

April 1, 1975

FRIENDS JOURNAL

Quaker Thought and Life Today



"Now FRIENDS, can we move ON from war and man's inhumanity to man, into the capitalist corporations' subtle exploitation of third world countries?"



"Sure, the effects of bill #HR7539 will be shocking to third world countries, but imagine the effect of mentioning #HR7599 in our little old meeting for business."

AT THE PEACE COMMITTEE MEETING





FRIENDS JOURNAL

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Centering Down...

"GOD OFTEN visits us, but most of the time we are not at home."

"TO LIVE in hearts we leave behind is not to die."

—Quoted from Lansdowne (PA) Friends Newsletter

"NONVIOLENCE is both the newest and the most ancient thing; the most traditional, the most revolutionary, the holiest and the humblest; the subtlest and the most difficult, and the simplest; the meekest and the most demanding, the boldest and the sanest; the deepest and the most ingenuous."

—Shantidas

... And Witnessing

THE DIVISION between our testimony and our action was pointed up recently when Stamford-Greenwich (CT) Friends Meeting raised the question of how much Friends contribute to the federal military budget. They found that a survey made of the New York Yearly Meeting Peace Institute in the Spring showed that attenders there paid some \$38,000. They conducted a similar survey themselves, requesting participants to write down anonymously one-quarter of the amount of the 1973 income tax they paid. The result, "conjectural and probably too modest," was a "meager" response which, however, provided some figures for projection, as follows:

"5 respondents, including one paying no tax, \$12,070.00. 85 tax-paying units from Meeting list \times 1/5 of above sum: \$205,960.00.

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With tongue firmly in cheek and love for her fellow peace people in heart, Ellen Wilkinson took pen in hand after a meeting of Friends Peace Committee of Philadelphia Yearly Meeting (but it could have been almost any other Friends Peace Committee) and the result is on our cover as well as above and on page 202. We hope you enjoy them as much as we have.

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The First Word

Normal and Abnormal

"THE HORRORS WE have seen, the still greater horrors which we shall presently see, are not signs that rebels, insubordinate, untamable men, are increasing in constant numbers, but rather that there is a constant increase, a stupendously rapid increase, in the number of obedient, docile men."

Colman McCarthy used that quotation from "Tradition of Freedom" when he wrote a few weeks ago in *Newsweek* about "adjusting to the abnormal." He described the calmness which so many people show toward the conditions in today's world as potentially more frightening than the predictions of doom. Such calmness to him "suggests that large numbers of citizens in the face of such immense disasters . . . choose to adjust to them rather than offer some measure of resistance. Adjustment to the abnormal becomes a greater threat than the abnormalcies themselves."

Colman McCarthy went on to point out that because these adjustments are "made in small fits—we snip our values into tame sizes and heap the rest into a pile, leaving our integrity clothed only in shreds—we see each yielding as inconsequential. . . . This is why so many of those who do resist are seen as strange. The person who refuses to adjust to the abnormal is made to seem odd, becoming a public nuisance who won't get in line to enroll quietly in his (or her) local behavior-modification center." Instead of seeing these resisters as strange, he suggests that we recognize the value of "those citizens who keep alive in themselves a sense of defiance or resistance, whether it is only ice cream laced with additives that they refuse to accept as normal, or large contemporary horrors like the Pentagon's profligacy, those corporations that are unaccountable, or dirty drinking water. . . ."

In reflecting on this question of adjustment to the abnormal, it occurred to me that one of the consistent threads running through Quaker history could be interpreted as the refusal of Friends to accept as normal anything that impaired the full development and expression of that of God within any human being. From that point it was clear to me that such an understanding of normal could have motivated John Woolman to labor with Friends who held slaves, Lucretia Mott to work for the rights of women, Rufus Jones to plead with the Gestapo for decency. Similarly, American and English Friends could be seen refusing to accept or adjust to the abnormal when they fed the hungry and cared for the homeless during and after two world wars or as they tried to prevent and are trying to stop and to mend the damage done to normal human beings in Vietnam.

The same motivation to make human development as full and complete as possible prompted other Friends to pioneer in education, prison reform, conservation, women's suffrage and in many other areas where human rights were being denied or human potential was not being realized.

Today, the results of some of these pioneering efforts are accepted as part of the normal way of life, at least in Western society. But when they were conceived, the Quakers

behind them were considered odd, or nuisances, or worse. Often this opinion was shared by other Quakers.

The point of all this is that many contemporary Friends, as in John Woolman's time, and Lucretia Mott's, and Rufus Jones', are refusing to adjust to the abnormal as they see and understand it.

Instead, they are continuing to oppose war and militarism, for example, because they see peace, not war, as the normal way of life in a truly human society. Or they are working in countless varieties of other ways to make their vision of a humanly-oriented but divinely-directed S/society a reality.

Yet some of these ways today, as in earlier times, are not understood, appreciated or accepted by others . . . including Quakers. Thus, when some Quaker women say that it is up to them to decide what they will do with their time and talent, their brains and their bodies, their spirit and their souls, and that their decision is essentially a religious one, other Quaker women consider them odd, or nuisances, or worse.

Or when some Quaker men and women say that sexuality, like every aspect of human personality, is too complex to fit neatly under the label "Heterosexual (Do not use until marriage)" and that a relationship on different terms not only can be physically satisfying and emotionally meaningful but spiritually enriching as well, they find many Friends unwilling to include *that* as part of the development and expression of that of God.

Likewise, Friends who are exploring simplified lifestyles, community living, spiritual frontiers, new approaches to education, innovations in national and international relations, or self-expression through the arts often find not only lack of interest and support but outright opposition from Friends.

How can this be true within an organization formed to recognize and encourage the development and expression of the divine within everyone, I asked myself. Have we, including myself, equated our own values with those of God? Put another way, as a F/friend recently did in a letter, have we all, pioneer as well as every other Friend, seriously and consistently tried "to sort out what is ethnic-White-Anglo-Saxon-Protestant in Friends, and what is really that of God? We may have taken too much for granted."

The question that I leave with you is one that prompted this entire reflection and that I have yet to even begin to fully understand: At this stage in human growth and development, including mine, is it abnormal to accept and adjust to anyone else's definition of normal? Somehow, the answer to that question seems related to the ability of the Society of Friends to continue to be a viable religious organization, to sustain a vision of an infinite, all-embracing Divine Presence within each and all, and to encourage men and women to make that Presence not just the norm but the very essence of their individual and collective lives.

JDL

Meditation in Movement

by Carol Murphy

First Movement: *rallentando, pianissimo.*

After years of tantalizing glimpses of the Chinese exercise called T'ai Chi Ch'uan in pictures and books, I have at last enrolled in a class. The teacher demonstrates, and at once we fall silent as we watch the grace and quietude of her movements. It is an effect I continue to notice as I practice in class or at home; this quietude comes again—not the silence of deafness, but the almost audible hush just after the radio is turned off, when you switch off your car's engine in a lonely country place, when the busy ticking of your mind ceases. Why should this be so remarkable, since there is no natural noise connected with these tranquil gestures? Is this quiet the sound of one hand clapping? Then from beyond our circle comes the creak of a floorboard, the cry of a bird, the faint murmur of the world's traffic, as clear as a raindrop on a still pond. At least here is Wordsworth's "central peace subsisting at the heart of endless agitation."

Second Movement: *adagio assai.*

It all looks so simple and yet so subtle when our teacher shows us one of the movements in the ever-flowing form. This is beauty in action, and lines from Shakespeare come to mind:

When you do dance, I wish you
A wave o' the sea, that you might ever do
Nothing but that: move still, still so,
And own no other function.

I look around at my fellow students; we are just bodies doing prescribed motions, not embodiments of an ancient harmony. I remember other occasions when a dancer became one with the dance revealing a little of what incarnation might mean. Meanwhile, the nitty-gritty of trying to shape our own limbs to the soft yet exact requirements of the form: our legs are to be solidly rooted and grounded while our arms are to be light as sargasso floating on an undulant sea. We must be precise but not tense, relaxed but not sloppy. It is like conducting a symphony orchestra, where strings, woodwinds and brass must harmonize and conclude precisely together. The trouble is, I seem to have too many arms and legs, and they get away from me. The teacher gently replaces them in the correct position.

Carol Murphy's writings on religious philosophy and psychology include nine Pendle Hill Pamphlets and articles in several religious magazines. She is a member of Swarthmore Meeting.

Third Movement: *agitato, con moto.*

An assistant comes to the class to help rearrange our straying limbs and pace our performance. His different physique moves in the same floating, coiling way as our teacher's, so it must be the form itself, not merely individual aptitude, that is at work. I come upon a colloquy from Chuang-Tzu: "If my body is not my own, pray whose is it?—'It is the delegated image of the Tao. . . . Your life is not your own. It is the delegated harmony of Tao. Your individuality is not your own. It is the delegated adaptability of Tao. . . . You move, but know not how.'" Alas, I too move, but not as the Tao moves. Watching the adepts fills me with mingled inspiration and discouragement: I will never, *never* move this way. The teacher hints of subtleties too arcane for us neophytes to understand. I go home convinced that I do not know how to put one foot in front of the other. Like the centipede, I lie distracted in the ditch, considering how to walk. I would like to turn in my body for a new one. Unable to do this, I practice pouring my weight gradually from leg to leg, trying to sense the subtle changes in balance and poise. Perhaps, as in learning to ride a bicycle, something will click in my midbrain and I will get it all together.

Intermezzo.

Why am I straining after such a skill? An ego-trip? A need for contemplative awareness? Well, I should not be straining: physically, I should be at rest in every posture if I do it right, happy (the teacher tells us) to spend our lives in that pose if need be. Mentally, too, I must attend to the present moment, renouncing the greedy hopes of future expertise that distract from the remembered flow of the sequence. At the least I should learn right mindfulness, or what in Christian spirituality is called recollection. And why should I be dancing, so to speak, at a time of global misery? Perhaps to get a deeper rootage in the ground of my being, there to find strength and serenity, to run and not be weary, walk and not faint.

