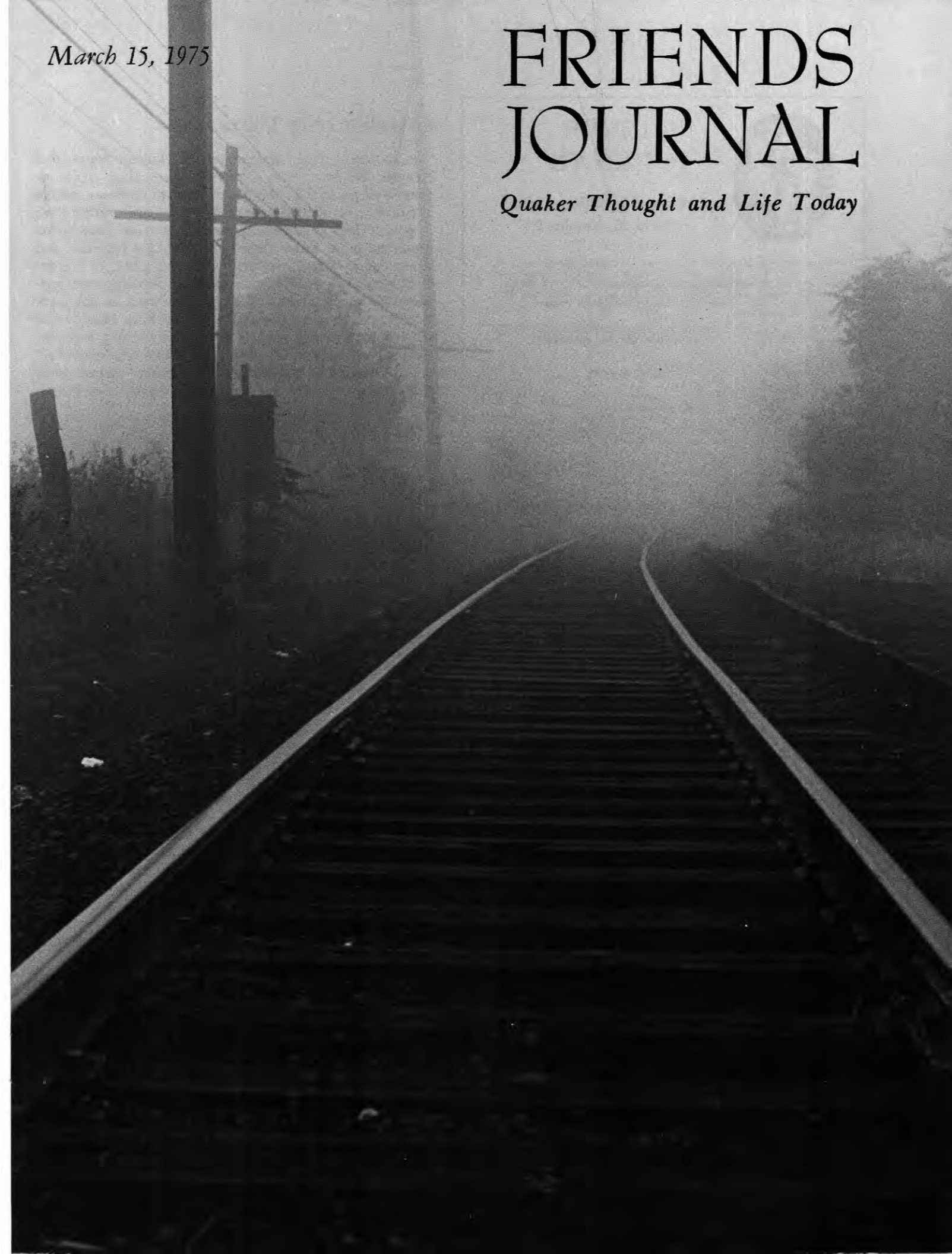


March 15, 1975

FRIENDS JOURNAL

Quaker Thought and Life Today





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Four of us at the Journal looked at the cover photograph by Ken Miller of Warrington, PA. Here are a few of our reactions: Is the picture looking toward the past or toward the future? What does the mist conceal? Is the viewer waiting for a train that has yet to arrive? Is it coming? Or has it already left? Where do the tracks come from and where do they go? Is the railroad still operating? Does any of it make any difference?

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Centering Down . . .

"WE HAVE been the recipients of the choicest bounties of Heaven. We have been preserved these many years, in peace and prosperity. We have grown in numbers, wealth and power, as no other nation has ever grown. But we have forgotten God. We have forgotten the gracious hand which preserved us in peace, and multiplied and enriched and strengthened us; and we have vainly imagined, in the deceitfulness of our hearts, that all these blessings were produced by some superior wisdom and virtue of our own. Intoxicated with unbroken success, we have become too self-sufficient to feel the necessity of redeeming and preserving grace, too proud to pray to the God that made us!" A proclamation of a national day of fasting in April, 1863 by Abraham Lincoln and contributed by Charles Gauld, Miami, Florida.

. . . And Witnessing

MEMBERS of Orange Grove Friends Meeting (Pasadena CA) took part in January in a 30-mile walk from Los Angeles Federal Building to the Federal Correction Institute on Terminal Island. The object was to bring attention to the witness of Martha Tranquilli, who is jailed there on a charge of non-payment of war taxes, and also celebrate a call for a Year of Jubilee and forgiveness.

SCOTTISH FRIENDS continue to do their bit for children from northern Ireland by giving them a week's holiday rest at a hostel, this year with their families. "The Irish families got on well with their Scottish counterparts . . ." reports the Autumn, 1974 *Scottish Friends Newsletter*, "The children settled down with no homesickness, meal and bed times were orderly, and the shared experiences were of value. . . . It was possible to see dramatic changes in a group that arrived in a tense defensive frame of mind; by the end most had made solid friendships. . . ." The possibility of having the holidays in Northern Ireland next year is now being discussed with Belfast Friends. Scottish Friends continue to raise funds in support of these children's holidays (which now include the parents) by such functions as the "coffee morning" at the home of a Friend in Dundee at which holiday slides were shown.

IN NOVEMBER, Hanover (NH) Friends Meeting, "deeply concerned" about the possible reinstatement of the Reserve Officers Training Corps (ROTC) at Dartmouth College, sent a strong statement opposing it to the Dartmouth ROTC Committee. Quoting from *Faith and Practice* and also from John Woolman's *Journal*, the meeting stated: "Training even one individual at Dartmouth College in military skills is an endorsement of violent means of solving conflicts."

The First Word

Dayspring for Friends?

SEVERAL MONTHS AGO one of these columns ended with an invitation to readers "to share with us their insights into how Quakers can help restore the sense of sacredness . . . to life in modern America." Charles Jackson, a F/friend from Hewlett, New York, accepted the invitation and wrote a thoughtful, three-page letter that began by referring to Thomas Kelly's writings in *The Eternal Promise* and ended by quoting from Douglas Steere's *On Beginning from Within*. In between, this is part of his sharing:

"Our ailing society needs a religious rebirth, instilling new values. Saints, not institutions, must bring this about. They affect society at its vulnerable center, and lift moral senses, which ultimately control us. Saints offer all—not primarily to redeem society but to do God's will. . . . The saint is not a genius but commits what he (or perhaps more likely she) is and has completely. His (or her) "authority" comes from God, unobstructed by ego, discarding his (or her) own wisdom, intellect, will and emotion. (Intellect itself is not a hindrance, only its arrogance!)"

But who among us, I asked myself, could possibly be a saint? Certainly not me. So I wrote Charles Jackson a polite acknowledgment and filed his letter. As we were choosing material for this issue, however, his observations came to mind because they seemed to apply as much to a rebirth or a new vision within the Religious Society of Friends as to the larger society.

Are we not as Friends, for example, occupied much of the time with material concerns, or questions that relate to maintaining what we have rather than seeking to provide what God needs? Haven't we, like America, somehow lost our vision of what we could be as we become more and more engrossed in what we are?

One of the best indications of vitality in any organized effort is the ability to attract and to motivate young persons. Within our monthly meetings, how involved are teenagers and young adults? Are they finding in Quakerism satisfaction so deep that not only will they never need artificial stimulants, but they also will never want to do anything else with their lives but serve God and others? Or are we, like the nation, losing many of our finest young persons because they refuse to join us in compromising our professions of faith by our practices?

When we ask ourselves those questions, and when we put them into the religious perspective of complete com-

mitment of all that we have and are to God, what Charles Jackson had to say does indeed seem to apply to our own Society.

Perhaps even more applicable today is what Thomas Kelly wrote in 1938:

"Secular action is on the increase and religion as an influence is on the wane. Quakers appeared in history at just such a time as this, when the experience of deep religion had grown thin. . . . The Society of Friends arose to bring back vital apostolic power . . . to dig down to the wellsprings of spiritual immediacy, holding that religion means that which you know, feel, experience within yourself. Our task isn't to nurse the dying embers of a dying sect, but to be missionaries to Christendom; to live in a real Christian fellowship, not within a definite organization."

Or this passage written in 1940:

"True decidedness is not of doctrine, but of life orientation. It is a commitment of life, thoroughly, wholly, in every department and without reserve, to the Inner Guide. It is a joyful and quiet displacement of life from its old center in the self, and a glad and irrevocable replacement of the whole of life in a new and divine Center. . . . If we as Christians hope to be instruments of the Divine Life in these days, we must be ready to pass out of the stage of mere Christianity, to the stage of decided Christians."

Even as I found and selected these quotations, and passed up many more just as applicable, I realized I too was skirting the essential question of modern Quakerism. Namely: What has been my own experience of this Inner Guide? What have I come to understand as the Christ spirit? How completely have I incorporated it into my own life?

Like many Friends, this question took me back into some of the reasons why I was attracted to Quakerism in the first place. Many of those reasons were negative ones caused by the myths and half-truths that other Christian denominations seemed to have built up around the historic Jesus. When I came to know Friends they appeared to be more interested in trying to live as Jesus lived than in spending time and energy developing theologies and rituals as symbols and substitutes for total religious life.

Another attraction of Quakerism was the quiet, often

joyful way Friends witnessed to their beliefs without doing violence to others but without compromising themselves, either. Later I learned that violence and compromise came in many forms and that Friends could be as unfriendly as anyone. But I also learned that in their small but effective way, many Friends were struggling to make non-violence central to their entire life.

I also discovered among Friends an incredible diversity in what they believed, in their willingness to witness to those beliefs, and in their openness to continuing, un-



Photograph by Terry Foss

folding revelation of Divine purpose in 1975. Related to this seemed to be the depth of division caused by differences within a small but intense group of people, and the persistence of those differences long after they seemingly were resolved. Sadly, the fact that those past differences centered on the understanding of Christ and of scripture has made modern Friends more reluctant to speak about those two basic tenets than almost any other subject, religious or otherwise.

All this is background for the slow unfolding within me of greater understanding of the spirit of the living Christ. Here, Thomas Kelly has been a great help in preparing

me to begin to hope that I may experience for myself "the amazing and the dangerous seed of Christ. . . . The Christ that is formed in us is small indeed, but He is great with eternity. But if we dare to take this awakened seed of Christ into the midst of the world's suffering, it will grow."

What I have found within the Society of Friends is a core of individuals who are daring to do this. As always, their numbers are small but their capacity for sustaining religious life and vitality, like that of Jesus, is unlimited.

The question for me, then, is do I dare? It would seem that the same question faces the Religious Society of Friends today if it is to find renewed life internally. Do we dare, Friends, to open ourselves to this seed and to become living vessels for that of God within ourselves so that we may change ourselves and through us, truly change our S/society?

As this year's sessions of Philadelphia Yearly Meeting approach, it is encouraging—dare I say exciting, Friends?—to realize that we will be trying together to find common spiritual ground in which to allow this seed to bring renewed life. As we do, perhaps we will experience what Thomas Kelly expressed in these words:

"As the desire to enjoy a sunrise with another makes us gesture toward the sky, so a discovery of the glory of God in the midst of mundane life draws us to others, and across the spaces which seem to separate our personal lives we gesture to the sunrise and the Dayspring from on high which has visited us. Surely in this sense Friends are as communicative as any other religious group, and know these joyous bonds of shared values. And conversely, where we have no impulse to communicate, to share our good news (i.e., Gospel), there it is doubtful whether there is any living good news to share."

We hope and pray there will be Dayspring experiences and good news in the coming days from Philadelphia Yearly Meeting and all others.

