearly Meeting is fortunate to have the Counseling Service of the Family Relations Committee, to which couples may be referred, and which a committee may want to consult on some problematic prospective marriages.

One of the most important things a clearness committee can do is to help the couple think through the promises they will make in the wedding. After thinking it over, some elect to say the traditional vows, which are beautiful and full of meaning. Others want to put their promises in their own words. Thinking through and setting these down is a meaningful part of preparing to be married. A committee may need to help people find the right words to say what they mean and should keep a file of vows. Reading what others have promised often helps clarify how to say what they want to say gracefully and honestly.

The committee's responsibility should not end with the wedding. Our foster daughter, Jamie, was married under the care of our Lloyd Harbor Meeting on Long Island. At the end of the first year she and David came back to the clearness committee and talked over with them how the first year had gone. It was a rich experience for all involved. We need to take more seriously the implication of marriage "under the care of" a meeting. We can try to walk the fine line between being nosey and being supportive. Anniversaries, graduations, new homes, births can all be occasions for getting back in touch with a couple and perhaps planning some meeting celebration with them.

The concept of clearness can be broadened to cover other occasions on which married couples need clarity. At Fifty-seventh Street Meeting in Chicago some couples whose marriages were having difficulties asked for clearness committees. As it evolved, they asked the clerk of ministry and counsel to set up such committees. They had the right to suggest people they wanted to serve on such a committee and likewise to be honest about people they did not want. The role of the committee was generally defined as "supportive listening." All that went on was,



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## *We need to take more seriously the implication of marriage "under the care of" a meeting.*

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of course, kept in strict confidence. Sometimes it was possible to ask questions that could bring out and clarify the difficulties. I remember once asking a couple how they had come together in the first place, since they seemed to see so little positive in one another. In recounting and reliving the experience of coming together the dam seemed to break, and they could once again see each other whole. They went on to work out their problems.

Sometimes clearness was reached that it was necessary to separate or to terminate the marriage. The concern then became to do so with the least hurt and pain, particularly to children. Committee members could then play a role in keeping the meeting from taking sides. Each partner in a dissolving relationship needs love and support and the feeling that the meeting is still her or his religious home. Later they may need to find separate meeting homes, but I have known couples who both remained active in the same meeting, with respect and friendship growing between them, and hurt and bitterness subsiding. Sometimes real bonds of friendship can grow when a couple are no longer struggling with the daily irritations and nitty-gritty problems that divided them.

The clerk of our former meeting on Long Island teaches at the State University at Stony Brook and is a specialist in divorce counselling. We were able to refer to him a young couple, not Friends, who needed help. Both worked for the college in responsible positions. We did not want to lose either of them, nor did they want to leave their jobs. Working with an outside counselor enabled them to iron out all the details of the separation fairly. Both remained in their jobs and gradually found they could work together, when necessary, without too much strain and pain. It seemed like a miracle to all of us who loved them both and wished them both well. Meetings could perform a great service in these troubled days if they could make available some process for clearness for separation or divorce analogous to that for marriage.

Meetings should also find ways to be supportive of couples who live together in love, whether legally or not, and this includes couples of the same sex as well as those of different sexes. Friends, especially members of clearness committees, should read or reread the landmark

publication of British Friends entitled *Toward a Quaker View of Sex*, first published in 1963, but still valid and wise. As it points out, "Surely it is the nature and quality of a relationship that matters; one must not judge it by its outward appearance, but by its inner worth."

Finally, perhaps the most important thing members of clearness committees can do is to "let their lives speak." If we are interesting, concerned, caring, open-minded whole people, if our marriages are loving and supportive, we become role models of a rewarding relationship. Our examples are inviting and encouraging to those embarking on the adventure.

Customarily, we wish those getting married a lifetime of happiness together, but few lives are full of joy. Sorrow and pain come to all of us. Problems can divide us, or we can grow together through them. Facing economic reverses, disasters, serious illness, and death honestly and supportively can strengthen a relationship. Much of life consists, however, of going on day after day, without making much visible progress, doing our work as faithfully as we can, with no special reward or recognition. Our mate's understanding of the need for encouragement, of a break—sometimes in the form of a special treat or gift or night out—can make an enormous difference. If, however, we expect our mates to support us in idleness or carry a disproportionate share of the load or smooth out all our difficulties and shield us from disaster, we are doomed to disappointment. No marriage can grow into wholeness unless both work at it with mutual forbearance and trust and caring. If we can help a couple see something of this beforehand, we will fulfill part of our role of providing clearness.

We can wish young people joy together, but we should also wish them courage, patience, and a sense of humor. It takes all three to make a good marriage. We can also tell them how important it is to keep talking and listening to one another and not to let things get bottled up inside, unresolved.

During our first year together, George and I read together Eve Curie's beautiful biography of her mother. We were both haunted by the knowledge that the day Pierre Curie was killed was one of the rare times he and Marie had parted in irritation. Was it this that caused him to step out carelessly and blindly in front of the carriage that ran him down? Marie Curie never recovered from the realization that two people who loved each other so deeply were denied the reconciliation at the end of the day. We promised each other we would never part in anger and that we would work to keep the channels of communication open.

It takes work to make a good marriage, but few things in life offer as many rewards. □

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Courtesy of Argentina Friends School



Courtesy of John Woolman School

# Wanted: A More Radicalizing Quaker Education

*by Douglas H. Heath*





**P**eeling dozens of onions, leading students through some meditative exercises, sitting with a student-staff Ministry and Oversight Committee laboring with a student who failed to fulfill her work assignments, visiting classes, suggesting alternative teaching strategies, roller-skating with students, and reflecting about the why of a Quaker education—such were some of the meanings of being a Towe Foundation-sponsored “Quaker presence” for four to six days at each of three of Quakerism’s smaller boarding schools: Scattergood in the Iowa corn belt, Argenta in the remote wilderness of British Columbia, and John Woolman in the high Sierras of California.

As unique as each is, the three schools are also similar. Their rural isolation intensifies the effects of communal living, particularly on weekends when restless adolescents seek what they do not yet know they really want. The schools’ existence depends upon student and staff willingness not only to peel the onions now, milk the cows twice a day, and clean the classrooms daily but also to lay up the wood for the coming winter, recruit students for next year’s empty beds, and find the monies to meet the state’s latest directive for a new septic system. The schools’ vitality, spirit, sense of aliveness directly mirror that of their staffs. Whether rising at 5 a.m. for kitchen duty, participating in a 7 a.m. faculty meeting, driving a sick youngster to the hospital at noon, preparing for class after dinner, or tracking down a roaming student missing at the 10:30 p.m. bed-check, the staffs’ energy for and commitment to educating adolescents is ceaselessly tested.

At each school I was asked by harried, even wearied, staff, “Is there a need for a school like this?” Knowing the demands that adolescents make these days upon adults—particularly those who care about young people—as well as demands that Friends and like-minded people make of themselves, I, too, found myself asking the same question. Is it time for Quakers to lay down their smaller boarding schools? Should we put our meager human resources elsewhere? My thoughts eventually centered on three questions: What are the needs of today’s youngsters, tomorrow’s society, and Quakerism? What can a Scattergood, Argenta, and John Woolman contribute to such needs? And what are the peculiar dilemmas that such schools face that must be spoken to if they are to continue to witness to their Quaker heritage with vitality?

When asked why they had come to a Quaker boarding school, the students’ comments that they had been dying in their large public schools only made more vivid what I

had known from formal studies about the devastatingly unhealthy effects of such impersonal schools. Feelings of not being cared for by teachers and students, of anonymity, of boredom were cited over and over again. More poignant yet are the damaging effects that the current interpersonal games of adolescents are having on more sensitive youths. Many adults misunderstand the laid-back, casual, bantering, sarcastic relationships between youth today. Not infrequently such a style shields a very vulnerable sensitivity to ridicule and rejection from others while it encourages a lack of empathy for others.

As Fred said, “Back at school, I was suspended thirteen times for one fight after another; but here at Scattergood, I can be myself. I don’t have to appear what I am not.”

At John Woolman, Jon, wearing a ring in his left ear, replied to my question about its meaning to him, “This is my individuality. It frees me from having to be *macho*.”

“Do other students here really accept what you are trying to do?”

“Oh yes. We accept each other for what we are here.”

When asked what they were concerned about, the students told me over and over what I have heard in every part of the country: drugs, alcohol, and sex. These issues still remain secreted in what one girl referred to as their “underground” peer culture. They remain relatively immune from adult efforts to help adolescents learn how to make more mature value decisions that integrate such needs more healthily into their lives. Their casual attitude toward the ready indulgence of such needs and impulses not only creates perplexing and troubling dilemmas in a small communal school but also saps the energy and undermines the inhibition necessary for concentrated academic work.

But drugs, alcohol, and sex mean much more to today’s youth than just escapist routes to immediate pleasure. They are ways by which to free them from parental-societal restraints while searching for more compelling values and ways of living for their future. What makes the “drugs, alcohol, sex” route to freedom so much more risky today than in the past is that there are so few alternative persuasive models to adopt for living in the twenty-first century. It is not the fact of frenetic involvement in drugs, alcohol, and sex that is so troubling, as potentially erosive of wholeness as each can be. What is so potentially catastrophic to a sensitive adolescent is the lack of convincing models of adult hope.

Societies have always used schools as their principal means for nurturing and shaping a youth’s character in ways required for the societies’ well-being, if not survival. While schooling is essentially conserving, the process of becoming educated—at least liberally so—intrinsically involves the cultivation of skills like imagination and

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analysis as well as of values like tolerance and respect, that empower a youth to imagine more humane alternatives to the cherished values and existing institutions of society. So schooling may also have potentially liberating, even radicalizing, impact on society.

I find the contemporary educators—from elementary schools to colleges—are naggingly uncertain about their purposes. They know that the twenty-first century will confront their students with extraordinary demands and decisions. They sense that society will continue to change rapidly becoming even more complex, interdependent, and probably even less coherent. They remain uncertain about what qualities of character will be required to adapt to, if not change, such a society. Many of the conserving values for which schools now educate are perilously inappropriate for such a future. For example, most U.S. schools nurture competitive skills and attitudes at the expense of cooperative and caring ones; reinforce nationalistic rather than internationalistic values; and produce passive, dependent, obedient, and conforming students instead of more mature, autonomous, and responsible ones.

To prepare for our restlessly unpredictable future, a pluralistic society needs vigorous experimental models of alternative ways to educate today's youth. I find most schools and colleges, whether independent or public, to be drearily similar. Of the hundreds which I have had the opportunity to visit within the past decade, I know of few that have a concrete and coherent vision of the future for which students *should* be prepared. Nor have Quaker schools self-consciously and consistently sought to project the vision latent in their religious tradition into the probable future to create a persuasive model of what our twenty-first century character should be.

Quakerism is a radicalizing, certainly not conserving, religion. To believe that humans are perfectible, can continue to grow in their measure of Truth, and grow most fully through corporate means of empowerment like meeting for worship, creates the imperative that Friends should not only seek to perfect themselves but should also work to create the kingdom here and now. Healthy individual and societal growth are inextricably and reciprocally intertwined for Friends. Such a radicalizing belief creates an impelling dynamic to reform and to perfect our conserving institutions. Our religious perspective of what society should be inevitably makes us "outsiders" to such institutions, sometimes even to our own. Quakerism loses its vitality and dies when Friends become "insiders."

To remain a creative and radicalizing force, Quakerism needs to nurture its members to be more steadfast and autonomous "outsiders" to their society. We live in a time of seemingly unlimited seductive attractions and

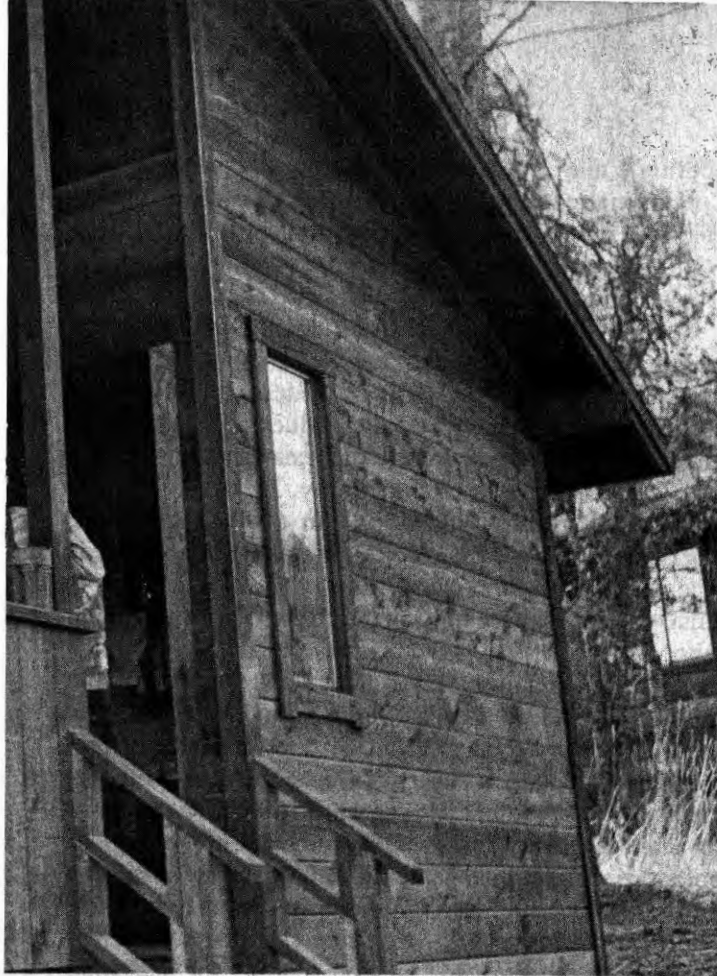


subtly conforming pressures. Furthermore, the sheer magnitude and complexity of society's institutions make them seemingly more intractable to change, as, for example, every recent President has discovered when seeking to change the government's bureaucracy. The will and staying power necessary to correct existing evil and to alleviate suffering are readily sapped by such attractions and intractability. Think of how much more steadfastness and patience even a John Woolman would need today to create the kingdom in the Philadelphia school system. The continued vitality of Quakerism depends upon how effectively we empower our youth to be more radicalizing "outsiders."

