

April 1, 1976

FRIENDS JOURNAL

Quaker Thought and Life Today



"My soul is hidden and invisible. I cannot see it directly, for it is hidden even from myself. Nor can I see my own eyes... but I can see my eyes in a mirror. My soul can also reflect itself in the mirror of its own activity. But what is seen in the mirror is only the reflection of who I am, not my true being... the soul itself remains. Much depends on how the soul sees itself in the mirror of its own activity."

Thomas Merton



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Centering Down...

WE KNOW SO little of what we know. We have such a narrow conception of how the human soul operates. The most atrocious things can happen in public and make no difference to religious people, especially to religious experts. And yet all religions are filled with such hope, such possibility. . . . We have Paul's letters about the body—Christ's body which is one. If one member is suffering, if the hand is suffering, the whole body suffers. So many great texts and images to live by. And to think that they become the subject of textual inquiry! Like, what was the genuine text? Was there a comma here? The substance gets entirely lost, so that after a while a theologian cannot take a child in his arms. . . .

Daniel Berrigan

WHAT AMERICAN peace activists might learn from their Vietnamese counterparts is that, until there is a more meditative dimension in the peace movement, our perceptions of reality (and thus our ability to help occasion understanding and transformation) will be terribly crippled. Whatever our religious or non-religious background and vocabulary may be, we will be overlooking something as essential to our lives and work as breath itself.

James H. Forest in the
Foreword to Thich Nhat Hanh's
The Miracle of Being Awake

...And Witnessing

TWO THRASHING MEETINGS were held by Ministry and Counsel about the spirit and conduct of meeting for worship. A series of Fortnitely Forums are being planned...to consider the process of "Centering Down."

Ann Arbor Monthly Meeting Newsletter

TWIN CITIES (MN) Monthly Meeting has decided to make two rooms of its meetinghouse basement available as an office for the Native American Solidarity Committee (NASC). The NASC is a largely non-Indian group in solidarity with Native Americans, especially those who espouse traditional values. Some fifteen local chapters of the organization have been formed across the United States. The Twin Cities Chapter will act as national coordinator for the other local committees. The NASC publishes a newsletter and is currently active in circulating a petition in support of Native American treaty rights.

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Meditation on Five Rotten Bananas

by Dorothy Mack

I'M PARALYZED by five rotten bananas sitting downstairs on the dining room table. The yellow, flecked fingers clutch me still in a decaying trance. It's a grey winter day and the house is empty. I flip back and forth between two worlds: heavy Duty and airy Joy.

The *have-to* ghost voice of heavy Duty whispers: "whir-whir, whir-whir," like an eggbeater or scourge: "Goddam bananas, whyn't the kids eat 'em up, they're always complaining how I starve 'em to death, and now I've gotta (can't throw them OUT!) make banana bread. Sigh. Drag, drag (all by myself in the kitchen when I could...) whir-whir, wh-i-i-r-wh-----stop. Living is WORK, hard, hard work."

The *love-to* song of airy Joy breathes "sniff, sniff, sparkle, giggle." No words, just senses, smell of banana bread, its texture, its taste, feel of a hot oven on a cold day, shaping the batter, pat, pat, smelling it rise, the joy and noise in eating it. A sing-song hum, rising and falling in cadence, "Oh, good, banana bread," floating out in waves of smell. Living is FUN! Wheel!

I flip in and out of the Presence of God, the joy in everything we do. Life is a teetertotter, and I am flung high in the air, then bang the ground with a thud. I used to think God flipped the teetertotter, and was angry for the bumpy ride. Then I was sure that the presence of another person made the teetertotter tip. If no one was around, I sat on the ground, waiting. If he came along, I'd climb on. If he was weighty, I flew high; when he got off, I hit the ground. And hated him for the bump.

Now I know it is I who tip the teetertotter, I who walk the plank, I who enjoy making banana bread yet dread doing it. I turn myself off and on. I remember once, at a retreat on Quaker worship, rushing to clean up and go home Sunday afternoon. I did my share of the drudgery, then sat down to rest. Below me I heard a whistling song; it was the leader, Joe Havens, mopping alone in the kitchen. The job nobody had wanted to do; indeed, all had avoided. Yet here he was; he'd run the whole workshop, wasn't he tired? Did he really WANT to mop the floor? It needed doing and he was there, no trouble. Worship: each simple thing done with devotion. I saw, but the ghost voices told me the mop was made of lead, and I did not move.

But why feel the world as a weight? And why a teetertotter? Why so precarious an image for my life, my spirit? Why the inner warfare? Under the whir-whir of ghost voices, I am beginning to hear the songs of worship in a fine-spun web netting all colors and smells and tastes and sounds. I am learning to hear the murmur in the earth, the song in the stone. The wind in the trees sings to me that death sweeps to us all, through all, past all. The roots in the grass sing to me of subterranean God-connection.

All life is song, if only we stand still to hear. The Shakers knew; so did the Sioux. They had a song for everything—for planting, for harvesting, for grinding grain, for baking bread—and the singing made each act worship. I begin to hear the humming that's always been inside my own head, sad fragments, happy fragments.

Yes, I could ruin my whole day by "meditating" on five rotten bananas resting innocently on the dining room table. But I sniff their musky old age and feel the hum in the dough. I begin to hear a bread-making Song.



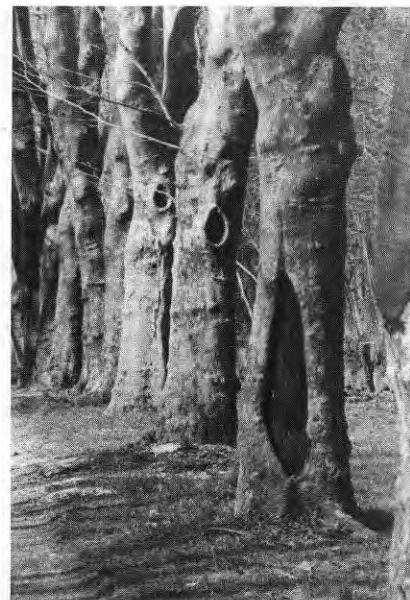
Dorothy Mack lives in Ann Arbor, Michigan, where she is a member of Friends Meeting and a professor at the University of Michigan. Her interests include living and writing in and with support groups and community.

WE MUST create space for people to be themselves. Failure to recognize the wholeness of others leads to racism, sexism, exploitation of children, poverty, isolation of the elderly, and the abuses of our prison system.

Epistle of Lake Erie Yearly Meeting

Psychic Expansion and Spiritual Discernment

by Robert H. Morris



Ruth Lewis Hall

IN PAST centuries, science variously was ignored, denounced and blindly worshipped. In this century, as psychic manifestations increase and insist on recognition, some of us ignore them, some denounce them, and some blindly worship them. Even as the new ideas of Copernicus, and later of Charles Darwin, overthrew accepted notions of reality in their time, implications of the psychic today are challenging our reigning world view. Perhaps this explains our tendency to react irrationally and emotionally to psychic claims. If once we accept reported psychic experiences as valid, we come face to face with deep questions: What new world view is required to accommodate the psychic and give it a meaning in relation to knowledge we already possess? And, as seekers for saving truth, what will be our response as the psychic waters continue to rise around us and to well up within our own beings? As one who for four years has been delving into the psychic through reading, contact with several psychics and personal experience, I am moved at this time to share my understanding of the psychic—its meaning, its power to help us, and its possible pitfalls.

A Definition of the Psychic

Most bookstores these days have a "Psychic and Occult" shelf, where one finds lumped together some pretty odd bedfellows, ranging from UFO investigations and strange theories of history, to black magic and witchcraft, to palmistry, astrology and Tarot reading, to healing and meditation as taught through psychic channels, to psychic persons and psychic experiences. While I suspect that the so-called "occult sciences" of witchcraft, palmistry, astrology, etc., originated in psychic insights, I wish to confine this discussion to the psychic as a mode of direct perception and experience. A list of the psychic manifestations receiving attention in current literature in-

cludes telepathy, clairvoyance, out-of-the-body experiences, psychokinesis, memories of past lives, precognition and communications with discarnates. What are the threads that connect these diverse phenomena? And what do they mean? The very fact that they are classified as "psychic" indicates that they are *not* understood from a physical or conscious point of view. Although many theories have been advanced to explain the psychic, even the Soviets, who are far ahead of the West in scientific research in this area, have not been able to quantify or explain the energy that appears to "cause" psychic events.

However, an interpretation of the psychic is close at hand, if our minds can accept it. This lies within the word "psychic" itself, which means "of the soul"; hence the psychic may be understood as a manifestation of the *soul's* forces or faculties. The ancient concept of soul—of a nonphysical aspect of self which is a portion of the universal Spirit or creative force—makes it seem logical that our powers could exceed that which otherwise would appear impossible to physical organisms.