JDL

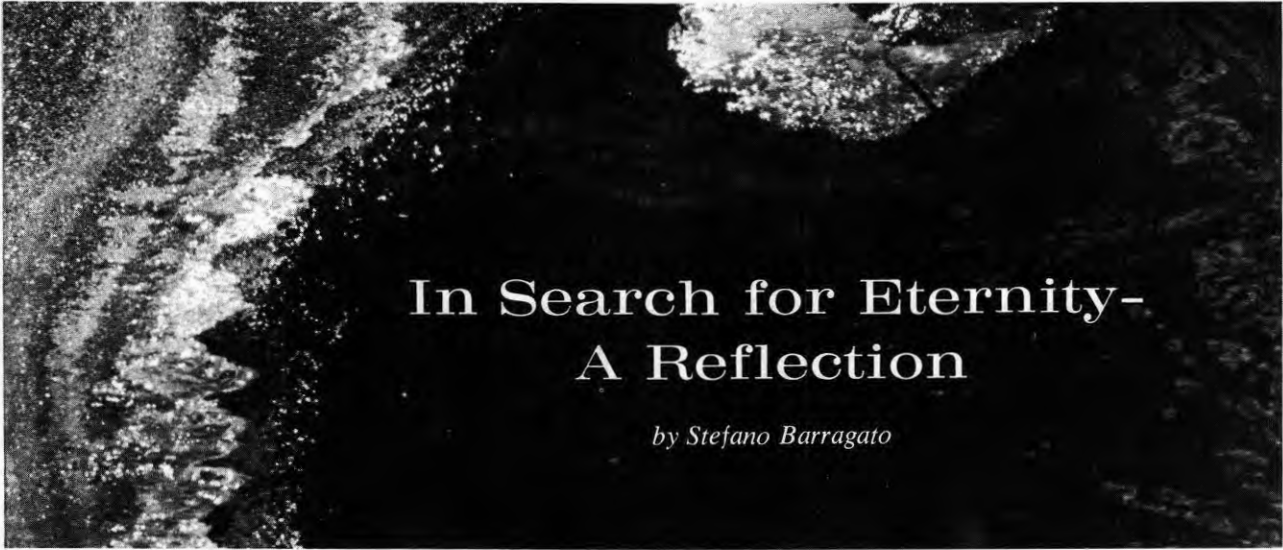
(In) Meeting

Sitting next to me
unreachable in your silence
where are you?

On the same path
to the same destination
and yet each alone.

Breaking meeting
we enter it, with a smile,
with the handshake.

HERTA ROSENBLATT



In Search for Eternity— A Reflection

by Stefano Barragato

Time present and time past
Are both perhaps present in time future,
And time future contained in time past.
If all time is eternally present
All time is unredeemable.

Burnt Norton

T. S. Eliot

ONE OF the things Eliot does in these beginning lines is describe the length and breadth and depth of eternity. He shows that eternity is three dimensional, that it has a past and a present and a future, and that all three dimensions are somehow intermixed and perhaps present at the same time. The last two lines challenge me—for I find the Quakerism I tend to practice and the Quakerism I observe in non-programmed Meetings, in general, to be fixed on time present. There almost is a disregard for the roots of Christianity (time past). And an unconcern for, and little probing toward, a future direction our Quakerism can take (time future). Our Quakerism tends to be one dimensional. The most dramatic expression of our Quakerism is our penchant for social service. Our greatest success is the institution of the American Friends Service Committee. And yet it is clear to all of us, I think, that without the religious impulsion of the Society of Friends and in particular, the Meeting for Worship, the AFSC would dry, turn brittle, and break. The danger of the AFSC to Quakerism is that it can delude us to think it is enough. But it is only time present. And if that is all, then it may be unredeemable.

I am not searching for a Quakerism of structures and doctrines—but a Quakerism of length and breadth and depth.

I believe Quakerism should recognize Jesus as the source of our religious faith and inspiration. Recognize the Holy Spirit of Jesus as operating today. The link perhaps between time present and time past? And for the

future I look for a faith which encompasses all forms—which embraces all people and all beliefs.

A Quakerism fixed to time past is also one dimensional. It is a fossilized faith of forms and patches and creeds. It petrifies Jesus—his life, his thought, his Holy Spirit, his death. A perpetual crucifixion in stone.

Kierkegaard distinguishes between Christianity and Christendom. The latter is the fossil. Christendom is rooted in time past. It is one dimensional.

Many Quakers are refugees from fossilized Christendom. And many of us make the mistake of replacing one dimension for another: the past for the present. Instead of adding, we substitute and are still left short. Our Quakerism is eternally fixed to time present and is perhaps unredeemable.

I long and seek for a Quakerism rooted in eternity.

I don't know this Quakerism, but I believe it begins in Jesus and stretches throughout all time.



Stefano Barragato, an occasional contributor to these pages, is a member of Orange Grove Meeting in Pasadena, California.

A Fresh Vision

by Charles Kohler

MOST OF US are aware of a crisis of faith and of a loss of spiritual insights. The late Ian Ramsey, bishop of Durham, spoke about this crisis to church leaders at Selly Oak, Birmingham, in September 1972. He said:

"Our primary and urgent need, on which all else depends, is to make possible occasions of insight, moments of vision and disclosure, occasions when our society could re-discover a sense of the sublime . . . an endeavour to do greater justice to the mystery and infinitude which should characterise the moment of vision."

In the exhilarating days of early quakerism, George Fox rejoiced in the glory shining through the visible creation. His speech had a vivid, sometimes poetic, concreteness:

"Now is the springtime, that the lily and the rose begin to flourish, and the vine is putting forth and the apple tree her fruit by the power of the Lord God who is over all."

Again:

"He is the living God and causes the stars to arise in the night to give you light, and the moon to arise to be a light in the night. . . . The living God is He that gives you life and breath, and strength, and all things that are good."

A similar joy in life was expressed, in our own day, by Pablo Casals when over ninety years of age:

"Each second we live in a new and unique moment of the universe, a moment that never was before and will never be again."

The sense of wonder is natural to many children. They see with freshness and innocence: theirs is the gift of simplicity.

Years ago an old man and woman came late into our Meeting for Worship—a curious couple dressed in black and carrying bibles: the man's long melancholy face poked out of a broad stiff collar, the stooping wife pulled at her long black gloves. A little girl, sitting on a bench near the door, looked up at them and smiled.

Charles Kohler, an English Friend and writer, wrote this searching article originally as an editorial for the April, 1974 Friends' Quarterly.

A small boy holds up his painting: bright blue splashes across the top of the sheet, there's a great yellow circle underneath, and at the foot of the paper dance spiderlike figures, all of them smiling. Joseph Pieper, the Catholic theologian, philosophizes about this sense of wonder:

"Wonder signifies that the world is profounder, more all-embracing and mysterious than the logic of everyday reason had taught us to believe. The innermost meaning of wonder is fulfilled in a deepened sense of mystery. . . . Mystery means that a reality cannot be comprehended *because* its light is ever-flowing, unfathomable, and inexhaustible. And that is what the wonderer really experiences."

Our sense of spontaneous wonder is dim. We are too often preoccupied, burdened with duties, trying to make logic of our destiny and not content to rest in mysteries. The defining word and the grey categories of analytical thought limit the prospects of spiritual experience. This may explain why Meetings for Worship are sometimes lifeless. We sit through stretches of barren silence, broken by well-meaning but shallow ministry from a few predictable speakers. We are not receiving the bread of life—because our attention is not centred on a unifying Presence which is capable of nourishing us and overwhelming our isolation.

Coleridge points to the refreshment of spirit for which we thirst:

"To give the charm of novelty to things of everyday, and to excite a feeling analogous to the supernatural, by awakening the mind's attention from the lethargy of custom, and directing it to the wonders of the world before us; an inexhaustible treasure, but for which, in consequence of the film of familiarity and selfish solicitude, we have eyes yet see not, ears that hear not, and hearts that neither feel nor understand."

What could stir us out of our self-centred solicitude? Should we consider restructuring our meetings for worship? Have outward forms and procedures solidified, hindering spiritual awareness? To offer an answer to such perplexing questions would be presumptuous. An honest comment, for many of us, would be "we've scarcely a clue." Such an admission may itself be helpful. In acknowledging our inadequacy we confess our need. The living waters can best fill a vessel that is empty. We have been

told to ask for the bread of life, to ask for forgiveness, to acknowledge dependence on a providence beyond comprehension. Prayer is prompted by humility.

If we read of the spiritual experiences of the early Friends, we find that they struggled and yearned for the sense, sight and enjoyment of God. They were willing to surrender every preconception, and if necessary to suffer changes in their life-style, for the sense of God's presence. They prayed for guidance, they meditated on the scriptures, they hungered after righteousness. Out of these struggles from the enclosing self the enlarging vision was achieved.

Over three hundred years ago Isaac Penington was a seeker. He was drawn to a meeting with Friends, "they

no other; this is he whom I have waited for and sought after from my childhood, who was always near me, and had often begotten life in my heart, but I knew him not distinctly, nor how to receive him or dwell with him.' And then in this sense (in the melting and breakings of my spirit), was I given up to the Lord, to become his, both in waiting for the further revealing of his seed in me, and to serve him in the life and power of his seed."

How joyful we should be if the shutters of custom could be lifted and creation shine forth in fresh innocence.

Jesus came that we might have life and have it more



Illustration by Joseph Levenson

in tender love pitying me and feeling my want of that which they possessed." In reading of his experience, anyone sensitive to spiritual values recognizes that here is the moment of vision and disclosure for which we, too, long. The very words stimulate receptivity:

"When I came, I felt the presence and power of the Most High among them, and words of truth from the Spirit of truth reaching to my heart and conscience, opening my state as in the presence of the Lord. Yea, I did not only feel words and demonstrations from without, but I felt the dead quickened, the seed raised; insomuch as my heart, in the certainty of light and clearness of true sense, said: 'This is he; this is he; there is

abundantly. It is in contemplating his way of life, his teaching, his death and the resurrection that we may experience new insights, moments of vision and a rediscovery of the sublime. Through him suffering is redeemed; in him we glimpse man's potential. His reality outstrides our categories of reasoning. He expands our spiritual awareness, so that in the silence of expectant worship it is sometimes given to us to sense the mystery of his Presence and to experience a holy communion.



FORUM

"We are few. We seem weak. But our message of integrity in word and deed and of respect and considerateness for all human beings because they are God's creatures is, we believe, a message widely applicable, of which the need is increasingly felt."

**From the Concluding Minute of
Philadelphia Yearly Meeting 1974**

A Letter to my Monthly Meeting

DEAR FRIENDS,

You have not seen me for several years. Last week I came back to you, and as I consider whether I am going to stay I feel I want to communicate with you about what has been happening to me. I am a birthright Friend, originally from a Yearly Meeting to which I am still warmly attached, though now only by ties of family and memory.

I very much enjoyed my first few years of fellowship with you. The ministry was rich and strengthening, though with the usual problems involving those who felt impelled to speak every week as well as those who spoke seldom or never. But gradually I began to notice and be troubled by the direction of the ministry. It seemed to me that an inordinate number of messages used images from nature, attributing traits like faith and love to trees and rocks, for example. While these images might immediately grasp the imagination, they did not lead very far, and we seemed trapped into developing the ideas touched upon in the first messages of the day for fear of not having had a coherent experience when we shook hands at the end. I remember especially the "first snow message," informing us anew that no two snowflakes are alike, with suitable human analogies, which led my best friend to threaten to stand and begin, "There are six basic snowflake shapes. . . ." The two of us invented an irreverent game which we called Quakergrams, in which each player in turn is given three words: two things, such as "sun" and "potato," and one concept, such as "love." The player has to create a meeting message: "Just as the warming rays of the sun draw the potato out of the dark earth into fruitfulness, so love. . . ."

Although reports from travelling friends, from committees and conferences could have great power as they broadened our world and pricked our consciences, they could also sound as if they were better suited for monthly meeting. What seemed to be lacking so often in all of the ministry was a sense of the inevitability of each message as it arose from the gathered meeting.

Peripheral things began to affect me, perhaps more than if I had been basically happy with the worship. Three or

four families habitually arrived late in spite of time changes, admonitions and sternly closed doors, so that the trickle had barely ceased before it was time for the exit rush of the children. Thus the meeting did not settle fully into worship until almost half the hour had passed. And announcements . . . sometimes they lasted fifteen minutes past the close of meeting because Friends simply would not discipline themselves to write a few words on a piece of paper and hand it to the designated announcer.

Then there was monthly meeting. Friends have become thoughtless about the sheer volume of words they employ. Does God still go to monthly meeting? Were we right when we lifted it out of the worship? Perhaps it is no longer possible to reverse this trend, but I suspect all of us can remember business meetings where the hand of God was at work as surely and powerfully as in the most meaningful worship session.

You may accuse me by this time of becoming simply sour, and perhaps you are right; probably I have been immature and not ready for full membership. Certainly I began to resent the other work of the meeting. There was First-day School, which for the young mother so closely resembles what she does all week, only with three times as many children. And there is social committee. For a time I alternated between these two, with the strong feeling that it was my age and the existence of my children which qualified me for them. Then I began to say "no." I left meeting shortly after I was approached by a zealous nominating committee member wishing to tap me for one of those two committees, who said, "but you have a duty to the meeting, because you receive benefit from it." It was soon crystallized in my mind that for whatever reason, my poverty of spirit or that of the meeting, I was *not* receiving, and shortly thereafter I ceased to attend.