What can possibly sustain a radicalizing "outsider" in these days? Certainly one needs an unassailable vision of the future, of the kingdom, for which to work, even though no measurable progress be visible for years. Adolescence is the critical period during which one's character can be re-formed and re-centered in a deepening faith that fuels such a vision. The principal means that Quakers have by which to reach adolescents is through their schools.

A radicalizing outsider also needs the support of a community of like-minded others. Adolescence is the time during which a Jon works through more consciously just how autonomous an "outsider" he is to be, not just of his family and society but also of his peers.





Courtesy of John Woolman School

Adolescence has always been a time to re-form one's connections with others as well as with the future. But my hunch is that it is harder to create such sustaining connections these days, given the fragmentation of families, the impersonality of our large schools, the overpowering conforming effects of today's peer culture. Where are youth who are inclined toward a Friends' way of life to receive the sustenance that nurtures a corporate identity as a healthy radical outsider? To not have such a corporate identity risks developing a narcissistic, lonely witness that speaks neither to others' nor ultimately to one's own need for wholeness.

Today's youth need places where they can have a corporate experience in a caring and trusting work-school-communal setting where they can test just how autonomous an outsider they wish to be. Our pluralistic society needs experimental models of alternative ways of preparing for a dangerously uncertain future. Quakerism needs means for radicalizing like-minded youth by offering them a religious-ethical vision of what their future could be. Also Quakerism needs to provide them the support of a loving community while they find their way to witness to Truth for their future.

Scattergood, Argenta, and John Woolman convinced me that Friends need such potentially radicalizing schools. Why? What did I learn about their potential to speak to youth, the future, and Quakerism?

Educators have recently learned from research what Friends have long known. The climate or ethos of a school, the values and expectations for which it stands, is one of the most important determinants of growth in school. Visitors to some Friends schools talk of their "special" atmosphere. I have been studying the climate of a variety of independent schools and colleges. Faculty and students from numerous Friends schools recently described their schools in terms of 200 adjectives. From seventy-five percent to fifty percent—in decreasing order of agreement—described their schools as caring, friendly, changeable, loving, ambitious, considerate, dedicated, cooperative, helpful, accepting, cheerful, idealistic, can say no, demanding, fun, giving, hard-working, individualistic, and liberal. Clearly, our schools collectively are perceived to have many of the attributes today's youth, society, and Quakerism need. No non-Quaker school that I have yet studied has been described by any significant number of faculty or students to be loving, considerate, cheerful, idealistic, individualistic, and liberal. Nor at the same time to be demanding and hard-working and fun!

From the moment of my arrival at Scattergood, I sensed that Friendly atmosphere. The spontaneous demonstrations of affectionate expression, the concern for each other, and even of me, a stranger, reflected such a spirit. I was moved by a tenth grade boy, new to the school, who, during a community meeting, courageously said to his peers, "I know I'm causing many of you trouble. I am having trouble getting along here. But I need your help and care to become what I know I can be." A mother of a student shared with other parents visiting the school that weekend her gratitude for the healing "miracle" that had happened to her daughter since she had been at the school.

Argenta unsettled me, for it, more than most Friends schools, has self-consciously and deliberately sought to create an intentional school-community open to exploring and working out the implications of the future from a Quaker perspective. I confronted in reality what I had only dreamt of Friends schools trying to do. Ironically, this rurally-isolated Canadian community that took me almost eighteen hours to reach seemed to be more in touch with the emerging realities of the future than my own college that is in the midst of the urban intellectually aware elite of U.S. society. I felt that Argenta was actually grappling more honestly with a Quaker view of the future in a way that was potentially empowering its students to make the more mature value choices that they will have to make tomorrow. It reaffirmed my hope that the word and spirit could be made one.

John Woolman deepened my insight into how imperative it is that today's youth have the opportunity to experience a radicalizing community that is grounded in a transcendent religious-ethical faith. Such faith when

modeled in its adults' lives can leaven the potential self-absorption of youth unwilling to inhibit their immediate impulses or work for other-centered and longer-term goals. John Woolman crystallized the following queries about radicalizing schools that Scattergood and Argenta had been earlier fermenting.

1. *Are the adults of a Friends school committed to its Quaker vision of searching for Truth wherever that search may lead and are they actively involved themselves in Friends' modes of search, like meeting for worship?*
2. *Do all students regularly participate with adults in the search for Truth so that they too can learn how adults seek for the Light in their own lives?*
3. *Are students new to the school self-consciously helped to learn the reflective and other skills and values that are necessary for the corporate search for Truth?*
4. *Does the faculty create a climate within the school and its classes and do they consistently teach in ways that open a youth to a deeper understanding of Truth?*
5. *Do faculty explore with students the religious-ethical implications of their academic work to help students become more aware of and articulate about their values, learn how to understand—empathically—differing value perspectives, and prize seeking solutions that integrate what may be the differing perspectives of others?*

The vitality, if not the survival, of all three as Quaker schools will be increasingly jeopardized in the future. One threat is the growing scarcity of adolescents, due to demographic changes, shrinking Quaker constituencies, and prohibitive financial costs. Each school needs a large enough pool of applicants from which to draw a smaller stable core group of students willing to assume leadership positions within the school. If the schools are to live out their radicalizing potential—the primary justification for a Quaker school, I believe—then they need students with the emotional maturity to tolerate the frustrations of communal living and inhibit immediate impulsive needs while searching for appropriate ways of adapting. The schools can no longer survive by “word of mouth” only. They need more professional assistance (than they can afford) in expanding their applicant pools, more collaborative efforts with other Friends schools in admission planning, and perhaps more joint sharing of computer and other services to identify and monitor the flow of applicants.

A second serious threat to the stability and coherence of the Quaker ethos of the schools is the rapidity with which caring adults “burn out,” working with today’s

youth. While emotional exhaustion of teachers is a “major (national) new malady . . . that threatens to reach epidemic proportions,” according to the president of the National Education Association, several factors of Quaker boarding school life aggravate such exhaustion.

One is that the problems of communal living are ever-present and must be ceaselessly struggled with, particularly when the majority of students are new to the school and know little of Quaker values and ways. Staff must yearly face reinterpreting and renewing the meaning and form of the school community. Dedication to the process of community-building can tax and drain the reserves of permanent faculty, unless there is clear recognition that experiencing the *process* of building a value-centered community is the highest priority of the school.

A second related factor that contributes to the exhaustion of those faculty whose primary identity is as an academician is the amount of time and energy that community concerns usurp from classroom commitments. Unless the staff self-consciously identify and work to achieve those priority skills and values *common* to both their community-building and academic missions, some faculty will feel emotionally divided in their priorities. Unfortunately, it is not easy to educate for goodness at the same (or at any) time as for academic excellence. Teachers not religiously grounded or responsive to Quaker values may view the religious communal issues and responsibilities to be in opposition to, rather than synergistic with, their predominant academic goals.

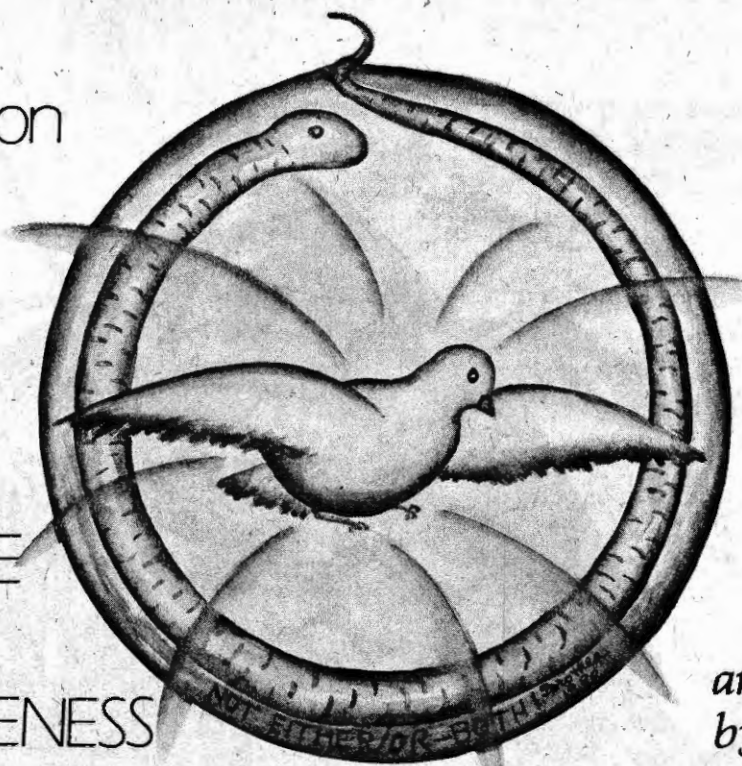
A third threat to the vitality of the schools is, paradoxically, contained in their primary strengths. Their power to alter character is enhanced by their small size, guarded isolation, intensity of living, and their values. But increasingly, students and younger adults chafe under such “monastery-like” conditions, whose demands become too pressing, particularly in late winter, when dreams of “someplace else” can become obsessive. Each school had been experimenting with the maturing power of outreach during these times. Scattergood encourages its Spanish-speaking students to work in a Mexican village, for example. The schools need assistance through outreach programs to extend the perspective of their students and to test their adaptive and community living skills and values in caring for others.

I rediscovered much hope in my visits to the three schools. Each had the potential to meet some of the needs of today’s youth, tomorrow’s society, and Quakerism. Where else will our youth have the opportunity to learn how to create more caring and healthy communities, work with searching committed adults in creating fragments of the Quaker vision of what the future should be, and learn through daily active waiting in silence how to persist in the search for Truth? □



# A Meditation

## THE PLACE OF EVIL IN WHOLENESS



article and artwork  
by Dorothea Blom

Heaven links with the innocence of the dove, and Hell with the slyness or wisdom of the serpent. We are commanded to be wise as serpents and as harmless as doves. Is it possible that evil is released by one of these acting without the other? Is the Devil in us likely to be slyness divorced from innocence? Is wisdom without innocence a power of evil contrivance?

The Christ-figure in the desert faces up to the Devil, listening to all he says. He looks him straight in the eye, grasps the implications of each temptation clearly and unmistakably. I must not miss the point here: He listens intently to the epitome of evil. If the Devil is as clever as a serpent, Christ is (and we can be) both dove and serpent. He is whole: both wisdom and innocence mesh within him—and he pits this wholeness against the Devil's one-sidedness. Because the Christ-figure truly hears the rationality of the Devil's scheme, he gains freedom to choose. Without the dove, the serpent becomes sinister. Separated from the serpent, the dove becomes defenseless game for evil forces—a kind of invitation to evil. We call it naivete.

One way, then, of picturing the anatomy of evil is to see it as a fragment taking over and acting as if it were a whole truth. This implies that we can never stamp out evil in ourselves or in others, but we can hope to join its part-truth with a larger truth. We overcome a passion, says

G.B. Shaw, by a greater passion still. Poetically speaking, the psychotic who thinks he is Jesus Christ is right—but he's only half right. He sees himself as ultimate good. The man outside the hospital who is sure he isn't Jesus Christ is also only half right, for he fails to trust something infinite in himself and he's right in his own out-of-focus way.