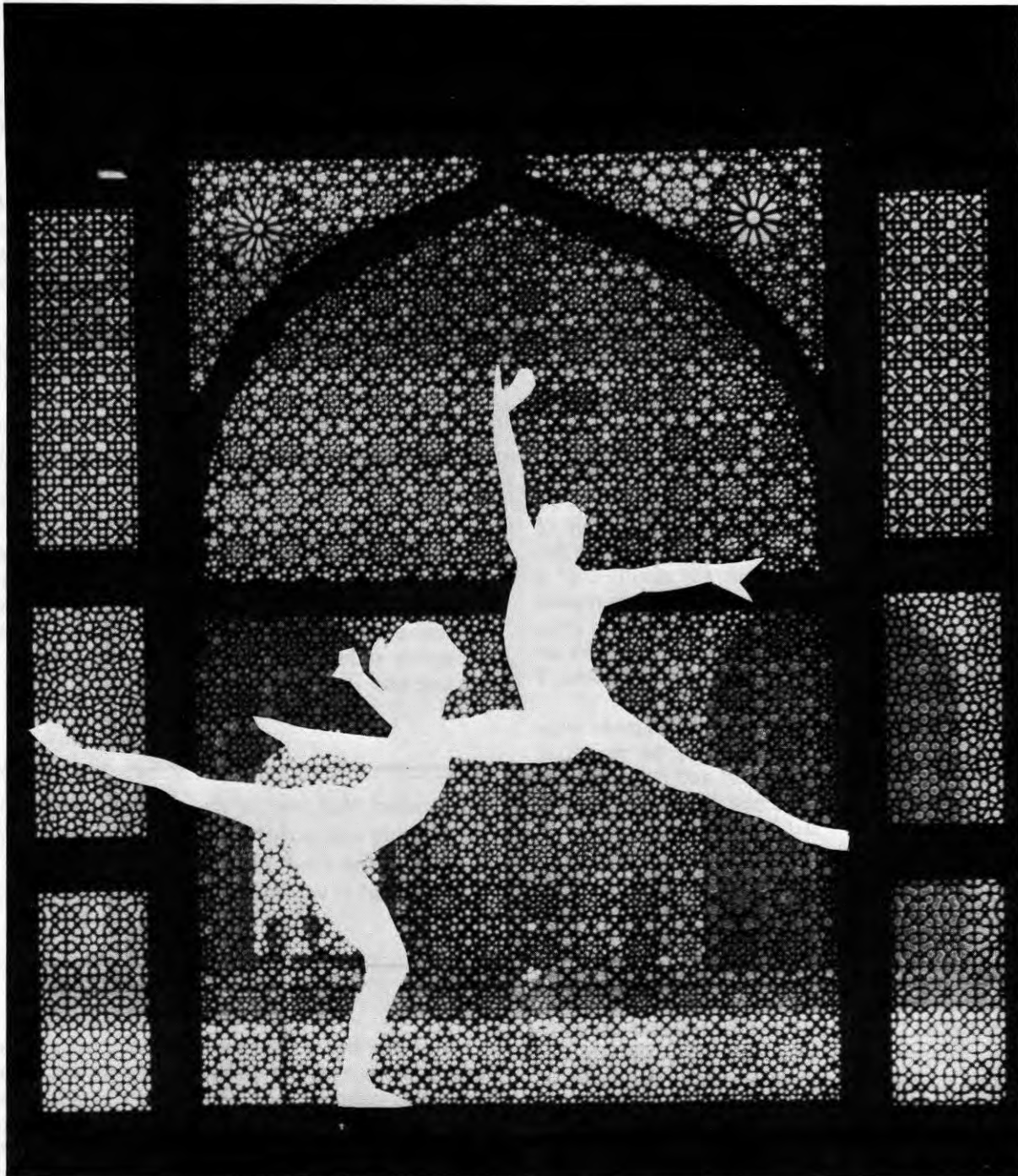
Finale: *contrapunto, largo maestoso.*

If dancing is esthetic self-expression through motion, T'ai Chi Ch'uan is not just dancing. It has an objective architectural structure where form follows function. Behind the cornice stands the girder. The popular name "shadow-boxing" points to the structure of nonviolent self-defense that explains the role of resilience and balance in the form and the protective cat's-cradle the hands weave around the body. For the adept, practice culminates in a contrapuntal duet in which artful nonresistance prevails over force. But we students "move still, still so" for the

sake of moving. And so we return to the dance in a wider sense, as birds use dance, borrowing gestures of display and defense in the service of courtship and communion. An observer of bird behavior, Edward A. Armstrong, has written: "In the dance the individual reaches out beyond his isolation and seeks to realize . . . harmony between

himself and the external world. . . . It is not surprising that some of the Fathers of the Church said that the angels were always dancing, and that the Gnostics of the second century attributed to Christ the words: 'Whosoever danceth not, knoweth not the way of life!'"

But enough of words; I must practice.



Photograph by Ken Miller

A View of Representative Meeting 1952-1975

by Gertrude P. Marshall

"The clerk occupies a position in relation to meetings for church affairs very much akin to that of an elder in meetings for worship, and it is a spiritual capacity for discernment and sensitivity to the meeting which is most needed. In conducting the meeting and drafting minutes on its behalf the clerk's abilities are strengthened by an awareness of the loyal upholding of the members of the meeting. If the clerk's service is under concern in the certainty of God's presence and help in the meeting, then strength beyond normal powers will be given." An excerpt from the section on advice to clerks in London Yearly Meeting's Church government, as are other excerpts throughout Gertrude Marshall's article.

IN 1952 I was appointed a member-at-large of Representative Meeting (Philadelphia Yearly Meeting at Arch Street) probably because of an effort to draw in some relatively younger Friends. Representative Meeting was an august body, mostly weighty men Friends, and met at 10 o'clock on a Friday morning in what is now the lobby of the Arch Street Meetinghouse. As an indication of the difference of those times, I did not open my mouth until a year had passed, and my first spoken word was to remind the meeting that it had forgotten to forward to Yearly Meeting a memorial on the life of James G. Vail. (We no longer have memorials, and although they took up time, I suspect that we are missing something.)

A large part of Representative Meeting's agenda soon turned to consideration of and planning for the re-uniting of the two yearly meetings—Race Street and Arch Street—and the discussion of the proposed new *Faith and Practice*. Yet the 1950's weren't the quiet, peaceful times that they might, in retrospect, appear to have been. We were considerably exercised by a situation at Plymouth Meeting, where the Friends Library, used extensively by the community, had as its librarian an attender at meeting who was an alleged communist. (Nobody questioned her capability as a librarian.) We had to consider both sides of this fracas, complete with accounts of hearings of the "House Un-American Activities Committee" and the resort to the Fifth Amendment. Representative Meeting's advice largely followed Friends' testimonies regarding truth, avoidance of

guilt-by-association and recognition of civil liberties. Again, in 1956 we were upset by the British and French invasion of the Suez Canal area, and sent our message of love and understanding to British Friends. Periodically we addressed letters to the President of the United States and others, taking a stand against loyalty oaths, universal military training and nuclear testing.

In the 1960's, as the cloud no bigger than a man's hand began to grow in Southeast Asia, so did our concerns for peace. We were not willing to support corporately the voyage of the *Phoenix* to North and South Vietnam, but we did put a small sum (\$500) into an escrow fund, along with other yearly meetings, to underwrite the cost of the vessel should it be lost. Predictably, some Friends were unhappy about this, believing that we had gone too far; others were disgusted that we had acted so timidly. (Side note: the small sum eventually was returned to us.)

The Vietnam war and the crisis in race relations rocked both the yearly meeting and the monthly sessions of representative meeting, by now convening on Friday afternoons, and sometimes sitting for over four hours, with several special sessions. We continued to deal with the nuts and bolts of Yearly Meeting business, finance and property matters including the renovation of the Arch Street Meetinghouse, and the building of several nursing care facilities and the three retirement communities under the general direction of the Committee on Aging. The long drawn out decisions about the Friends Center were made, the results of which are now nearly complete. From time to time Representative Meeting was able to provide a reconciling spirit in disputes within monthly meetings, or at least an outside listening ear.

"Remember that you, as the clerk, are the servant of the meeting and not its master. The meeting is likely to repose great trust in you and it will usually cheerfully respond if you find yourself at a loss and ask for help."

All of this was a learning experience for me, and as I became more active, I perceived the pivotal position of nominating committees. I rejoiced in a couple of appointments for which I was partly responsible: Frank S. Loescher to the original Chace Fund Committee (one of the Philadelphia Yearly Meeting "foundations") and E. Raymond Wilson to the Board of the National Council of

On April 24 Gertrude Marshall will end almost twenty-five years service on Philadelphia Yearly Meeting's Representative Meeting, the last five as clerk. She is a member of Haverford Monthly Meeting.

Churches—an appointment which I believe had impact on that Board's early opposition to the Vietnam war.

By 1967 and 1968 when the whole nation was immersed in that war as well as the urban crisis, Representative Meeting was often not a happy place to be; unity was frequently absent, a hard burden for the clerk, David C. Elkinton. Some of our younger Yearly Meeting members with increasing frequency protested that "Representative Meeting could not represent them." A coordinating committee, subsequently the Advisory Committee, had been formed as a sub-committee of Representative Meeting, to consider our whole structure, and to be a communicating bridge between the occasionally disparate parts of the Yearly Meeting. In 1970 a new system of appointing to Representative Meeting was started, mostly by monthly meetings and committees rather than by quarterly and yearly meeting. Sessions on Thursdays now started at 4 P.M. and finished in the evening with a supper break around six. Around this time the Yearly Meeting minuted its decision that the meetings of Representative Meeting should be "open" to any Friend who wished to come. And it was at this time that I was asked to be clerk!

Somehow, between 1952 and 1970, I had become a Yearly Meeting "Committee" Friend! This had included a stint on the Religious Education Committee and on the Committee to Revise *Faith and Practice*, the latter with over one hundred meetings between 1965 and 1972 becoming a very closely knit group—a blessed community indeed. From concern with the urban crisis, I became involved in the sometimes tortuous work of the groups trying to make a peaceful, Friendly response to the enormous demands of the Black Economic Development Conference. Eventually this work led to the formation of the 1970 Working Party, still functioning, still searching in 1975.

"You in turn can help the meeting. By your very attitude you may set the pattern of worshipful listening which should characterise our meetings for church affairs. Come with heart and mind prepared."

I entered into the clerkship of Representative Meeting with trepidation and prayer. Some of the trepidation has lessened with the years, but prayer and worship at each session has continued to support me. I soon had a baptism of fire: An unexpected confrontation with angry black students and a dean from the University of Pennsylvania. The incident grew out of an urging for greater black admissions at Penn by some members of the Yearly Meeting. Other Yearly Meeting members connected with Penn's administration were defending existing policy. There can be no preparation for such an experience except the ultimate insight that all of us are God's children, laboring for a better world, each according to the Light given. I think that I felt

these men and women were our guests, but even beyond that, our brothers and sisters. Somehow the tension lessened, and Representative Meeting was able to come to some sense of support for the direction in which the visitors wanted to move, and also to find a small sum of scholarship money to help Penn in realizing such a goal.

"Remember that the weightiest Friend is not necessarily weighty in all matters; seek to assess the value of individual contributions. Do not forget that the silence of some is often of greater significance than the speech of others."

My expectation was that Friends would put forth their best and, assisted on occasion by humor, they often did produce a concerned response. I had several "hair shirts," whom I grew to love, and whose value to me I came to recognize. When these Friends have moved on to other fields, I've come to miss them! It became increasingly clear to me that although Friends in the local meetings might trust Representative Meeting for more routine decisions, on large matters of policy, especially in peace and race, it is vital to communicate with and to listen to the monthly meetings. Our lack of unity on the matters of the proposed refusal to pay the Yearly Meeting's telephone tax or of the proposal to join Project Equality testify to that.

I have discovered that a clerk's view of a meeting is quite different from that of other participants or observers. Most Friends don't want their feelings racked or their blood pressure elevated (although here too there is diversity) and when a meeting has been stormy, usually some feel that it is the clerk's fault. And there is a tacit assumption by some that a clerk should be able to bring a decision around to one's particular view of the right course of action. Yet a clerk knows or soon learns that her or his own feelings and opinions must be submerged, and just so far as this is not done one's usefulness as a clerk is lessened. I cannot speak highly enough of how helpful to me has been the section on Advice to Clerks in London Yearly Meeting's *Church government*.