Last Sunday, after a long period of non-attendance at any religious service, I rather timidly slipped into meeting for worship, to be welcomed warmly by many Friends. Had anything changed? The same Friends spoke about the souls of trees. A new member, a young mother, announced the time and place of the First-day School committee, for which she is chairperson. Three or four families trickled in late; announcements lasted at least fifteen minutes and

were made by at least six people.

Is this all going to matter to me still, or have I changed and matured so that I can worship in spite of, or perhaps even because of, distractions? Will my needs and gifts be recognized? Will I be willing to develop gifts the meeting needs? Can I love the tree worshipper enough to see beyond her words? Maybe someday I can have a talk with her about my sojourn, and hers. It will be a while before I know. Certainly I have learned that they also serve who teach First-day School or organize potluck suppers. Better still, I hear that since I've been away this meeting and many others across the country have come to recognize spiritual gifts in young mothers. Perhaps it will still be some little time before it fully discovers the baby sitting talents in sixty-year old men. But all in all, there has been a forward step.

I want to ask the meeting for a very great favor. Can you look at me as if I were new? Every week I am going to try to feel as if I were attending Quaker meeting for the first time. Then, if and when I become a member in good standing, perhaps all of us can work together to help the meeting be renewed.

With love and hope,
ELISABETH STONEWALL MACKENZIE

I AM not a Quaker, although my father's family was among the original Quaker settlers in Pennsylvania. Through the years I have always felt a sense of gratitude at having had the benefits of a long Quaker heritage. In the various communities where I have lived I have attended meeting and found it always a positive experience—until I returned to Philadelphia from Boston. I have never had any illusions about Philadelphia or its reputation as a cold and unfriendly city. But as a voyager returned I was brought abruptly to the realization of just how insular and provincial this city can be. What is most distressing is the apparent pride the natives take in their reputation for cliques and all the ungraciousness they represent. After attending the Abington Friends Meeting off and on for two years and at the same time teaching at AFS, I can only assume Philadelphians' reputation can be attributed to its Quaker heritage. Perhaps you might suggest a sign for Abington Meeting to be hung on the door. It should read "No outsiders!"

I am unfortunately not alone in my appraisal of this particular meeting or of the "gee but it's great to be a Quaker" syndrome.

It has been painful for me to write this letter. It has been even more painful for me to face the hypocrisy, the unfriendliness and the insularity of this place where Quakerism has its historical roots in America.

George Fox's message, I am sure, is not altered by the number of Cadillacs in a meetinghouse parking lot, nor is it changed because it is ignored, nor can it be diminished by pretentious elitism.

EUGENIA R. CHAPMAN

IN LATE 1968 one of our most noted Quaker writers had some articles in *Quaker Life*, putting forth high praise for President-Elect Richard Nixon. He wrote as follows: "Like George Fox, Richard Nixon is a consciously committed Christian. Like William Penn, he believes that true religion, rather than taking us out of the world, drives us into the world in order to mend it. Like Isaac Penington and Robert Barclay, he believes that whatever the individual's personal position may be, it is right that a government should maintain armed forces. It is right, because the alternative would be worse for humankind." Does this mean that we should try to police the whole world or kill upwards of a million people because we do not approve the political or social ideas of that people?

In reply I wrote, in part, "Isn't it a bit early to canonize him? That halo may turn out to be tarnished brass and no amount of polishing will turn it into gold." My observations were no part of a prophetic insight. The behavior of Richard Nixon has been true to form through all of his adult life.

One of the puzzling things about the Watergate affair, the breaking and entering, invasion of privacy, pressuring and mishandling of such government agencies as the FBI, CIA and IRS, was that much of this was done by some of the best and brightest. When the obscenity and profanity used by Richard Nixon and his staff and co-workers in and around the White House were revealed by the release of the tapes, most people were astounded. An older friend remarked, "I can't understand these fellows. They were all church-goers. Some had been brought up as Christian Scientists. I am not a Christian Scientist, but I did attend a Christian Science Sunday School regularly when I was a boy. They certainly wandered far from what they were taught."

Had Richard Nixon and his crew of foot-pads and con men accepted the forms of religion without the substance? If so, they have had lots of company. Some thirty years ago I attended an evening conference at a Friends Meeting in Indiana. There was a lively discussion on practical ethics. One young farmer got up and said, "Well, when I take a load of grain to the elevator, I leave my Quaker coat at home."

In October, 1943, Monsignor L. G. Ligutti, then executive secretary of the National Catholic Rural Life Conference, spoke at a conference at William Penn College, Oskaloosa, Iowa. He said, "Now I'm going to give you a little Catholic and Quaker ethics: I say Mass every day; I attend to my religious duties; I go to confession each week. Can the confessor save my soul? No! Can a priest save my soul? No! Can a bishop save my soul? No! Can the Pope save my soul? No! Every person must save his or her own soul and he or she must do it every day. Suppose you are a Catholic or a Quaker. You say your prayers, you attend church each Sunday. Then on the other six days you go out, using your elbows and your claws to shove people around to get ahead. If you do that, then this is the kind of a person you will be. You become what you do. Then you build a philosophy to explain it and a

theology to defend it." Then he repeated, "Every person must save his or her own soul and he or she must do it every day."

Senator Mark Hatfield says we have a national civic religion, with prayer breakfasts, prayers at public gatherings and other similar manifestations. Ministers, priests, bishops and rabbis are drafted to bless the big football games. Many church people approve the slogan "Our country, right or wrong." It is little wonder that many

grasp the forms, but have little or no knowledge of the substance of religion.

Many church-goers fail to realize that integrity is an absolute. One may not be partially honest. This is not to say that one must be perfect. All are sinners. One must know the difference between right and wrong and must try to follow the right at all times.

STANLEY HAMILTON

Thoughts on the Morning News

How well I know your meaning:
"I wish I didn't care so much!"
In the life I enjoy here
my tears are shed
for every tree that is bulldozed,
for every bird who,
bewildered,
desolate,
seeks elsewhere
for a nesting place.
Why do I care so much?

Then I think
how acutely the mother
suffers
seeing her child
grow listless
from hunger; knowing
that this is only the beginning.
For will there be food tomorrow?
or tomorrow?
or tomorrow?
In her heart she thanks God
for the listlessness
which lessens
by even a little
the suffering!

God!
How can we so stuff ourselves?
Great eyes
in gaunt little face
aching with patience;
thin arms,
bloated abdomen—
How can we see them and eat our
breakfast? Our screens
of electronic magic
bring our neighbors to us
in mortal agony.
and we go on
eating our breakfast.

"It's not so simple," we are told,
"What use that we deprive ourselves?
It would not
reach them anyway."
Ah, but it would.
It would.
It would!
"If two and two and fifty make a
million
we'll make that day come 'round" as
the song says.
But if, at one serving of beef
each American eats
twenty times the grain
that would save a life—
Who knows?
One and one and fifty
make a billion.

*Are you coming, my Friend?
Will I see your help before
I die?
The pangs
are gone.
I don't mind so much
now. My mother
does not weep any more. Her eyes
are drawn and dry.
She, too, is just
dreamy.
She says we shall sleep
soon.*

Shall I let myself
care?
Or shall I
just eat my breakfast?

WINIFRED MATTHEWS HOLT

Quakers

in a

Hungry

by Charles A. Wells



World

TO MOST of us, hunger has been associated with drought and disaster in distant lands or to little Orphan Annes in the backstreets of our cities. No longer. Every reasonably informed person is now uncomfortably aware that hunger exists to some degree everywhere beyond our own warm firesides and fragrant kitchens and not just in faraway Bangladesh, India or the slums of Rio and Lima.

Shelters and soup kitchens, set up in our own large cities, are taxed to capacity by the elderly, dazed with hunger and nearly out of their minds with loneliness and anxiety. And now children are coming too as unemployment in the ghettos totals about twice the suburban average.

America's good fortune remains intact despite all this. No other people on earth are so favored. In the coming days we'll be compelled to break through the barriers that keep the necessities of life out of reach of many.

The Society of Friends has always been sensitive to such needs and has

had a place of leadership in meeting hunger, the American Friends Service Committee winning international renown for all of us through services to a hungry and suffering humanity. Quaker insight and leadership is especially needed now to inspire specific corrective action that will make our continuing abundance serve those enduring desperate privation.

Ample food, shelter—even energy—would be available to all were it not for • greed that permeates our commerce; • self-seeking, dominating politics; • manipulation and gambling on food prices on the commodity markets; • idiocy (or ignorance) in the selection of food in the supermarkets; • finally, the seductive influence of advertising, much of it almost criminal in its deceptions about food values.

All these factors challenge us to become active in corrective efforts. (In supermarket carts, note the coke cartons and fruit "drink" cans—mostly water and sugar—and the potato chips and breakfast foods that are little more than air and sugar, and other highly colored debased snacks selected by those who pay with welfare checks and food stamps.) Then there is the chemical adulteration of food. As some bona fide nutritionists once claimed, feed the nationally advertised bakery bread to your

dog for six weeks and he'll have fits: so many chemicals, so little nourishment.

The Great Depression was a far different experience. Populations were scarcely half what they are now and surpluses constituted the problem everywhere. Now we have famine-breeding scarcities, greatly intensified by rocketing petroleum costs combined with massive population growth. Added is the crippling of distribution through a debasement of the profit system which wiped out all grain surpluses in a few weeks and made sugar a culinary treasure. All these elements together create an entirely new experience.

For one thing, authentic nutritionists must be heard. Since the medical profession as a whole has done far too little about nutrition and the giant processors have become, to a great extent, the despoilers of food, reputable scientists in the field of nutrition are often treated as pariahs in the business and medical world. The food processing industry, along with merchandisers and advertisers, have feared the nutritionists (except those employed by and beholden to them) because the nutritionists menace profits. Consequently when qualified food scientists have been gathered under the auspices of federal and state health boards, their knowledge and recommendations were uniformly spurned or ignored, often even ridiculed. The tendency has been to lump the quacks in the field, of whom there have been many, with the knowledgeable nutritionists who seldom get far from their laboratories.

The breakfast food pirates of Battle Creek, with their packaging tricks to

Charles A. Wells, a member of Newtown Meeting in Pennsylvania, is a frequent contributor to these pages. His writing can be found regularly in Between the Lines, the unique newsletter he edits and publishes biweekly.

snare the kids, along with the soft-drink industry, have undermined the physical and dental health of millions. When the findings of nutritionists have prompted Congressional hearings in the past on these matters, the entire food, advertising and TV-radio industry has rallied to smother the testimonies and the information presented.

If a year or two of hardship breaks the power of these combines, it may be worth it in terms of the health of future generations. The economics of food in an era of worldwide hunger will inevitably bring corrective measures that should have been realized among civilized men long ago. Pricing and profits in food distribution and the retention of nutritional values in food processing will be under increasing scrutiny.

If the food industry resists, public attitudes will stir legislative action. The greater the resistance, the more likely will there be the sweeping reforms by law—just as resistance to adequate

health care by the medical profession made inevitable a federally sponsored national health coverage for all. Otherwise, the nation's health needs could have been met more effectively through *privately* owned and operated community clinics such as those that have been successfully functioning for years in different localities.

As populations continue to burgeon over most of the globe, food, like education and health, will become a government responsibility to the extent that private responsibility is sabotaged by greed. Quakers as businesspersons and as members of the community have always emphasized individual responsibility. Our example and leadership will be especially needed in an era of hunger, for all over the world it is becoming clear that only a just society can remain a free society. Hunger will become a tool of tyranny. Food rather than missiles will be needed to keep people free.

African Drought

by Mahmoud Diallo

SINCE 1968 drought conditions have persisted in a wide strip of land stretching coast to coast over 4500 miles between the Sahara desert and the tropical rain forest of Africa. The drought affects all or part of Mauritania, Senegal, Gambia, Mali, Upper Volta, Niger, Chad, Nigeria, Sudan, Cameroon, Central African Republic, Kenya, Ethiopia, and Somalia. Some countries are more affected than others; some are dealing successfully with emergency requirements on their own while others have failed after long and strenuous attempts.

The problem attracted the attention of the international community in early 1973, when the cumulated effects of five years of drought resulted in massive fatalities amongst people and livestock. U.S. Public Health experts estimated that more than 100,000 people in 1973 alone died in six of these countries because of the drought. More than forty percent of them were below age fifteen. The cattle-raising nomadic populations were deprived of their livelihood when they lost their cattle and herds. Other more sedentary people, after experiencing continuous crop failures, ate seeds which had been treated with chemicals and died of food poisoning. Ironically, the drought was aggravated last year by sudden floods in some areas.