Implications of the Psychic

My personal interest lies not so much in the pragmatic, material uses to which we can put the psychic, although reports from the Communist world indicate that the potential is enormous. These uses include failsafe communications when regular methods break down, accelerated learning of intricate skills through hypnosis, telepathic control at a distance following hypnosis (how scary!), new means of diagnosing and treating illness, and detection of underground mineral deposits.

In my opinion, however, the implications of the psychic are even greater in relation to our spiritual quest. Here is an assessment of some of these implications:

• *An expanded concept of human potential.* The psychic opens a vista of possibly unlimited growth in our capacities and awareness. The best known and most thoroughly documented psychic of this century, Edgar Cayce, who died in 1945, tapped seemingly unlimited sources of information while in a self-induced trance. In fifteen thousand "readings" given over a forty-year period, most of them recorded verbatim by the stenographer, Cayce proved able repeatedly to examine a suffering person's body at any distance and describe symptoms accurately, giving suggestions for treatment; able to report events at many miles distant as well as if bodily present; able to predict specific fluctuations in stocks and real estate, and successfully to guide drillings for oil; able to interpret dreams and to give psychological and spiritual counsel that many found helpful. Today, a number of other individuals are giving "Cayce-type" readings. In a different psychic mode, Ambrose and Olga Worrall, the latter of whom is still alive, have quietly over the years been channels of healing for thousands of persons through the laying on of hands and prayer, as patients and doctors have frequently attested. Ray Stanford of Austin, Texas, who in my opinion is one of the outstanding psychic "channels" today, has explained while in trance the source of the information and advice given through his body: it is "the spiritual being and unconscious mind of Stanford in attunement with same of any individual or individuals toward which it is directed by suggestions, and/or in attunement with those areas of knowledge toward which it is directed by suggestion." Jesus, to whom the gospels attribute every major psychic faculty and power, said (John 14:12): "Truly, truly, I say to you, he who believes in Me, the works that I do shall he do also; and greater works than these shall he do; because I go to the Father." Is this not a *promise*, one we are seeing fulfilled in some individuals today?

• *The reality of Universal Mind and the oneness of all life.* Clairvoyance (literally, "clear-seeing," that is, seeing or knowing things not available to the knower by sensory means) and telepathy (communication between minds) suggest, in line with the Stanford quote above, that there is an interconnectedness of minds more real than a mere wish for, or doctrine of, humankind's oneness. Soviet experiments have demonstrated the telepathic faculty in rabbits, and experiments with yogurt bacteria by Cleve Backster suggest that this ability extends down even to this level of the life scale. In an experience nine years ago that I do not consider very unusual, I called to God for help as the car I was driving drifted out of control and crashed on a slick highway; later I learned that that same night, a childhood companion had awakened a thousand miles away, bolting upright in bed and saying aloud, "Robert is calling for help!"

A few psychics seem able to read the Akashic records, or what Cayce also called the Book of Life as mentioned in the Bible. Cayce explained this as "the record that the individual entity itself [person in his/her eternal being]

writes upon the skein of time and space, through patience—[which] is opened when self has attuned to the infinite, and may be read by those attuning to that consciousness." Once, in a surprising departure from a reading for an individual, Cayce gave a reporter's on-scene account of Christ's Last Supper, as if observing it live, in sound and color.

To my way of thinking, these occurrences imply a Universal Mind, or pool of ordered data, which can be tapped by humans when in the appropriate state of consciousness. The realization that we all are bound together at the deeper levels of our being should bring us to a truer assessment of moral responsibility. We help or hurt each other not only by outward words and deeds but by our attitudes and thoughts as well. In this context we can find new significance in intercessory prayer.

• *Life beyond bodily existence; hence a greater purpose for life.* Although skeptics remain unconvinced, the numerous reports from persons who have been clinically dead but have revived, telling of joyous reunions with loved ones or the entry into a heavenly place, and communications from the physically dead, either directly or through mediums, clearly suggest that life continues after the body dies. Additional evidence for survival comes from persons who claim to remember former lifetimes on earth. Joan Grant, now in her sixties, narrated while in light trance many incidents that she felt she had actually lived through and that were later pieced together as coherent accounts of several lives. Such detail is given that the narratives, if one does not accept them as fact, still read as very good historical fiction. Ian Stevenson has attempted to put the research of claimed recollections of past lives on a scientific basis, and after sifting hundreds of cases around the world and investigating many of them firsthand, he finds a sizable number of cases in which no other explanation seems adequate to the data. *Twenty Cases Suggestive of Reincarnation* is his first book-length report on this work. Finally Cayce, Stanford and other clairvoyants have given "life-readings" for individuals which describe relevant events and tendencies of past lives as they bear on the present one, then emphasize the negative patterns to be surmounted and the possibilities for growth in the present experience. In some cases, the supposed previous personalities are known historically or biographical records can be uncovered; at times the previous and the present personalities are found to bear remarkable resemblances: physically, emotionally, in tastes and talents, even in the most minor idiosyncracies.

To me these data point to the reality that I am indeed a soul, a living spirit. And if, in fact, I AM eternal spirit, and *cannot* die, but take up and drop many bodies in the course of my soul's experience in the earth, then my fundamental perspective on life and its meaning is changed. If I consider, as I in fact do, that I have been male and female, black, white, red and yellow, Buddhist, Druid, Muslim; that I have lived in many

lands and many times; have been young, old, rich, poor, unknown and powerful, healthy and diseased many times; then where can be the basis of prejudice, except in my self-ignorance and self-rejection? The meaning of suffering changes in a way that deserves careful consideration: it remains suffering, but I can see it as an experience or condition that I have created, or chosen, in order to learn a lesson my soul needs, or to balance a wrong I have done. I have hope, in the face of my own suffering and that of others, that it can and ultimately will be transformed into growth. The goal of life is no longer seen to be mere "self-fulfillment" in the sense of bodily or mental satisfactions, or mere earthly happiness, but to reunite, consciously, with God, my Source, and at the same time attain to my individual completion as all my talents are turned to the service of universal love. Now Jesus' statement "Be ye perfect, as your Father in heaven is perfect" (Matthew 5:48) loses its impractical, abstract quality; it is a serious statement of the goal of life.

• *A new appreciation of spiritual teachings and of Jesus.* The Bible, as a friend of mine likes to say, is the greatest psychic book ever written. He is right; it is filled with dreams, visions, voices, prophecies and all kinds of miracles—what today we like to call "psychic experiences." If we come to accept the psychic realm as real, barriers will fall that have stood in the way of our fully appreciating and accepting its message where it goes beyond the moral and psychological. Our collective Quaker memory has recently been refreshed as to the more than two hundred "miracles" recorded by George Fox (and largely deleted from most editions of his *Journal*). These include healings, an apparent raising from the dead, visions, and instances of clairvoyance. If we accept anew these possibilities of experience, we may begin to realize that miracles, rather than being *violations* of natural law, are but the *operation* of higher or greater laws or forces. We may again come to see Jesus not as a historically obscure or even mythical figure but as a true Master—as One who actually mastered the material plane and was no longer subject to its laws. We can shift our emphasis from the crucifixion to the resurrection: Jesus not only identified with and bore our sorrows, but he demonstrated victory over all sorrows, even death. As Paul put it, Jesus was "the firstborn of the dead"; that is, he who teaches us how truly to live in the body also brings to us the promise that even you and I, finally, will overcome the last enemy, death.

Dangers in the Psychic

Perhaps the very fact that the psychic, like atomic power, can offer us so much points toward danger for those who would approach it in an overly eager or gullible way. This danger grows more serious as more and more psychic channels offering "authoritative" answers to every question appear (most of them invoke the name of Jesus or claim to be some master, no longer earth-bound); as UFO reports proliferate; as psychic news

claims more newspaper space and TV time; and as the general psychological climate approaches an "end of the age" hysteria. Again, if the history of applied atomic energy offers a parallel, the psychic powers as they break forth may prove to have a potential even greater than we can now foresee, for good or bad, for healing or destruction.

Weak persons may latch on to the psychic and occult to find easy answers, to escape from meaninglessness, or to avoid personal decision-making and hard work. On a more subtle level, I may attempt, through ego, to develop psychic powers to appear great to others and myself, thereby seeking to possess by will what is rightly a gift of Spirit, of Love. I also believe that possession by discarnate spirits is possible. For the majority of us, however, it is far more likely that false teachings presented in a spiritual guise will deceive us and turn us from a dynamic, personal, loving response to life. We will find it a real challenge to exercise spiritual discernment as we are offered new concepts, new explanations of the visible and invisible universe, new insights into the deepest mysteries of life.

Spiritual Discernment in the Psychic

What is the spiritual perspective that will help us to discern the false and the real, the helpful and the harmful, in the psychic? We need a touchstone, an assay test. As Friends, I think we will agree that only the spirit within each of us, to the degree that we allow God's Spirit to illuminate us, can discern truth and goodness. But does the light within us attest to any objective standards? As one who, with Fox, can say that Jesus, the Christed one, speaks to my condition, I have turned more and more to the words and example of Jesus to aid me in the discernment of truth.