Looking back over the longer period, and more especially over the time during which Representative Meeting has been "open," some changes are considerable. When Friends ask me for my views on the relative merits of the "open" system, I can respond that it has brought about changes both good and bad, but on balance I feel it to be good. I do note candidly that the young Friends who largely pressed this openness on us have moved on to other pastures and have not felt obligated to help us work out a new system. It is true that for the clerk, decision-making becomes more difficult, a matter not completely resolved and a perennial challenge. Fortunately, since the clerk is truly the servant of the meeting, if she or he makes an error, some Friend or Friends will help her or him with a better suggestion or minute.

Representative Meeting does continue to be a time of lively consideration, of occasional deep searching, and of learning what is going on in the various areas of the Yearly Meeting. At any one session of Representative Meeting, one third of those present are likely to be non-members, and many of these are staff. It appears that attendance by members is not as faithful as in the 1950's (I suspect that this is true of all such gatherings) but there are likely to be from seventy-five to one hundred interested and informed Friends of varying ages, with a sense of fellowship, some humility and genuine searching for the Light.

"Be careful to maintain a right balance in exercising the authority which the office lays upon you. Use discretion in deciding which matters should be brought before Friends and which may be dealt with by yourself. Beware, however, of the dangers of exceeding your authority in making decisions yourself on matters which should be referred to the meeting. In cases of doubt you may find it helpful to confer with Friends of experience. In the meeting deal courteously but firmly with those who speak at too great length or stray from the point under discussion. Remember the right exercise of the clerk's authority is of great service to the meeting in promoting the smooth and expeditious handling of the business."

The fear expressed at the beginning, that a pressure group might appear and press for action according to its perception of the Light, has seldom, if ever, happened. It has turned out that Friends of varying political and theological cast are equally interested in attending Representative Meeting. Almost by accident we have found the great usefulness of a special session to focus on a particular problem: money, structure, the bombing of Cambodia. Perhaps our nearest to failure occurred when a very small minority seemed bent on preventing action of any kind as a response to the bombing. Although many Friends were troubled by this, and we have considered various structural ways of escape, it seems to me now that truly there is no way of preventing such a meeting from time to time, and that the best protection is the strong faith that in such situations, God does eventually point a way.

"Keep a sense of proportion and a sense of humour. Be sensitive to the tempo of the meeting. Do not be over-brisk nor allow matters to drag tediously. Be alert to those who may need encouragement to speak."

Viewing Representative Meeting in 1975 after a twenty-three year stint, it is apparent that although the agendas on specific and practical matters change with the years, the larger concerns remain and recur. Some progress is made and tangible results are evident, but some spiritual labors must be repeated in each decade or each year! My concern now is that monthly meetings appoint able Friends of all ages to this service, bearing in mind the needs not only of the appointing monthly meeting but also of the Yearly Meeting as well. The title "Representative Meeting" derives not from the concept of members representing their monthly meetings or committees, as in a United States congressional model, but from the concept of all members of Representative Meeting representing the Yearly Meeting when it is not in session. This requires rather faithful attendance, probably over a year or more, to begin to understand the functioning of the nuts and bolts.

"Think affectionately between meetings of the needs of the community which has appointed you and how they can best be met; ask guidance of God continually in the performance of your task."

I have come to appreciate the ability and dedication of our Yearly Meeting staff in its efforts to carry out the wishes and to respond to the needs of Friends all over our area. In a time of economic recession with its expected effect on religious organizations, I am truly cheered by the response of all those Yearly Meeting "committee" Friends who support with their time, their money and their enthusiasm the various programs internal and external. I can't imagine a better reward than being part of this blessed community—individualist and wrangling though it may occasionally be—none the less truly trying to move in the direction which seems right to Friends. As has been the experience of Friends down through the years, the service is its own reward.

"When strong division of opinion seems to be threatening the worshipful basis which should prevail in meetings for church affairs, a period of silent and prayerful waiting on the will of God may well have a calming and unifying effect."



In the Struggle for Conscience

by Sue Kinchy

THE FRIENDS Coordinating Committee on Peace called a conference in Richmond, Indiana in 1968 to discuss the Society of Friends' response to the escalated war in Vietnam, conscription and the ever-growing resistance movement. Nineteen Yearly Meetings, eight Quaker colleges, fifteen Friends secondary schools, the American Friends Service Committee and other peace organizations were represented at the gathering. Out of this meeting came the "Declaration on the Draft and Conscription" in which Friends were urged to commit energies to end the draft, to aid young men faced with conscription and to

"Respond to the needs of young men whose conscientious resistance to conscription and military

Now the draft has shifted to a standby status and Quaker youths are less threatened by the draft than before. However, this is no reason to forget our commitment to help those faced with military service.

The government now calls the American military the "All-Volunteer Force" and although it is true that no one in the military now was drafted, there are thousands of men and women in uniform who no longer wish to be a part of the armed forces. Most young people in America are not reared as pacifists and only come to know and struggle with the realities of war and peace after they have actual exposure to military training and experience in warfare. These people are faced with an extraordinary



Illustration by Fritz Eichenberg

service (emphasis added) leads them to courses of action other than open disaffiliation. Included are some men in such situations as these: a. those who may become refugees in other lands for conscience sake; b. AWOL military personnel; c. men still on active military duty." (*Quakers and the Draft*, edited by Charles C. Walker, p. 26-28)

Sue Kinchy is a member of the Lake Forest Friends Meeting in Lake Forest, IL and is a staff member of CCCO, 2016 Walnut St., Philadelphia, PA 19103.

struggle of conscience and they need our help.

A conscription of sorts still goes on today. The military openly acknowledges that unemployment and inflated costs are a great boost to recruitment. As jobs in the civilian world are not available, they are abundant in the military. If an individual can't afford further education or is unskilled, a ROTC scholarship, or the promise of GI education benefits lures him or her to the military. What may be called "economic conscription" compels many young people to "volunteer," for it often seems to be the only alternative. Only after being in with a three or four year commitment to military service, do many realize they are

in worse straits and can see no way out. As young recruits begin to examine their role in the armed forces, after realizing the nature of the demands which the government imposes on them, many begin to feel as if they've made a serious mistake. These are the "volunteers" Friends and peace groups must continue to help. They have learned that military training means learning to kill, to torture, and to destroy and they want no part of it. Because we as Friends for the most part remain untouched by the volunteer forces (at least in active participation) is no reason for us to withhold the support we can offer to those individuals making a conscientious struggle to be free of the duty of preparing for and making war.

During the period of massive draft calls, a large number of Friends meetings were involved one way or another in draft counseling. As draft counseling developed, a new field of counseling emerged: "military counseling." Many individuals in the military became opposed to participation in war and these people, like those threatened by the draft, sought help from civilian counselors. The Illinois Yearly Meeting recognized this need and in 1968 it adopted the following minute:

Illinois Yearly Meeting expresses its concern that young men in the armed forces who find themselves morally unable to continue in military service have almost no effective recourse for release from that service. Many of these men come to Friends for help and we know that others who are confined in military installations have been denied visitation, counsel and spiritual ministry from visitors outside the military.

... We ask that Friends respond to the young men involved with love and Christian charity. In this matter, as in others, we believe that conscience, under Divine leading, should be followed even when it is in conflict with the state.

To meet the demands of these individuals seeking help, "military counselors" developed a vast knowledge of military regulations, policies and procedures. Thus they were able to help many obtain discharge or at least lend support to those unable to cooperate with the system at all. As the draft slowed down and finally went to a standby status, many of the Friends counseling centers closed as if the need no longer existed. It appears that Quakers, as well as other peace-concerned people, believe the government pronouncements of an "All-Volunteer Force" and in their minds the issue of conscientious objection has become moot.

This could not be further from the truth. Pentagon statistics indicate that more volunteers have applied for conscientious objector status than draftees, even during the peak years of the draft. Shifting the draft to standby, and the military to an "All-Volunteer Force" in no way has lessened the conscientious objector movement within the military. As a matter of fact, it opened a whole new sector of our society to the struggle. The armed forces has greatly increased its recruitment of women and as a result

of exposure to military thinking and preparations for war, women now are seeking, more than ever, ways to free themselves from the military. These enlistees, both male and female, need help from the peace community.

One very good example of Quaker action in this area of concern is the development of a counseling center outside of Ft. Dix Army Base. While involved in leafletting for amnesty for two Army resisters confined in the Ft. Dix stockade, a number of local Friends were moved by the young Army enlistees, often confused, afraid and unsure of their rights, who approached them and asked for additional information. They decided to respond to this need and gathered support, both personal and financial, through the local meetings. At the present time, the Friend's Military Counseling Center, supported by the Burlington, Haddonfield and Bucks Quarterly Meetings as well as the Philadelphia Yearly Meeting, is answering the needs of the many "volunteers" who without this help were alone and uncertain of what to do in their problems of conscience. Joe Keleman, the full-time counselor there, has counseled about three hundred individuals since the center opened last October. Many of those he has helped were COs who went absent without leave (AWOL) because they knew of



Illustration by Ellen Wilkinson

no other means to satisfy their consciences. Joe was there to help them return to Ft. Dix to file for a discharge.

The Quaker House in Fayetteville, North Carolina is another fine example of how Friends can make their peace testimony visible in our militarized society. In 1969 Friends in the Chapel Hill Friends Meeting became aware

of the severe problems a conscientious objector faces in the military when a GI from Ft. Bragg, who was seeking a CO discharge, spoke at their meeting. They learned that thousands of men were being trained at Ft. Bragg for combat duty in Vietnam and that many wanted to refuse but were unaware of their alternatives. To help individuals combat militarism in their lives, they established the Quaker House where counseling was made available. The peak years of the American involvement in Indochina were very busy years for the counselors there. The house was burned down in 1970, the day after Jane Fonda spoke there in support of GI resistance. Sanctuary was granted to a conscientious objector and many others were helped by Quaker House counselors in expressing their opposition to war. According to Ken Arning, former Quaker House counselor, many of these discharged men became very active elements in the peace movement, often becoming attenders or members of Quaker meetings. Although the draft is in a standby status, young men and women are still being trained for war and individuals continue to come to grips with their own personal resistance to war. The Quaker House with support from the Society of Friends has continued to assist those men and women who can no longer in good conscience lend themselves to war.

As Friends, we must not wait until we are again actively involved in a war or our children are being drafted for war to put into practice our testimony of denial of "all outward wars and strife, and fightings with outward weapons, for any end, or under pretense whatever." With the

"All-Volunteer Force" the oppression of military service has fallen more heavily on the uneducated, the poor and the minorities. It is now that Friends must reach out to those victims of war who need information, guidance and support to convert their obligation to death and destruction to a commitment to life and peace.

There is hardly a place in the United States—or the world—that a U.S. military person cannot be found. There are now over three million persons in the military stationed all over the world and in Reserve units in local communities. If your meeting is near a military base, and if you want to do something concrete to further the cause of war resistance, helping GIs who want to make a conscientious stand against the military can be both an effective and rewarding activity.