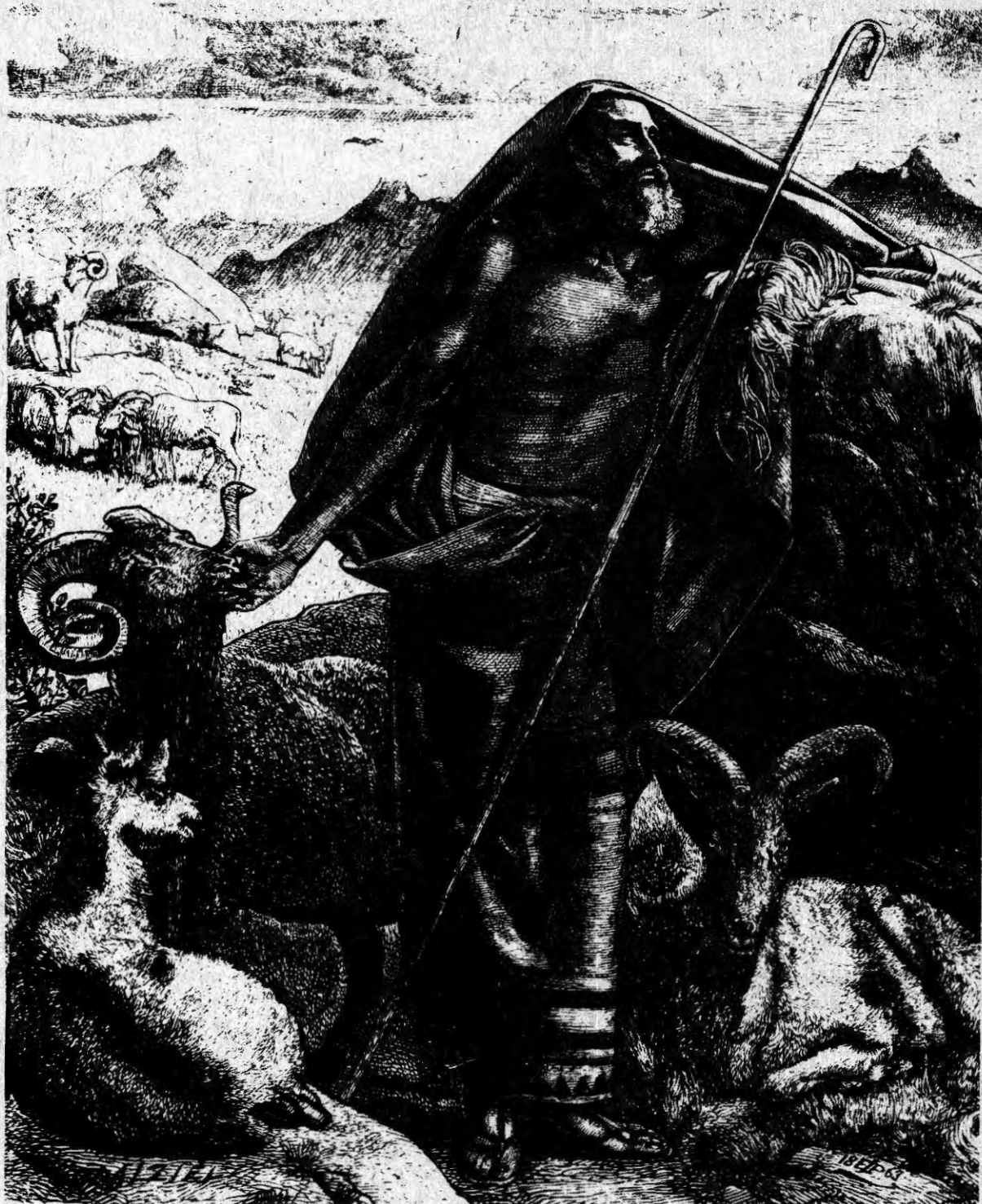
I am not simply Herod or Peter or the beloved, unnamed disciple: I am all of these and much more. Most of all I am a "still center" from where I watch the action of this drama with respect and awareness.

The amazing thing about most of the archetypal characters of the Bible is that they are each characteristically a combination of what we call good and evil, just as we are. Abraham, out of fear, lies shamelessly to Pharaoh, insisting his wife is his sister, thereby releasing Pharaoh to appropriate her. The crafty deceit of the young Jacob (with his mother's help) mystifies our sense of justice if we read impartially. Joseph's youthful arrogance was neatly geared to call forth sibling troubles. A treacherous friend David could be if a man had a wife he, David, desired. Noah goes into a naked, drunken stupor after having been saved from the flood.

Evil is always blind: it cannot know what it does. It sees only a fragment of truth blown up monstrously out of proportion, obscuring life situations. "Forgive them, for they know not what they do" is perhaps the most revealing utterance ever made about the nature of evil. It is up to me to become aware of what I do or I will rationalize and find no trouble justifying what I do, any more than did Pilate. □

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Moses Keeping Jethro's Sheep, by E.J. Poynter (1880)



# BE STILL AND KNOW

*by Barry Morley*



God favors shepherds. The shepherd, Abraham, received God's promise. Isaac and Jacob, whose descendants would number as the stars, were both shepherds. Joseph, of the many-colored coat, was a shepherd before being cast into Egypt, where he saved Israel from famine. David found someone to care for his sheep while he went off to slay Goliath. Moses, the greatest hero in the Old Testament, was tending his father-in-law's sheep when God touched him. And at Jesus' birth the angels revealed themselves to shepherds.

Shepherds lead a solitary life. This is especially true in sparsely-grassed areas like ancient Israel, where good grazing is scarce enough to force flocks to feed many miles from one another. Day follows day without human contact, with no duty save to watch, watch, and watch. The preparation of a meal is welcome diversion from boring routine. Still, God's fondness for shepherds is clear. Is it possible that shepherds, with long experience of silence, find the internal stillness which makes them particularly available to God?

I once watched a shepherd in Germany, an old man who used his staff more to lean on than to control sheep. He stood in the middle of a large field, where his sheep grazed on lush grass. Beside him lay his dog, and beside the dog sat an adolescent pup who obviously felt restricted by idleness.

The commander of my field artillery battalion determined that we must cross that field directly through the shepherd's flock. Six armored tractors, each pulling a cannon, moved in single file toward the placid sheep. I watched from atop the fifth tractor.

"Do something," my mind shouted to the shepherd. "Get those sheep out of the way. These crazy people will run them down!"

The shepherd, unperturbed, hardly took notice of bellowing engines and creaking treads. His dog shared his nonchalance. The pup rose and wagged his whole body, delighted with anything new and exciting.

The sheep themselves finally recognized danger. Suddenly, as if by telepathic signal, they scattered like so many starlings startled by the shadow of a hawk. In an instant the field turned into an anarchy of fleeing sheep.

I turned to look back at the chaos as we passed through. The shepherd showed no sign of anger or distress. He gave no command. His dog, however, moved swiftly in a wide circle, running out beyond the most distantly scattered sheep, driving them back to the center. Thrice around he ran in increasingly tight circles. The pup cavorted at his heels, learning the craft from the

older dog by osmosis. When the sheep dog sat once again at his master's feet, the shepherd made no gesture of recognition or thanks. He stood as though nothing had happened.

Even then, as a young man barely concerned about things spiritual, I was impressed with the unflappable tranquility of the old shepherd, who had somehow risen above loneliness to wisdom.

Friends come to meeting for the privilege of sitting in silence for one hour each week. Silence is a shepherd's life. Friends come to meeting in order to sit together apart from life's hurly-burly, to escape for the moment from the "real world" in which they are immersed. The shepherd's "real world" is a world of quiet calm, which six howitzers, six tractors, and forty-five helmeted men could barely ruffle.

Moses became a shepherd and came to silence of necessity. He grew up in high Egyptian circles. As a young man he happened upon a building project where an overseer was beating slaves. He exploded in rage, leaped into the slave pit, and slew the overseer. His wrath spent, Moses realized his culpability and covered the body with sand to prevent its discovery. But word spread, and suddenly Moses, a prince in Egypt, found himself wanted for murder. To save himself he fled into the wilderness—not a wilderness of trees, streams, and wildlife, but one of desert, unmerciful sun, and cruelly cold nights.

He slaked his thirst at a well in Midian. While he rested, the daughters of Jethro brought their sheep for water. Other shepherds drove the women away and began to water their own sheep. Moses, again enraged, drove away the shepherds and helped the women water their flock. When Jethro learned of Moses' assistance he offered him a job. Moses accepted, figuring a shepherd's life was preferable to that of a migrant desperado.

Moses stayed with Jethro a long time. He learned shepherding, married a daughter, and had a son. Then he took Jethro's sheep into the wilderness to Mount Horeb, seeking ever-elusive grazing land. It was there in the silence that he saw his inner light projected into the burning bush and heard the voice of God.

George Fox speaks of experiences like this repeatedly in his journal when he explains to the world that Friends worship in the manner of the prophets and apostles who felt the power of God in the quiet of lonely places. Quakers do not meet to sit in silence. They gather to feel the presence of God, to experience God's power personally. Silence is the outward condition that makes the inner experience possible.

In one form or another, we have all had the shepherd's experience. As a school child did your mind ever wander away from a teacher's tiresome talk to some distant place of calm and tranquility? This often happened to me as my

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eyes were drawn to a window, then into the sky beyond. Only when called back was I aware that I had been gone, transported into the sky in some magical inner pilgrimage.

The journey is paradoxical. As eyes are drawn to the distance, we move away from ourselves to another reality, a personal Narnia or big rock candy mountain. Caught up by our flight from the mundane, we fail to recognize that the distance travelled is inward rather than outward.

Dreaming works the same way. I have sailed the ocean to distant shores where magnificent, golden-domed cities await. I have landed on hostile islands to do combat with enemy soldiers. I have built bridges across broad rivers and held hands with beautiful women dressed in yellow and violet. Upon waking I am somehow better able to sense that my journeys are inner than I was in childhood when interrupted by a teacher who ordered me to pay attention.

Do not underestimate the role our teachers play. It is through them that we learn we've done something "bad," something disturbing, something wasteful. Modern schools built without windows further inhibit the long, inward view. They collaborate with teachers to short-circuit the experience we must relearn with such difficulty as seeking adults.

Moses on Mount Horeb had no teacher to call him back. As his eyes lifted from peacefully grazing sheep to even more peaceful sky he was able to follow his sight inward to the distant place where inner light glowed as if burning in an outward bush. Without rising from his place or lowering his gaze he was able to come closer, to examine the bush. Then he heard the words that changed history: "I have seen the affliction of my people who are in Egypt, and have heard their cry...." Moses had attained to that state of inner calm wherein the still, small voice could speak unhindered.

Unlike the ancient shepherds, few of us have silence built into our lives. Many of us are bombarded by external stimuli so thoroughly that we internalize distraction. While we sit in rare moments of quiet, singing commercials jangle in our minds. I have sat in the silence of meeting while my mind raced through the various possibilities of that afternoon's football games. A Friend may rise and redirect me with a reference to the silence, breaking both silence and thoughts of football games.

"From out of this sacred silence comes the strength of our faith."

For many years I believed that to be the case. I no longer do. The silence of a Quaker meeting is like the silence of a well-run library. It makes some other process possible. The quiet of a library facilitates reading and study. The silence of meeting makes it possible to attain

stillness. As we learn stillness we begin to sense that it is the key that unlocks the door of inner awareness.

The design of modern life, as well as the training we've received in school, draws us constantly outward, separating us from stillness. Many go whole lifetimes with virtually no opportunity to touch their centered selves. I regularly ask young people what they do in the silence of meeting. Their responses reflect the problem.

"I try to think about any problems I've had, how I can solve them."

"I think about the day ahead so that things will go well."

"I think about all the things I've done wrong. Then I try to see how I could do better."

An adult rises in meeting and begins a message. "I've been sitting here this morning thinking about..."

Silence facilitates thinking. Most of us could use more quiet time to think, and the thinking that's done in meeting is often of high quality. But thinking is an active process, and as such—even in the silence of meeting—separates us from the deeper silence of stillness. Inherent in stillness is "not thinking about."

I once heard a child's message, her first: "I used to think you came to meeting to be quiet. Now I see that you come to meeting to listen."

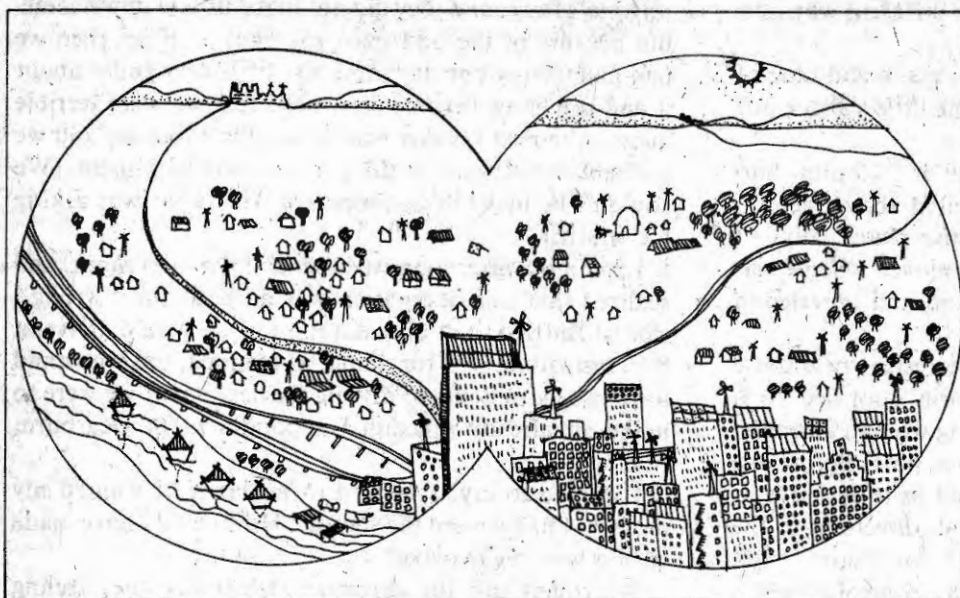
Finding silence is sometimes difficult. Being still is more difficult. Stillness is that place between wakefulness and sleep in which wakefulness has not quite given way to sleep. Friends tend to look dimly on Friends who fall asleep in meeting. Yet those who doze have touched stillness, touched it and gone by. And Friends who catch themselves nodding often come back to have a good meeting.