Jesus, in his ministry, "went about doing good," particularly healing diseases of body and mind. The question arose in people's minds, What is the source of this power? We are told (Matthew 12:24-37) that after the dramatic healing of a demon-possessed man, Jesus' detractors said of him, "This man casts out demons only by Beelzebub the ruler of the demons." Jesus' answer cut through their twisted reasoning: "If Satan casts out Satan, he is divided against himself; how then shall his kingdom stand?" In the strongest language he warns them against the one truly unpardonable sin, the sin of blasphemy against the Holy Spirit: their misjudgment and abuse of Jesus will be forgiven, he says, but how can we possibly be more in error than to see beauty, goodness, healing and truth manifest before our eyes and to reject it as evil? We can know the tree—the inner being of a person—by its fruits, by the actual deeds one does.

We may well be wary of those psychics who thrive on the public display of their powers, who charge high fees for thrilling our minds with private revelations, or who accept adulation as gurus. Whether or not their abilities are real, their motives are questionable. By contrast, one may see in Edgar Cayce or the Worralls or a number of

other psychics, lives devoted to selfless service of others, proceeding from faith in God and giving God credit for all results.

There is a kind of inner test I run on myself when in doubt on these matters: Does this bring clarity, harmony and peace to my mind, or does it confuse and disturb me? Does it make me love self more, or does it lead to self-condemnation and fear? Does it help me love others more, or does it justify any sense of separateness or superiority? Is it consistent with the highest and best that I know? Does it help me in the practical tasks of daily life and improve relationships with those around me?

Experience with the Association for Research and Enlightenment (the Edgar Cayce organization at Virginia Beach, Virginia) and especially participation in its excellent Search for God group program, has helped me approach the psychic in what I consider a safe and sane way. At a September 1975 conference entitled "Be Your Own Psychic" we were encouraged to develop these psychic abilities: intuition, dreams, meditation and prayer for guidance, healing of ourselves and others, and awakening of constructive patterns from past lives. The psychic was discussed as something not "far out" but as a deepening of our awareness within daily life. In this perspective, the development of psychic talents becomes part of overall personal growth and consistent with spiritual development. However, in the Search for God groups we do not study psychic phenomena nor seek directly to develop psychic powers. Instead, we practice daily meditation and seek to apply basic spiritual laws in our lives. Our attitude is that our one aim is to search for God and to manifest God in our lives; any powers we need or can use for good will come naturally, as spiritual gifts.

"To the pure all things are pure," said the apostle Paul. If our hearts are truly set on loving and serving God and our fellow humans, we will not be swept off our feet by, nor run from, the psychic. We will welcome any manifestation of God's love and purpose unfolding within us and in the world around us. I can testify personally that the psychic has expanded my concepts of reality, has given my life a greater sense of purpose, and has brought me more joy and fullness. But whatever we may have to learn through the psychic it will, like scientific knowledge, only add up to more illusion of power and of progress, leading us further from the God who is Love, unless we approach it from a spiritual ground. □

Robert H. Morris, who was helped by his wife, Jeanne, in reading and correcting this article, is a member of Chapel Hill Monthly Meeting in North Carolina. He writes that he moved south from New York since his only other article in Friends Journal appeared in 1971, and that he repairs and refinishes furniture.

Recommended Reading

Psychic Discoveries Behind the Iron Curtain, Ostrander & Schroeder. Paperback, \$1.25.

There Is a River: The Story of Edgar Cayce, Thomas Sugrue. Paperback, \$1.25.

Twenty Cases Suggestive of Reincarnation, Ian Stevenson, M.D. Hardcover, \$15.00. (A pamphlet, *The Evidence for Survival From Claimed Memories of Former Incarnations*, also by Stevenson, summarizes the evidence for \$.50.)

The Gift of Healing, Ambrose and Olga Worrall. Hardcover, \$6.95.

Speak, Shining Stranger, Association for the Understanding of Man. Hardcover, \$8.95. Selections from Ray Stanford's psychic readings over 16 years on topics relevant to our generation and to the spiritual life.

Mediums, Mystics and Physicists, Lawrence Leshan. Paperback. Deducing new concepts of reality from these sources, this researcher deliberately sought this state of consciousness and found he could heal others.



Ruth Blatenberger

MEETING...

Porcelain snowballs, born of chartreuse moments,
Shatter before the house of Compassion.
There.... Beautiful pots thrown of love re-
membered—
Moments worth holding,
Adorn her entrance.

Full blown the welcome is.
Warm sails, the dinner cooking.
The embrace, a pink spinnaker to bless.
Ease, the day's gentle Order.
Disorder dwells not within this house.

The Friend bumbles happily. Plays with words. Hangs
a coat.
Introduces the business of living.
What is more important than
Cooking dinner for a son?

Syllogisms mix over chopped mushrooms.
Laughter, the gravy of life, is put to happy spawn.
Then facts, not wished to be disclosed, breathe
hesitantly.

Turn green eyes to litmus paper.
One sentence. The unexpected answer. Chemically
right.
Solves forever torment within.
Then news...

My husband said, "Why don't you play bridge? Then
You would have friends." We laugh.
Bridge. Curious empty boxes. Paper shingles between
people.

I pass. Gossips between the jungle gym sending
Word darts zinging, mummifying the missing.

One Friend accepts my no trump lead.

Ballon, the ballet Art, this Friend practices with words.
Perception, thought infinitely tender, opens
Little by little a lacquered clam shell.
Slowly an oriental paper flower floats
Magically between us.
Clear water its looking glass.

I went for nothing. But
Caught equations bright.
The butterflies of Hope.

Nancy C. Russell



Ruth Lewis Hall

...PARTING

We might have been two pilgrims, bent by fate,
who met upon a road toward God's horizon;
but I understand we meet to part;
while burdens, new demands obstruct our way,
still your involuntary shudder beacons,
calling me toward all we might have shared;

I must accept our parting as we meet
upon the road we try to pave; mosaic
of our labour, pleasure, destiny,
perception, failure, hope, exigency
kaleidoscope perpetually in parting;

now I know we part before we meet;
your eyes recede with distance from my pain,
my childhood's isolation wrought by time
in prison bars; through them I fear to touch you,
for my narrow bands may bind, demand;

to keep your joy, expectancy to learn
to know, accessibly not to withhold,
requires your turning back from our high path
unmarked by graph or plan, a dangerous land,
grotesquely strewn with bone and ice and stone;

my steep climb flows down tears, so hard they choke,
so bright they light the space between us; so bold,
they melt the crystal promise of our meeting
into parting, for we pass the gate
we might have built beyond the graves of self—
a preparation for our final parting.

Marion E. Jones

Toward A Corporate View of Marriage, Separation and Divorce

by Jane D. St. Lawrence

WHEN TWO members of our meeting called together some friends for a meeting for worship to "celebrate their separation" after twenty-five years of marriage and four children, it was difficult to know how to respond. I went. My husband did not. For me it was a time of grief, although the word rejoicing kept coming up. I love both of these people. Tears streamed down their faces as they stood facing each other saying their farewell last August.

Meeting members responded in varying ways. At the meeting for ministry and oversight, following the meeting for separation, some said they were touched by the beauty and love of the parting. Others felt indignant that the meeting house was used to dignify divorce, to deny vows taken in marriage, to give an aura of Quaker approval to something Friends were not aware of, to set a precedent. The chasm between divorced Friends and married Friends was pointed out. A lengthy discussion ensued. It was overlooked in the writing of the minutes. It was brought up at monthly meeting. A committee was named to try to discern how Quakers feel about divorce and separation. Neither the chasm nor the committee appeared in the minutes. It became apparent that it was something we did not wish to face. A few of us pressed on. A new minute was made. The committee met. The following conclusions about marriage, separation, and divorce were reached after four meetings of the Committee. Mainly, we want to face the fact that separation and divorce are facts of life we must accept as realities so that we can begin to understand some of the concomitant problems.

* * * * *

As we, who are members of the Virginia Beach Friends Meeting, grope toward our corporate view of marriage, separation, and divorce, we realize we must first clarify and express our individual views. Our purpose is to heal the rift between "the divorced" and "the non-divorced" and to learn how to handle the problems resulting from divorce in our meeting.

First, how do we feel about marriage? We who have been divorced entered into marriage with high hopes that

it would last until death. Our marriages, as yours, have withstood loneliness, sickness, financial stress and other personal suffering. We believe in marriage and the family as the stable structural units that undergird our society, our way of life. We want to find ways to strengthen them.

We feel a stigma connected with divorce. By many it is still looked upon as failure, instead of as a necessary and courageous step toward a more meaningful, honest, authentic life, which it can be. We do not seek to condone separation and divorce when entered into lightly, quickly or as ways of coping out from intimacy, from looking at oneself or taking full responsibility for one's own actions. We seek to give them dignity when entered into bravely, thoughtfully, and responsibly. We recognize that there are marriages in which two people move in different directions or grow at different rates.