Conscientious objection is not a dead issue and Friends must lend a hand (and possibly lead the way) if we are willing to stand by our testimony of peace and continue to uphold the urgings of the "Declaration on the Draft and Conscription." Let us make visible the Quaker testimony of peace and continue to direct our energies to the cause of conscience.

The Central Committee for Conscientious Objectors produces counseling materials—particularly information for conscientious objectors—for local counselors and also is available to help those interested in learning military counseling. If your meeting is interested in actively helping conscientious objectors in the military, contact CCCO and it will do whatever it can to support you in your efforts.

There Is No Amnesty

WE ARE five young men who have served prison sentences for refusing induction. We are here at the offices of the Presidential Clemency Board to respond to the offer of amnesty as extended by the Ford administration.

We respond now as we did earlier at induction centers; with a NO. That is to say we set our lives against this extension of an unreal amnesty, as we set them against the current murderous peace, which is only an extension of the war. We do not think that those who make war can pardon those who make peace.

For many of us the proffer of amnesty had a cheap and hollow ring to it. The country was trafficking heavily in amnesia, a deadly effort to not remember, and amnesty would be decreed only to those who agreed to forget: forget about the last twenty-five years of war, forget the war continues, forget our culpability. Amnesty to those who agreed to resist no longer.

Here there was a great and sad corollary to the war itself. Words would take on new meanings. As war would be called "peace," retribution and extracted

obedience would be called "amnesty." For those Indochinese willing to forget and cease all resistance, there would be American Peace. At home, for those resisters willing to forget and cease all resistance, there would be American Amnesty.

What peace has become for the Indochinese, amnesty has become for the American war resisters: predicated subservience to stifle dissent.

We call for an end to the Indochinese war. We call for universal, unconditional amnesty. We call for an end to the Big Lie. We call for an opportunity to be heard.

Jon Bach, 27, Hartford, Conn.

Community Organizer (35 months)

Stan Clark, 25, Baltimore, Md.

Community Organizer (28 months)

Gary Clausheide, 29, Evansville, Ind.

Farmer (16 months)

Kevin Jones, 24, Gilsum, N.H.

Farmer (20 months)

Glenn Pontier, 28, Somerville, N.J.

Community Organizer (10 months)

The Smoke Screen Clemency

by Ellen Wilkinson

EARNED RE-ENTRY proved to be quite an effective smoke screen, providing little of substance for war resisters yet effectively clouding the amnesty issue. In the public mind, President Ford's "clemency" was widely seen as a great compromise. Thus, when many of those eligible and others who should have been eligible for the program spoke out against it and refused to participate, their reactions were greeted by many Americans as merely the continued strident griping of a few never-to-be-satisfied radicals.

Government spokesmen did nothing to increase understanding of the resisters or of the issue. Charles Goodell, chairman of the Presidential Clemency Board, referred to the applicants to his board as "generally unsophisticated, inarticulate people" not motivated by opposition to the Vietnam war. Through repeated clemency ads in the media, board members gave the distinct impression that they were offering substantial relief if only those eligible would step forward.

As a result of dealing with over one thousand people potentially eligible for clemency, staff in the five offices of the Central Committee for Conscientious Objectors came to know resisters and the earned re-entry system in a totally different way than did the members of the clemency program administration. They came to see the resisters and the program from behind the smoke screen, a perspective similar to looking at an international sea rights treaty from the fish's point of view.

No more than five per cent of all CCCO's counselees decided to take the program. From their stories it became clear that the government officials misread the mood and motivation of many resisters—an understandable situation in view of the fact that Charles Goodell never spoke directly with any of the resisters he was publicly characterizing. The following are examples of the sort of people who found their way to CCCO:

Stan McGriff had a typical AWOL case. He had been inducted after his claim for CO status was rejected by Selective Service. Selective Service told him he could get a CO discharge once he was inducted. In the military he was told that he would not be eligible for a CO discharge because Selective Service had already considered his claim. Upon receiving orders to Vietnam in 1969, Stan left the military and went to Canada where he has been living ever since. After receiving counseling in Philadelphia in Janu-

ary, he went to nearby Fort Dix where he received an undesirable discharge through the Army's little known "chapter 10" policy.

If Stan had gone through the clemency program at Fort Benjamin Harrison, Indiana, he would have had to take an oath to defend the country and promise to complete alternate service. After processing he would have received an undesirable discharge. He would then have had to serve two years alternate service to get a clemency discharge which would have entitled him to no more benefits than the undesirable. Many men going through Fort Benjamin Harrison simply do not complete their alternate service, take their U.D.s and leave but they have technically perjured themselves to the government. Stan McGriff did not take an oath, do alternate service, or risk future prosecution for "making false statements to a federal official" or for fraudulent discharge.

Dick Cloud was an indicted draft refuser from the Philadelphia area. Although Selective Service had processed him illegally, Dick Cloud did not know he had a case until late last year. By that time he did not have enough time to prepare his case. He felt he was forced to go through "clemency" by turning himself in to the United States attorney in Philadelphia. The extension of the program's original January 31, 1975 deadline, however, gave him enough time to work out a case with CCCO draft counselor Bob Seeley. His suit was successful and he is now a free man with no record. If he had taken "clemency" he would now be working at a menial alternate service job under threat of prosecution for an action that was not a crime.

Many of the men who called CCCO were veterans inquiring about the benefits they heard advertised on government clemency board commercials. Unfortunately, the "benefits" consisted of a name change. Instead of the undesirable discharges they carry, the veterans would have been given clemency discharges, some months of alternate service, and no new benefits. The one hundred ten thousand veterans eligible for the earned re-entry program made up over eighty per cent of all those who were eligible.

Most of the people CCCO heard from did not have the luxury of an automatic CO exemption yet their beliefs made it impossible for them to prepare for war. Others said bluntly that CO deferments were just a convenient way for the government to channel dissent. The latter went to jail, underground, or into exile rather than let their protests be silenced. It is easy for many people, Friends in particular, to empathize with these individuals' struggle for conscience. It seems that most Americans have not moved to recognize that there is an underlying issue,

Ellen Wilkinson, a member of Willistown Meeting in Pennsylvania, has worked as a newspaper reporter and as a staff member at the Friends Peace Committee in Philadelphia. She now is on the staff of the Central Committee for Conscientious Objectors.

larger than a few individual cases of mistaken justice.

The administrators of the earned re-entry program still fail to understand that Stan McGriff and Dick Cloud are not isolated cases. Earned re-entry is based on the idea that the Vietnam war was legal and the laws providing manpower for the war were just. Not only is the basic assumption about the war questionable at best but the further characterization of draft and military resisters as confused lawbreakers who must "pay" for their "offenses" completely misses the point. In the overwhelming majority of cases it was the government, not the individual, which violated the law.

These people had to pay once for the government's mistakes, both the mistake of Vietnam and the illegalities in the draft and military processes. To expect them to pay once again, to "earn" their way back is a further punish-

ment. And, once these people have "served," they receive little more than a reclassification or a change in the name of their status. Only in a very small percentage of "clemency" cases is there even minimal relief and this is so little and affects so few people that it can hardly be used in the program's defense.

Friends and people of all religious denominations should be able to find in their religious traditions the basic belief in compassion and healing that would necessitate a true amnesty, a forgetting and unwillingness to place blame. Friends in particular realize how important this forgetting should be for war resisters. To implement an amnesty we must keep in mind that any conditions attached to an amnesty would imply punishment and therefore make the action something less than the universal and unconditional amnesty that we need and that the war resisters deserve.

Charles Goodell, Chairman
Presidential Clemency Board
The White House
Washington, DC

Dear Charles Goodell,

I recently received your letter and materials concerning application to your board for possible recommendation to the President for pardon. It is not my intention to apply for such a pardon. I feel, however, that it is important that you realize that some individuals (perhaps most of those involved) are well aware of the program and have explicitly chosen not to apply.

The plain and simple truth is that I continue to believe that I did nothing wrong. There is nothing for me to be pardoned for. Perhaps I should ask the pardon of the nameless thousands of killed and maimed Vietnamese for having done so little to stop that war, a war which continues today despite the Paris Agreements, without American troops but with American support. Perhaps I should ask the pardon of the children of the world for having risked so little to keep them from growing up surrounded by the horrors of war. Perhaps I need the forgiveness of Greek, Spanish, Korean, Chilean and Puerto Rican people for having permitted my government, in my name, to support governments which brutalize those people and deny their freedom.

For Life,
NEIL FULLAGAR
Berkeley, CA

FORUM



Sexuality

FRIENDS:

I would like to add my thoughts as a Gay person and a probable latent bisexual to the thoughts already expressed concerning William Edgerton's article on "Quakerism, Sex, and the Emperor's New Clothes."

Friend William speaks of the "new cult" of bisexuality. As Margaret Mead points out in her article on bisexuality in the January issue of *Redbook*, bisexuality is nothing new. It has been going on throughout all ages. Most Greek men, for example, had wives and male lovers.

Friend William speaks of the query from the Bisexuality Discussion Group of the Friends General Conference, 1973: "Can I approach sex with people of either gender in the same spirit?" I think this is a very good query. It challenges me.

When Friends were dealing only with Gay Friends, it was in terms of the denial of rights, so Friends went on record speaking to the concerns of "people being denied their rights." But now that bisexuals are becoming visible among Friends, it's a whole new ballgame, since practicing bisexuality is equated with having sex with more than one partner.

Friends have pretty much accepted me as a person who happens to be Gay. But I do not feel that I have been accepted as a Gay Friend, and especially not as a Gay Friend who has multiple sexual relationships. How would my Meeting react if I said that I enjoy sex with many people, sometimes even at the same time? For me, sexuality is a beautiful part of my Quaker life.

Friend William gives us another good query. Are Friends willing to tolerate polygamy within our Society? Are Friends willing to accept and affirm and bless all non-exploitive loving relationships? What about prostitution? (Prostitutes all over the country are organizing for sex law reform. Where will Friends stand?) Will Friends accept women and men who provide a service with their bodies?

Some really good queries were expressed by Gene Knudsen Hoffman in her article "A Meditation Upon the Meaning of Sex" in the November 1974 issue of *Friends Bulletin* (Pacific and North Pacific Yearly Meetings). (My additions are in caps.)

"Am I easy in my Spirit about continuing it? (meaning a given relationship.) Am I hurting no one else? Does the center of my life continue to be *my* life, *my* Spirit, not him (or her) with whom I share the sexual experience? Does it enlarge me, expand me, enable me to see the world and others and myself in new dimensions? Does it bring me closer to the wonder and the mystery of myself and him (or her) and all of life? Does the relationship enable me to discover and transform the seed of war in

me: the craving which leads to lust for possession, to disconnectedness from the moving, flowing life about me? And foremost—is it intertwined with love—the love that wishes him (or her) to live, free of me? Do I, because of the relationship, discover the seeds of holiness which exist in everything more vividly, more easily? Does it open me out in love to everyone, instead of locking me in a one-to-one relationship? Is it a sacrament, i.e., do we, by our presence in one another's lives, enable each other to develop our own uniqueness—to individuate more fully? And, finally, can I let it go? Can I let this dove of joy fly to my hand—hold it there for the moment, or whatever moments are allowed me—and then set it free to soar to its own destination, leaving me with the sweetness of greater knowledge, greater awareness for having experienced its presence?"