Fortunately, stillness can be practiced and learned. It does not depend on the shepherd's accidental shift from silence or boredom to internal peace and calm. One can lie in bed at night and relax to that elusive point of stillness before going to sleep. Sometimes the day's accumulation of external stimuli makes relaxation difficult, but this can be overcome by concentration on individual parts of the body.

"Relax the feet," you say to yourself. When your feet are relaxed move up your legs and body, relaxing each section before moving on to the next. Then catch yourself just this side of sleep. Dwell on, appreciate, be grateful for the stillness. Ask, perhaps, for gentle dreams, then slip over.

Remember the place of stillness so you can return to it in meeting for worship. Let the door of the meetinghouse be the threshold. Leave worldly concerns outside. Shed them as you would a heavy coat. Enter with a tranquil mind and emancipate yourself for what awaits within. Sit with me in sacred stillness. Together we may feel the breath of God. □





# Riding the Overground Railway

by  
Roberta Bard Ruby

**T**he Overground Railway is the Friends General Conference *Travellers' Directory*. The little red book lists families all over the country who are willing to offer hospitality to Friends travelling on business or pleasure. The directory's purpose is "to facilitate intervisitation among Friends of all varieties and beliefs" and to expand our "Quaker horizons."

Last summer when we first used the directory, we did not have any religious purposes in mind. We don't think of ourselves as "ideal" or "representative" Quakers, and we saw the directory as a way of meeting new people and seeing parts of the country that would otherwise be beyond our vacation budget. But the way opens without our conscious effort.

We stayed with three families who were stations along the railway. They were very different in life-style and interests, and very much the same in warmth and kindness.

Our first stop was a small farm in the mountains of western New York. The directions were to "go through town and take the second road on the left." We drove for miles in the dark with a mountain on our right, railroad tracks on our left, no streetlights, no signs, and most of all—no roads. We were sure we had missed the turn. It was close to midnight; our two children were fast asleep in the back seat. Our hosts must have given up on us by now, and where would we sleep?

Seven miles from town we came to the road, and then

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to the house. There were lights in the kitchen, and a teenage boy called out, "They're here."

Diana opened her eyes and walked into the house without ever waking up. We put her in a sleeping bag on the floor in the living room, and she didn't even twitch until morning. David was about to do the same when the teenage boy asked the magic question, "Do you like baseball?" David was instantly awake, the two boys disappeared upstairs, and were still talking at 2:00 a.m. when the adults finally broke off their kitchen table conversation and went to bed.

The next morning after breakfast (homemade whole wheat bread, and pie baked by the eleven-year-old daughter), the kids petted a calf, chased a rooster out of the barn, and watched a young bull out in the field.

Inside the house, Bernie, our host, who is a prizewinning silversmith, showed me the jewelry she creates. My favorite was a small pendant showing a duck swimming through a few bent reeds. The design floated in a narrow silver frame with a minimum of anchorage.

When I said the design felt both Oriental and Scandinavian, I don't know who was more delighted, Bernie—because she had studied under a Scandinavian artist who had greatly influenced her work—or I, because I don't think of myself as having an educated artistic sense, and yet I caught the essence of her work.

Bernie's designs have more open space than solid parts. Although she works on paper before she works in silver, she does not "draw a design." Instead, she "reveals the design by pulling it out of the negative space surrounding it... what is not there is as important as what is there... a design is made of both positive and negative space..." Bernie, a former teacher in Quaker schools, is still

teaching. I look at art, and space, in a different way now after listening to her.

We left the cleanness of the air, the green and blue of the mountains, and the isolation of the little valleys, for our next station—midtown Manhattan.

We burst out of the Lincoln Tunnel at 5:05 p.m. into eight lanes of rush-hour traffic. I shouted above the din, "Don't be fooled by the Illinois license plates, guys—I was born here!" Although my family moved when I was still crib-size, I am a native New Yorker, and I reveled in it.

Our second station was a two-room penthouse apartment near Central Park. A patio door led to a rooftop garden where our host, a young woman attorney, grew carrots and string beans in flower pots. Before she left for meeting, she gave us keys, told us to feel free to use anything in the kitchen, and gave us directions to the nearest grocery store. I fixed spaghetti for dinner. I felt funny about putting leftovers in someone else's refrigerator.

At 7:00 we walked to Central Park. We were a little uneasy—we had heard the scare stories about the park at night. The park was filled with baby carriages, bicycles, people walking their dogs, and in some cases dogs walking their people. We passed one young man meandering down the path with an open book in one hand while operating a wooden duck marionette with the other. Families were picnicking on the outcroppings of rock; kids were throwing frisbees. It was a soft summer evening, and New York was enjoying its playground.

We spent three glorious days in New York City, and except for a tour of the United Nations and a trip to bring the Forty-second Street Library lions greetings from the Chicago Art Institute lions, we didn't go more than a block from the park. Our children still think New York is Central Park surrounded by tall buildings.

At night we sat at the picnic table with our host and watched her cats (two parents and three adult offspring) as they patrolled their territory, walking casually along a six-inch ledge five stories above the street. One night we discussed Shakespeare in the Park, another time AFSC workcamps, and another time psychic research and personal experiences. My only evidence for personal psychic talent is an unusual ability to find parking spaces—even in New York City we found a free parking space just a few feet from our host's door—but I find the subject fascinating, and it was a pleasure to talk seriously with another person who considers it interesting and important.

We left New York to visit friends and relatives for the rest of the vacation. Our next station was hundreds of miles from the city, on our way home.

We were coming from a dearly-loved aunt and uncle's house where we had overstayed our welcome. It was not

anyone's fault, and they did not make us feel unwelcome, but because of the odd/even gas days in effect then we had had to stay one day too long. I felt very guilty about it and somehow became convinced that we were terrible guests, the next Quaker family wouldn't like us, and we probably would have nothing in common with them. (We couldn't be lucky three times in a row. That was asking too much.)

Late in the afternoon we looked at the map again, and realized that our destination was an hour the "wrong" side of Buffalo. Not only did it mean we would arrive at 8:00 instead of 6:00 for dinner as planned, but we would have two extra hours of driving the next day if we were to make an already scheduled appointment in Dearborn, Michigan.

I wanted to cry. I wanted to go home. I wanted my mother. I had chosen the station? How could I have made such a horrible mistake?

We rolled into the driveway two hours late, feeling unloved and unlovable. We were greeted by a big, friendly dog, and an equally friendly young man. Dinner was waiting for us, including fresh-picked vegetables from their garden and two kinds of homemade pie.

After dinner Warren and the husband went off to listen to the musician-son's tapes in the studio. While the kids played outside, the wife and I sat and talked. I don't remember what we said. I know that I needed to be mothered, and she mothered me.

The family knew about our appointment in Dearborn and they got up early to make breakfast for us, pack us a lunch, draw us a map with shortcuts, and see us off. As we were leaving the wife said, "We may not be in the directory next year, because we're turning the upstairs rooms into a separate apartment, but you come anyway. And stay longer, so your children can play with our grandchildren."

Thanks to their kind efficiency in getting us on the road, we arrived at the Dearborn appointment with two whole minutes to spare.

Since that summer we have had two chances to be a station on the railway. Two families have come—one from downstate Illinois and one from Indiana—and stayed with us while they attended business conferences in Chicago. One couple were newlyweds, and instead of bringing a minute from their meeting to identify them, they shared their marriage license. Our hospitality ran more to pizza than homemade pie, but the conversation and the company were good. We had as much fun being a station as we did being travellers.

We used the directory primarily as a way to save money, and our guests did too. We found we had done just what the directory was created for—we had intervisited with Friends of all varieties, and our Quaker horizons have been joyfully expanded. □



# LETTERS TO THE EDITORS

## The Pentagon Says, "Your Money AND Your Life"

In 1941 I fell within the age range of those required to register for the draft. I registered under protest. If I were of draft age now I would not register. Indeed it is a feeble gesture to do what we do not believe in, even though we protest doing it. The only valid protest is resistance and complete noncooperation with what we believe to be wrong.

The draft is evil. It is a vehicle of oppression. A year ago Jimmy Carter's Selective Service director wrote a long report which said that peace-time registration was unnecessary. There are two million persons on active military duty and over a million in the reserves. Should war come there will be no conventional military combat—with soldiers fighting it out in the trenches. This is the age of first strike nuclear combat and between the USSR and the United States there are enough nuclear warheads to kill every human being on the planet, over and over again.

Draft registration is moving the U.S. a long step closer to being a police state. Another tactic of a police state is to threaten more and more people with arrest and imprisonment if they do not conform to its will. Such a law is the one which threatens anyone who advises a young man not to register for the draft with the same penalty as the non-registrant—a possible prison sentence of five years and a possible fine of \$5,000. In the draft registration resistance movement I find that considerable time is spent on how to counsel young men about registration so it will not appear that we are actually advising them not to register. Why this hesitancy and timidity?

I not only advise young men of draft age not to register. I *urge* them not to register. Is the Church, are parents, teachers and others who have had a strong positive influence in shaping the characters of these young men, are we

now going to abandon them? We have taught them that we are all members of one human family, whatever our race, whatever our creed, whatever our nationality—will we now equivocate when they come to us for moral support in standing up for the values we have helped them believe in? Will we say to them: "You can register. You can register as a conscientious objector or not register at all," without making it clear to them that we believe they should not register and that we will support them if they make this decision?

If a young man comes to his parents, to his teacher, to his minister or to some other trusted friend and says, "I'm a member of a gang and I've been offered \$500 to bump off a leader of a rival gang. What do think I should do?" We would quickly enough tell him that murder is wrong and that he should refuse to commit this crime. Or a youth comes and tell us that he's been offered a sum of money to set fire to a building so its owners can collect the insurance. We would not lay before him various alternatives. We would say, "Arson is wrong and you shouldn't engage in it no matter how much you are being paid."

Parents, the Church, school teachers, all who have helped nurture our young men to respect life and not to desecrate it, are betraying them if we do not tell them, if such is our belief, that war is the supreme evil, because it not only engages in murder and arson, but in torture, rape and in every other social evil, and on a massive scale. We are betraying them if we do not tell them that we believe they should not register for the draft. We are betraying them if we do not give them this kind of moral support and guidance at this time when they need it most. Not only this, but let us never forget that we may well be a party to turning these peace-loving, life-affirming young men into killers, who themselves may be among the dead.

The U.S. government has a stranglehold around the throat of the U.S. people. One hand that is doing the strangling is the Internal Revenue Service. The other hand is the draft.

A military budget of \$140 billion dollars has been set for 1981. Estimating that this budget will increase \$30 billion each year for the next four years, we will have spent one trillion dollars on the military. This is *MAD*. Mad is spelled M A D and it stands for mutual assured destruction.

This military juggernaut which threatens to destroy all human life and all animal and plant life on the planet must

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be stopped. It must be resisted at the point of not filing a federal income tax return and of not registering for the draft. A thief says, "Your money OR your life. The Pentagon says, "Your money AND your life!" I refuse to give either one! Won't you join me?

Maurice McCrackin  
Cincinnati, OH

### Something Missing in Quakerism?

There have been a great many articles in the *Friends Journal* of late about what's wrong with the Society of Friends. Maybe there is nothing wrong. On the other hand, many of us may feel, as with the articles, that there is something missing in Quakerism.

During my lifetime I have been involved with various churches and have read many religious writings. Of all my reading, though, I seemed to enjoy the life and teachings of George Fox. Here was a pious Seeker, a no-nonsense fellow. I began to investigate the Society of Friends and liked what I saw, but a few things struck me. Yes, here was a group of very dedicated, pious, slightly inhibited, ascetic souls dedicated to finding the Inner Light and the Truth. Here was a group who had no robes, no senseless liturgy, no clutter in the meetinghouse. I sat in a circle with Friends waiting for the Inner Light to speak to me—not that I had to wait long. I was burning with the fire of Light.

Then I began to notice something as time went on. I began to fidget and listen to my stomach growling; I even fell off to a peaceful sleep when that inspired person or that wonderful crank didn't come to meeting to give an inspiring testimony. I began finding that I enjoyed—and got more out of—the adult class than the unprogrammed meeting. Some Friends suggested that I was slipping or I didn't truly understand silent meeting. Maybe they were right, or maybe I understood it all too well. I began to analyse my feelings about Friends, and for a period, I stopped going to meeting. Here is what I felt during the period of appraisal:

- There was a great deal I liked about the Society, particularly the down-to-earth simplicity and dedication. I knew that this is what I wanted. It had a lot to say about society, God, Christ.