To us, divorce is almost a last resort, but one we consider more sane than suicide. When you are in a burning house you run out of it. Divorce is one solution to a self-destructive marriage. At times we stayed with our partner out of fear of being alone, fear of not being able to make it financially, or for the sake of the children. For some of us the time of divorce is the first time in our lives we have been alone. It is a time of grief over the death of a relationship.

We look to the meeting as an extended family, where we can learn to relate to each other in a warm, honest way to help us heal up from home situations that, for many of us, were painful. We need insight into why our relationships with people break down and are not always the quality we wish. We do not want to repeat our mistakes but to learn to heal broken relationships. Sometimes we stay away from meeting because we feel hurt by some of you, or angry, or rejected. We want you to accept us as the individuals we are, not just as couples. Without our partners, many of us feel like half persons, and having experienced rejection often, fear it from you more intensely.

We feel it is the responsibility of the meeting to take great care in naming committees to visit people who de-

sire to marry under the care of the meeting. This should be taken very seriously. We do not feel that the meeting can act as therapist but that it can suggest professional counseling for couples in crisis, or in times of decision-making. If the meeting sponsors marriage-enrichment groups, then it is important that these groups be conducted in a professional way, for the book of Matthew states well that "if the blind shall lead the blind, they shall both end up in a ditch."

We care deeply about our children and want what will be best for them. We have found that freedom from tension can be a help to our children. We ache for the pain that our decisions have brought upon them. We know that children often feel guilt as if they were the cause of the divorce and fantasize their parents coming back together. Well-meaning adults can increase this guilt by saying such things as, "Your mother has taken care of you; now it's time for you to take care of her." A child of a divorced person often sacrifices his or her childhood by trying to replace the missing adult.

The main way in which we who have been divorced differ from you who have not is that we have rocked the boat, by divorcing. This has jolted us all into near panic. We are all in the same boat. We cannot still the waves, but if we work together, and keep calm and reasonable, we may be able to keep afloat, on course, and ourselves somewhat comfortable on our journey.

* * * * *

These views were expressed on a Sunday night in January to a gathering of seven out of the forty-some members, who had girded themselves for such a threatening subject. People were honest in confessing to fear of the subject. It was pointed out that with fifty percent of our membership divorced, it behooves us to pay attention to this subject, even to gain some understanding of it as a sociological condition. Of the seven present, one was single, two were separated, one divorced and three married.

In the panel discussion which followed, the decision-making process was considered as well as the economic, social, emotional and religious aspects of separation and divorce. Divorce is expensive, initially and ever after. This limits many couples who would otherwise seek divorce. My husband, retired from his profession of twenty-eight years, revealed that he could not afford a divorce from his first wife until he had attained the fullness of his career and the attendant financial status.

Socially, he found himself gradually eliminated from guest lists, to avoid the awkwardness his hosts and hostesses felt about an unmarried person in attendance at their parties. Many old friends drop both partners rather than take sides—this at a time when friends are most sorely needed. Such organizations as Parents Without Partners can become a partial solution to the loneliness and guilt that is common to most divorced people. The Christian ethic admires marriage and frowns on divorce—despite the recently coined phrase, "Some divorces are made in heaven." Religious societies need to re-evaluate their posture and attitude toward their separated and divorced members, for a religious community

can help to fill the void that is left from a broken marriage. Loss of community can lead to isolation, alcoholism, drugs, and suicide. During this lonely period, often people realize their need to change, to grow, to risk loving again, after years of deadness. Hope begins to replace despair.

Our panel discussion ended with comments from the group. One young woman of twenty-five shared that only the experience of recuperating from a recent illness in the home of her mother and step-father had made it possible for her to accept her mother's and father's divorce of a year before. Children often hold onto the fantasy, as she did, that their parents will come back together if the child is "good" and does what is right. She also expressed anger toward the meeting for vanishing at the time of divorce, when it was most needed. She realized her feeling was one of wanting the meeting, in some way, to be to her what her family was not—solid, strong, supportive, and present in time of trouble. Quakers used to be known to give food to the starving. Now they seem to say, "Focus on the Light and the Darkness will go away." The Darkness may eventually go away, but it is often a comfort to have a warm, strong hand to hold, in the interim.

No conclusions were reached, but we feel we made a beginning. "Guidelines" (FJ, 1/1) will be helpful as we move toward more specific rules for meetings for separation, in the future. We agree with many of the ideas contained therein and feel that as we talk about these things and write about them, they lose some of their fearsome quality. □

ONLY THE TROUBLED [A MEETING]

Have only the troubled come,
bringing their hearts' fullness,
holding the cup of bitterness tightly,
jealous of any drop that might spill?
Does this silence throb only with sorrow,
with fear and bewilderment?

A child stands at the door, eager
to shout the discovery of the taste of water
after a long, hard run—
a young woman lingers, heavy with child,
ready to sing—

Come, come, that joy may not be an outcast—
let the singer lead in worship
and the child bring the first gift offering—
then the troubled may find strength
and the mourner will share his tears;
then joy be not afraid of grief
and pain need not fear gladness.

Keep the door open
lest only the troubled come—

Herta Rosenblatt



On Moving and Unmoved Friends

by Janette Shetter



THERE WAS a time when I thought our meeting in a small university town was composed of moving and unmoved Friends. Moving Friends generally are students working their way through a degree program. They also are deeply moved by Friends testimonies, are continually urging meeting to act on some issue—and soon will be leaving this particular meeting. Unmoved Friends generally are older and well-settled in the community with no intention of leaving; they have already committed themselves with devotion to some worthwhile project(s) in the community. Knowing how much energy it takes to move from feeling a concern to acting on it, they tend to be unmoved by the series of concerns that moving Friends bring before the meeting.

Moving Friends with their energy and their commitment to Friends ideals bring a spice and a reminder to the rest of the meeting of the constant need to live up to the best of Friends traditions. With their inexperience with the slow consensus process, they also bring an impatient urge to act immediately. They do not realize how many hours unmoved Friends have sat on hard benches listening to concerns of earlier moving Friends, who all too often left soon after their concern was approved, leaving unmoved Friends to carry it out. Not having a sense of this history of the meeting, the moving Friends are not aware of the sacrifice they ask of the unmoved Friends each time they bring up a concern at monthly meeting that will require hours to reach a consensus. And they tend to interpret the tabling of their concern as an unwillingness of the meeting to hear youth, or a lack of sensitivity to the needs of the world.

Unmoved Friends tend to be those who do the unglamorous jobs around meeting: keeping the treasurer's records, seeing that the meeting house is clean and that there are paper plates for the potlucks. Without them there would be no meeting house, and it is mainly their dollars that pay off the mortgage.

Lately this division into moving and unmoved Friends is becoming less appropriate. There are ex-students, as

well as students, who have decided to remain in the community and their concerns tend more in the direction of how the meeting lives (*Are we a community?*) than what it does (*Are we paying the telephone tax?*). With these changes, I find myself looking back, examining the contributions to the meeting of both the moving and the unmoved Friends and of the meeting to them.

The moving Friends' challenge to examine our lives in the light of those impossible-to-live testimonies remains with the meeting, and so does a measure of their energy, joy, earnestness, and enthusiasm. Their personal searching and moving forward stimulated all of us to look more deeply into our beliefs and goals. However, none of the many actions moving Friends urged upon the meeting are still being pursued.

What did the meeting contribute to moving Friends? Some, impatient with the lack of motion, left Friends' circles, but a greater number joined other meetings where they are making a more permanent commitment and contribution. For some of them our monthly meeting was the first place where they were listened to as adults, and our meeting for worship was where, under the leading of the Light, some of their life-time goals were formulated. I hope that, as a result of their experience in our meeting, they received the feeling that as unique carriers of the Light they had something to offer and that their challenges and enthusiasm were valued even though they were not often acted upon. In coming up against the realities represented by unmoved Friends, perhaps they learned to be more realistic about the difficulties involved in carrying out a concern.

The contribution of the unmoved Friends to the meeting is testified to by the fact that there *is* a meeting. They formed the backbone of the mortgage paying, the meeting house cleaning, the grass mowing, and the visiting of the sick. This is not to say that moving Friends did not help in these chores, but the unmoved Friends provided the continuity without which there could be no meeting. In their lives and their counsel they provided examples of

the Friendly way of doing things—intangibles that cannot be found in books but only through living. Their spiritual depth helped create anew each meeting for worship, and their caring with Divine Guidance formed the bonds that hold the meeting together.