Tremendous relief effort is being made by the Sahelian people themselves. Governments have mobilized armies to distribute aid to the drought stricken populations and have undertaken various fundraising activities. Seven Sahelian countries have joined to form a "Permanent Interstates Committee on Drought Control" to coordinate the implementation of relief measures at a regional level.

Within the United Nations, the Office of Sahelian Relief Operations (OSRO)



Mahmoud Diallo wrote about the Sahelian drought while serving on the young adult team at the Quaker United Nations Office in New York. He has studied at Dartmouth and the University of Michigan and has toured the drought area extensively. His home is in the Ivory Coast.

was created to coordinate short-term emergency relief operations, and a Special Sahelian Office (SSO) was formed to help define and develop medium- and long-range programs. The U.N. Disaster Relief Coordinator is the focal point of U.N. relief and rehabilitation activities in Ethiopia and Somalia.

Emergency relief was plagued by quasi-insurmountable problems. Massive relief operations started three to five years too late to save thousands of lives. When it did start, aid, both from national and international sources, failed to cover grain deficits of 800,000 tons in 1973 and an expected deficit of 1.23 million tons for 1974. Medical aid, protective foods, vaccines and medicines were given low priority; major bottlenecks were caused by the inadequacy of transportation systems, resulting in waste of precious grain in harbors while the people for whom the grain was intended starved.

The long-range picture is rather gloomy. On one hand it is commonly agreed that another drought may simply wipe the Sahel countries off the map. On the other hand, a U.N. report states "there is no doubt that the present crisis will happen again, possibly each time more severe because of the growing degradation of the rangelands." A third dimension is that it will take the Sahel countries at least seven years to recover from certain consequences of the droughts. Others, such as mental retardation of children born from starved mothers, will weigh on these countries for at least a generation.

One specific Quaker program is the American Friends Service Committee's assistance of the government of Mali in a program to relocate drought-stricken families from refugee camps and to provide them with the means to become self-sufficient again. AFSC funds will provide the families with emergency food, seeds, animals, technical training, and health and educational services. Information about this project and the Sahel in general can be obtained from: American Friends Service Committee, International Service Division, 160 N. 15th St., Philadelphia 19102.



Australia Yearly Meeting

To Friends Everywhere,

As Australian Friends met together for Yearly Meeting 1975 at the edge of Adelaide's city parklands, we found more questions than answers. Does the spirit of our worship, the very spring and source of dynamic living, flow into our listening, really listening, to that of God in others as we share hurt and pain, joy and thankfulness, anger and frustration? Are we always sensitively aware of the tender feelings of those friends on the fringe?

Are we aware of oppression and injustice that denies the full glow of the Inner Light to so many? Do we *feel* their hurt within ourselves and our own Light diminish until we take action?

Do we affirm the worth of all loving and caring relationships?

Do we have sufficient trust to follow the leadings of the Spirit as it moves through us into our Yearly Meeting, to the community, and to the world?

As we ask ourselves these questions, not just this week but continuing through the year, we hope to find the strength and wisdom to prayerfully seek God's guidance in finding, not just answers, but living responses.

This Epistle arose from our discussions prompted by our concern for the recognition of that of God in everyone. In Australia some laws still discriminate against homosexuals and they are prosecuted as criminals. After much sensitive discussion Yearly Meeting issued a statement calling for a change in these

"Living Responses"

by Diane Pittock

laws to eliminate such discrimination. We wished to affirm the worth of love in all human relationships. A committee is to prepare educational material for the use of Friends and others to deepen understanding on this subject.

We were fortunate to have Aborigines Lilla Watson and Ricky Clay tell us of their travels (together with John Bayles) with Friends' assistance in the United States, Canada and the United Kingdom. Lilla spoke of fear; felt by Blacks of Whites and of the police and their surveillance helicopters; by the Chicanos of lack of good food; by the Sioux Indians divided by white bureaucracy and exploitation. She spoke of the despondency the Aborigines felt at returning to the similar racist situation in Australia. The good things she mentioned were the closeness with some Indians, tremendous feeling of hope from Chicanos, and their own growth in recognition of their humanity and creativity.

The ongoing work of the YM committees was discussed. From this a deputatation presented to the Minister for Aboriginal Affairs its concern for the treatment of Ricky Clay and his people on Palm Island (Queensland). A statement was issued on the need for recognition of Aboriginal land rights. Arising from the Peace Committee's report a letter was sent to the government expressing support for some of its initiatives in the United Nations and urging action in other areas. In our deliberations we were aware of the continuing need to seek the leading of the Spirit. We were made conscious in various ways of the imperfections in our own witness and of the need to begin with a deeper expression of love in our own individual and corporate lives.



The Highest Form of Truth

by Everett Hunt

Alphabet of the Imagination. Literary Essays of Harold Clarke Goddard (1878-1950). The Humanities Press. Atlantic Heights, NJ. 1974. \$10.50

WHEN HAROLD GODDARD published *The Meaning of Shakespeare* in 1950 one of his academic critics wrote, "This book is obviously the work of a devout, orthodox Quaker. The only meaning of Shakespeare is that he has no meaning." But since that time *The Meaning of Shakespeare* has sold well over a hundred thousand copies, and has been translated into six European languages, and its sale is constantly increasing. And now the daughters of this "devout, orthodox Quaker," Eleanor Worthen and Margaret Holt, have collected his essays into a volume introduced by Leon Edel, the noted literary biographer, who takes his title from a sentence of Goddard's, "Symbols are the alphabet of the imagination." There is a central thesis in these widely varied essays ranging from the atomic bomb to Chaucer, Blake, Shakespeare, and Chekhov, and that is that "Imagination is the highest form of truth known to man. Symbols are the alphabet of the imagination." Edel says in his introduction, "These essays, homilies, inspirational messages, literary speculations belong to the earlier part of the nineteenth century, and yet there is something in them that speaks to us vividly and importantly today. Goddard's daughters knew that their father, in his 37 years of teaching at Swarthmore, had captured continually the feelings and moods of generations of students who in long years afterwards never forgot him. Nor did his public audiences. His daughters rightly felt that his message should not be lost."

Goddard's belief in the imagination as the highest form of truth runs through his writings from his *Studies*

in *New England Transcendentalism* published in 1908, through his *Meaning of Shakespeare* and in the literary and sermonic essays published in this latest volume. Shakespeare, Goddard believed, was fundamentally a poet rather than a playwright, and his plays are works of his imagination. He was unconscious of expressing his beliefs in his works, and yet it is possible to trace the development of his philosophy by an analysis of his characters and symbols. Goddard wanted to show that Shakespeare has meaning for our lives, as well as for earlier centuries.

This, he says, is often forgotten by academic scholars who concentrate upon his sources and upon his dramatic techniques as compared with his contemporaries.

As a sample of Goddard's interpretation, let us look at his *Blake's Four-Fold Vision*, published as a Pendle Hill pamphlet, and included here. Blake's life and writings fall into the four phases of innocence, experience, revolution and rebellion, and vision.

In Blake's greatest poem, "The Marriage of Heaven and Hell," Blake passes from the world of reason and rebellion into the world of vision and imagination and envisions a world where Heaven and Hell shall live in harmony. Individual salvation will be united with social salvation. Reason and imagination will be united as Heaven and Hell will be united. And this will be accomplished by art. Jesus and his apostles were all artists. Jesus spoke in parables, as have all great artists. Art is the tree of life, and we owe everything to such persons as Dante, Shakespeare, Blake, Dostoevsky, and finally Beethoven. Through these we achieve our four-fold vision and marry Heaven and Hell. A final prophetic utterance from Blake:

I will not cease from Mental Fight
Nor shall my sword sleep in my hand
Till we have built Jerusalem
In England's green and pleasant land.

The essays of Goddard, sermonic, philosophical, and literary are aimed at giving us a final vision through the power of the imagination. Today's readers are more in need of this than ever before, and increasingly the critics of our technical and materialistic society are talking in the language of Goddard, in the language of the eternal values which come from within and above. And Goddard reminds us that Emerson says that "within and above are synonymous."

At this moment in our history Goddard says we need nothing more than a better understanding of the relation between religion and art. Religion and art are two of the main highways (more important than reason) to finding our way into the higher world that humans have discovered.

Goddard finds that this became especially evident for his students who studied Russian literature with him. He observes that the American student is searching for a religion based upon experience. The Russian writers wrote to dramatize their own experience and they created a world of imaginative literature in which the distinction between poetry and religion almost ceased to exist. He concludes that although Russian novels were written under an autocracy, the feeling of compassion and of mutual forgiveness which they evoke makes the most profound interpretation of the spiritual life in the modern world.

The response of Goddard's students to his interpretations of literature was made evident by the publication of a volume of selected letters and tributes sent to him on his retirement. About sixty of these letters were selected from many more written by students from the classes of 1913-44. President Nason said in his preface to this college publication:

"Dr. Goddard belongs in the company of Swarthmore's great teachers. He has loved great literature and his love

has been infectious. He is also Plato's lover of beauty in nature, in man, and in the spirit. There is such harmony between his life and his teaching that his personality and his lectures on literature are perfectly intermingled. His interest in students has been shared by Mrs. Goddard, who will be remembered along with her husband for the lovely home and warm atmosphere students were invited to share."

The tributes at the Goddard Memorial Service in the Friends Meeting House were recorded, and perhaps a couple of quotations may be offered. President Nason said,

"It is not surprising that different people should call attention to different aspects of Harold Goddard—his saintliness, his serenity, his gentleness, his delight in nature, his imaginative

stimulus, his spiritual insight. They are aspects of the man and his wife. They all point to the occupation which they shared for almost forty years on this campus—the occupation of teacher. Teaching is one of the greatest professions. It is a life of purpose, and that purpose centers always in other people's lives."

And this from Patrick Murphy Malin, remembered by so many Swarthmore students:

"As I heard of Dr. Goddard's death I thought of lines from his beloved Shakespeare:

We are such stuff
As dreams are made on,
and our little life
Is rounded with a sleep.

Now, dreams quite frequently are fantastic and mortal; but the Goddards

managed to dream and to communicate dreams which became real and effectual within that circle of life which is 'rounded with a sleep.'

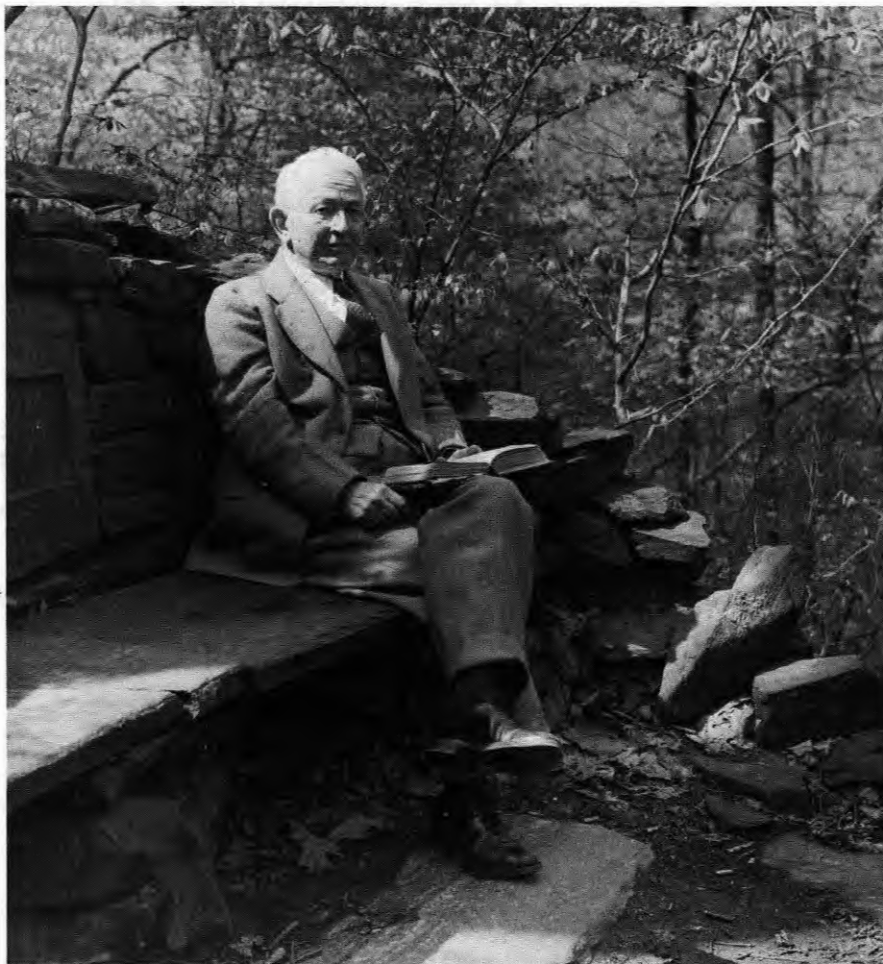
'Far from the madding crowd's ignoble strife' their little lives are rounded with a sleep. But throughout that life they lived a great dream, which still gives us power to dream, and to awake with a new life."