- I felt a monkish atmosphere about many Friends; they went too far with being ascetic, deep, educated, down to bare necessities. I almost felt that some of them were not really alive. I just couldn't stand any more Handel, Bach



and guitar-playing. It seemed to me that to smile or to joke every now and then was to commit some grave sin.

- I saw many seekers coming, expecting a great deal of support in their effort to get away from the established churches and find a deep and sincere fellowship. These were good, genuine Seekers, but I saw many of them frozen out. Sitting in silence for an hour was not what they basically were seeking. I felt this too. Was it a time of testing by Friends to see if one were virtuous enough to be part of meeting, or do we, inadvertently, freeze people out?

- Has Quakerism become like sitting ducks? Do we sit around in silence and wait for things to happen around us before we act or react? Or do we initiate action? Do we have new ideas? Is the world missing us, or have we become an anachronism? Do we like that condition? Do we feel that in being a minority and exclusive we will remain pure and dedicated—we will never dirty our hands?

- Do we reinforce and support one another or are we so individualistic that we just can't get around to putting some muscle into our beliefs and some force behind the people who are trying to work them out in the marketplace? Do we make it easy for one to live a Quaker or Christian life, or is it better to just give up rather than try alone?

- It's a sin, perhaps, to market religion, but it is just as great a sin to make it unappealing, dull.

- Would George Fox be a little too much for us? Would we accept him in our meetings?

- And lastly, as part of the Christian tradition, are Friends prepared to sway part of the fabric of our society or shall we just be another one of those little groups operating at the periphery, poking at the monster every once-in-awhile but never really making an impact?

Friends have something to change the world, and once, long ago, we did try to stir part of it. Why throw away such beauty, such wonderful fellowship that we have?

*Gino deLuca*  
Burlington, NC

*Friends Journal* seeks an associate editor, for opening in May. Ideally should be acquainted with Friends and their concerns, have editorial skills and experience, be prepared to work closely with editor-manager and other staff in publishing a little magazine. Salary according to qualifications. Please send resume to Editor-manager, *Friends Journal*, by May 1.

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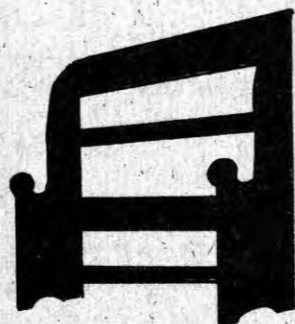
### April

**10-11**—1981 Annual Meeting of the Associated Committee of Friends on Indian Affairs at Arch Street Meetinghouse, Fourth and Arch Streets, Philadelphia, PA. Registration will begin at 2 p.m. Opening minute, 7:15 p.m. by Milton Ream, ACFA chairman. Preregistration may be made with Bob and Lenore Haines, 54 East Main Street, Moorestown, NJ 08057. A limited number of homes are being opened to accommodate attenders. Friends are encouraged to attend.

**16-19**—Southeastern Yearly Meeting to be held at the Methodist Youth Camp in Leesburg, FL. Contact: J. William Greenleaf, 1375 Talbot Ave., Jacksonville, FL 32205.

**17-19**—South Central Yearly Meeting to be held at Camp Gilman, Gilman, TX. Contact: George Kenny, 2137 Siesta Dr., Dallas, TX 75224.

**26**—"Military Taxes and Conscription—Saying 'No' to Say 'Yes'—What Can We Do?" will be the topic of discussion by James E. Bristol of Philadelphia Yearly Meeting Peace Committee and AFSC. Audience discussion and social period to follow the talk at 2 p.m. Located at Frankford Friends Forum, Unity and Waln Streets, Philadelphia, PA. No admission fee.



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**Faith and Practice of a Christian Community:** The Testimony of the Publishers of Truth. \$2 from Publishers of Truth, 1509 Bruce Road, Oreland, PA 19075.

**Friends and the World of Nature,** Pendle Hill Pamphlet 233, by Theodor Benfey. A search, through Quaker insights, toward a more harmonious communion with nature, the scientific community, and the world of industrial production. **Lucretia Mott Speaking,** Pendle Hill Pamphlet 234, by Margaret H. Bacon. Quotations from sermons and speeches by a great Quaker and a great pioneer in abolition, peace, and women's rights. **A.J. Muste: Pacifist and Prophet,** Pendle Hill

Pamphlet 235, by Jo Ann Robinson. How much of a Quaker was he? The fascinating story of a man born into the Dutch Reform tradition, who became in turn a Congregationalist, a Presbyterian, and a member of the Society of Friends. **Four Women: Four Windows on Light,** Pendle Hill Pamphlet 236, by Carol A. Murphy. A quartet of extraordinary women, and the way they approached that center where soul and body are reconciled: Mary Baker Eddy, Evelyn Underhill, Simone Weil, and Flannery O'Connor. Price: \$1.75 each, postpaid from: Pendle Hill Publications, Wallingford, PA 19086. Write for a new catalog.

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**Friends Music Institute,** 4-week summer camp program for 12-17-year olds, emphasizing music, Quakerism, community. At Barnesville, Ohio, July 5-August 2, 1981. Write P.O. Box 427, Yellow Springs, OH 45387 for brochure. Phone 513-767-1311.

**World Community Camp.** Adventure in international living, ages 8-15; special programs for 12-15. Develops creativity, global understanding and cooperation. Foothills of the Blue Ridge Mountains, Virginia. Write: 822 S. Taylor St., Arlington, VA 22204. 703-920-1650.

**Is your child age 10-14?** We seek ten adventurous boys and girls to share the rewards of bringing an old Maine farmstead back to life. July-August, 1981. We will live outdoors, canoe Maine wilderness, grow vegetables, learn woods skills, use draft horse, build log cabin, study animal husbandry, orienteering. Gain self-confidence, lifelong friendships through intensive participation in small loving group. Grassroots Educational Expeditions, Freedom, ME 04941. 617-543-6075.

**Skye Meadows Farm Camp,** Cape Breton. Co-ed, 13-16, eight weeks (\$800), four weeks (\$400), July, August. Brochure: Eleanor Mullendore, Whycocomagh, Nova Scotia, BOE 3MO, 902-756-2044.

## For Rent

**Rent-sale:** 5 bedrooms, 2½ baths, 2 car garage. Bryn Gweled Homesteads (intentional community), Bucks County, PA. Available June 1. Box M-749, Friends Journal.

**Apartment, San Jose, Costa Rica.** Fully equipped; twin bedroom; bed alcove in living room; serves as Friends Center. Available by month (\$225), or 3 months minimum at reduced rate if hospitality provided for Friends and concerns. Inquire Ridgway, Mickleton, NJ 08056.

## Personal

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

**Single Booklovers** gets cultured, single, widowed or divorced persons acquainted. Nationwide. Established 1970. Write Box AE, Swarthmore, PA 19081 or call 215-566-2132.

## Positions Vacant

**Science Teacher/Naturalist** needed to start September 1981 to continue strong tradition of elementary school science. Reply to John Harkins, Germantown Friends School, 31 West Coulter Street, Philadelphia, PA 19144.

**Oakwood School** is seeking experienced candidates for the position of Director of Admissions. Must be available by mid-June—preferably sooner. Write to: Clark M. Simms, Headmaster, Oakwood School, 515 South Road, Poughkeepsie, NY 12601.

**New England Friends Home** will need new staff members starting in June or September, 1981, as part of our informal Intern program. We need help in caring for our thirteen elderly folk (no nursing involved). For one position, some knowledge of maintenance helpful; for the other, some knowledge of cooking. Salary, good board and lodging, and excellent benefits provided. Write: Director, N.E.F.H., 86 Turkey Hill Lane, Hingham, MA 02043.

**Beacon Hill Friends House**, a student residence and Quaker center in downtown Boston, seeks an assistant director by June 1981. (A later starting date is possible.) Friends House is an equal opportunity employer. Send inquiries to Anne Kriebel, 6 Chestnut St., Boston, MA 02108.

## Positions Wanted

**Retired woman, art instructor, college nurse, United Methodist deaconess** wants live-in, child care, New York area. Experienced. Wants part time contact with children for writing. Box W-750, Friends Journal.

## Schools

**Sandy Spring Friends School**, Sandy Spring, Maryland 20860, 301-774-7455. 10th through 12th grades, day and boarding; 6th-9th grades, day only. Academics; arts; bi-weekly Meeting for Worship; sports; service projects; intersession projects. Small classes; individual approach. Rural campus, urban area. Headmaster: Edwin Hinshaw. School motto: "Let your lives speak."

**Olney Friends School** would like you to see our new brochure. Boarding, grades 9-12, college preparation, self-government, work program, community spirit, tuition 1980-81 \$3600. Olney Friends School, Barnesville, Ohio 43713. Telephone 614-425-3655.

**Scattergood School**, West Branch, IA 52358. Co-educational Quaker 4-year college-preparatory boarding school with simple lifestyle. Faculty and students of many nationalities, races and faiths share all daily work and farm chores. Small personal caring community promotes individual growth.

**International experience during your college career.** Interested in professional work abroad in intercultural communication, Third World development, economics, environment, peace? World Issues combines internship abroad with study on multicultural campus at the School for International Training. Accredited senior college (junior and senior years). Bachelor's program. Write Dept. J, World Issues Program, SIT, The Experiment in International Living, Brattleboro, VT 05301. Phone 1-800-451-4465.

## Services Offered

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

## Summer Employment

**Openings for college students, married couples and teachers** who wish to be general group counselors, activity instructors or head counselor at private coed children's camp in Adirondack Mountains of New York State near Lake Placid. Employment June 25 to August 23. Quaker directors. See page 22. Write for further information and application. Regis Camp, 107 Robinhood Road, White Plains, NY 10605. Telephone: 914-997-7039.

## Summer Rentals

**South Newfane/Marlboro**, Vermont. 200-year-old farmhouse and barn surrounded by hayfields and stream. Four bedrooms—fully equipped. Music Festival, Putney Friends Meeting, swimming, horseback riding, canoeing, sailing, tennis and all summer enjoyments nearby. Minimum rental—two weeks. \$125 a week plus cutting the grass. Malcolm Smith, 65 Castle Heights Ave., Tarrytown, NY 10591.

## Wanted

**Clerk of Hong Kong Friends Meeting** and wife seek to rent house or apartment on New Jersey, Maryland or Virginia shore for one or two weeks starting July 1, 1981. Returning from overseas after three years absence to have reunion with four adult sons. Write airmail DeWitt and Becky Barnett, P.O. Box 30657, Causeway Bay, Hong Kong.

# MEETING DIRECTORY

A partial listing of Friends meetings in the United States and abroad.

**MEETING NOTICE RATES**  
**MINIMUM YEARLY CHARGE:**  
**\$6.00. 80¢ per line per issue.**  
Payable a year in advance. No discount. Changes: \$6.00 each.

## Argentina

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

## Canada

**OTTAWA**—Worship and First-day school, 10:30 a.m., 91½ Fourth Avenue, 232-9923.

**TORONTO, ONTARIO**—60 Lowther Ave. (North from cor. Bloor and Bedford.) Meeting for worship every First-day 11 a.m. First-day school same.

## Costa Rica

**MONTEVERDE**—Phone 61-18-87.

**SAN JOSE**—Phone 29-11-53.  
Unprogrammed meetings.

## Mexico

**MEXICO CITY**—Unprogrammed meeting, Sundays 11 a.m. Casa de los Amigos, Ignacio Mariscal 132, Mexico 1, D.F. Phone: 535-27-52.

**OAXTEPEC**—State of Morelos. Meeting for meditation Sundays 12:30 to 1:30 p.m. Calle San Juan No. 10.

## Peru

**LIMA**—Unprogrammed worship group Sunday evenings. Phone: 22-11-01.

## Alabama

**BIRMINGHAM**—Unprogrammed meeting for worship 10 a.m. Sunday. Connie LaMonte, clerk, 205-879-5715.

**FAIRHOPE**—Unprogrammed meeting, 9 a.m. Sundays at Friends Meeting House, 1.2 mi. east on Fairhope Ave. Ext. Write: P.O. Box 319, Fairhope, AL 36533.

## Alaska

**ANCHORAGE**—Unprogrammed meeting, First-days, 10 a.m. Mountain View Library. Phone: 333-4425.

**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.

**MCNEAL**—Cochise Friends Meeting At Friends Southwest Center, 7½ miles south of Elfrida. Worship 11 a.m. Phone: 602-642-3729.

**PHOENIX**—1702 E. Glendale, Phoenix 85020. Worship and First-day school 11 a.m. Lou Jeanne Catlin, clerk, 502 W. Tam-O-Shanter Dr., Phoenix 85023. Phone: 602-942-7088.

**TEMPE**—Unprogrammed, First-days 9:30 a.m., child care provided, Danforth Chapel, ASU Campus, 85281. Phone: 967-6040.

**TUCSON**—Pima Friends Meeting (Intermountain Yearly Meeting), 739 E. 5th St. Worship 10 a.m. W. Russell Ferrell, clerk. Phone: 602-886-1674.