It would be well for all of us, whether we are monogamous or catholic (some would say promiscuous), to think about Friend Gene's queries.

Finally, I would like to quote from a minute of Pacific Yearly Meeting, 1972. "We affirm the power and joy of non-exploitive loving relationships. As a Society and as individuals we oppose arbitrary, social, economic, or legal abridgement of the right to share this love." To me, Pacific Yearly Meeting seems to be saying, Gary, you are acceptable and loved because of your sexuality as well as your whole self.

Sincerely,
GARY MILLER
San Francisco, CA

DEAR FRIEND:

I am troubled by the contributions of Friends Thompson and Immerwahr in Forum (FJ 2/1/75). While I am aware that there is a limited amount of space FJ can devote to the issue of sexuality, I feel that there is a larger moral issue under discussion here which has only incidentally to do with sexuality, and which if ignored can only lead to the dissolution of the Society of Friends as I have known it.

I chose to join the Society of Friends for many reasons, but one significant reason was the community I felt among Quakers in which all the trivial and temporal things which serve to keep me from thee—and I include sexual orientation as one of these—disappeared in the larger sense and importance of our coming together. I am sure that none of

us is consistently and always disposed to go forth and "speak to that of God in everyone." But to propose, as does Friend Thompson, that we do otherwise—that we practice the reverse of that ethic, in fact—as a matter of righteousness and principle, and then to label it Christian and Quaker, is distinctly inimical to the whole reason for the existence of our Society. Do we let our faith and practice be influenced by what other people think and the possibility of international disgrace? That Friend Thompson can speak of the Quaker peace testimony in a letter otherwise bristling with fury and intolerance seems far more damaging to our Society's witness than the disclosure that some of us are not rigidly heterosexual. This much, I hope, is obvious.

What is not so obvious is what Friend Thompson and others of his persuasion would suggest doing with the significant number of women and men Friends who happen also to be gay. At least Friend Immerwahr, in his well intended but patronizing contribution, lets us know what he thinks we need: help, especially psychiatric help. It's right there out front, for us to accept or reject, and I have some idea of how I could hope to meet and negotiate with him, despite my discomfort with the "charitable attitude" of persons and institutions who are secretly or openly wishing I were someone other than who I happen to be. But I shudder to think of what anthropophagous remedy Friend Thompson might have in mind without sharing with us.

I reject the notion embraced by Friend Thompson—who I realize has in no way asked that I agree with him—that judging is the constant work of Quaker society. Choosing, rather—choosing the better—is our work, but judging and then condemning and excluding what we determine in our mundane ignorance to be the lesser, is grandiosity fullblown to its ugliest extreme. It is to this issue I address myself, and a defense of homosexuality or bisexuality as a viable lifestyle is quite beside the point.

SHALOM
ANTONY ECCLES
New Orleans, LA

I AM TROUBLED by Kent Larrabee's contribution (FJ 2/1) on the subject of homosexuality. He offers a quotation from Carl Jung (*The Archetypes and the Collective Unconscious*) and another from the Jungian psychologist Castillejo (*Knowing Woman*), in which the wording and punctuation have been changed, with a resultant distortion of their meaning.

Irene Claremont de Castillejo writes: "As I have once heard it half humorously put, there are no longer two sexes but six." And so forth. Kent Larrabee's article represents this as Castillejo's own statement: "There are no longer two sexes," etc.

Jung, in the place cited, draws a distinction between homosexuality and a mother complex. Then, referring to the latter, he writes: "This gives [a man] a great capacity for friendship," etc. Kent Larrabee erroneously claims the

passage for homosexuality, even inserting "the homosexual" parenthetically where Jung did *not* insert it, and did not intend to.

Elsewhere in his article, Friend Larrabee hopes "to encourage that this topic [homosexuality] be brought into the open for honest, thoughtful and aware discussion." I concur. But misleading citations of others' writings is not a constructive contribution to such a dialogue.

On a related point (not Kent Larrabee's) I am annoyed by the attempt of homosexuals to preempt the use of the word *gay*. The word properly has application to a far broader set of human behaviors than homosexuality. I am not convinced that homosexuals are truly gay, in the original sense of the word. The ones that I have heard at Pacific Yearly Meeting, or on listener-sponsored radio KPFFK, so often sound sad or hostile.

Like many ideologues, they seem to be seeking proselytes for a cause. I am particularly concerned about this. I deplore attempts to seduce young people into *any* sexual experience which can impair their normal joyous functioning. As Carl Jung says in the same book, "The important thing at this stage [youth and young adulthood] is for a man to be a man."

Like Castillejo, I am prepared to maintain an open mind on the subject for any logical argument or evidence that may be brought in. Critical evaluation of such assertions is not bigotry. And I want to be compassionate toward those who choose this unusual way for their sexual life.

CHARLES HUBBELL
Reseda, CA

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We are encouraged by the admission of some churches that their attitude toward homosexuals and homosexuality needs examination. There is no denying that the homosexual woman and man feels alienated from other Christians.

We believe homosexuality is not intrinsically evil. We also know that we have the capacity for full and loving relationships. The church must acknowledge this fact and encourage the homosexual to live life faithfully and fully. Therefore we urge all churches to investigate their attitudes and pastoral practice. In particular, we are conscious of the difficulties facing those in training or already ministering who wish to acknowledge openly their sexuality. Another form of oppression is silence and apathy which is an affront to the faith and a scandal to our homosexual sisters and brothers outside the church. A more positive approach is needed.

—International Gay Rights Congress.

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IN A VERY short time the idea of deschooling society has made its way into the vocabulary of friends and foes of formal education. With equal haste the phrase and what it represents is being abandoned by its originator and replaced with a more inclusive and potent set of ideas centering around the idea of retooling society. The retooling of society does not represent a clear break with Ivan Illich's earlier thinking, but rather the expansion and clarification of certain segments of it. With this new emphasis he is moving away from the negativism of deschooling and proposing a positive direction society might take in order to avert the impending doom he feels is inevitable.

By abandoning the schooling system as his prime target Ivan Illich is admitting that the kind of societal transformation he deems necessary will not necessarily follow the deschooling of society. In fact, soon after the publication of *Deschooling Society* he was expressing some strong reservations about its title and much of its content. In an article published soon after the book he stated that, "The rash of uncritical disestablishment of schools could lead to a free-for-all in the production and consumption of more vulgar learning, acquired for immediate utility or eventual prestige."

Ivan Illich had attacked the schools for various reasons, but implicit throughout his criticisms was the contention that schools reproduce society and preclude the possibility of alternative forms of learning. This type of institutional domination in any domain, be it religion, medicine or education, areas that Illich has analyzed in depth over the years, results in the demise of alternative futures and precludes the survival of past variety. Their product is domination and control, and in the long run, the tyranny of the expert and/or professional who knows what is best for all. He observes that this process is quite mature in the industrialized nations and just emerging in the less "developed" nations. In Mexico for instance the people are just now finding that they must be sick and die in the hospital rather than in the home, but we Americans have known for some time that death is to take place in its appropriate place—the hospital. Learning, likewise, to be legitimate, must take place in the proper, accredited, institutional setting—the school.

By moving from deschooling to retooling Ivan Illich is not abandoning his

basic assessment of the institutionalized educational processes. He now views schools as a type of tool much like motors, power stations, hand tools and factories. What all of these diverse forms of tools need to be judged by, according to Ivan Illich, is their degree of conviviality, thus his new book *Tools for Conviviality*. He uses the term convivial to designate a society in which tools are limited in size by the actions of the people rather than any group of managers or experts. In such a society priority and protection is given to that one resource which is almost equally distributed among the members of society, their human energy. Tools that grow beyond certain dimensions, he contends, threaten the expression of individual energy and increase regimentation, dependence and exploitation.

Tools that foster conviviality are simply designed, can be used by individuals or small groups of persons. Users do not have to attain previous certification. Most hand tools meet these criteria unless, due to some institutional arrangements or professional dominance, they are available only by licensing. Illich feels that some modern tools are structurally convivial such as telephones. With a coin anyone can phone anyone else at anytime and say anything. Thus, the degree of conviviality is often independent of the level of technology.

Tools that meet Ivan Illich's requirements will transform the system of production. The recent process of tools enslaving humans will be returned to the initial situation where humans enslave tools. Such reversals will come when the public gains control over tools and institutions. Any system that fails to allow all its members autonomous action through the free use of tools is working contrary to the principles of conviviality. Western industrial society, whether capitalist or communist, has inhibited the development of such tools and subsequently the emergence of a convivial society.

These proposals for tools that meet the criteria of conviviality seem hopelessly utopian at a time when the solutions of our social problems seem to call for greater technological complexity and size. Not so, Illich responds, when one considers the manner in which modern tools are currently threatening the balance of life. He identifies five such threats, which, he feels, make his proposal for a convivial society not only palatable, but essential. He first points to the growing threat to the environ-

ment through pollution. He views this condition as the most dramatic result of over-efficiency in industry and believes that anti-pollution devices, for instance, either shift the problem out of sight or into the future. Pollution needs to be dealt with at its source, which is the productive technology presently in use. Among other things, this means greater reliance on labor intensive tools as opposed to capital intensive ones.

Related to over-efficiency and subsequently pollution is the dominance of a type of production or what he calls "radical monopoly." His reference in this context is to a productive system that exercises complete control over the

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public needs by limiting the market to one type of commodity or to one profession. This form of monopoly is practiced by automobiles in reference to walking and riding bicycles and not Fords verses Buicks; doctors, since only they can prescribe certain medicines; and, in education when only schools define learning in their own terms.

Tools also threaten society through overprogramming. Due to the size and complexity of tools users must spend inordinate amounts of time in training. This condition results in an imbalance of learning where knowledge from primary integration in one's culture is diminishing and knowledge which is the

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STAN CARNARIUS

result of purposeful and programmed training is primary. Subsequently people come to value instruction over personal discovery and learning by simulation over learning from primary experience.

A further imbalance resulting from our present situation is "social polarization" or an imbalance in the spread of power. Illich contends that the disparity of power between the haves and have-nots is greater today than ever. This condition is also directly related to the tools modern industrialization has produced. Rather than increasing equality the growth of tools has concentrated more power in the hands of those in control of society's tools. As tools become larger and more complex, fewer people are needed to operate them or to determine their use. Because productivity and scale have increased more rapidly than the ability to control by the consumer, the balance of power in our industrial society has come closer to being lost for good.

The final threat produced by large scale tools is that of devaluation. Devaluation refers to the manner in which modern products lose their attractiveness and usefulness with time. This results from the rapid change of products and is closely related to our technological over-efficiency. Like all other manifestations of our present crisis, devaluation results in the creation and re-enforcement of a society of heirarchically layered privilege. Through this process of forced obsolescence poverty is modernized, but does not disappear.