The letters which this posthumous volume of Goddard's have brought from alumni to the College, and to Goddard's daughters, show how the Goddard dream still inspires.

EVERETT HUNT



He "lived a great dream."



Photograph by Roger Russell

EDITOR'S NOTE:
 than two hundred
 in a Memorial
 for Fern Toby
 daughter of Lla
 man, members
 ing in Philadelph
 day Fern had b
 killed by a man
 Sarasota, Florid
 pleting work for
 gree in peace st
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 Fern's life and
 who had know
 tragedy of her
 family and frien
 then, as she wr
 go on." That sp
 ings, some of w
 help us go on
 despite all.



The Shadows of My Mind

My lips taste salty. Wisps of my hair blow about my face creating a hazy mist of brown. The pure white sand is cold between my toes. Threatening clouds attempt to hide the sunset and the wind whistles through whispering reeds. "Look at her, all alone in such a harsh environment," they say. The surf pounds against the shore, then throws itself mercilessly against the jetty.

Why am I wandering alone on this desolate sand dune?

A doubt has crept into my mind. Who am I? Just another fool crying for a hopeless cause? Men will always lie, cheat, kill, and steal. The history books, yellow with age, tell of similar wrongs. It was eons ago that this story began. The tale is a repetitious one of man's inhumanity to man. Rebels come and go, leaving little impression upon the sands of time. I wonder, is it really worth caring?

Again I turn my face to the sea for an answer.

Who Am I?

Don't let me fool you.

My nature is simple. Honesty, truth, straight forwardness are my basis.
 'You are none of these,' he said.
 How true!
 Adaptation to this environment has hidden my true self
 So the wall grows
 Soon it will be covered with ivy
 until you can no longer see what once was.
 Does my wall shield me or is it in my way?
 Where do I go?

i seek to be with one
 where relationship is effortless
 yet care and concern prevail
 free to "become"
 free to act on the base level
 of one's existence
 at peace again
 even if for such a short while

To the North Star at Christmas

i love life.
 i love song and dance.
 i love the star
 that is you,
 my special friend.
 thank-you for letting me
 bathe in your light.

December 4 more
sons participated
in Philadelphia
nan, 19-year-old
d Barbara New-
ene Street Meet-
e previous Satur-
not and instantly
ad befriended in
re she was com-
College's first de-
During the Meet-
een the center of
ouched everyone
transcended the
Her spirit helped
il with grief and
ry my eyes and
s on in her writ-
e offered here to
did . . . in love,

now is a time for leaving

as the little starling in its nest
i have grown strong with
the love of friends

as my bird friend
i am joyful to be testing my wings
but i leave with regrets
for unsung melodies
for uncried tears

and
with unvoiced fears
swing swiftly toward tomorrow

may the days of your tomorrow
be as bright
as that sun
into which
i fly

fern

i'm beginning to learn
hate, distrust, negativity throwing
i call you
spare me the privilege
of this 'knowledge'
throwing hate that's the name of the
game i dont want to play

Michael Hayes

me feeling lonely
with two noisy friends
assed you fishing
nting
i did not say hello
i threw fish at the gulls
w rocks in anger
ne to say
e you got a better catch
gulls than fish in peace
it was bait you threw
kindly so i joined
l we talked for hours
the sun tugged us both
l the wind tried to sweep
away both cold and comforted
our dream world
mity again
mity again
i will become another
emberance
such a short time always
llectual beach bum
ironmentalists fishes
of work
the sea for relief (pun)
alist—realist—practical
iven the chance
i who knows

Inner dialogue

tears are good
the thoughts of past joy
hurting, oh, i've heard
it all before,
makes me wonder
why
tears are salty
crying sugar we ought to be
for past times have been sweet
not salty, cutting wounds
sugar: more appropriate

but then again
the ocean is salty
the ocean frees me
the best of the best times
perhaps nature
in her wisdom knows
best to make tears salty

we are more grateful
for good
when bad is present
and are not the too
inseparable?

then i look up

laughing quietly to myself
at myself
foolish to think so
seriously of sugar tears
and other child's fears

oh silly child-woman
so complex
so many and one

i dry my eyes

and

go

on



Illustrations by Gerry Henry



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R. LESLIE CHRISMER

Pharmacy

361 Main Street, Pennsburg, Pa.

When we praise the "good old days" we are thinking of their good points (which were many) and not their bad ones (which were more).

As little as 50 years ago, people promptly died or were handicapped for life by tuberculosis, epilepsy, infantile paralysis, measles, diabetes, tetanus, typhoid fever, scarlet fever, whooping cough, and pneumonia—to name but a few of the killing and crippling diseases of that not distant day.

Today there are drugs and treatments available to cure or control such once fatal diseases, or those which left a dreadful aftermath.

If humankind will devote more and more of its energy against its only real adversaries—the malignancy of Nature, and that in Human Nature—instead of wasting it in fighting each other, public health will continue to improve.

*A pharmacy of integrity . . . one of
the oldest in the country . . .
now in its eighth decade of service.*

Why Not, Friends?

"OUR EXPERIENCE . . . has indicated 100 percent cooperation and appreciation on the part of all our guests."

Friends in Adelphia, Maryland made that comment in reporting on a full year of maintaining an emergency housing program for persons evicted from or burned out of their homes. A total of twenty-eight adults and forty-one children stayed in the meeting house for up to three nights each. Ten volunteers or families from the meeting operated the program and found that it required very little time, effort or expense.

In fact, the report said, "we cannot understand why more Friends meetings and churches are not used for this purpose."

Meanwhile, Adelphia Friends are considering ways the program can be expanded and improved. One of those ways, according to a recent letter, is to publicize the availability of the program for Native Americans visiting in the Washington area. For more information, contact William Conway, 12024 Tulip Grove Drive, Bowie, MD 20715.

Interested in Korea?

While on the subject of publications, a new one is KQ News, edited by Janice Clevenger in Bloomington, Indiana for Friends interested in knowing about Korean Quakers. Sponsored by the Friends World Committee for Consultation's Section of the Americas, the mimeographed six-to-eight page letter is available free although donations are most welcome. Janice's address is 717 S. Henderson St. and Bloomington's ZIP is 47401.

Appeal from Japan

Japanese Friends also are concerned about oppression in South Korea and have appealed to Quakers around the world to urge their own governments to work for the restoration of democratic practices suspended by President Park in the name of "freedom."

Vision in Wisconsin

Back here in the United States, Friends in Wisconsin are "nurturing a 20-acre plot of woodland, located 37 miles west of Madison" for a midwest Friends center for meditation and spiritual retreat. A Mongolian Yurt that can accommodate 20 or more daytime guests is the lone permanent structure. Campsites are available for overnight stays. Eldon Kelley is coordinating the center project and "Friends who share our vision" are welcome "to contact us, work with us and perhaps see our dreams to fruition." Talents and money should be funneled through Eldon at 2002 Monroe St., Madison 53711.

Alternate Current

From Harrisburg comes a minute from Friends calling on Congress to enact a moratorium on nuclear power generation and "to finance the development of clean, safe power from such sources as solar, wind, geothermal, or tidal energy." This concern and similar

FCL & FCNL News

Most Friends are aware of the excellent newsletter published monthly by the Friends Committee on National Legislation in Washington but not so well known is another first-rate legislative newsletter, this one prepared by the Friends Committee on Legislation in California. Written in an engaging style, the eight-page publication reports in a digest of new legislation as well as longer articles how proposed legislation will affect concerns of Friends. Three to four pages in each issue present material extracted from the FCNL newsletter in Washington. Publishing address in California is 2610 Lake St., San Francisco 94121.

minutes have been shared with us by other Friends and meetings.

New in New York

Thanks to Elizabeth Moger, clerk of New York-Westbury Quarterly Meeting, we are clear about the reorganization of monthly and quarterly meetings in the New York City-Long Island area. As of January 1, the former New York Monthly Meeting withdrew from New York-Westbury Quarter to become New York Quarterly Meeting. Its four former preparative meetings—15th Street, Brooklyn, Morningside and Washington Square—are now monthly meetings. The remaining meetings in New York-Westbury as well as the quarterly meeting will continue under their same names. The meetings include Conscience Bay, Flushing, Jericho, Lloyd Harbor, Manhasset, Matinecock, Westbury, and Southhold Executive Meeting.

And in New England...

In New England, Friends struggling to make an intentional, multigenerational community a reality have a new office. The address is 81 Gloucester St., Arlington, Massachusetts 02174. Next step in the project is to seek a zoning change to allow planned unit development on an 87-acre plot in Easton now zoned single-family residential. The change will be discussed and presumably decided upon during Easton's annual town meeting in May.

A Friendly Tax Tip

With income tax time here again, we want to recommend an excellent folder, "Saying NO to War Taxes—An Imperative." Prepared by Peacemakers at 1255 Paddock Hills Ave., Cincinnati, Ohio 45229, copies can be ordered at 35 for \$1, 100 for \$2 or 300 for \$5. A more detailed 52-page booklet also is available at 65 cents per copy.

Just How Many Are We?

Which continent, after North America, has the largest number of Friends? Which country has more Quakers, Australia or Taiwan? How many Friends live in Cuba?

Answers to these questions and other

interesting comparisons can be found in the latest membership statistics of Friends around the world compiled by Friends World Committee for Consultation.

Totals by continent with first and second-highest countries listed are:

Africa	35,631
Kenya	33,875
Burundi	1,396
Asia	2,302
Taiwan	1,453
Japan	271
Australasia	1,736
Australia	1,037
New Zealand	699
Europe	23,421
Great Britain	20,440
Ireland	1,760
North America	121,232
United States	120,188
Canada	1,044
Central-South America	14,444
Bolivia & Peru	10,000
Guatemala-El Salvador- Honduras	3,218

Of the 198,766 Friends throughout the world, which country officially has the smallest number? Finland. There are 22 Finnish Friends.



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We, The People. By ELIZABETH YATES. Illustrated by NORA UNWIN. The Countryman Press. 39 pages. Paper, \$2.00. Cloth, \$4.95.

TWENTY-FOUR-YEAR-OLD Jonas was a Minute Man. When he marched away from his farm outside of Temple, New Hampshire, on a minute's notice, to Concord, to Ticonderoga, to Bunker Hill, he left behind him his wife Jess, their five-year-old twin sons, Matthew and Mark, and baby daughter, Liberty. In his absences Jess and the little boys kept the farm going, hoeing, weeding, cutting wood for fires, tending chickens and sheep, carding and spinning wool. "It was always the same when Jonas was away; the work was harder and it took longer, but it got done." At the end of the book, the little family is sitting at their door stone, talking about the Declaration of Independence and seeing in it "another beginning."

In this story of endurance, purpose, love and faith, told vividly in simple, almost Biblical language, with overtones of poetry, Elizabeth Yates has brought to life the women and children of the Revolution and the essential part that they played in the birth of the United States. Nora Unwin's delightful and detailed drawings contribute greatly to the interest and value of the book. *We, The People* is the first in a series of stories of the Revolution in Vermont

Reviews of Books

and New Hampshire to be issued by the Regional Center for Educational Training in Hanover, N.H. Although it is intended for fifth grade children, it has interest and significance for other ages as well. A Quaker author, Elizabeth Yates is well known for her *The Lighted Heart*, *Skeezzer*, *The Road Through Sandwich Notch* and many other fine books.

ELIZABETH GRAY VINING

Spiritual Practices. By SWAMI AKHILANANDA. Claude Stark, Inc. 5 South Union St., Lawrence, Mass. 01843. 225 pages. \$8.50.

IN THIS BOOK the genuine voice of Hindu spiritual culture speaks. Swami Akhilananda was a disciple of disciples of Ramakrishna, the Hindu religious genius of the nineteenth century. He came as a missionary to Providence, Rhode Island, in 1926, and formed a Boston center in 1940, teaching and writing there until his death in 1962.

Although the Hindu religion is based upon the "leader principle" which attracted many intellectuals to the center, the Swami writes most sensitively about love, religious psychology, meditation (mentioning George Fox, Rufus Jones, and a host of eastern and western mystics), and religion in general.

This Swami was astonishingly well read in the leading thinkers, past and present. He achieved the rare plateau of a transcultural vision, having recognized and experienced the truth in many religions, such as Judaism, Christianity, Quakerism, Hinduism, and others. Without doubt he was a great soul who speaks from the depth of his universal insights. He learned much from Quakerism, although not from its activist aspect, the lack of which is the Achilles tendon of the entire history of Hinduism. The many reminiscences and testimonials at the end of this book express how deeply he affected many highly sensitive and educated westerners. An insightful and worthwhile book, indeed.