## Arkansas

**LITTLE ROCK**—Unprogrammed meeting, First-day school, 10 a.m. Call 661-9173, 225-8626, 663-8283.

## 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. Chapel of CSPP. 1350 M St. 222-3796. If no answer, call 237-3030.

**GRASS VALLEY**—Discussion period 9:30 a.m. Meeting for worship, 10:40 a.m. John Woolman School Campus (12585 Jones Bar Road). Phone: 273-6485 or 273-2560.

**HAYWARD**—Worship 9:30 a.m. Eden United Church of Christ, 21455 Birch St. Phone: 415-651-1543.

**HEMET**—Worship, 9:30 a.m., 26865 Chestnut Dr. Phone: 714-925-2818.

**LA JOLLA**—Meeting 11 a.m., 7380 Eads Ave. Visitors call 459-9800 or 456-1020.

**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 S. Normandie. Visitors call 296-0733.

**MALIBU**—Worship 9:30 a.m. Phone: 213-457-9928.

**MARIN COUNTY**—10 a.m. Room 3, Congregational Church, 8 N. San Pedro Rd., Box 4411, San Rafael, CA 94903. Call 415-472-5577 or 883-7565.

**MONTEREY PENINSULA**—Friends meeting for worship Sundays, 10:30 a.m. Call 375-3837 or 624-8821.

**ORANGE COUNTY**—First-day school and adult study 10 a.m., worship and child care 11 a.m. University of California at Irvine (Univ. Club, Trailer T-1, park in P-7). Phone: 714-552-7691.

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

**PASADENA**—Orange Grove Monthly Meeting, Unprogrammed worship and First-day school 10:30 a.m. 520 E. Orange Grove Blvd. Phone: 792-6223.

**REDLANDS**—Meeting and First-day school, 10 a.m., 114 W. Vine. Clerk: Peggy Power, 714-792-9676.

**RIVERSIDE**—Unprogrammed worship, 10 a.m. Young peoples' activities, 10:15 Dialog, study or discussion, 11:15. Business meetings first Sundays, 11:15. Info. 781-4884 or 683-4689. 3920 Bandini Ave., Riverside, 92506.

**SACRAMENTO**—YWCA, 17th and L Sts. First-day school and meeting for worship 10 a.m. Discussion at 11 a.m. Phone: 925-6188.

**SAN DIEGO**—Unprogrammed worship. First-days 10:30 a.m. 4848 Seminole Dr., 714-466-2048.

**SAN FERNANDO**—Unprogrammed worship First-days, 15056 Bledsoe, Sylmar. Phone: 892-1585 for time.

**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**—Marymount School, 2130 Mission Ridge Rd. (W. of El Encanto Hotel). 10 a.m.

**SANTA CRUZ**—Meeting for worship Sundays 9:30 a.m. Community Center, 301 Center Street. Clerk: 408-427-0885.

**SANTA MONICA**—First-day school and meeting at 10 a.m. 1440 Harvard St. Call 828-4069

**SONOMA COUNTY**—Redwood Forest Meeting. Worship and First-day school 10 a.m., YWCA, 635 5th St. POB 1831 Santa Rosa, 95402. Clerk: 707-538-1783.

**TEMPLE CITY** (near Pasadena)—Pacific Ackworth Friends Meeting, 6210 N. Temple City Blvd. Meeting for worship, Sunday 11 a.m. For information call 287-6880 or 798-3458.

**VISTA**—Unprogrammed meeting 10 a.m. Call 724-9655 or 728-9408. P.O. Box 1443, Vista 92083.

**WESTWOOD** (West Los Angeles)—Meeting 10:30 a.m. University YWCA, 574 Hilgard (across from UCLA bus stop). Phone: 478-9576.

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

**YUCCA VALLEY**—Worship, 3 p.m. 8885 Frontera Ave. Phone: 714-365-1135.

## Colorado

**BOULDER**—Meeting for worship and First-day school 10 a.m. Phone: 449-4080 or 494-2982.

**COLORADO SPRINGS**—Worship group. Phone: 303-597-7380 (after 6 p.m.)

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

**DURANGO**—Friends Meeting. Sunday. 247-4733.

**FORT COLLINS**—Worship group. 484-5537.

## Connecticut

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

**MIDDLETOWN**—Meeting for worship 10 a.m. Russell House (Wesleyan University), corner High & Washington Sts. Phone: 349-3614.

**NEW HAVEN**—Meeting 9:45 a.m. Connecticut Hall, Yale Old Campus. Phone: 776-2164.

**NEW LONDON**—Meeting for worship and First-day school 10 a.m., discussion 11 a.m., Thames Science Ctr. Clerk: Bettie Chu. 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, George Peck. Phone: 869-5265.

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

**WILTON**—Meeting for worship and First-day school, 10 a.m., 317 New Canaan Road. Phone: 762-5669. Morrie Hodges Ross, clerk, 762-7324.

**WOODBURY**—Litchfield Hills Meeting (formerly Watertown). Worship and First-day school, 10 a.m., Woodbury Community House, Mountain Rd. at Main St. Phone: 263-5321.

## Delaware

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

**HOCKESSIN**—NW from Hockessin-Yorklyn Rd. at 1st crossroad. First-day school 9:30 a.m. Meeting for worship 10:30 a.m.

**NEWARK**—Worship, Sunday, 10 a.m., United Campus Ministry, 20 Orchard Rd. Phone: 368-1041.

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

**REHOBOTH BEACH**—5 Pine Reach Rd., Henlopen Acres, 227-2888. Worship First-day 10 a.m.

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

**WILMINGTON**—4th & West Sts. Worship and First-day school 10 a.m. Phones: 652-4491, 328-7763.

## District of Columbia

**WASHINGTON**—Friends Meeting, 2111 Florida Ave. NW (near Conn. Ave.) 483-3310. Meetings for worship: First-day, 9 a.m. and 11 a.m. (First-day school 11:20 a.m.), Wednesday at 7 p.m.

## Florida

**CLEARWATER**—Meeting 10 a.m., YWCA, 222 S. Lincoln Ave., October through May. In homes June through September. Dorothy Ann Ware, clerk, 584-1262 (evenings).

**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.

**KEY WEST**—Worship First-days 10:30 a.m. at Sheridan Crumlish, 802 Eaton St., 3rd Fl. For information phone Virgie Hortenstine, 294-8612 or Sheridan Crumlish, 294-1523.

**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. Heather C. Moir, clerk, 361-2889. AFSC Peace Center, 238-4976.

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

**SARASOTA**—Worship 11 a.m., 240 N. Washington Blvd. (at 3rd St.) Park and enter in rear of building. Room 704. Phone: 371-7845 or 955-9589.

**ST. PETERSBURG**—Meeting 10:30 a.m. 130 19th Ave., S.E. Phone: 813-896-0310.

**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 Rd., N.E. 30306. Jim Cain, clerk. Quaker House phone: 373-7986.

**AUGUSTA**—Worship 10:30 a.m. 340 Telfair St. Marguerite Rece, clerk. Phone: 738-6529 or 733-1476.

**SAVANNAH**—Meeting for worship 10 a.m. 110 E. Taylor. Phone: 236-4703 or 236-2056.

**ST. SIMONS**—Alternate Sundays 11 a.m. Phone: 912-638-9346 or 638-1200.

## Hawaii

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

**MAUI**—Friends Worship Group. Please call Mr. and Mrs. Blaine Treadway, 878-6552, 231 Kahoea Place, Kula, HI 96790.

## Idaho

**SANDPOINT**—Unprogrammed worship group forming. Meeting in members' homes. Call Lois Wythe, 263-8038 or write 504 Euclid Ave., 83864.

## Illinois

**BLOOMINGTON-NORMAL**—Unprogrammed. Call 309-454-1328 for time and location.

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

**CHICAGO**—57th Street. Worship 10:30 a.m., 5615 Woodlawn. Monthly Meeting follows on first Sunday. 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 Ogden Ashley, clerk, 664-1923 or 743-0984.

**DECATUR**—Worship 10:30 a.m. Phone Charles Wright, clerk, 217-877-2914, for meeting location.

**DEKALB**—Meeting in Friends homes. Phone: 758-1985, or 758-7084.

**DOWNS GROVE**—(west suburban Chicago) Worship and First-day school 10:30 a.m., 5710 Lomond Ave. (3 blocks west of Belmont, 1 block south of Maple). Phone: 968-3861 or 852-5812.

**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 945-1774.

**McHENRY COUNTY**—Worship 10:30 a.m. 1st and 3rd Sundays. 815-385-8512.

**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: 848-1147 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**—Meets in homes every Sunday. Phone: 692-4909 (Peoria) or 342-0706 (Galesburg).

**QUINCY**—Friends Hill Meeting, unprogrammed worship, 10 a.m. Iris Bell, clerk. Phone: 223-3902 or 222-6704 for location.

**ROCKFORD**—Meeting for worship every First-day, 10:30 a.m., Friends House, 326 N. Avon St. Phone: 815-962-7373.

**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: 217-328-5853 or 217-344-5348.

## 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: 478-4218.

**INDIANAPOLIS**—North Meadow Circle of Friends. Meeting weekly, Sunday, 10 a.m. Children welcome. For meeting location call 317-283-7637 or write c/o Sharp-Perrin, 4025 Washington Blvd., Indianapolis 46205.

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

**VALPARAISO**—Unprogrammed worship Sundays, 10:30 a.m., First Methodist Church of Valparaiso, Room 106B, 103 Franklin St.

**WEST LAFAYETTE**—Worship 10 a.m., 176 East Stadium Ave.

## Iowa

**AMES**—Meeting for worship 10 a.m. Forum 11. Collegiate Methodist Church, Room 218. For information and summer location, call 515-232-2763, write Box 1021, Welch St. Sta., 50010. 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. (9:30 a.m. June-August). 311 N. Linn. Barclay Kuhn and Ruth Dawson, co-clerks. Phone: 351-4823.

**WEST BRANCH**—Unprogrammed worship 10:30 a.m. Discussion 9:45 a.m.; except 2nd Sunday. Call 319-643-5639. 317 N. 6th St.

## Kansas

**LAWRENCE**—Oread Friends Meeting, 1146 Oregon. Unprogrammed meeting for worship 10 a.m. Phone: 913-843-8926.

**WICHITA**—University Friends Meeting, 1840 University Ave. Unprogrammed meeting, 8:30 a.m.; Sunday school 9:30 a.m.; meeting for worship, 11 a.m. Harold Cope, clerk. Ministry team. Phone: 262-0471 or 262-6215.

## Kentucky

**BEREA**—Meeting 10 a.m. Berea College, 986-4465.

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

**LOUISVILLE**—Meeting for worship, 10:30 a.m. 3050 Bon Air Ave., 40205. Phone: 452-6812.

## Louisiana

**NEW ORLEANS**—Worship Sundays, 10 a.m. 3033 Louisiana Avenue Parkway. 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: 563-3464 or 563-8265.

**ORONO**—Unprogrammed meeting, 10 a.m. at MCA Bldg., College Ave. Phone: 866-2198.

**PORTLAND**—1845 Forest Ave. (Route 302). Worship and First-day school 10 a.m. (summer 9:30). For information call Harold N. Burnham, M.D. 207-839-5551.

## Maryland

**ADELPHI**—2303 Metzgerott, near U. MD. Prayer group 9 a.m., worship 10, First-day school 10:20, adult 2nd hour 11:30. 445-1114 anytime.

**ANNAPOLIS**—Worship 11 a.m. at YWCA, 40 State Circle. Mail address Box 3142, Annapolis 21403. Clerk: Christina Connell, 301-269-1149.

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

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

**CHESTERTOWN**—Chester River Meeting. Worship and First-day school, 11 a.m. 127 High St. George Gerenbeck, clerk. 639-2156.

**EASTON**—Third Haven Meeting and First-day school 10 a.m. 405 S. Washington St. Carl Boyer, clerk, 758-2108; Lorraine Claggett, 822-0669.

**FROSTBURG**—Worship group 689-5637, 689-5829.

**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. Meeting for worship, 11 a.m.

## Massachusetts

**ACTON**—Worship and First-day school, 10 a.m., Harvey Wheeler Community Center, corner Main and Church Sts., W. Concord. (During summer in homes.) Clerk, Elizabeth Muench. Phone: 862-2839.

**AMHERST-NORTHAMPTON-GREENFIELD**—Meeting for worship and First-day school 11 a.m. Summer worship 10 a.m. Mt. Toby Meetinghouse, Rte. 63, Leverett. Phone: 253-9427 or 268-7508.

**BOSTON**—Worship 11 a.m. (summer 10 a.m.) First-day. Beacon Hill Friends House, 6 Chestnut St., Boston 02108. Phone: 227-9118.

**BOSTON**—Circuit Meeting. First-day, 5 p.m. in homes. Worship, FDS, potluck. Summers, a week night. Phone: 876-6883.

**CAMBRIDGE**—5 Longfellow Pk. (near Harvard Sq., off Brattle St.) Meetings Sunday 9:30 & 11 a.m. From 3rd Sun. in June through 2nd Sun. in Sept. 10 a.m. Phone: 876-6883.