What has the meeting contributed to the unmoved Friends? While the articulate concerns of the moving Friends were carefully listened to, if not acted upon, I fear the meeting did not listen to the unexpressed pain of the unmoved Friends. They had to consider again and again somewhat naive plans proposed by those who expected to bring about quick changes in a community in which they had no roots and did not intend to remain. Unmoved Friends came to meeting expecting to find spiritual refreshment and found they were exhorted to put forth more energy upon some Friendly concern. The meeting also gave unmoved Friends a sometimes cluttered Silence and the hope that the Presence of the

Spirit would come.

We all have aspects of moving and unmoved Friends within ourselves. When I do not listen to the moving part within me, I become inflexible, unwilling to try the new, and closed to the moving of the Spirit. When I do not respect the unmoved within me keeping me rooted in a valid tradition, I am blown by every wind and my life does not have the responsible continuity that makes me a unique individual. The stress this causes within ourselves helps us to understand the strength of the tensions within meeting when the moving come up against the unmoving. Just as the meeting is healthiest when it is able to listen to that of God in both moved and unmoved Friends, so it is that we grow as individuals when we recognize the positive aspects of the moving and unmoving parts of ourselves, and under the influence of the Light, maintain a continuing dialogue between them. □

The Experience of Closing Meeting

by Joshua Brown

I AM WRITING this for some people who have never had to close a meeting for worship, who may not be aware of the exercise that closing a meeting provides. I also write this for those who have closed many meetings and who may find a common experience in what I write.

A meeting is not closed merely by the physical time that has passed; I do not look at my watch as a guide to seeing when a meeting is over. Meetings *do* tend to run a certain length, with different sorts of meetings running different lengths. At a weekday college meeting which I have occasionally attended, the length has been about twenty to thirty minutes. Many times my midweek meeting ranges from one and a half to two hours. The First-day meeting averages about an hour. In all three I rarely am aware of the passage of time. Except for the first few minutes, I am not able to tell when time has passed, or how long it has been since meeting started, or how much longer it will go. In those meetings which I find truly deep, I could not tell you the time, not even if my life depended on it.

In my experience what times the length of the meeting is entirely the prompting of the Spirit. When I judge that the meeting is near its close, I am drawn into an extremely careful, tender communion with the Spirit. The final few minutes of a meeting have often been the most deep and fruitful ones for me, as a closer. Almost inevitably, I wind up paying some attention to things which may not be seen as direct signs of the Spirit's willingness to allow the end of meeting: people yawn or stretch, share looks with one another, or show signs of restlessness. In the early meeting, the noise of people coming in for First-day school is a reminder, but the only true and reliable sign which remains available to me is the Spirit. Before I first

closed a meeting, I had felt, at times, a lifting feeling that seemed to pervade the whole meeting, making the closing appear spontaneous. This same feeling is what the closer seeks. Since it is often easily missed and speaks very quietly ("the still, small voice"), the person who is closer must be very attentive to the Spirit, constantly searching and questioning to be sure of the call. It seems strange to be giving such a long description of what might seem a very simple and mundane task, yet this task has proved to be an extremely rewarding and profitable one.

All members of the meeting have a responsibility to heed the Spirit (and I would be the last to deny this), yet the closer of the meeting for worship assumes a special responsibility. When serving as closer, I have been drawn into a much deeper concern for the movings of the Spirit, trying prayerfully to support those who are called to give often shaking (or should that be Quaking?) ministry to the meeting. Although only the Spirit can truly watch over the meeting, the closer often feels drawn to watch tenderly over those who are there. I have felt especially responsible and caring for the spirit or mood of the meeting, praying for Light in troubled moments or giving thanks in moments of peace. Although I have never been called to do so, I have also felt drawn to be ready and willing to rise in meeting to bring Friends back to the Light or to serve to smooth a difference. All of this can be felt by the ordinary worshipper, yet the experience of being a closer has the possibility—I would even say the responsibility—of intensifying these feelings. It can be, and often has been for me, an extremely profitable and deepening experience. □

Practical Peacework and Quaker Vision

The B-1 Bomber Meets Peace Conversion

by George Lakey

WILLIAM PENN was lucky. He was a visionary who had the political power to implement part of his vision. And so he could be that unusual combination: a practical idealist.

It was an unusual circumstance. Penn's Quakerism urged economic justice and peaceable dealings, religious toleration and the abolition of armies. Because of his inheritance he was able to set up a state—an "alternative institution" in today's jargon—based on justice and toleration, and lacking an army. Through the Holy Experiment the ideals could be tested and the vision made concrete.

From the experiment we can learn much, both positive and negative. The point is, Quaker principles had a remarkable degree of real-life implementation.

For the rest of us Friends—we who don't have heads of state who owe us money—the dilemma remains acute. How can we be practical about our peace testimony, which at its core is so distant from today's violent world? Yes, we want to follow Buber's admonition to push the plow of normative principle into the hard soil of political reality. But farming is a hard-learned craft. *How* do we turn the rocky dirt over without breaking the plow?

A New Style of Peace Work—the B-1 Campaign

For many Friends the answer is emerging from a new style of peace work reflected in the Stop the B-1 Bomber: National Peace Conversion Campaign. Initiated by the American Friends Service Committee and Clergy and Laity Concerned, it now involves over 25 organizations nationally and many more locally. Begun two and a half years ago, it will culminate in early summer when the Congress votes on production of the proposed B-1 weapons system.

The B-1 is worth defeating on a number of grounds, which is why the coalition to defeat it goes well beyond the pacifist groups to include Environmental Action, Common Cause, the United Church of Christ, and the Oil, Atomic, and Chemical Workers Union, among

others. There is a good chance to defeat the B-1, too: in 1970 the Supersonic Transport (SST) was stopped by public pressure (the B-1 is also an SST); in 1973 the public forced the government to withdraw its military forces from Vietnam and sign the Paris Peace Agreement.

The campaign to stop the B-1 goes beyond the immediate issue and exposes the *roots* of war. We are using the B-1 as a case study; the result is a fresh look at the military-industrial complex.

A study of prime B-1 contractor Rockwell International, available in pamphlet form (\$1.00, American Friends Service Committee), shows clearly the links between top corporate officials and the Pentagon; it reveals some of the mechanisms through which such enormous profits are channeled to military contractors. (Friends might reflect on the Government Accounting Office study which showed that profits on equity investment for large military contracts average 56.1%. Civilian profits average less than half of that!)

The campaign's investigation of General Electric, another prime contractor for the B-1, shows corporate directors influencing politicians to adopt the B-1, then benefiting when the contract is awarded to their corporation.

There are other roots of war besides the economic one, of course. But Friends who are concerned about the revelations in the last three years in which giant corporations are caught again and again intervening in the political process at home and abroad will learn much from the homework this campaign has been doing. (A good way to start is by viewing the campaign's slide show, produced by NARMIC, called "Supersonic Swing-Wing Swindle.")

Two dimensions of the campaign are (1) stopping the B-1 funding and (2) exposing the power of the military-industrial complex. The third dimension, in combination with the other two, gives this campaign its freshness as a style of peace work. William Penn would be delighted—the campaign is developing a vision of an alternative to the warfare state. We call it "peace conversion."

Peace Conversion

We start with economic conversion, a concept which some Quaker economists, among others, have worked on for many years. The idea is to take the productive facilities now making military goods and transform them for civilian use.

Conversion seems sensible to most Americans, who have indicated in polls their belief that military spending is too high and social spending is too low. (The U.S. is first in the world in military power but 15th in infant mortality, 15th in literacy, and 25th in life expectancy.) But if we wait for the corporations to take the lead in changing priorities, we will wait for a very long time—perhaps forever.

Senator Abraham Ribicoff did a survey of military contractors and found little interest in conversion among them. The reason may lie with that high profitability revealed in the Government Accounting Office study.

Nor does it seem very hopeful that the federal government, as presently functioning, will support conversion, since the corporations themselves have such enormous power in government decision-making.

Economic conversion, in the old narrow sense, is plainly inadequate. We need also *peace* conversion: “the redistribution of power so that decisions about our resources are based on human need, not private profit,” according to the campaign brochure.

The international aspect of peace conversion means reversing a foreign policy which commits the U.S. to military and economic aid of oppressive regimes. A really secure world cannot be built by squeezing resources out of Third World countries by means of dictatorships and superbombers.

This connection between militarism and Third World

resources gives added force to the need to develop a stable economy in the U.S. which meets human needs simply, what some economists have called a “steady-state economy.” If we redesign our economy to eliminate the waste, to build in re-cycling, to emphasize human relationships instead of material accumulation, the U.S. will have no need to dominate Third World countries. Our people will be spared the trauma of future Vietnams.