As a means of correcting the imbalances in modern society, Illich proposes the establishment of upper limits on growth and a reasonable scale for tools within these limits. Rather than being concerned with breaking what was previously thought to be the technological limits of growth, size and complexity, research should concern itself with innovations that do not upset the five balances of life that Illich outlines. Such a concentration of effort would not restrict innovation and science, but enhance pluralism and increase individual autonomy. "Conviviality depends on the replacement of our present scheme of large-scale devaluation which is imposed on the entire society by a few corporate centers of decision-making and on the development of protections of the power of individuals and communities to chose their own style of life through effective small-scale renewal."

In addition to the task of countervailing research Ivan Illich suggests that the established legal system and especially common law be used to realize the great reversal. Even though these systems have been used to undermine the interests of the people, they are not inherently nor necessarily evil. He sees no reason why the courts cannot be used to establish upper limits to the sizes of tools, productivity and efficiency. "The structure of law, based on the adversary procedure and the standard of the prudent man can provide a continuous rather than a violent instrument for the inversion of our industrial society into a convivial one."

The concept of the prudent person of reason has important meaning for Ivan Illich. Such a person is not the specialist modern society has produced and given the task of intentionally or inadvertently determining the future for all. He or she is not the professional, the scientist, the technocrat or the bureaucrat who has achieved position through the usual process of developing expertise in one limited domain. Rather, the prudent citizen of reason has a general understanding of society and of the implication of change. Personal awareness is the outgrowth of diverse experiences and interests and is therefore quite broad. The prudent person is not one whose education is solely the result of schooling, a form of education removed from primary experience, but someone who has also understood life from experiencing it first hand.

Thus, Ivan Illich calls for a process of re-evaluating what we have done as a civilization. It is a call growing out of a crisis that is already upon us. Rather than deleting a single institution, as Illich called for in the past, he is now proposing the radical alteration of most established institutions in order to recover the balances of life and increase individual autonomy. He is asking for a reorientation of life centering around conviviality rather than consumption, acquisition and conquest. He is demanding a new consciousness and a new model of the future, something others have sought after, but few have found.



Tales of a Cat in a Quaker Garret

Journal Entry #4:

February 27, 1975

HERE I WAS, old No Name Cat, all curled up next to my favorite chimney in our attic. I was reading, or to put it more precisely, trying to read but Lucretia Cat, as usual, was constantly interrupting my musings. (You remember Lucretia Cat: She's the Friendly feminist feline who made her appearance in my first journal entry.) Well, it seems that after that Quaker women's workshop in November, Lucretia's euphoria had slowly dissipated and in the last month or two she has been quietly immersing herself in serious women's studies. Now, with Yearly Meeting here in Philadelphia coming up at the end of March, Lucretia Cat has begun to combine her studies with a climb back onto a more vocal feminist-spiritual bandwagon. Would you believe this includes interspersing her frequent chanting of hymns to a feminine God with relating bits of female Quakerania to any or all who would listen!

These heartfelt, consciousness-raising anecdotes about Elizabeth Fry, Abby Kelley, Alice Paul, *et al* prove to be enlightening for some but downright disruptive to the vast complacent majority here in the attic. But today Lucretia Cat managed to outdo even her own usual disruptive self. She had been reading inspirational material about all those neat Quaker women since Margaret Fell and thinking about how they related to the Arts. This combination proved to be a dynamic duo. Some might even call it "dynamite." We were well aware of Lucretia Cat's bias in favor of her elegant namesake from the old Philadelphia Mott family but we were totally unprepared for her next salvo: "Why aren't those Quaker humans at the Friends Center commissioning a statue of Lucretia Mott? How come there's going to be a Boston martyr sitting in the Philadelphia courtyard? And why, when finally a woman is to be honored at long last, does it have to be one cast as a passive woman?"

"Mary Dyer was not passive," we staunch Philadelphia Quaker cats cried in unison. "Why, she was courageous . . . determined . . . strongminded . . . she died for her beliefs . . . and besides the statue was donated free!"

Well, Lucretia Cat granted that all of that was true but she still had her own thoughts about that passive position in which Mary Dyer had been immortalized. And as usual, she didn't hesitate to let us know how she felt. She remembered the first time she saw the statue on Boston Commons. "Typical," she



told us. "In thinking and in art, women are always cast as immobile, submissive, compliant. Mary Dyer may have been an impressive figure in life but her *passion*, her fire and fervor, has disappeared from the memory that remains after her death."

"But more important," Lucretia asked us, "why aren't those Friendly Philadelphians gracing their newest creation with the memory of the Spirit embodied in a Lucretia Mott?"

Well, my fellow felines within the confines of our little attic could keep quiet no longer. Some felt that Lucretia Mott would have been appalled by this type of conversation. They were remembering that her gentle humility and modesty were as outstanding as her clear-sighted dignity. Others chuckled irreverently and reminded us how and why Lucretia Mott had outraged the Philadelphia Quaker establishment over one hundred years ago. They thought it would be equally outrageous for the present-day Quaker establishment to pay

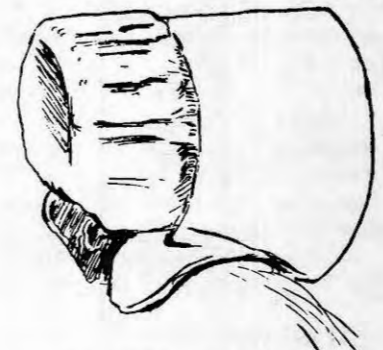
tribute to her—especially in front of a building which (they felt) was a testament to that non-growing edge of Quakerism Lucretia had almost been disowned for criticizing!

There was even a group who felt that the whole discussion was irrelevant. This group felt that those human Quakers should be thankful they received a statue of that quality and of a respectable Quaker martyr—all this talk about feminism in Quakerism overlooked the whole human equality angle, not to mention the price tags on "good" sculpture. And so it went. . . .

The humans downstairs in our house are always struggling with the problems of diversity in unity among Friends but we certainly seem to have a mini-version going on up here. I have a feeling that this particular discussion has just begun. These Friendly feminist felines are truly concerned about the implications of something far more complex than a statue of a woman in a courtyard. As Lucretia Cat tells it, the pleasant nod, the obliging, perfunctory, patronizing pat on the head as substitutes for recognition of these deeply felt concerns will no longer be tolerated. Lucretia Cat's increasing dissatisfaction with things such as the one-hour limitation placed on the women's Yearly Meeting session is indicative of this nod-and-pat-on-the-head approach. ("And it doesn't just happen with women's things" Lucretia Cat reminds us, "it takes place on many other levels within Friendly circles.")

Yes, we cats find it difficult to really listen to and to clearly hear the Lucretia Cats in our midst. But it's important that we begin to search for ways of relating to that of God in each of them—even as they tell us that we should be recognizing that of Her in all of us!

NO NAME CAT





Reviews of Books

William Penn, Apostle of Dissent. By HANS FANTEL. William Morrow, New York. 298 pages. Illustrated. \$8.95.

A BRIGHT dust jacket with a large facsimile signature of William Penn overlaid by the title, "William Penn, Apostle of Dissent," makes this new popular biography of the founder of Pennsylvania look interesting. But then the subscription, "by Hans Fantel, author of *The Waltz Kings*," makes one happy that he had not been asked to review the book for a serious historical publication such as our own *Quaker History* or London's *Journal of the Friends' Historical Society*. For then he would have had to point out the historical errors and omissions in what is really a jolly good biography.

What if the author is an adopted American who fled Hitler from a Vienna where he had Strauss waltzes in his blood? What if he has been a "science writer and journalist," who has learned to snatch his materials at high speed from secondary sources and then offer them up to a popular audience with a healthy disregard for the minutiae of scholarship? What indeed if he commits the common but unpardonable sin of listing Swartmore as a repository of first-hand Penn and Quaker sources, Friends Library in London too, and of course the Historical Society of Pennsylvania, but says nothing at all about Haverford's extraordinary Quaker Collection! What if he doesn't seem to realize that if, instead of doing all his research in the New York Public Library, as he candidly admits, he had come down to Philadelphia, he would have found every bit of known Penn manuscripts now being collected in original or facsimile by the Historical Society of Pennsylvania!

No matter. This immigrant American has written a life of the founder of Pennsylvania which links Penn's ideas, feelings, and actions to our own in a remarkable vivid manner. Not only does William Penn come alive as a person;

Hans Fantel's account of Penn's struggles against man's deplorable tendency to slip into lawlessness in the name of law, into corruption in the name of virtue, into repression in the name of freedom, places the founder of Pennsylvania in his rightful place in the American pantheon.

Our William Penn was not a simple religious fanatic, as his worldly father feared him to be. He was among those responsible for transforming George Fox's Children of Light into a sober and responsible Society of Friends. His version of Quakerism took him not only into preaching journeys and jail terms, but into successful battles for religious toleration and political liberty. His high place in Court made it possible for him to found in America not only a refuge for persecuted Quakers but a model commonwealth for the American republic to come.

This new portrait gives us Penn the inquiring youth, struggling to revere a success-oriented father but determined to seek truth even if it should carry him into unfilial rebellion. This is Penn the seeker, finding in fledgling Quakerism a way of life and a company of friends. This is Penn the man of the world, using his wealth and his high connections

Continued on page 212

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to undertake a holy political and social experiment which set a precedent for the best in the American tradition of tolerance and political freedom. This is Penn the real-estate-promoter-with-a-conscience. This is Penn the human being who, like many men of large vision, found himself betrayed by faithless stewards, mocked by rivals for his wealth and power, racked by the loss of his lovely wife Guli and their eldest son Springett, and finally robbed of his own faculties, as imprisonment, persecution, and disappointment in the failure of his holy experiment took their toll.

But Penn's dream is worth renewing in this age of political disillusionment and moral decay. Therefore I can't help saying, conscientious historian and one-time archivist that I am, "You will indeed enjoy Hans Fantel's new-old story of William Penn!"

THOMAS E. DRAKE

Early Quaker Christology. By MAURICE A. CREASEY. 1110 Wildwood Avenue, Manasquan, N.J.: Catholic and Quaker Studies, 1974. 396 pages. Paperback, \$7.50.

THIS WORK is the second publication of "Catholic and Quaker Studies," issued jointly by three Friends and three Catholic scholars. It makes available in print the doctoral thesis of Maurice Creasey, British Friend, which although written in 1956 is of great importance to Friends today. The aim of the work, according to its author, is to show that central to the teaching of early Friends was their "fresh and vivid recovery of certain New Testament insights concerning the Person and work of Jesus Christ."

The volume covers a remarkable sweep of materials. Beginning with a rapid glance at early writings of Fox and others which deal with the figure of Christ, Creasey develops the early interpretation of Christ "as prior to the incarnation, as incarnate, and as risen and glorified." From their own spiritual experiences and their interpretations of Christ, Creasey claims, Friends interpreted the Creation and redemption, understood all moral and spiritual experience as response to Christ's work, and derived their doctrines of the Church, worship and ministry.

A major interest in the book is a 100 page exposition of the thought of Isaac Pennington, again with the emphases he provides on the person and work of Christ. In a most valuable final section, the author presents his own positive evaluation of the views of early Friends, finding these to be of great theological and religious value, some of which are now being paralleled by modern thinkers. A lengthy and useful bibliography brings to work to completion.