PETER FINGESTEN

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FRED A. WERNER, Chairman of the Board

A Theology of the Earth. By FR. ALBERT J. FRITSCH, S.J. CLB Publishers, Washington, D.C. 73 pages. \$4.00

A Theology of the Earth is an attempt to give environmentalism a Christian foundation. Author Fritsch is a Jesuit and a scientist; from this duality comes his unique and challenging perspective. His "ecological" thinking is broadly based on concepts of unity, harmony, and ecumenicity. A modern-day Transcendentalist, he believes that humans are part of a cosmic process, and that humans and earth are united in the spiritual realm.

In his holistic outlook all issues are interlaced. Thus stewardship of the earth is a human need. As humans abuse their environment, so do they abuse other persons. If they can learn to respect one, they shall respect the other. To this end Fr. Fritsch calls for a "transformation of society." His primary theme is that technological humans must assume social responsibility. People have a consciousness of themselves and a consciousness of the public interest; they must now develop "cosmic consciousness," or an awareness of themselves as part of a spiritual community in which all things, including earth, are members.

Fr. Fritsch writes, "To desecrate the earth is human; to sanctify it is divine." His theme on how the latter can become transcendent makes it a provocative and methodologically intriguing work, well worth encountering.

NEAL BURDICK

Briefly Noted

Jordans Quaker Meeting. By ALFRED STEFFERUD (in cooperation with KARL SHOWLER). Friends Home Service Committee, Friends House, Euston Road, London NW1 2BJ. 21 pages. Fifteen pence.

IT IS ASTONISHING how much historical data our Friend and former editor of *Friends Journal* has managed to incorporate, albeit unobtrusively, into the fifteen short pages of text that comprise this attractive brochure. It is not only an effective guide booklet for visitors to Jordans but also a concentrated, brief history of Buckinghamshire Quakerism, featuring such early stalwarts as Wil-

liam Penn, Thomas Ellwood, George Fox, Joseph Rule, and John Archdale. Full-page photographs taken by Richard Haynes "specially for this booklet" cover the other six pages, effectively illustrating the text at just the right points.

M. C. MORRIS

Understanding Young People in Trouble. By GEORGE VON HILSHEIMER. Acropolis Books, Washington, D.C. 260 pages. \$4.50

THE AUTHOR offers rather unorthodox methods to parents and teachers dealing with difficult children and adolescents. His broad experience in school and settlement work has led him to attempt novel ways of using the sense and body reactions of the young which are described in detail.

The Latecomers and other Pieces. By NORMAN BENNETT. 1971. 22 pages; u.p. —Available from the author at 14 Forfar Road, Glendowie, Auckland, N.Z.

THIS QUAKER poet from "down under" has a refreshing voice approaching old and new problems of life. There is a good deal of humor in his poems, as, for example, in the following:

Wider Quaker Fellowship

I'm becoming a Wider Quaker—
Wider, that is, in girth.
I'm putting on pounds and inches—
Hardly a cause for mirth.

This becoming a Wider Quaker
Is a source of 'concern' to me.
Beware, Young Friend, of thy figure,
Lest the same thing happen to thee.

Death by Choice. By DANIEL C. MAGUIRE. Doubleday & Company, New York. 224 pages; \$6.95

THE BOOK deals with the much discussed problems of euthanasia, abortion, the preservation of seriously defective children, and related moral problems. The study extends itself into the religious orbit, and the author's thoughtful considerations are impressive.

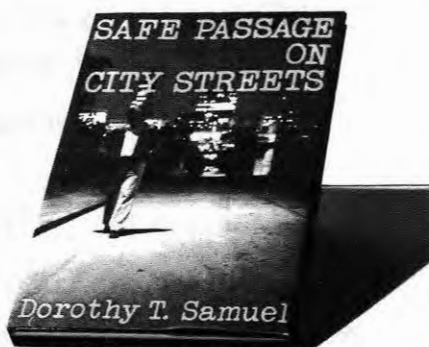


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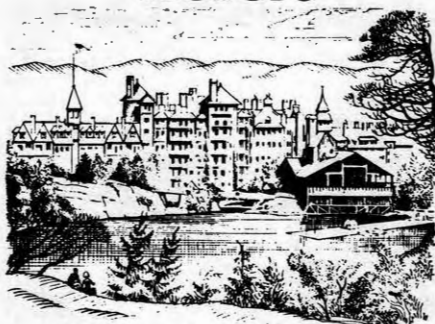


Dorothy T. Samuel calls upon her background as a Quaker to produce a needed answer to the paralysis of fear that seems to be gripping the country today. Rampant crime is limiting our activities and narrowing our horizons. While total security is beyond anyone's power, the author suggests non-violent attitudes and responses that can reduce our susceptibility to criminal attack while freeing us for a richer, fuller life. Ms. Samuel presents a positive, hopeful note to counteract spokesmen who are playing on our fears. \$3.95

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Letters to the Editor

Department of Peace

RE THE suggestion from Baltimore Yearly Meeting's Peace Committee (FJ2/1) that Friends urge our representatives in the Congress to establish a Department of Peace in our national government:

Perhaps a historical note may be of use in furthering this important movement. The proposal originated, it seems, with Benjamin Rush, who in 1799 published an essay entitled "A Plan of a Peace Office for the United States." As a signer of the Declaration of Independence, Rush's views were read carefully. His idea was that such a Peace Office should be presided over by a Cabinet officer designated as the Secretary of Peace.

Since that time a great many formal proposals, many of them in the form of bills submitted by United States Senators and United States Congresspersons to both Houses of the national legislature, for the establishment of a Department of Peace have been made. The

most recent such proposal that I can find on the spur of this moment was in 1973. Senators Hartke and Randolph introduced S.1024 into the Senate, and Congressman Matsunga (with numerous co-sponsors) introduced similar legislation into the House, the object being once again the creation of a Department of Peace. This one, like some others, was to have within it an International Peace Academy whose task it was to be to "furnish training and instruction to prepare citizens of the United States for service in positions or programs relating to the field of promoting international understanding and peace." These proposals have invariably been bi-partisan—and have thus far not been enacted into law.

May I suggest that it might now be appropriate for AFSC's national office to try to coordinate the efforts of so many scattered persons and Meetings into a genuine drive to stimulate the new Congress to take positive action? I'm sure that all of us who have been teaching peace studies courses and graduating baccalaureate candidates with degrees in peace studies would be most willing to help.

H. V. Yeager
Hayward, CA



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Foreign Policy

RE THE letter by Joe Lucas (Rathole Diplomacy FJ 12/15/74), the unfortunate truth is that we in the "Free World" are as much victims of false information as we are told those under "Communism" are. This is due in large part to the fact that anti-Communism is the greatest enemy inflicted upon us. Joe Lucas may recognize how many victims of communism have arrived on our shores from "communist" countries, but will he know about other extremely oppressed and even tortured people in countries that are a part of that "Free World" he writes about? Joe Lucas has insight into the threat of military spending, but does he recognize the need for "a major change in foreign policy" with emphasis on all those basic root changes that require conversion from military spending to civilian priorities?

Frances Hilger
Far Hills, NJ

Controlling Our Lives

I AM writing regarding Carolyn Lacey Kline's letter (FJ1/1). As a woman involved for several years in the struggle for the rights denied women—an oppressed majority—I know that the "brutality directed against desperate women" comes from restrictive laws, churches, hospital boards, inaccurate representation of birth control methods, or presentation of *untested*, often faulty or harmful methods of birth control, back alley abortionists we have been forced to seek out, and more lately, exorbitant medical fees for legal abortions.

We are fighting to gain control of our very lives. This includes deciding whether or not we will become pregnant, and whether or not we will terminate pregnancy. This decision should, and some day will, be ours alone.

Karla Jackson
Sedgwick, ME

Peace Within

SET ME straight. The peace testimony to me has always meant peace within oneself, doing what the "Lord" (use any term you are comfortable with) commands you to do, which brings peace, and working out from that. If you do not begin with the war within yourself, between your ego and God's purpose (again use whatever words you want for God)—will you be doing anything for anyone else which is truly peaceful?

That is to say, if you follow a leading, you have a sense of peace until something again is required of you. If you follow again, you experience peace again. If you do not hesitate and do not stray from the light, you constantly experience peace.

The things that you are called upon to do possibly will lead you into "social action" areas. But if you go on your own into these areas, that is, if you are on an ego trip, you are not participating in the peace testimony, because you are going your own way and not letting the spirit use you. You will not feel peaceful and if you haven't taken care of yourself and your discontent, you cannot help your brother or sister.

People always speak of the "peace" testimony in relation to *outward things*. While I believe the spirit will manifest itself in outward forms, and surely you can begin with the *form* as the *first step* in recognizing the true source of the physical manifestation, it seems a lot easier, and the only effective way of accomplishing anything toward peace,

to begin by taking care of your own shortcomings in following God and living at peace with yourself.

You will spread a lot of peace that way, testifying with your life. Trust God and the spirit within and without and round about. It will lead you to so much social action and so many peaceful concerns that your life will be filled to overflowing. Is this right? Whom do I ask these questions of?

Rheta Holleran
Mechanicsburg, PA

True Marriage

I WAS shocked to read Olga M. Wagbo's letter entitled "Dependency on Spouses" (FJ 12/15/74). No doubt the situation she describes, summarized by her quotation from *Psychology Today* "dependency on drugs is akin to middle-class dependency on spouses," does exist, and all too often. In the same way, there exists the situation in which religious faith is a dependency, a means of escape from intolerable human pressures. Neither of these sad situations should blind us to the reality of the Love of God, nor of the sustaining, inspiring, reciprocal love that can develop within a marriage, even a "middle-class" marriage. I have been a widow for six years, after thirty years of a marriage in which our love deepened and strengthened month by month for all that time. It enabled us each to grow and become more whole and free as individuals, freely able to give ourselves to each other in a more and more complete way.

I realize that I have been exceptionally fortunate, and that all marriages are not like ours, but I must speak to the fact that being a "single human being" is not the only valid pattern of life, and, from my experience, is a much less satisfactory state than to be a part of a true marriage.

Nora Fairbank
Belmont, MA

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Announcements

Births

BOYNTON—On December 17, THOMAS ETHAN BOYNTON, to Charlotte and David Boynton, both members of 57th St. Meeting, Chicago, IL.

BRICK—On January 30, 1975, SUSANNAH JEANNE BRICK, to Robert Philip and Jeanette Barstad Brick of Newton, New Hampshire. Phil and Jeanette are members of Crosswicks Meeting in Crosswicks, NJ.

Deaths

HITCHCOCK—On December 9, HELEN BROOKS HITCHCOCK, aged 78, a member of Sarasota Monthly Meeting. She is survived by her husband, James E. Hitchcock, of Sarasota; two sons, David J. of Fort Lauderdale and John E. of Hancock, NH; a sister, Frances Van Houten of Sarasota; and five grandchildren.

JENSEN—On December 31, MAMIE MARSHALL JENSEN, at Yellow Springs, OH, aged 86, widow of Jens P. H. Jensen. She was a member of Madison Monthly Meeting and a former member of Oskaloosa (IA) and Pittsburgh (PA) Meetings. She is survived by six children: Marie Baker, Boyertown, PA; Dorothy Ludwig, Madison, WI; Ruth Coppock, Woodacre, CA; Marshall Jensen, Redding, CA; Eunice Staples, Norwood, OH; and David Jensen, Yellow Springs, OH, with whom she lived; twenty-one grandchildren and one great grandson; and two brothers.

Marriages

BROOKS-FRAZIER—On December 28, under the care of Woodstown (NJ) Meeting, DIANE LYNN FRAZIER and WILLIAM N. BROOKS, Jr. Diane and her parents are members of the Woodstown Meeting.



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Coming Events

March

21-29—Philadelphia Yearly Meeting, Fourth and Arch Street Meetinghouse. All correspondence should be directed to Allen J. White, 1520 Race Street, Philadelphia, PA 19102.

22-23—Iowa Mid-Year Meeting (Conservative) will be held at the Interfaith Center at Colfax, IA. Louise Wilson, a member of North Carolina Yearly Meeting (Conservative) and the Faith and Life Panel, will be the resource person for the weekend. Contact person: Kathy Day, 5325 Burr Oak Drive, Des Moines, IA 50324.

27-30—Southeastern Yearly Meeting, Lake Byrd Lodge, Avon Park, FL. Contact person: Kenneth C. Leibman, 1375 Talbot Avenue, Jacksonville, FL 32205.

27—Henry J. Cadbury Lecture: Milton Mayer, Friends Meeting House, 4th and Arch Streets, Philadelphia, PA. Sponsor: Friends Publishing Corporation.

April

4-6—Spiritual Venture Series, Powell House, R.D. 1, Box 101, Old Chatham, NY 12136, (518) 794-8811.