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

**NORTH EASTON**—Worship 11 a.m. First Day at Friends Community. Phone: 238-0443; 2244; 2282.

**SOUTH YARMOUTH, CAPE COD**—N. Main St. Worship and First-day school 10 a.m. Clerk, Barbara Day, phone: 255-7419.

**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**—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: Suzanne Day. Phone: 313-995-3074.

**BIRMINGHAM**—Phone: 313-646-7022.

**DETROIT**—Meeting, Sundays 10:30 a.m., 7th floor Student Center Bldg., Wayne State University. Correspondence: 4011 Norfolk, Detroit 48221. Phone: 341-9404.

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

**GRAND RAPIDS**—Worship and First-day school 10 a.m., 11 Cherry St., SE. For particulars phone: 616-363-2043 or 616-854-1429.

**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.

**MARQUETTE-LAKE SUPERIOR**—1 p.m. Sundays. Unprogrammed, Forum. Child care. 228-7677, 475-7959. Corresp. P.O. Box 819, Marquette.

## Minnesota

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

**ROCHESTER**—For information call Sharon Rickert, clerk, 288-6286, or Richard & Marian 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 Gillham Rd., 10 a.m. Call 816-931-5256.

**ROLLA**—Preparative Meeting. Sundays 11 a.m., Elkins Church Educational Bldg. First & Elm Sts. Phone: 314-341-3754 or 2464.

**ST. LOUIS**—Meeting, 2539 Rockford Ave., Rock Hill, 10:30 a.m. Phone: 522-3116.

## Montana

**HELENA**—Meeting for worship, Sunday 10:30 a.m. 1214 8th Ave. Phone: 443-5165 or 443-4333, or Box 314, Helena, MT 59601.

**BILLINGS**—Call 406-656-9025 or 252-5065.

## Nebraska

**LINCOLN**—3319 S. 46th. Phone: 488-4178. Worship 10 a.m. Sunday school 11 a.m.

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

## Nevada

**LAS VEGAS**—Paradise Meeting. Worship 12 noon, 3451 Middlebury. 454-1761 or 565-8442.

**RENO**—Phone 322-0688 or 358-6800 for time and place of worship.

## New Hampshire

**AMHERST**—Souhegan Meeting for worship, 9:30 a.m. For information call 673-4826.

**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. Lydia Willits, clerk, phone: 603-868-2629.

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

**WEST EPPING 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. Co-clerks: Kathryn & Edmund Wright, POB 124, Plainfield, NH 03781. Phone: 603-675-5989.

**KEENE**—Worship Sundays 10:30 a.m., 97 Wilber St. Phone 357-0796.

**PETERBOROUGH**—Monadnock Monthly Meeting. Worship 9:45 a.m., Town Library Hall. Enter from parking lot. Singing may precede meeting.

## New Jersey

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

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

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

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

**DOVER-RANDOLPH**—Meeting for worship and First-day school 11 a.m. Randolph Friends Meeting House, Quaker Church Rd. and Quaker Ave. between Center Grove Rd. and Millbrook Ave., Randolph. Phone: 201-627-3987 or 584-4574.

**GREENWICH**—6 miles from Bridgeton. Meeting for worship 10:30 a.m. First-day school 11:45 a.m.

**HADDONFIELD**—Friends Ave. and Lake St. Worship, 10 a.m. First-day school follows, except summer. Babysitting provided during both. Phone: 428-6242 or 428-5779.

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

**MEDFORD**—Main Street Meeting for worship 10:30 a.m. June through September. Union Street. Phone: 609-654-3000.

**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. First-day 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**—Main St. Sept.-May FDS 9:40, meeting for worship 11 a.m. except 3rd Sunday each month family day 10:15. Meeting only June, July, Aug., 10 a.m.

**NEW BRUNSWICK**—Quaker House, 33 Remsen Ave. Meeting and First-day school 10 a.m. year round. Call 201-469-4736 or 463-9271.

**PLAINFIELD**—Meeting for worship and First-day school, 10:30 a.m. Watchung Ave. at E. Third St. 757-5736.

**PRINCETON**—Meeting for worship 9:00 and 11 a.m. First-day school 11 a.m. Oct.-May. Quaker Road near Mercer St. Phone: 609-452-2824.

**QUAKERTOWN**—Meeting for worship and First-day school, 10:30 a.m. Clerk: Hannah Wilson, Box 502, Quakertown, 08868. 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. July/August worship at 10 a.m. Beach meeting July/August, 9 a.m. N. of first aid station, Cape May.

**SHREWSBURY**—First-day school, 11 a.m., meeting for worship, 11 a.m. (July, August, 10 a.m.). Route 35 and Sycamore. Phone: 741-7210 or 671-2651.

**SUMMIT**—Meeting for worship and First-day school, 11 a.m. (July, August, 10 a.m.) 158 Southern Blvd., Chatham Township. Visitors welcome.

**TRENTON**—Meeting for worship, 11 a.m., Hanover and Montgomery Sts. Visitors welcome.

**WOODBURY**—140 North Broad St. First-day school 10 a.m., meeting for worship 11:15 a.m.

Telephone 609-845-5080, if no answer call 848-8900 or 845-1990.

**WOODSTOWN**—First-day school, 9:45 a.m. Meeting for worship, 11 a.m. July & August, worship 10 a.m. N. Main St. Phone: 769-1591.

## New Mexico

**ALBUQUERQUE**—Meeting and First-day school, 10:30 a.m. 815 Girard Blvd., N.E. Mary Dudley, clerk. Phone: 873-0376.

**LAS CRUCES**—10 a.m. Sunday, worship, First-day school. 2425 Jordan. 382-5475; 523-1317.

**SANTA FE**—Meeting for worship, Sundays, 11 a.m., Olive Rush Studio, 630 Canyon Rd. Phone: 983-7241.

**SOCORRO**—Meeting for worship, 1st, 3rd, 5th Sundays 10 a.m. 1 Olive Lane. Phone: 835-1238.

## 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 Sayless 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 Rantanen Glover, 12 Homer St., Union Springs, NY 13160. Phone: 315-889-5927.

**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: TX 2-8645.

**BULLS HEAD RD.**—N. Dutchess Co., ½ mil. 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: 914-769-4610.

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

**CORNWALL**—Meeting for worship, 11 a.m. Rt. 307, off 9W, Quaker Ave. Phone: 914-534-9303.

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

**HAMILTON**—Meeting for worship, 9:30 a.m., Chapel House, Colgate University. Phone: Andy Young, 315-824-0700.

**HUDSON**—Meeting for worship, 10 a.m. first and third Sundays, 343 Union St. Margarita G. Moeschl, clerk. Phone: 518-943-4105 or 518-329-0401.

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

**LONG ISLAND (QUEENS, NASSAU, SUFFOLK COUNTIES)**—Unprogrammed meetings for worship, 11 a.m. First-days unless otherwise noted.

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

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

**HUNTINGTON-LLOYD HARBOR**—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.

**SHELTER ISLAND**—10:30 a.m. year round. May-Sept., Circle at Quaker Martyrs' Monument on Sylvester Manor. In rain and rest of year in homes. Call 516-749-2286; 0555.

**SOUTHAMPTON**—Eastern L.I.-Administration Bldg., Southampton College.

**SOUTHOLD**—Colonial Village Recreation Room, Main St. June, July & August, 10 a.m.

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

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

**NEW PALTZ**—Unprogrammed meeting 10:30 a.m. Plutarch Church, Van Nostrand and Plutarch Rds. Phone: 914-255-6678 or 255-6179.

**NEW YORK**—First-day meetings for worship, 9:45 a.m., 11 a.m. 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.

**OLD CHATHAM**—Meeting for worship 11 a.m. Powell House, Rt. 13. Phone 794-8811.

**ONEONTA**—10:30 a.m. worship 1st Sunday, 11 Ford Ave., 3rd Sunday in members' homes. Call 607-746-2844 for location.

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

**POTSDAM**—Call 265-7062 or 386-4648.

**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**—Meeting for worship and First-day school 11 a.m. Purchase St. (Rt. 120) at Lake St. Co-clerks: Nancy First, Bittersweet La., Mt. Kisco, NY 10549, 914-666-3524, and Fred Feucht, 88 Mountain Rd., Pleasantville, 10570. 914-769-1720.

**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**—Sept. to June, meeting for worship 9:30 and 11, First-day school 11 a.m. June 15 to Sept. 3, worship at 10 a.m. with babysitting sometimes available. 41 Westminster Rd., 14607.

**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, 2nd Sunday in Sept. through June, 11 a.m.; July through 1st Sunday in Sept. 10 a.m. First-day school, 3rd Sunday in Sept. through 2nd Sunday in June, 11 a.m. 133 Popham Rd. Clerk: Mary Margaret Bailey, 1187 Post Rd., Scarsdale, 10583.

**SCHENECTADY**—Meeting for worship 11:15 a.m., Albany St. Methodist Church, 924 Albany St. Jeanne Schwartz, clerk, Galway 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.

**BOONE**—Unprogrammed meeting Sunday 11 a.m., Watauga County Public Library. Call 704-264-0443 or 704-264-5812.

**CHAPEL HILL**—Meeting for worship, 11 a.m. Clerk: Geraldine Gourley, phone: 942-6926.

**CHARLOTTE**—Meeting for worship, 10 a.m., First-day school, 11 a.m. 2327 Remount Rd. Phone: 704-399-8465 or 537-5808.

**DURHAM**—Unprogrammed meeting 10:30, First-day school, 10:45, 404 Alexander Ave. Contact Alice Keighton, 919-489-6652.

**FAYETTEVILLE**—Meeting 11 a.m. on 2nd and 4th First-days at Quaker House, 223 Hillside Ave. Contact Janet Roach (864-1609) or Bob Gosney (323-3912).

**GREENSBORO**—Friendship Meeting (unprogrammed) Guilford College, Moon Room of Dana Aud., 11 a.m. except vacations; summer at Friends' homes, 10:30 a.m. Contact Bob Welsh, 273-4222.

**GREENVILLE**—Unprogrammed, 1st & 3rd First-days, 11 a.m. Call Oris Blackwell 758-4247.

**GUILFORD COLLEGE, GREENSBORO**—New Garden Friends Meeting. Unprogrammed meeting 9 a.m.; church school 9:45 a.m.; meeting for worship, 11 a.m. E. Daryl Kent, clerk and David W. Bills, pastoral minister.

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

**WILKESBORO**—Unprogrammed worship 7:30 p.m. each First-day, St. Paul's Church Parish House. Call Ben Barr, 984-3005.

**WINSTON-SALEM**—First-day unprogrammed meeting 10:30 a.m. in parlor of Winston-Salem Friends Meeting House, 502 Broad St. N. For information call 725-8001 or 723-4528 (Jane Stevenson).

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

## Ohio

**AKRON**—Unprogrammed worship and child care weekly, business and potluck monthly. Call 216-929-9590 or 733-7683.

**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. Edwin Moon, clerk.

**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 Crozman, 846-4472, or Ruth Browning, 486-8973.

**DAYTON**—Friends Meeting FGC. Unprogrammed worship & First-day school 10:30 a.m. 1516 Salem Ave. Rm. 238. Phone: 513-433-6204.

**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.

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

**WAYNESVILLE**—Friends Meeting. Fourth and Hight 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. Barbara Olmsted, clerk, 513-382-4118.

**WOOSTER**—Unprogrammed meeting and First-day school, 10:30 a.m., SW corner College and Pine Sts. 216-264-8661 or 345-7650.

**YELLOW SPRINGS**—Unprogrammed worship, FGC, 10:30 a.m. Rockford Meetinghouse, President St. (Antioch Campus). Clerk, Ken Odiorne, 513-767-1039.

## Oklahoma

**OKLAHOMA CITY**—Meeting for worship, 10:30 a.m. Forum, 11:30 a.m. Shared lunch follows. 333 SE 46th. Information, 632-7574. Clerk, Paul Kostered, 525-2296.

## Oregon

**EUGENE**—Meeting for worship 10 a.m. Religious education for all ages 11:15 a.m. 2274 Onyx.

**PORTLAND**—Multnomah Monthly Meeting, 4312 S.E. Stark. Worship 10 a.m. Phone: 232-2822.

**SALEM**—Friends meeting for worship 10:00 a.m. Forum 11. YWCA, 768 State St. 393-1914.

## Pennsylvania

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

**BIRMINGHAM**—1245 Birmingham Rd. S. of West Chester on Rt. 202 to Rt. 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, Routes 202-263. Meeting for worship, Sunday 11 a.m.

**CHELTENHAM**—See Philadelphia listing.

**CHESTER**—24th and Chestnut Sts. Group discussion 9:30 a.m., meeting for worship 10:30 a.m.

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

**DARBY**—Main at 10th St. Meeting for worship and First-day school 11 a.m.

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

**DOWNINGTON**—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, 10:30 a.m.

**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.

**GYWNEDD**—Sumneytown Pike and Rt. 202. First-day school, 10 a.m., except summer. Meeting for worship 11:15 a.m.

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

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

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

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

**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, 1 ½ miles west of Lancaster. Meeting and First-day school, 10 a.m.