The importance for modern Friends in this work is the fact that Creasey does demonstrate without a doubt that for early Friends Christ was the center of their thought and experience. He believes that the "Light" of Friends was not intended to be the light of reason or an aspect of human nature but broadly meant Christ, yet a Christ who included in himself the biblical ideas of the Logos, the historic Christ, the Holy Spirit, and the risen and glorified Christ who is today present in his church. He is the "Power and Wisdom" of God in creation, revelation and redemption, who exercised those functions not only in the Christian West but in "every age and in relation to every man." The significant fact of Quaker thought, Creasey believes, is that it "universalized" the person and work of Christ, interpreting them "in the widest possible reaches of moral and religious experience." Quaker interpretation were both more "extensive" and more "intensive" than those of Christian orthodoxy. "The Christ of whom they taught was a Christ though whom, and unto whom were all things; a Christ whose light shone in every human heart, whose voice spoke in every demand of conscience and prompting toward love and truth. . . . He was to be served in all the ways of common life, in simplicity and gentleness, integrity and love."

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FRED A. WERNER, Chairman of the Board

Two slight criticisms might be suggested without detracting from the very great value this work ought to have for modern, thinking Quakers who are trying to rediscover the source of power and inspiration in early Quakerism. One is that it would have been of value if Creasey had brought us up to date in his own thinking on Christology. The other is that, like its predecessor, this volume also is very poorly bound and many of the pages fall out after a second reading.

J. CALVIN KEENE

Your People, My People—The Meeting of Jews and Christians. By ROY ECKARDT. Quadrangle, The New York Times Book Co. 275 pages. \$8.95

ROY ECKARDT is a courageous spokesperson within the Christian community who criticizes the unfortunate heritage of anti-Semitism that the Church at large has nourished by the use of anti-Semitic elements in the New Testament. The most interesting chapter in Eckardt's book deals with the Quaker report, *Search for Peace in the Middle East*. The author is not the first to criticize this pro-Arab report as unfair to the Jewish position without rejecting it *in toto*. This particular chapter should be studied by all Friends, especially those who were responsible for the writing of the report.

I'll Quit Tomorrow. By VERNON E. JOHNSON. Harper and Row, 168 pages. \$5.95.

NO ONE can be cured of alcoholism, says the author of this sensitive, down to earth, book. But 75 percent of those who undergo treatment at the Johnson Institute actually recover from the disease and go on to happy, productive lives. A multidisciplinary approach, including action on physical, mental, psychological and spiritual levels, must be initiated by a significant person in the life of the alcoholic and before he or she hits rock bottom. Four weeks of intensive in-patient treatment is followed by two years of out-patient rehabilitation. Family members or others must be involved in the treatment program from the beginning, and it is not unusual for the patient's spouse to suddenly enter

into treatment as she or he discovers her/his role in the joint relationship.

ELEANOR PERRY

The Power of Prayer Today. By GEORGE A. BUTTRICK. Word Books Publisher, Waco, Texas; 73 pages; \$1.95

THE AUTHOR explores the ways of using prayer honestly and effectively and probes into our questioning doubts about prayer. His answers are for "lovely saints" and skeptics alike.

The Political Criminal—The Problem of Morality and Crime. By STEPHEN SCHAFER. The Free Press (Macmillan), New York; 179 pages; \$7.95

TRUE POLITICAL criminals often bring about social change in the attempt to alter the moral code of their society. But pseudoconvictional criminals have personal gain in mind and bring about no social or political change. Schaffer approaches his study from a positive position in morality.



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Letters to the Editor

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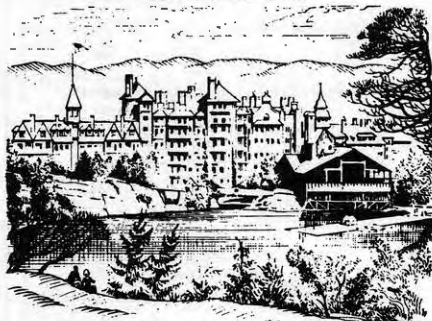
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FJ: "Very Establishment?"

A CHARITABLE attitude? (article, p. 74 FJ2/1) The Journal is, alas, very establishment, and very careful of its contributors' public image as establishment, when it comes to comments on sex as a drive in human behavior. If ever one person speaks from actual experience rather than from behind columns of words or from cautious generalizations, there will be some curtains drop—or rise!

I am a person. Married. In love. With children and grandchildren. Graduate degree. Past regent of DAR. Six years teaching experience. Author of two books in limited editions.

I live as successful a life as anybody in my community. I enjoy the conversation and interests of men—and women! If this makes me either a lesbian or a voluntary neuter (and we have had both with us as far back as there is written record) then hurrah for me!

I do not speak for the meeting in which I claim association, nor the regional arts committee which I currently chair.

Violet Bruner Windell
Ramsey, Indiana

Up With Magic

I AM disappointed that Friends Journal saw fit to publish an article of the quality of *Magic and Mysticism* (FJ 9/1/74). The author has done enormous violence to any informed conception of the nature of magic. A few points at random: It is less accurate to accuse "magic" of being a "coercive power system" than to make the same accusation against organized religion. Furthermore there is no indication that practitioners of magic consider themselves "outside of morality" or disbelieve in causality or natural law. If the author feels the need to polemicize against the current crop of cornball witches and

satanists, he is assured of my neutrality. Superficially, however, the article professes to address itself to the broader area of magic, religion and mysticism and the feeling that comes across is one of a frightened crusade.

Humans have always found it useful to formulate models of the ways in which the world (and the mind and god) works. The system of such models currently enjoying the greatest vogue is called science. The danger of confusing the model with the reality it stands for is one known to every competent scientist. It is interesting to note that in science the development and refinement of progressively more useful models has frequently been presented as discovery rather than creative invention, particularly where the subject matter has been phenomenological in nature.

Magic and religion, as well as medicine, are older fields in which the historical process has been interestingly parallel. Useful magical and religious models have been developed and refined frequently to be presented as discoveries. Sometimes when the sources have been unconscious, these models with their complete and comprehensive symbols have been termed revelations.

In this light the relationship between Hermetists, Alchemists, Chemists, Healers and Evangelists of all sorts makes sense to the degree that the common denominators of creative invention and an openness to the unconscious processes made their work possible. Many aspects of these processes are currently in disfavor. Individual creation/perception always threatens the established social forms of thought control. So be it. Up with magic (for lack of a better term).

CHARLES GARDNER
Meadowbrook, PA

Interdependence

AT FIRST glance the government's program to make our country self-sufficient in energy might appear to be both intelligent and harmless.

I believe that it is quite the opposite.

Any attempt to make a person independent of all persons is a move toward isolation, deprivation, and fear.

The same is true, I am convinced, of nations.

A person cannot live alone, neither can a nation. The road toward a good life for people (or nations,) is one of mutual aid, trust, and cooperation. Isolation breeds suspicion, fear and conflict whether it is between humans or groups of humans . . . Rather than seek ways of becoming self-sufficient we should seek ways of greater inter-dependence and cooperation. When we bring oil from the Persian Gulf for example, I think we should return the tankers full of grain, liquid fertilizers, or, (rather than salt water ballast) fresh water for irrigation and domestic use.

This is the road toward peace and human welfare. The other way leads toward war and human deprivation. The earth has become a small and fragile craft and we who occupy it survive or perish together.

FLOYD SCHMOE
Kirkland, WA

Hidden Error

"If I can not love Hitler, I can not love at all."

OF THIS saying I was again reminded by Friend Milton Mayer (FJ 12/15). Though moved that some Friends believe this to be a true insight, I am not only puzzled by it, but am highly uneasy with it, as with a hidden grave error.

As I see it, Jesus loved the virtues, including the preaching, of the Pharisees. But since he thoroughly loathed their hypocritical actions, I do not feel that he loved his persecutors. In trying to follow Jesus, I wish to be always able to esteem and love the best in every fellowperson, even in a mass murderer, certainly also in people who utterly dislike me. However, I cannot love the mass murderer in truth which is given me. If other Friends feel the same as I do, it may or may not be a shortcoming of ours. I do not know.

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Announcements

BORN REMEMBERING

by
Elise
Boulding

Why is it that we are born remembering and live forgetting? Is this a joke that God would share with us, but that we can only laugh at in the moment when we have come full circle, and remember again?

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Births

PALMER—On December 22, 1974, **MARC SCATTERGOOD PALMER**, to Katherine and David Palmer in Tillamook, OR. The maternal grandparents, Robert and Jean Scattergood are also at Tillamook, OR. The paternal grandparents, Russell and Ruth Coppock Palmer, are members of Gwynedd (PA) Meeting.

Marriages

PUGH-GEDDIS—On December 7, in the Meeting House at Plainfield, NJ, under the care of Rahway and Plainfield Monthly Meeting, **MADGE GEDDIS**, daughter of J. Robert and Barbara E. Geddis of Old Bridge, NJ, and **JOHN EDGAR PUGH**, son of Samuel H. and Mildred H. Pugh of Clark, NJ. The groom and his parents are members of Plainfield Meeting.

SCHLEUSENER-NICKLIN—On December 28, under the care of Westbury Monthly Meeting, Westbury NY, **EMILY**

NICKLIN and **JAY SCHLEUSENER**. Emily and her parents, Katherine and George Nicklin, are members of Westbury Monthly Meeting.

Deaths

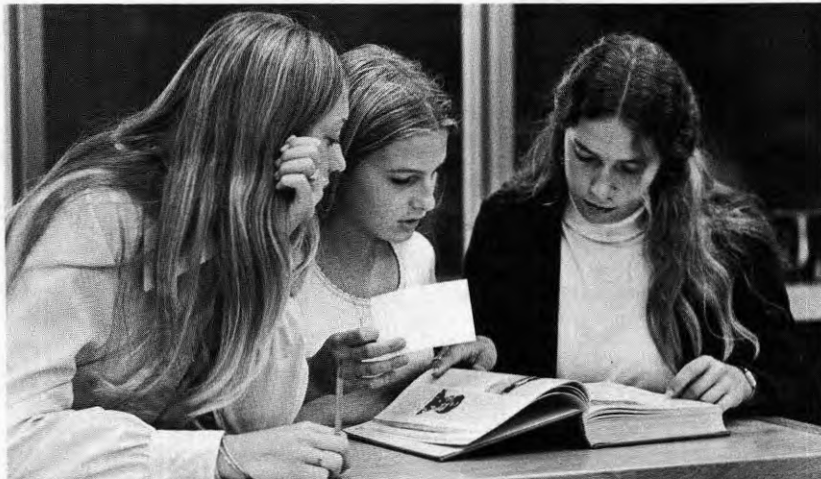
ALLEN—On January 2, **ALICE VIOLA ALLEN**, aged 90, a member of Woodstown (NJ) Meeting. She is survived by her husband, Richard, and by four nieces and three nephews.

DEWEES—On October 13, 1974, **ELLA D. DEWEES**, aged 82, a member of Schuylkill Friends Meeting, where she had been recorder and treasurer. She is survived by a sister, Emma Coley, and a number of nephews and nieces.