12—The Committee on Aging Friends of Philadelphia Yearly Meeting is sponsoring a workshop on "Options for the Elderly" at 4th and Arch St. Meetinghouse from 9:30 a.m. to 3:30 p.m. In the morning a panel of experts, including M. Powell Lawton, Florence Tobiesen, Betty Mansfield and Frank Bradley will speak to the special emotional as well as physical needs of the elderly, the private and public community resources now available to them, and the additional resources needed as our population grows proportionately older. At the final plenary session, special concerns for the elderly will be discussed. Participants are invited to bring their own sandwiches. Registration is \$2.00. Registration blanks were mailed to all monthly meetings and are also available through the Committee on Aging Friends, Philadelphia Yearly Meeting 1515 Cherry St. Advance registration will be appreciated. There will be registration at the door also.

25-27—Conference on "Investments, Wealth and Economic Alternative" at Woolman Hill, Deerfield, MA. Contact person: Arthur Fink, New England Regional Office, AFSC, 48 Inman St., Cambridge, MA 02139 (617) 864-3150.

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Howard A. Reed, Coordinator |
| July 13-19 | JOURNEY OF THE SPIRIT
Eugenia Friedman and Amy Hart, Leaders |
| July 20-26 | QUAKER WOMEN: A WORKSHOP IN RENEWAL,
GROWTH AND ACTION
Judi Breault, Gail Haines, Demie Kurz, Coordinators |
| July 27-
August 2 | A RETREAT: RESPONDING TO THE VISION OF
TEILHARD DE CHARDIN
John and June Yungblut, Leaders |
| August 3-9 | WHO SHALL EAT? A CONFERENCE ON THE STATE
OF THE WORLD'S FOOD SUPPLY
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QUAKER EDUCATOR seeks college or secondary position in PA or NY States to qualify for assistance for handicapped child. Humanities, Interdisciplinary American Studies, Sociology, Native American Literature, Women's Studies, Writing. Michigan PhD; several years' experience. Box B-629, Friends Journal.

COLLEGE JUNIOR needs work mid-May to late August. Housework, cooking, travel companion, tutoring, child care, or similar. Philadelphia area or live in. Good references. Contact Crystal Palmer, Box 17393, Guilford College, Greensboro, NC 27410 before April 30.

IN FRIENDS SECONDARY SCHOOL, to teach history/French/Italian. BA, cum laude, French/History, Beloit College, 1972; MAT, 1973. Certificate in Italian, Rome, March, 1975. AFS student, Switzerland, France; taught in Italy. Related to Friends Meetings and AFSC. Available fall, 1975. Gail Irish, 1387 Englewood Ave., St. Paul, MN 55104.

PRINCETON SEMINARY GRADUATE STUDENT seeks employment, Friends projects/meetings/schools, or other opportunities. Certified secondary education. Bucks County/Ann Arbor regions preferred. Available June, 1975. Box S-641, Friends Journal.

COLLEGE STUDENT seeks summer employment in Northeast. Experienced children's programming, outdoor maintenance, driver's license, knows French. Carl Thiermann, Box 1089, Wilmington College, Wilmington, OH.

Schools

THE MEETING SCHOOL, Rindge, New Hampshire 03461. A closely knit community and school committed to the development of each individual's potential. Coeducational, accredited by New England Association of Schools and Colleges. Grades 10-12. Students live in faculty homes sharing cooking, house cleaning, farm chores. Work-study programs—animal husbandry, horticulture, forestry. Ceramics—Studio Art—Weaving. For information write Dorothy Hagar Albright.

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

Services Offered

RE-UPHOLSTERY—SLIPCOVERS Serving Delaware County (PA), West Chester area, Germantown-Main Line, Northern section Delaware state. Telephone 215-586-7592. More than forty years' experience. Thom Seremba.

DOES YOUR PEACE GROUP or other organization of Friends concerns: Have a project that needs several weeks of labor? Need a replacement so you can go on vacation? We are Friends, teacher (environmental studies, history) and wife, with summer vacation, able to give you one to three weeks of our talents and energies in return for room and board and an adventure. Experienced in teaching, homemaking, driving, farm and garden work, youth leadership, home construction. Box O-640, Friends Journal.

Travel

FOR AGES 13-15: SUMMER 1975. Small co-ed group tours back-roads Greece in horse-drawn cart. Learn culture, language, history, the good Gypsy life. An exciting, meaningful, cross-cultural adventure. Experienced leadership. Grassroots Educational Expeditions, Freedom, Maine 04941.

Personnel

T. TRUXTON HARE, III, assistant headmaster and director of the Upper School at The Latin School of Chicago, will become headmaster at Friends Select School in Philadelphia in June. He will succeed G. Lawrence Blauvelt who is retiring after twenty years. Truxtun Hare has attended Westtown School, St. Mark's School in Southboro, Massachusetts, Yale University and the University of Chicago. He served for two years with the Army's 101st Airborne Division.

Welcome, Friend . . .

To the Third Annual
Henry J. Cadbury Lecture*

To be given by Milton Mayer

Thursday, March 27

Fourth and Arch Meetinghouse, Philadelphia

*The Board of Managers of Friends Journal recognizes the many contributions of Henry J. Cadbury to the magazine and to Quakerism by selecting the most outstanding article to appear in the Journal during the past year and inviting its author to give the Henry J. Cadbury Lecture at the annual dinner and meeting of Friends Publishing Corporation and Friends Journal Associates. Please make dinner reservations no later than March 15.

Friends Journal, Desk 3/27
152-A N. 15th St., Phila. 19102

Please reserve _____ place(s) at \$3.00 each for dinner
at 5:30 p.m. on March 27.

I enclose \$_____ I will pay at the door.

Name _____
Address _____

Meeting Announcements

Spain

MADRID—Worship Group first and fourth Sunday, third Saturday, 6 p.m., San Gerardo 38-5C. Josefina Fernandez, coordinator.

Alaska

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

Arizona

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

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

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

TUCSON—Friends Meeting, 129 N. Warren: Sunday School, 10 a.m.; worship (semi-programmed) 11 a.m. Pastor, Kenneth Jones, 886-6011.

TUCSON—Pima Friends Meeting (Pacific Yearly Meeting), 739 E. 5th St., Worship, 10 a.m. Violet Broadribb, Clerk. Ph. 298-8933.

California

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

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

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

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

HAYWARD—Worship 10 a.m. 22502 Woodroe St., 94541. Phone: (415) 651-1543.

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

LONG BEACH—Meeting for worship, 10:00 a.m., Garden Room, Brethren Manor, 3333 Pacific. Call 434-1004 or 831-4066.

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

MARIN—Worship 10:30 a.m., The Priory, 217 Laurel Grove, Kentfield. 383-5303.

MONTEREY PENINSULA—Friends Meeting for worship, Sundays, 11 a.m., 1057 Mescal Ave., Seaside. Call 394-9991.

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

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

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

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

RIVERSIDE—Unprogrammed worship, 1st-day school, 10:30. 682-5364 or 683-4698.

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

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

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

SAN FRANCISCO—Meeting for worship, First-days, 11 a.m., 2160 Lake Street, 752-7740.

SAN JOSE—Meeting, 11 a.m.; children's and adults' classes, 10 a.m.; 1041 Morse Street.

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

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

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

SONOMA COUNTY—Redwood Forest Meeting, 11 a.m., worship and First-day school, 61 W. Cotati Ave., Cotati, CA. Phone: (707) 795-5932 or 823-0501.

VISTA—Palomar Meeting, 10 a.m. Clerk: Gretchen Tuthill, 1633 Calle Dulce, Vista 92083. Call 724-4966 or 728-9408.

WESTWOOD (West Los Angeles)—Meeting 11 a.m., University Y.W.C.A., 574 Hilgard (across from U.C.L.A. bus stop). 472-7950.

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

Colorado

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

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

Connecticut

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

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

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

NEW MILFORD—Housatonic Meeting: Worship 11 a.m. Route 7 at Lanesville Road. Telephone: (203) 775-1861.

STAMFORD-GREENWICH—Meeting for worship and First-day School, 10 a.m. Westover and Roxbury Roads, Stamford. Clerk, Peter Bentley, 4 Cat Rock Road, Cos Cob, Connecticut. Telephone: 203-TO 9-5545.

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

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

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

Delaware

CAMDEN—2 miles south of Dover. Meeting and First-day School 11 a.m. 697-6910; 697-6642.

CENTERVILLE—Center Meeting, one mile east of Route 52 at southern edge of town on Center Meeting Road. Meeting, First-day, 11 a.m.

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

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

ODESSA—Worship, 1st Sundays, 11 a.m.

WILMINGTON—Wilmington Meeting, 4th and West Streets. 10 a.m., worship and children's First-day school; 11 a.m., adult First-day school and child care. Inquiries 652-4491 or 475-3060. Alapocas Meeting at Friends School. 9:15 a.m., worship and child care; 10:15 a.m., First-day school. Inquiries 792-1668.

District of Columbia

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

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Florida

CLEARWATER—Meeting 10:30 a.m., Y.W.C.A., 222 S. Lincoln Ave. Phone: 733-9315.

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

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

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

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

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

MIAMI-CORAL GABLES—Meeting, 10 a.m., 1185 Sunset Road. Darden Asbury Pyron, clerk, 665-0630; AFSC Peace Center, 443-9836.

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

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

SARASOTA—Music Room, College Hall, New College. Adult discussion, 10 a.m. Worship, 11 a.m. Mary Margaret McAdoo, clerk, 355-2592.

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

Georgia

ATLANTA—Worship and First-day School, 10 a.m., 1384 Fairview Road, N.E., Atlanta 30306. Sue Kenworthy, Clerk. Phone: 286-1490. Quaker House. Telephone: 373-7986.

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

Hawaii

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

Illinois

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

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

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

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

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

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

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

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

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

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

MENABE—Clear Creek Meeting. Unprogrammed worship 11 a.m. First Day School 10 a.m. Meeting House 2 mi. So., 1 mi. E. McNabb. Call 815-882-2381.

PEORIA-GALESBURG—Unprogrammed meeting 10 a.m. in Galesburg. Phone: 343-7097 or 245-2959 for location.

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

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

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

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

Indiana

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

HOPEWELL—20 mi. W. Richmond, Ind.; between 1-70, US 40; 1-70 exit Wilbur Wright Rd, 1¼ mi. S., 1 mi. W. Unprogrammed worship, 9:30, discussion, 10:30. Ph. 476-7214, or 987-7367.

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

RICHMOND—Clear Creek Meeting, Stout Memorial Meetinghouse, Earlham College. Unprogrammed worship, 9:15 a.m. Clerk, Howard Alexander, 966-5453. (June 20-Sept. 19, 10 a.m.)

WEST LAFAYETTE—Worship 10 a.m., 176 E. Stadium Ave. Clerk, Merritt S. Webster. 743-4772.

Iowa

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

IOWA CITY—Unprogrammed worship, 11 a.m., 311 N. Linn, Iowa City. Phone 338-7250. Clerks, Pam and Mark Stewart, phone 338-2062.

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

Kansas

WICHITA—University Friends Meeting, 1840 University Avenue. Unprogrammed meeting 8:45 a.m., First-day School 9:45 a.m. Meeting for worship 11 a.m. David Kingrey, Minister. Phone 262-0471.

Kentucky

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

LOUISVILLE—Meeting for worship 10:30 a.m. Children's classes 11:00 a.m. 3050 Bon Air Avenue. 40205. Phone: 452-6812.

Louisiana

BATON ROUGE—Worship, 10 a.m., Wesley Foundation, 333 E. Chimes St. Clerk: Quentin A. L. Jenkins: telephone: 343-0019.

NEW ORLEANS—Worship Sundays, 10 a.m., Community Service Center, 4000 Magazine Street. Phone 895-5313 or 822-3411.

Maine

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

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

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

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

Maryland

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

ANNAPOLIS—Worship, 11 a.m., former St. Paul's Chapel, Rt. 178 (General's Hwy.) and Crownsville Rd., Crownsville, Md. Donald Sillars, clerk, (301) 262-3581.

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

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

COLUMBIA—A new meeting! 5 p.m. Phelps Luck Ngbhd Ctr. J. McAdoo, Cl., 5209 Eliot Oak Rd. 21044. 596-5212.

EASTON—Third Haven Meeting and First-day School, 11 a.m., 405 South Washington St. Frank Zeigler, clerk, 634-2491; Lorraine Claggett, 822-0669. 1st Sun. June through last Sun. Sept., worship 9:30 a.m.

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

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

Massachusetts

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

AMHERST-NORTHAMPTON-GREENFIELD—Meeting for worship 11 a.m. First-day School 10:00 a.m. Mt. Toby Meetinghouse, Route 63 in Leverett. Phone 253-9427.

BOSTON—Worship 11:00 a.m.; fellowship hour 12:00, First-day, Beacon Hill Friends House, 6 Chestnut Street, Boston 02108. Phone: 227-9118.

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

FRAMINGHAM—841 Edmands Rd. (2 mi. W of Nobscot) Worship 10:30 a.m. First Day School 10:45 a.m. Visitors welcome. Phone 877-0481.