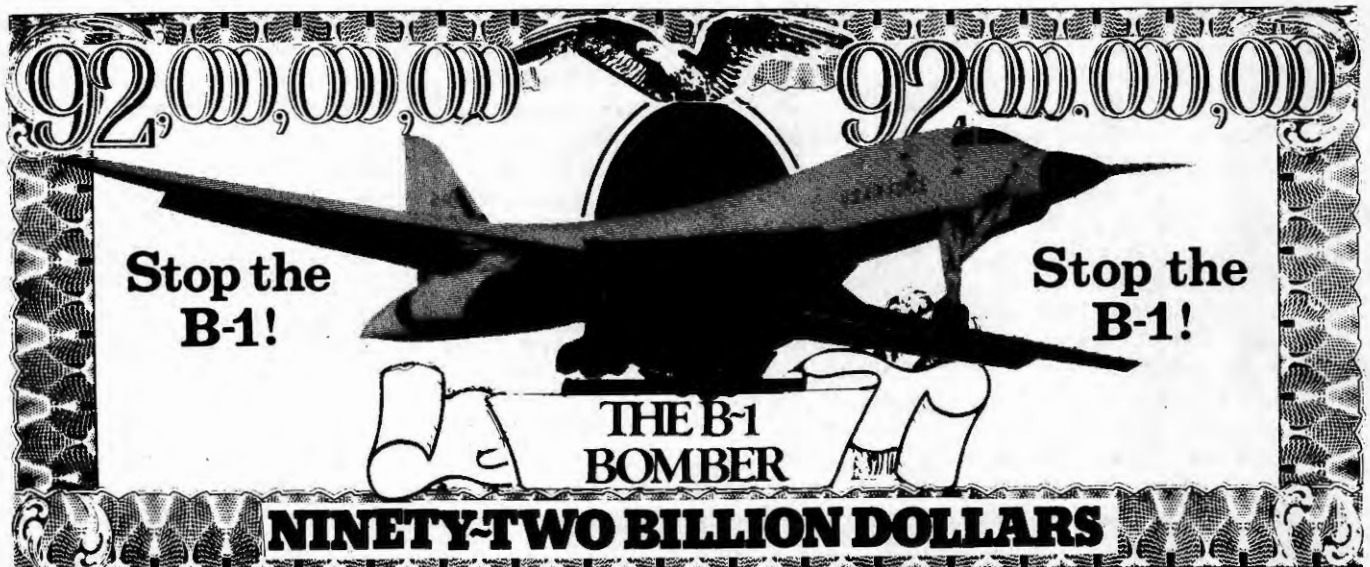
That does not mean that all conflict will be eliminated. The uneasy spheres of interest marked out by great nation-states are only partly economic in nature; they also reflect the competition of rival conglomerations of power, ideology, and race. The military-industrial complex feeds on the insecurities of such a world, and in turn increases those insecurities.

Fortunately, a bold new concept in conflict research is being taken seriously by increasing numbers of people. The Swedish government is putting research and development money into it, other Scandinavian countries have been investigating it, and some sympathetic interest is awakening even in this country.

The concept does *not* assume that conflict will go away. It does *not* assume the best about the opponents. It does *not* require saints to implement it. It promotes world community but does *not* require it in order to be effective.

The concept is called “civilian defense”—“defense” because it is a way of defending the values and legitimate institutions of a people; “civilian” because the work is done by the population as a whole rather than a specialized sector like an army. (For more information see *War Without Weapons*, Schocken paperback, 1975.)

One reason why I am interested is that the power on which civilian defense is based is nonviolent action, a source of power which is fully consistent with my



Quaker principles and the experience of my life. In the 1660 Quaker statement to King Charles II, Friends rejected *outward* weapons and *outward* strife. Early Friends knew very well the importance of inward weapons, since they waged nonviolent conflict so effectively themselves!

Civilian defense is not pacifism in the traditional sense of moral opposition to war. It is a strategy for asserting our values powerfully against economic or other efforts to dominate. The sheer size and distance of the U.S. from major rival power centers reduces the chance that the U.S. would be invaded. Nevertheless, civilian defense is important to meet the fears that Cold War propaganda has instilled in Americans, and because it is the best defense against a coup d'état. The coup in Chile reminds us that a society engaged in an important social experiment can be attacked by its own military. John F. Kennedy is reported to have said that a coup is a possibility in this country. Certainly if the movement against the military-industrial complex becomes deeply threatening, the military would be tempted to act.

Nonviolent Power

Peace conversion urges us to "organize means of defending human values without violence, in the context of world community." Civilian defense is part of the vision, then, and needs a good deal more research for its further development. But the power on which it is based—nonviolent action—can be used right now, because it can help us to realize that we do have enormous potential for changing America.

The revelations about the structure of American government—from the Pentagon papers to yesterday's latest on the CIA—have made many people cynical and apathetic. They thought that the U.S. functioned the way the textbooks tell us, as a liberal democracy. They thought they had power as citizens because that's how things are in a liberal democracy. To discover that they have in fact been powerless, as long as they simply fulfilled their usual obligations, is discouraging.

There is no reason for Friends to feel discouraged. Our Society of Friends was born in a dictatorship, and it learned early that its power did *not* depend on liberal structures, but instead on the ability to confront and not cooperate, nonviolently. We may have grown soft over the years here in the U.S. and in Britain and relished our bourgeois comforts, including mythologies about the benign character of the political systems we happen to live under. But deep in our history is the authentic Quaker understanding of power, which comes to the surface again and again, as in the abolitionist struggle, the woman suffrage struggle, the anti-Vietnam war struggle.

We can rediscover the skills, the political understanding, and the spiritual grit we need. Tapping the power of nonviolent action is likely to restore to us our optimism, as long as it is used in well-conceived campaigns:

campaigns which have vision for the long run as well as tangible, achievable goals in the short run.

Many of the organizers in the campaign are already developing peace conversion projects in their areas. It remains to be seen whether a new national focus will emerge for the immediate period after the B-1 vote or whether conversion activities will remain for a time on a grassroots level. □

George Lakey, a member of Central Philadelphia Monthly Meeting, has been involved in working against the B-1 bomber and for peace conversion as a staff member of Friends Peace Committee of Philadelphia Yearly Meeting. He also is co-author of Moving Toward a New Society, a book recently published through the Movement for a New Society.

Act for Peace and Jobs

The B-1 campaign is in the home stretch; Congress will vote in early summer. In these two and a half campaign years the B-1 has moved from a non-issue to the most vulnerable major Pentagon project. Media coverage now routinely refers to the "controversial B-1 bomber."

The campaign is projecting a peace conversion week for April 4-11, called "Act for Peace and Jobs." Demonstrations, street speaking, conferences—a range of activities is being planned for that week in order to bring out the larger questions implicit in the B-1 decision, the questions of values which are bound up with Quaker testimonies for peace and the integrity of labor.

"Act for Peace and Jobs" provides an excellent opportunity for meetings to reach out to other religious groups in the area, to human needs groups which care for the victims of poverty and unemployment, to other peace groups.

On April 15 Tax Day Leafleting is scheduled. Last year we distributed hundreds of thousands of leaflets; this year it will probably be over a million.

In May and June we will help citizens get their views to Congress on the B-1 itself. There are ways that every Friend can count in this final push.

For information and materials, write:

B-1/Peace Conversion Campaign
c/o American Friends Service Committee
1501 Cherry St., Philadelphia, PA 19102.

It's A SMALL World



Anna Morris of Southampton Meeting, PA, shares the experience of G. I. Gurdjieff, the Russian mystic who established the Institute for the Harmonious Development of Humanity at Fontainebleau after World War I. Year after year one man stayed at the institute who was a bore and a nuisance, so inharmonious that most of the other students, all of whom either worked or paid to attend the institute, shunned him. Later Gurdjieff revealed that this man was the only person who was paid to stay at the institute because he provided the "irritant" or negative influence without which spiritual growth cannot occur. Could we look at the "irritants" among us, Anna Morris asks, as providers of "an opportunity for us to embrace and accept them so that we may develop deeper love, richer understanding and a more humble attitude which is essential for our own inner growth"?

Richard Cabot Dyer, pastor of the Winthrop Center Friends Church in Winthrop, Maine, reports that some ten former South Vietnamese soldiers attend the church and that special classes have been set up for them that concentrate on basic English and Bible study.

Pax World Fund, a mutual fund looking for investment in "life-supportive products and services," has exceeded \$1 million in assets after four years not only of existence but of growth during a period of economic uncertainty. The fund's investments are limited to companies with fair employment practices and without harmful products, and within these corporations "we are constantly raising questions concerning business practices and we believe this is having some effect," Luther Tyson, president of Pax World, reports. "Our hope is that other institutional investors—churches, foun-

dations and universities—will follow suit and demonstrate that an important segment of the investing public expects corporations to produce social good as well as profit."

To help Quaker institutions in specific ways regarding their investment policies and practices, the Friends Committee on Economic Responsibility will begin a no-fee monitoring service for its members. Corporations whose securities are held by participating Quaker organizations will be reviewed to determine how they relate to the testimonies of Friends in human relations, ecology, peace and impact on other countries. Results of the monitoring will be shared periodically. John A. Jennens of Brookville, Ohio, has been selected as executive secretary of FCER. The organization's offices are at Earlham College, POB 428, Richmond, IN 47374.