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

**LEHIGH VALLEY-BETHLEHEM**—On Rt. 512 ½ mile north of Rt. 22. Meeting and First-day school, 10 a.m.

**LEWISBURG**—Vaughan Lit. Bldg. Library, Bucknell U. Worship 11 a.m. first and third Sunday of month Sept. thru May. Clerk: 717-523-9224.

**LITTLE BRITAIN**—First-day school, 10 a.m. Meeting for worship 11 a.m. Eastland near Kirks Mills on Friends Rd. and Penn Hill at U.S. 222 and PA 272.

**LONDON GROVE**—Friends meeting for worship Sunday 10 a.m. Child care/First-day school 11 a.m. Newark Road and Rt. 926.

**MEDIA**—125 W. 3rd St. Worship 11 a.m. except 1st Sunday ea. month, worship 10 a.m. bus. 11:15 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 10:15 ex. summer months. Babysitting provided.

**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. Dean Gorton, 717-458-6161.

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

**NEWTOWN-BUCKS CO.**—Meeting 11 a.m. First-day school 9:30 a.m. except 1st First-day Family Meeting 10:45 a.m. Jan./Feb. First-day school



11:20. Summer, worship only. 968-3811.

**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.

**NORTHWESTERN PA**—French Creek Meeting (Preparative) 970 S Main St., Meadville 16335. First-days 10:30 a.m. Contacts: Conneautville, 587-3479; Erie, 474-2455; Meadville, 333-4151.

**OXFORD**—260 S. 3rd St. First-day school 9:45 a.m., meeting for worship 11 a.m. Mary Ellen Haines, 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, 11:30 a.m. July & August 10:30 a.m.

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

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

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

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

**Germantown Meeting**, Coulter 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.

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

**PLYMOUTH MEETING**—Germantown Pike & Butler Pike. Adult class 10:15 a.m. Meeting for worship and First-day school 11:15 a.m.

**POTTSTOWN-READING AREA**—Exeter Meeting. Worship 10:30 a.m., Meetinghouse Rd. off 562, 1 and 6/10 miles W of 662 and 562 intersection at Yellow House.

**QUAKERTOWN**—Richland Monthly Meeting, Main and Mill Sts. First-day school and 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. Phone: 544-3624.

**STATE COLLEGE**—611 E. Prospect Ave., 16801. Adult discussion 9:30 a.m. Meeting for worship and First-day school 10:45 a.m.

**SUMNEYTOWN**—Pennsburg Area—Unami Monthly Meeting meets First-days at 11 a.m. Meetinghouse at 5th and Macoby Sts., Pennsburg. Bruce Grimes, clerk, 234-8424.

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

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

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

**VALLEY**—West of King of Prussia, on old Rt. 202 and Old Eagle School Rd. First-day school and forum, 10 a.m. (except summer); meeting for worship, 11:15 (summer, 10). 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

**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 19395.

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

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

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

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

## 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.

**SAYLESVILLE**—Meeting, Lincoln-Great Rd. (Rt. 126) at River Rd. Worship 10:30 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**—Worship, 10:30 a.m. at Children Unlimited. 2580 Gervais St. Phone: 776-7471.

## South Dakota

**SIOUX FALLS**—Unprogrammed meeting 11 a.m., 2307 S. Center. 57105. Phone: 605-334-7894.

## Tennessee

**CHATTANOOGA**—Worship, 10:30, discussion 11:30. 607 Douglas St. Larry Ingle, 629-5914.

**MEMPHIS**—Unprogrammed meeting for worship, discussion following. 10 a.m. Sundays. Phone: 901-452-4277.

**NASHVILLE**—Meeting and First-day school, 10 a.m. 2804 Acklen Ave. Clerk, Nelson Fuson, 615-329-0823.

**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. Margret Hofmann, clerk, 512-444-8877.

**CORPUS CHRISTI**—Unprogrammed worship 10 a.m., discussion, 11 a.m. 1015 N. Chaparral, 512-884-6699.

**DALLAS**—Sunday, 10:30 a.m., Park North YWCA, 4434 W. Northwest Highway. Clerk: Kenneth Carroll. Phone: 214-368-0295 or 214-361-7487.

**EL PASO**—Worship 10 a.m., 1100 Cliff St. Clerk: William Cornell, 584-7259.

**GALVESTON**—Galveston Preparative Meeting. Unprogrammed worship Sundays 6:30 p.m., peace study 7:30 except 1st Sunday business meeting, potluck at 5:30. Phone: 744-6206 or 765-7029.

**HOUSTON**—Live Oak Meeting. Worship and First-day school, Sundays 10:30 a.m. Temporary meeting place, Chocolate Bayou theater, corner Hamilton & Lamar. Clerk: Joan T. Libby, 783-2876.

**LUBBOCK**—Unprogrammed worship group 1 p.m. Sun. Call Michael Wenzler, 762-8950 or write 2606 22nd St.

**MIDLAND**—Worship 10:30 a.m., Trinity School Library, 3500 West Wadley. Clerk, Shannon Smith. Phone: 683-8561 or 337-8894.

**SAN ANTONIO**—Discussion, 10:30 a.m., First-day school and unprogrammed meeting for worship 11 a.m. Now at Woolman-King Peace Library, 1154 E. Commerce, 78205, 512-226-8134. Melanie L. Nesbit, clerk, 4815 Casa Manana, 78233.

## Utah

**LOGAN**—Unprogrammed worship, Sundays, 10:30 a.m. Logan Public Library. Contact Mary Roberts 753-2766 or Allen Stokes 752-2702.

**SALT LAKE CITY**—Unprogrammed meeting and First-day school, 10 a.m., 232 University Street. Phone: 801-487-1538.

## Vermont

**BENNINGTON**—Worship, Sundays, 10:30 a.m. Monument Elem. School, W. Main St. opp. museum. Mail P.O. Box 221, Bennington 05201.

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

**MIDDLEBURY**—Worship, Sundays 10 a.m., St. Mary's School, Shannon St. Elizabeth Colman, 802-388-7840.

**PLAINFIELD**—Worship 10:30 a.m., Sunday. Phone Gilson, Danville, 802-684-2261, or Hathaway, Plainfield, 802-454-7873.

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

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

## Virginia

**ALEXANDRIA**—1st & 3rd Sundays, 11 a.m.; Unprogrammed worship and First-day school. Woodlawn Meeting House, 8 mi. S. of Alexandria, near US 1. Call 703-765-6404 or 703-960-3380.

**CHARLOTTESVILLE**—Janie Porter Barrett School, 410 Ridge St. Adult discussion, 10 a.m.; worship, 11 a.m. Phone: 804-973-4109.

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

**McLEAN**—Langley Hill Meeting, Sunday 10 a.m. First-day school and adult forum 11 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, 544-7119.

**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: 662-2973.

**WINCHESTER**—Hopewell Meeting, 7 mi. N. on Rt. 11 (Clearbrook). Unprogrammed meeting for worship 10:15 a.m., First-day school 11 a.m. Clerk: 703-667-1018.

## Washington

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

**SPOKANE**—Unprogrammed worship, Sundays, 10 a.m. W. 804 Carlisle. Phone: 327-4086.

**TACOMA**—Tacoma Friends Meeting, 3019 N. 21st St. Unprogrammed worship 10:30 a.m., First-day discussion 11:30. Phone: 759-19.0.

## West Virginia

**CHARLESTON**—Worship, Sundays 10-11 a.m., Cenacle Retreat, 1114 Virginia St. E., Steve and Susie Wellons, phone: 304-345-8659.

**MORGANTOWN**—Monongalia Meeting. Unprogrammed meeting for worship and First-day school Sundays 11 a.m. Bennett House, 305 Willey. Contact Lurline Squire, 304-599-3272.

## Wisconsin

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

**EAU CLAIRE**—Meeting for worship and First-day school, 11 a.m. Call 832-0094 or 235-5892, or write 612 13th St. Menomonie, WI 54751.

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

**MADISON**—Sunday 9 and 11 a.m., Friends House, 2002 Monroe St., 256-2249; and 11:15 a.m. Yahara Allowed Meeting, 2201 Center Ave., 249-7255.

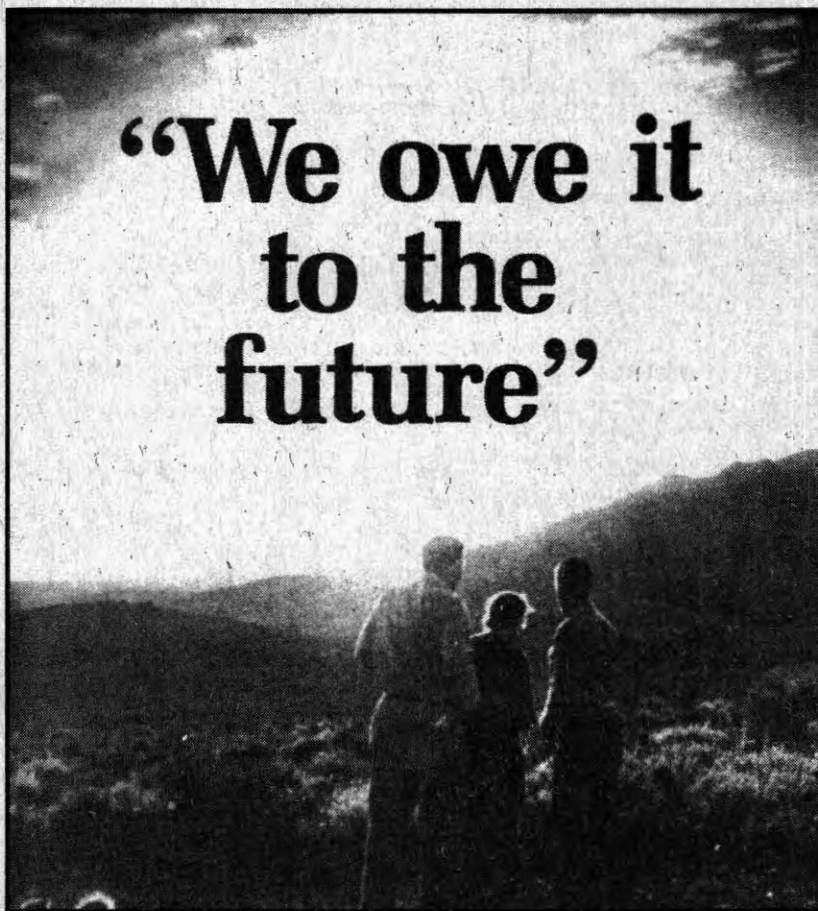
**MILWAUKEE**—10 a.m. worship sharing; 10:30 meeting for worship, YWCA, 610 N. Jackson, Rm. 502. Phone: 963-9730, 332-9846.

**OSHKOSH**—Unprogrammed worship 11 a.m., Sundays. Call 414-233-5804 or write P.O. Box 403.

## Wyoming

**SHERIDAN**—Silent worship Sundays, 10 a.m. For information call: 672-6368 or 672-5004.

## A call to Friends to halt the nuclear arms race...



**"We owe it  
to the  
future"**

"We accepted the above-ground testing because it was the period of the fifties and you were doing your patriotic duty. So whatever the government told us and asked us to do, we did.

"But now, twenty years later, we've reaped the benefits of that, and the benefits of that are now lying in the cemetery.

"Before we didn't know. But now we know. And it's up to us to stop it. We owe that to the future."



Elizabeth Catalan, sister of a nuclear victim, and herself unable to bear children, so testified, in Washington, D.C. last spring. On the basis of her story, and countless like hers, as well as on the concerned testimony of doctors, physicists, former army generals and others there is a growing national movement to call an immediate halt to the nuclear arms race.

AFSC is part of that movement, and of a Nuclear Weapons Freeze Campaign, a nationwide effort to support a mutual USA-USSR end to the arms race. We offer local meetings and schools a wide range of materials for community education and action. Only if this campaign becomes nationwide, and rooted in the communities of America, will it be effective.

**To: AMERICAN FRIENDS  
SERVICE COMMITTEE**

1501 Cherry Street, Philadelphia, PA 19102



- ☐ Here is my contribution to NARMIC's role in The Campaign to halt the nuclear arms race.
- ☐ Please send me information on ACCEPTABLE RISK? and how I can purchase and promote it.
- ☐ Please send me literature on halting the arms race.

NAME \_\_\_\_\_

ADDRESS \_\_\_\_\_

CITY \_\_\_\_\_ STATE \_\_\_\_\_ ZIP \_\_\_\_\_

One important tool is a new slide film, ACCEPTABLE RISK? produced by NARMIC, a project of AFSC, which follows the nuclear fuel cycle, and makes clear the human hazards on the way. ACCEPTABLE RISK? is used in high school science, civic, and ethics classes; in medical schools, in public forums. It can be purchased for \$60.00 or as a 3-part filmstrip for \$62.00.

**Won't you Join the  
Crusade to Halt  
the Nuclear Arms Race?**