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

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

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

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

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

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

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

Michigan

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

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

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

EAST LANSING—Worship and First-day School, Sunday, 1 p.m. All Saints Church library, 800 Abbot Rd. Call ED 7-0241.

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

KALAMAZOO—Meeting for worship, 10 a.m.; discussion, 11 a.m., Friends' Meeting House, 508 Denner. Call FL 9-1754.

Minnesota

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

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

Missouri

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

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

HOLLA—Unprogrammed meeting for worship, Sundays, 6:30 p.m., Elkins Church Education Bldg., First & Elm Sts.

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

Nebraska

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

Nevada

LAS VEGAS—Paradise Meeting; worship 11 a.m., Church of Nutritional Science, 10th and Carson. 457-7040.

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

New Hampshire

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

DOVER—Dover Preparative Meeting—Worship 10:30 a.m. 141 Central Ave. Caroline Lanier, clerk. Phone: (207) 439-9811.

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

PETERBOROUGH—Monadnock Meeting. Worship 10:30 a.m. First-day school same time. Library Hall, Peterborough. Enter off parking lot.

WEST EPPING—Allowed meeting, Friends St. Worship 10:30, 1st and 3rd First Days. Call Patrick Jackson, 679-8255.

New Jersey

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

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

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

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

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

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

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

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

MEDFORD—Main St. First-day School 10 a.m. Meeting for Worship 10:45 a.m. Summer months—Union St.

MICKLETON—Meeting for worship, 10 a.m., First-day School, 11 a.m. Kings Highway, Mickleton, N.J. Phone 609-423-3356 or 0300.

MONTCLAIR—Park Street and Gordonhurst Ave. Meeting and First-day School, 11 a.m. except July & August, 10 a.m. 201-744-8320. Visitors welcome.

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

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

MULLICA HILL—First-day school, 10 a.m.; meeting for worship, 11 a.m., Main St., Mullica Hill, NJ.

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

PLAINFIELD—Meeting for worship and First-day School 10:30 a.m. Watchung Ave. at E. Third St., 757-5736. Open Monday through Friday 11:30 a.m.-1:30 p.m.

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

QUAKERTOWN—Meeting for worship and First-day school, 10:30 a.m. Clerk, Richard S. Weeder, RD 5, Flemington, NJ 08822. Phone 1-201-782-0256.

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

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

SALEM—Meeting for worship 11 a.m. First Day school 9:45 a.m. East Broadway, Salem.

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

SHREWSBURY—First-day School, 11:00 a.m., meeting for worship, 11 a.m. (July, August, 10 a.m.) Route 35 and Sycamore, Phone 741-0141 or 671-2651.

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

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

WOODSTOWN—First-day School, 9:45 a.m. Meeting for worship, 11 a.m. N. Main St., Woodstown, N.J. Phone 769-1836.

New Mexico

ALBUQUERQUE—Meeting and First-day School, 10:30 a.m., 815 Girard Blvd., N.E. Seely Chandler, clerk. Phone 265-0569.

GALLUP—Sunday, 10 a.m., worship at 1715 Helena Dr. Chuck Dotson, convenor. 863-4697 or 863-6725.

SANTA FE—Meeting Sundays, 11 a.m., Olive Rush Studio, 630 Canyon Road, Santa Fe. Miriam Stothart, clerk.

New York

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

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

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

BUFFALO—Meeting and First-day School, 11 a.m., 72 N. Parade. Phone TX 2-8645.

CHAPPAQUA—Quaker Road (Route 120). Meeting for worship and First-day School 10:30 a.m. 914-238-9894. Clerk: 914-238-9031.

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

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

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

FARMINGDALE, LONG ISLAND—Bethpage Preparative Meeting. Worship 11 a.m. Sundays, Meeting House Rd. opposite Bethpage State Park Clubhouse.

FLUSHING—Meeting for worship, 11 a.m.; open house, 2-4 p.m., first and third Sundays, except Dec., Jan., Feb., and Aug. 137-16 Northern Boulevard.

GRAHAMSVILLE—Greenfield & Neversink. Worship, 11 a.m. Sundays at Meeting House.

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

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

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

JERICHO, LONG ISLAND—Unprogrammed meeting, 11 a.m., Old Jericho Turnpike.

LLOYD HARBOR, LONG ISLAND—Meeting for worship, 11 a.m., Plover Lane. (516) 423-3672.

LOCUST VALLEY, LONG ISLAND—Matinecock Friends Meeting for Worship, Sundays, 11 a.m., Duck Pond & Piping Rock Rds.

MANHASSET, LONG ISLAND—First-day School, 9:45 a.m.; meeting, 11 a.m. Northern Boulevard at Shelter Rock Road.

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

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

NEW YORK—First-day meetings for worship, 9:45 a.m., 11 a.m., 15 Rutherford Pl. (15th St.), Manhattan. Others 11 a.m. only. 2 Washington St. N. Earl Hall, Columbia University 110 Schermerhorn St., Brooklyn

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

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

ORCHARD PARK—Meeting for worship and First-day school, 11 a.m. E. Quaker Street at Freeman Road. Phone: 662-5972.

POUGHKEEPSIE—249 Hooker Ave. 454-2870. Unprogrammed meeting, 9:30 a.m.; meeting school, 10:30 a.m.; programmed meeting, 11:15 a.m. (Summer worship, 10 a.m.)

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

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

ROCHESTER—Meeting and First-day School, 11 a.m., 41 Westminster Road.

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

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

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

SCHENECTADY—Meeting for worship, 11:00 a.m. Old Chapel, Union College Campus. Jeanne Schwarz, clerk, Galway, NY 12074.

ST. JAMES, LONG ISLAND—Conscience Bay Meeting, Moriches Rd. Worship and First-day School, 11 a.m.

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

WESTBURY, LONG ISLAND—Unprogrammed meeting for worship, 11 a.m. Junior Meeting through High School, 10:45 to 12:15. Jericho Tpk. and Post Avenue. Phone (516) ED 3-3178.

North Carolina

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

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

CHARLOTTE—Meeting for worship, 10:30 a.m., adult forum, 11:45 a.m. 2327 Remount Road. Phone 399-8465.

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

FAYETTEVILLE—Meeting 1 p.m., Quaker House, 233 Hillside Ave. Phone the Arnings, 485-3213.

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

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

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

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

Ohio

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

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

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

CLEVELAND—Community Meeting, unprogrammed, Sunday evenings. Call Judy Brutz 321-7456 or Elaine DeVol 723-8809.

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

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

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

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

TOLEDO—Allowed meeting, unprogrammed. Sundays, 10 a.m., The Ark (U. of Toledo), 2086 Brookdale Rd. Information. David Taber, (419) 878-6641.

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

WILMINGTON—Campus Meeting (United) FUM & FGC. Unprogrammed worship, 10, College Kelly Center. Esther L. Farquhar, clerk. (513) 382-8851.

WOOSTER—Unprogrammed meeting & First-day school, 10:30 a.m., SW cor. College & Pine Sts. 264-8661.

YELLOW SPRINGS—Unprogrammed worship, FGC, 11 a.m., Rockford Meetinghouse, President St. (Antioch Campus). Clerk: Gay Houston (513) 767-1476.

Oregon

PORTLAND-MULTNOMAH MONTHLY MEETING, 4312 S. E. Stark St. Worship 10 a.m., discussions 11 a.m. Same address, A.F.S.C., Phone: 235-8954.

Pennsylvania

ABINGTON—Meetinghouse Rd./Greenwood Ave., Jenkintown. (East of York Rd., north of Philadelphia.) First-day school, 10; worship, 11:15. Child care. TU4-2865.

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

BRISTOL—Meeting for worship and First-day School, 11 a.m., Market and Wood. 788-3234.

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

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

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

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

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

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

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

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

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

GWYNEDD—Sumneytown Pike and Route 202. First-day School, 10 a.m., except summer. Meeting for worship 9 a.m., and 11:15 a.m.

HARRISBURG—6th and Herr Sts., meeting for worship and First-day School 10 a.m.; Adult Forum 11.

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

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

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

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

LANDSOWNE—Landsdowne and Stewart Aves., meeting for worship, 10:30 a.m. First-day school 11 a.m.

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

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

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

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

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

MIDDLETOWN—Delaware Co., Route 352 N. of Lima, Pa. Meeting for worship, 11 a.m.

MIDDLETOWN—At Langhorne, 453 West Maple Avenue First-day School 9:45 a.m., meeting for worship, 11 a.m.

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

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

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

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

PHILADELPHIA—Meetings, 10:30 a.m., unless specified; telephone LO 8-4111 for information about First-day Schools.

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

Central Philadelphia, 15th & Race Sts. Cheltenham, Jeanes Hospital grounds, Fox Chase, 11:15 a.m.

Chestnut Hill, 100 E. Mermaid Lane.

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

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

Frankford, Unity and Wain Streets, 11 a.m. Germantown Meeting, Coulter Street and Germantown Avenue.
Green Street Meeting, 45 W. School House Lane.

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

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

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

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

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

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

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

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

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

SUMNEYTOWN-PENNSBURG AREA—Unani Monthly Meeting meets 1st, 3rd and 5th First-days at 11 a.m., 2nd and 4th First-days at 5 p.m. Meetinghouse at 5th and Macoby Sts., Pennsburg. Phone 679-7942.

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

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

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

VALLEY—West of King of Prussia; on Old Rt. 202 and Old Eagle School Road. First-day School and Forum, 10:00 a.m. (except summer); meeting for worship, 11:15 (summer, 10).

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

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

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

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

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

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

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

Rhode Island

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

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

South Carolina

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

South Dakota

SIoux FALLS—Unprogrammed meeting, 10:30 a.m., 2307 S. Center (57105), 605-338-5744.

Tennessee

NASHVILLE—Meeting and First-day School, Sundays, 10:00 a.m., 2804 Acklen Ave. Clerk, Betty Johnson. Phone: (615)-255-0332.

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

Texas

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

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

DALLAS—Evening Meeting for Worship and Community, Sunday 5:30 p.m. 4603 Lovers Lane. Pot luck supper. Call 352-3496 for information.

EL PASO—Worship and First-day School, 9 a.m. Esther T. Cornell, 584-7259, for location.

HOUSTON—Live Oak Meeting, worship and First-Day School, Sunday 11 a.m., Peden Branch YWCA, 11209 Clematis. Clerk, Ruth W. Marsh, 729-3756.

LUBBOCK—For information write 2007 28th St., Lubbock, TX 79411 or call 747-5553.

SAN ANTONIO—Unprogrammed meeting for worship, 11 a.m., first and third Sunday, Central Y.W.C.A. Phone 732-2740.

Utah

LOGAN—Meeting 11 a.m., CCF House, 1315 E. 7th North. Phone 752-2702.

OGDEN—Sundays 11 a.m., Mattie Harris Hall, 525 27th. 825-6979.

Vermont

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

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

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

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

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

SHREWSBURY—Meeting. Worship Sunday, 11 a.m., home of Edith Gorman. Cuttingsville, Vt. Phone 492-3431.

Virginia

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

LINCOLN—Goose Creek United Meeting First-day School 10:00 a.m., meeting for worship, 11:00 a.m.

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

RICHMOND—First-day School, 9:45 a.m., meeting 11 a.m., 4500 Kensington Ave. Phone 359-0697.

ROANOKE-BLACKSBURG—Leslie Nieves, clerk, 905 Preston, Blacksburg 24060. Phone 703-552-2131.

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

Washington

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

TACOMA—Tacoma Friends Meeting, 3019 N. 21st St. First-day discussion 10 a.m., unprogrammed worship, 11. 759-1910.

West Virginia

CHARLESTON—Worship, First-days, 9:45-10:45 a.m., YWCA, 1114 Quarrier St. Paul Stone, clerk. Phone 342-3774 for information.

Wisconsin

BELOIT—See Rockford, Illinois.

GREEN BAY—Meeting for worship and First-day School, 12 noon. Phone Sheila Thomas, 437-4298.

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

MILWAUKEE—10 a.m. Y.W.C.A. 610 N. Jackson, (Rm. 406) 278-0850 or 962-2100.

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

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

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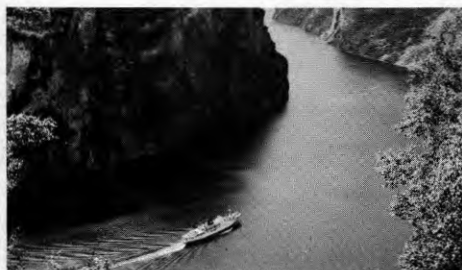
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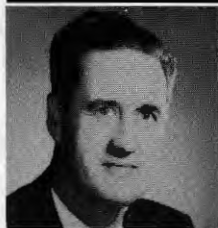
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July 4 — July 21

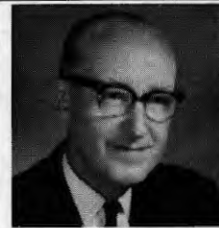
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