MERRITT—On January 7, 1975, **ISABEL MERRITT**, aged 91. Originally a member of King St. Meeting, Chappaqua, NY, she became one of the early members of Newtown (CT) Preparative Meeting. Until recently she was active in the life of Housatonic Monthly Meeting, the successor to Newtown Preparative Meeting.

MORRIS—On October 8, 1974, in Verona, WI, **ALBERTA S. MACLEAN MORRIS**, aged 76. From 1935 to 1937, she was assistant executive secretary of the Women's International League for Peace and Freedom. She also worked with the American Friends Service Committee, for the Philadelphia Dept. of Public Health, as Executive Director of Planned Parenthood in Columbus, OH and was the first Director of the Colorado Mental Health Association. She was a member of Chestnut Hill Meeting and Boulder Meeting of Friends. She is survived by two children, Samuel Morris of Madison, WI, and Margaret Morris Ostrow of Boulder, CO, and six grandchildren.

PETTIT—On December 24, **JOSEPH C. PETTIT**, aged 77, a member of Woodstown (NJ) Meeting. He is survived by his wife Jennie S. Pettit; two sons, Joseph Jr. of Woodstown and William C. of Harrisonville, NJ; a daughter, Mary Morse of East Falmouth, MA; and by eleven grandchildren; three brothers and three sisters.



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For more information about George School,
please contact R. Barret Coppock, Director of
Admissions, Box 350, **GEORGE SCHOOL**,
Newtown, Pa. 18940

PRITCHETT—On January 14, in Quincy, IL, **WILLIAM A. PRITCHETT**, aged 56. Bill was a founder of Friends Hill Meeting, Quincy, IL and served as treasurer. He is survived by his wife Wilma and one son, James B. Pritchett.

REEVE—On December 27, **ADELINE WEATHERBY REEVE**, aged 86, a member of Woodstown (NJ) Meeting. She is survived by a daughter Mary Ann Larkin of New York City; and two sisters, Hannah W. Myers and Louisa W. Ware of Woodstown.

WILLITS—On July 12, 1974, **MARGARET MAY GARRETSON WILLITS**, aged 101, at Holly Hall, Houston, TX. She was a member of the Live Oaks Friends Meeting while living at Holly Hall. During her life she taught art and music in secondary schools in both Indiana and Texas and helped young students with their music training throughout her life. She is survived by a sister, Mary Reade of Berkeley, CA; four grandchildren: Virginia Gower of Woodstock, NY; Orlin Donaldson of Bethlehem, PA; David Donaldson of Wilmington, DE; and Margaret D. Sander of Staten Island, NY.



Coming Events

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. Meeting-house 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.

14-20—Quaker Lecture: Elizabeth Watson. Earlham School of Religion, Richmond, Indiana.

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.

June

5-8—Third Believers' Church conference, Pepperdine University, Malibu, California. Theme will be "Restitution, Dissent and Renewal." For more information write Richard T. Hughes, Conference Coordinator, Believers' Church Conference, Division of Religion, Pepperdine University, Malibu, CA 90265.



Counseling Service Family Relations Committee of Philadelphia Yearly Meeting

*For appointment call counselors
between 8 and 10 P.M.*

Valerie G. Gladfelter, A.C.S.W.,
Willingboro, N. J., 609-871-3397
(May call her 9 a.m. to 10 p.m.)
Rachel T. Hare-Mustin, Ph.D.,
Wayne, 215-687-1130
(Also has office in Delaware.)
David Harley, A.C.S.W., Bethlehem Area, 215-437-1396
Josephine W. Johns, M.A., Media, Pa., LO 6-7238
Helen H. McKoy, M.Ed., Germantown, GE 8-4822
Holland McSwain, Jr., A.C.S.W., West Chester, 436-4901
Christopher Nicholson, A.C.S.W., Germantown, VI 4-7076
Annemargret L. Osterkamp, A.C.S.W., Center City, GE 8-2329
Alexander F. Scott, M.S.S., Wynne-wood, 215-642-0166
Consultants: Ross Roby, M.D., Howard Page Wood, M.D.

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Classified Advertisements

Accommodations Abroad

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

LONDON? Stay at THE PENN CLUB, Bedford Place, London, W.C. 1. Friendly atmosphere. Central for Friends House, West End, concerts, theaters. British Museum, university, and excursions. Telephone 01-636 4718.

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Books and Publications

WIDER QUAKER FELLOWSHIP, 152-A North 15th Street, Philadelphia, Pennsylvania 19102 offers quarterly mailings of Quaker-oriented literature.

THE PLUMMERS OF HARMONY GROVE, by Edgar Palmer. Three centuries of Quakerism in fictional diaries. "I commend the Friends United Press for bringing out this unusual book."—Elton Trueblood. \$3.95.

SEVERAL QUAKER GENEALOGIES; many Quaker books (journals, history of the Friends, local histories, etc.) and miscellaneous books. John V. Hollingsworth, R.F.D., Chadds Ford, PA 19317. Phone: (215) 388-6969.

For Rent

SHARE my Hudson-view home. Spacious house affords privacy. Secluded lawns, gardens, woods, children's paradise. 35 minutes to NY subway. Available May to November. Write Norman, 10968.

LAKE GEORGE COTTAGE, Hague, NY. 3 bedrooms, 100-foot sandy beach. June 28-August 23, \$900; July \$550. (Short-term, inquire after April 20: two weeks, \$330; one week, \$175.) Bancroft, 55 Mt. Pleasant, Amherst, MA 01002.

SMALL, VERY BEAUTIFUL BUNGALOW and garden. Lovely country. Under one hour from Central London. Details: Mobile Peace Cinema, 29 Green Lane, Lower Kingswood, Tadworth, Surrey, KT20 6TB England.

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Positions Vacant

FRIENDS SCHOOL, Miami, FL, needs teachers with training and/or experience in an open, ungraded school. 30 children, ages 3-7. Write: Darden Pyron, 6907 Trionfo St., Coral Gables, FL 33146.

COUPLE to be houseparents and to teach physics and chemistry, September, 1975. The Meeting School, Rindge, NH 03461.

Positions Wanted

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.

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.

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.

FARM HELP. High School Junior wants summer live-in situation working outside with crops and animals. Also experienced in kitchen. Willing to do some child care. References, Melissa White, 24 Longwood Ave., Chatham, NJ 07928.

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.

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Wanted

YOUNG FRIENDS of NORTH AMERICA women need used VW van for intervisitation caravan this summer. Any offers to lend or sell contact Rachel Osborn, 4224 Chester Ave., Philadelphia 19104. (215) BA2-7498.

TO RENT for month of June, 1975, furnished house or apartment, suitable for three adults, in vicinity of southern Chester County, PA. Write: R. S. Spencer, 215 Alden St., R. 2, DeLand, Florida 32720.

Personnel

ROBERT E. LUCAS, Superintendent of the Princeton City Schools in suburban Cincinnati, has been named President of Wilmington College. He will assume the position in August, 1975, when the current president, Robert E. Hinshaw, leaves the college to resume teaching and research. Robert Lucas, a graduate of Wilmington College (1937) has been Superintendent of the Princeton City Schools since 1955. He is a member of the Wilmington College Board of Trustees and President of the college's Alumni Association and will become the 15th man to head the Quaker institution, founded in 1870.

THE AMERICAN Friends Service Committee announces the appointment of Marjorie Swann, active in international peace and civil rights activities for more than thirty years, to be the AFSC Executive Secretary for the New England Region. She began her new duties February 1 in Cambridge, Massachusetts.

Marjorie Swann succeeds Acting Executive Secretary Elizabeth Boardman, Acton, MA, who took the post as an interim appointment. Marjorie Swann is well known in the peace movement across the country for her participation in nonviolent action and civil rights work since 1955.

Coffee Hour

Thrust . . . parry . . .
draw blood!
No.
Only a scratch,
insignificant.

Our conversation
fails to achieve
communion
and we will part,
still strangers.

Pursuing truth,
we are detoured
by the fear of love
and by an even greater fear
of enmity.

POLLYANNA SEDZIOL

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. 387-5288.

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—Unprogrammed meeting, 10 a.m. Call 726-4437 or 724-4496. P.O. Box 1443, Vista 92083.

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: 238-2359.

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. 697-8910; 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: 288-1490. 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.

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

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, 1 1/4 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.

DUBUQUE—Meetings in members' homes. Write: 1810 Grandview Ave. or telephone 556-3685.

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

MARSHALLTOWN—Worship 10 a.m., Farm Bureau Bldg., S. 6th St. 752-3824.

WEST BRANCH—Unprogrammed meeting for worship, 10:30 a.m. Sunday; Meeting-house 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 Metzrodt Road. First-day School, 10:30 a.m.; worship, 10 a.m. Deborah James, clerk. Phone: 422-9260.

ANNAPOLIS—Worship, 11 a.m., former St. Paul's Chapel, Rt. 178 (General's Hwy.) and Crownsville Rd., 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 Nghbd Ctr. J. McAdoo, Cl., 5209 Elliot 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.

BIRMINGHAM—Phone: 646-7022.

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

DETROIT—Meeting, Sunday, 10:30 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.

ROLLA—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.

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

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

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

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

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

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

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

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.

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

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

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

HUNTINGTON—**LLOYD HARBOR**—Friends World College, Plover Lane. (516) 423-3672. **JERICHO**—Old Jericho Tpk. off Rte. 106 near junction with 25A.

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

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

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

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

SOUTHOLD—Custer Institute, Main Bay-view Rd., 10:30 a.m.

WESTBURY—Post Ave. and Jericho Tpk. First-day School (Primary) 11 a.m. (516) ED3-3178.

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

NEW PALTZ—Meeting 10:30 a.m. First National Bank Bldg., 191 Main St. 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, 9:15 a.m.; meeting school, 10:15 a.m.; programmed meeting, 11:15 a.m. (Summer worship, 10 a.m.)

PURCHASE—Purchase Street (Route 120) at Lake Street, Purchase, New York. First-day School, 10:45 a.m. Meeting, 11 a.m. Clerk, Maryanne 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.

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

North Carolina

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

CHAPEL HILL—Meeting for worship, 11 a.m. Clerk: 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.

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

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.

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

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

N. COLUMBUS—Unprogrammed meeting. 10 a.m. 1954 Indianola Ave. Call Cophine 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 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.

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

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

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

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

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

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

MIDDLETOWN—Delaware Co., Route 352 N. of Lima, Pa. Meeting for worship, 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 Waln 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., Ithaca. 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—Unami Monthly Meeting meets 1st, 3rd and 5th First-days at 11 a.m., 2nd and 4th First-days at 5 p.m. Meetinghouse at 5th and Macoby Sts., Pennsburg. Phone 679-7942.

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

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

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

VALLEY—West of King of Prussia; on Old Rt. 202 and Old Eagle School 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, Sundays, 9:30-10:30 a.m., YWCA, 1114 Quarrier St. Pam Callard, clerk. Phone 342-8838 for information.

Wisconsin

BELOIT—See Rockford, Illinois.

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