In response to articles reporting the celebration of infants and children in Friends meetings, Walter Felton writes from the Netherlands that Dutch Friends celebrate births in meetings throughout the yearly meeting. In The Hague, the celebration is held on the once-a-month family day and includes appropriate remarks by an older Friend "about love, children or the joy of life," perhaps the singing of a familiar Dutch folk song, then giving of gifts by children to the baby. "On one occasion," Walter reports, "a toddler crossed the room to kiss the baby on the cheek. When one infant started to cry, a Dutch lullaby was sung and soon everyone was smiling."

"What is needed is a continuing courageous cry for unconditional amnesty from the entire religious community,"

Honolulu Friends Meeting recently said in a letter to one hundred and fifty congregations in Hawaii and shared with all yearly meetings in the United States. The Vietnam clemency program failed because it implied leniency for wrongdoers when what is needed is "not even forgiveness, but *forgetting*.... The nation has in effect granted amnesty to occupants of the White House, the State Department, and the Pentagon—forgetting a long succession of their errors, ill-judgments, lies and destruction. We have wiped the slate clean for a Congress that abdicated its powers, a segment of the business world that profited greatly from the war, and a general public which failed to rise up and say 'Stop!' We are all amnestied—except these young men, outlawed and dishonored because they would not get into, or disengaged themselves from, the Indo-China tragedy. We earnestly ask you to join us in calling for their unconditional amnesty now" by writing to the President, members of Congress, church governing bodies and to public media.

The war's end has resulted "in an unprecedented increase in the quantity of records acquired by the Peace Collection" at Swarthmore College's Friends Historical Library, according to the 1974-75 annual report prepared by Bernice Nichols, curator. Many non-Quaker groups such as the Fellowship of Reconciliation, SANE, Women's International League for Peace and Freedom and many others have officially deposited their records in the collection. In order to sort and organize the valuable additions and to meet other needs, the financial support of Friends is being sought.

In order to deal more successfully within the meeting with family crises such as

financial difficulties, health problems, parent-child or husband-wife relationships, the Marriage and Family Relations Committee of Florida Avenue Meeting in Washington, D.C., has proposed a way to facilitate the functioning of a "crisis support group." "The initial incentive for forming such a group," the committee reports, "could come from the troubled persons themselves, a close friend, or, for that matter, any Friend who has become sensitive to a potential crisis. On an 'official' level the initiator, or someone acting on his or her behalf, could call on the Clerk of Marriage and Family Relations and request that such a group be formed. There would be no requirement that names be given to the Committee. The committee would simply authorize the formation of a group...who would be willing to meet with the affected family immediately and to be on call as long as necessary.... We believe that it is crucial for a crisis support group to be unique and specific to the crisis. Hopefully, the support group members would at one time [have been], or might be currently, coping with a similar problem. We envision that there would be both giving and receiving on the part of everyone in the group, to their mutual benefit and understanding."

Emerald Isle Books in Ireland offers a catalogue of 427 Quaker books, diaries, journals and pamphlets. For a copy of the catalogue, write to the company at 539 Antrim Road, Belfast BT 15, 3BU, Northern Ireland.

Friends in Stockholm invite guests to stay in their meetinghouse Kvargården during June, July and August. Rooms with shower-bath facilities are available at moderate prices. No meals are served. For more information write to Vannernas Samfund i Sverige, Kvargården, Varvsgatan 15, S-117 29, Stockholm, Sweden.

Anyone interested in abstracting articles, books, reports and conference papers on subjects related to war/peace issues and international affairs is invited

to contact Dr. Hanna Newcombe, co-editor of *Peace Research Abstracts Journal*, 25 Dundana Avenue, Dundas, Ontario, Canada.

Meetings for worship have been started in Cotati and in Santa Rosa, California. In Cotati worship is held at St. Joseph's School, 4 West Cotati Avenue. In Santa Rosa the site is the Seventh Day Adventist Church's Rose Room, 840 Sonoma Avenue.

Friends Medical Society will mark its twenty-fifth anniversary with a symposium April 9-11 at the Fourth and Arch Street Meeting House in Philadelphia. The program includes a review and discussion of Friends contributions to medicine and health care, to begin at 3 p.m. Friday; a dinner Friday evening at Holiday Inn followed by a talk at 8:30 p.m. by David C. McClelland, professor of Psychology at Harvard who will discuss "Sources of Hypertension in the Drive for Power." (It is not necessary to have dinner in order to attend the talk.) The symposium continues at 9 o'clock Saturday morning with workshops in the meeting house on Energy, World Resources and Psychologic Stresses and the Health System. For more information contact the Society at 2600 N. Lawrence Street, Philadelphia 19133, or by calling 215-427-5169 or 438-6897.

Have you ever written a letter to a government official or representative? (If yes, what was the letter about? If more than one, list the topics.)

Another Mother for Peace reports that the above is just one of the questions school children as young as nine are being asked in a "citizenship" test under a program titled National Assessment of Educational Progress. One of the consultants to the program just happens also to be a consultant for the Army Research Office, which may help explain why the children are being asked about signing petitions, participating in demonstrations and other similar activities. The questions Another Mother for Peace asks are why the privacy of

children is being invaded and whether it is an attempt to identify some of the next generation of dissenters. Concerned citizens are encouraged to find out if their local and state school boards allow these tests and, if so, to protest to school officials, to members of Congress, and to the American Civil Liberties Union. Students also need to know that they cannot be forced to take these tests.

The first Quaker to be selected to serve on the Central Committee of the World Council of Churches is Jean Zaru, a member of the Near East Yearly Meeting. She recently attended the World Council's Assembly in Nairobi where the accompanying photograph was taken by Richard Deats of the Fellowship of Reconciliation staff.



Sincere apologies are extended to Harold W. Flitcraft, whose remarks about the pledge of allegiance which he gave to a men's club in Illinois were misquoted in this space a few issues ago. What Harold said was *not* "We Hold These Truths by the right ordering of the individual...." That is how we quoted him. What he said was, "We Hold These Truths by the right ordering of our individual lives," and "The challenge here is to begin LIVING the Pledge of Allegiance and henceforth forego any repeated swearing to it."

PRE-TRIENNIAL GATHERINGS

sponsored by Friends World Committee for Consultation, Section of the Americas
July 9-11 (weekend) or 3 to 4 days in the following week

One hundred Friends from outside North America will participate in FWCC's Triennial Meeting, July 18-24, at Hamilton, Ontario, Canada. Limited to participation by Yearly Meetings' representatives (and some spouses), Friends from the U.S.A. will take about 150 places. It is important that American Friends not dominate, by numbers, a world-wide representative meeting of Friends World Committee. The Triennial Meeting is a committee meeting, not a conference. *These Pre-Triennial Gatherings are planned as YOUR OPPORTUNITY:*

- | | |
|--|---|
| <p>I-A Right Sharing of World Resources: The Spiritual Basis of Sharing. July 9-11, Earlham School of Religion, Richmond, Indiana. Retreat style; simple living; maximum 20 persons; cost \$17.</p> <p>I-B Right Sharing of World Resources: Simplicity of Life Styles. July 9-11. Oakwood School, Poughkeepsie, NY. Some work projects; maximum 40 persons; cost under \$20.</p> <p>I-C Right Sharing of World Resources: The Nature of Development. July 9-11, William Penn House, Washington, D.C. Maximum 30 persons; cost \$25 maximum.</p> <p>II The Search and the Finding: Nature and Nurture of Ministry. July 9-11. Illinois Yearly Meeting, McNabb, Illinois. Dormitories and camp ground; simple living; maximum 40 persons; cost \$20-25.</p> <p>III Friends and Native Americans: Indians and Eskimos. July 9-10. Collins, NY (near Buffalo). Housing in Friends' homes for overseas guests; others make own arrangements. Maximum 50-70 persons; cost \$3 registration fee for all attenders, plus room and board for North American Friends.</p> <p>IV-A A Cutting Edge of Quakerism: Friends and Criminal Justice. July 9-11. Powell House, Old Chatham, NY. Maximum 40-50 persons. Cost: Main House, \$30; if camping and preparing meals, \$6; registration fee for all attenders, \$3.</p> | <p>IV-B The People of God: Quaker Responses. A Conference of Quaker Theological Discussion Group, at which any Friend is welcome. July 12-15. Malone College, Canton, Ohio. Maximum 60 persons; cost \$30, approximately.</p> <p>V Selected Areas of International Tension: Cuba? Middle East? July 9-11. Eastern Canada; maximum 12 persons, by special invitation; cost moderate.</p> <p>VI Visiting the Oldest Yearly Meeting: New England. July 14-17. <i>Group A:</i> Boston, Mass.; Providence, Rhode Island; Southern Maine. <i>Group B:</i> New York, N.Y.; Middletown and Hartford, Conn.; Amherst, Mass. Overnight hospitality in Friends' homes. <i>Groups A and B:</i> Arrive in South China, Maine, noon, Friday, July 16; visit Rufus Jones' birthplace; program: "Rufus Jones and 20th Century Quakerism." American Friends asked to bring cars; transport provided for overseas Friends. Maximum 30 persons; cost, none, except for car expenses and some meals.</p> <p>IX Conference of Quaker Historians: America's Impact on Quakerism. July 9-11. Quaker Hill Conference Center, Richmond, Indiana. Cost: about \$30.</p> |
|--|---|

ACCOMMODATIONS at all Gatherings will be simple. FEES paid by North American Friends will cover board and room costs for themselves and for overseas Friends.

To: Friends World Committee for Consultation, 1506 Race Street, Phila., PA 19102

☐ I/We want to participate in one of the Gatherings of Friends to be held before the FWCC Triennial Meeting. Please send further information about the Gatherings checked below. Number 1, 2, 3, etc., in order of your preference:

- | | |
|------------------------------|-----------------------|
| <input type="checkbox"/> I-A | RSWR, Spiritual Basis |
| <input type="checkbox"/> I-B | RSWR, Simple Life |
| <input type="checkbox"/> I-C | RSWR, Development |
| <input type="checkbox"/> II | Search and Finding |
| <input type="checkbox"/> III | Native Americans |

- | | |
|-------------------------------|---------------------------|
| <input type="checkbox"/> IV-A | Cutting Edge of Quakerism |
| <input type="checkbox"/> IV-B | People of God |
| <input type="checkbox"/> V | Areas of Tension |
| <input type="checkbox"/> VI | Oldest Yearly Meeting |
| <input type="checkbox"/> IX | Quaker Historians |

Date _____ Names(s) _____ (Please PRINT)

Address _____

_____ (zip code)

Announcements

Birth

Reece—On January 7, *Timothy Trimble Reece*, to Ann and Norval Reece of Camp Hill, PA. Norval is a member of Plainfield (IN) Friends Meeting.

Adoptions

Roeske—On February 3, *Frederick Way Roeske*, born on November 29, 1975, was adopted by Margaret P. and Donald H. Roeske. Frederick's parents are members of Scarsdale (NY) Friends Meeting. His maternal grandparents, Ralph and Margaret Pickett, are members of Wilton (CT) Monthly Meeting.

Shirk—*James Edward*, age 7, and *Richard Earl*, age 3½, have been placed for adoption with Marty and Ken Shirk of Community Friends Meeting in Cincinnati, OH. The Shirks have four other children: Daniel, age 11 and Andrea, age 8½, were born to them; Meridith, age 4, and Sina, age 1, were adopted as infants.

Marriages

Endres-Wallace—On Third Month 23, 1975, at the Westbury Meetinghouse, Long Island, NY, under the care of the meeting, *Diana Clarke Wallace* and *Gerald Allen Endres*. Diana and her parents, Ruth Clarke Wallace and Robert William Wallace, are members of Westbury Monthly Meeting. Gerald is the son of Alice Hewlett Endres of Babylon, NY.

Grottyhann-Prince—On January 3, under the care of Mullica Hill (NJ) Monthly Meeting, *Susan Link Prince* and *Richard George Grottyhann*. Susan and her parents, Vinton and Emma Prince, are members of Mullica Hill Meeting.

Deaths

Bailey—On January 2, after a month-long illness following a stroke, *Mercy Holbrook Bailey*, aged 85. She was a convinced Friend and active in Quaker affairs. After World War I she worked for the American Friends Service Committee in Philadelphia. After her marriage to Philip Bailey in 1920 she attended Earlham College. In the late '40's and early '50's she served as Head Resident at the Quaker Hill Conference Center while her children attended Earlham College.

Since 1955 she has lived in Brunswick, ME. She carried on a warm and vibrant interest in people and in world affairs through correspondence and was active in local civic affairs until her death. Her three children, Marriner, a businessman in Chittenden, VT, Jackson, a member of the faculty at Earlham College, and Nichola, a

member of the faculty at Brookline (MA) High School all attended Earlham. She is survived by eight grandchildren and four great-grandchildren.

Bye—On January 26, at Kendal-at-Longwood (PA), *Raymond T. Bye*, aged 84. During his 46 years as Professor of Economics at the University of Pennsylvania he authored several successful textbooks in the field, some of which were translated into other languages. He was particularly sensitive to the needs of those who were handicapped by prejudices of the time due to their race, religion, or sex.

His interests reflected his hopes for humanity. He was a longtime and active member of the Universal Esperanto Association, the American Civil Liberties Union, United World Federalists, and the National Audubon Society, as well as several local bird clubs.

A lifelong member of the Religious Society of Friends, he was active in the Young Friends Movement in the early 1920's. For many years a member of Providence Monthly Meeting (Media, PA), at the time of his death he was a member of Kendal Monthly Meeting.

He is survived by his three daughters, Doris B. Fern of Columbia, SC, Elinor B. Harry of Norristown, PA, and Florence B. Brown of Loveland, CO, and by eleven grandchildren. His family and friends have established a memorial fund in his name at Swarthmore College.

Chance—On November 26, in Lake Wales, FL, *Harold Chance*, aged 78. In 1934, Harold began his life-long work in the American Friends Service Committee, serving in the Peace Caravans, as Secretary of the Youth Section of the Emergency Peace Campaign, as director of the Institutes of International Relations, and developing the Friends Peace Service. A speaker and writer, Harold traveled among pastoral and unprogrammed Friends nationwide to unite them in support of the peace movement.

Harold is survived by his wife, Wanneta; a son, Norman, of Storrs, CT; a daughter, Carmen Mayer of Chapel Hill, NC; a sister, Opal Haddock of Sacramento, CA; and six grandsons.

Evans—On January 2, in his home in Coatesville, PA, *Charles Evans*, aged 97. He was a life-long member of Springfield Meeting (PA) and in his later years a regular attendee and minister.

Ferris—On January 6, *Frances Canby Ferris*, aged 89, at Friends Hall, West Chester, PA. She was a deeply concerned Friend and a member of Haverford Monthly Meeting since 1928. "A teacher par excellence, she had gaiety, wit and genuine concern for people." She was the principal of Friends School in Haverford from 1919 until her retirement in 1946. After her retirement, she became a teacher of remedial reading. She also served on many Quaker committees, especially on those connected with education.

Furth—On January 13, at her home in Vienna, Austria, *Christa Furth*, aged 80. She is survived by her husband, Adolphe, and a sister, Margit Sperber. She was a member of Chapel Hill (NC) Friends Meeting.

Joseph Reed Karsner

July 23, 1884—January 29, 1976

When our world was younger ninety and more long years
And you were shaped into life in the cradle of Being,
The Shaper, when he had finished, took the design
And threw it aside to be used no more,
saying:
"See, I have made a new man. He is well made,
Like none I have made before, or will make after;
With a mind that will serve him all the years he needs it,
And a will to savor the thousand events of existence."

So you were yourself, Joe Karsner, and no man's copy.
You took for your own backyard the arena of history.
And nothing was ever too small to arouse your wonder,
Or ever too big to challenge your skill to embrace it.

And yet you would have no truck, no, no truck at all
With what was shallow or devious. One had to be real
To be reckoned among your friends, and when one sat down
At the table of your hospitality, no regal host
Was ever more gracious, or gave of himself more largely.

Smoothness was never your goal, you despised the slick;
You were hewn from a rock, with a granite-like roughness and strength.
It was fitting you left us during the winter cold
To embark on the ultimate journey to regions unknown;
And now as you voyage through sights and sounds undreamed of,
"Oh my! Oh my!" I can hear you exclaim in awe.

Winifred Rawlins

Klett—On January 17, *Fred Klett*, aged 75, at New Hope, PA. He was a member of Solebury (PA) Monthly Meeting and served on numerous committees of Bucks Quarterly Meeting and Philadelphia Yearly Meeting. He is survived by his wife, Marie; his son, Bert; and three granddaughters.

Lantz—On November 21, 1975, *Elizabeth Morris Lantz*, aged 95, in Portland, OR, member of Multnomah Meeting, Portland, OR, and former executive secretary of New York Yearly Meeting before her move to Portland in 1950. "In the early days of Multnomah Meeting, when we were struggling to find our identity, when strong personalities were frequently engaged in tense and abrasive controversy, when we were trying to find spiritual strength to live by the principles we professed, Elizabeth's love for each one never faltered. . . . It is always hard to estimate the effects of gentleness—everything about Elizabeth was gentle, but it wasn't flabby. Her wit was sharp, but never

cruel. She was an excellent analyst and went immediately to essentials. She was a faithful and untiring worker on Meeting concerns and projects. Her theology and language sometimes struck some of us as old-fashioned, but there was nothing old-fashioned about the gentle, steady flame of her faith and dedication. . . . How fortunate Multnomah Meeting has been in having among its grandmothers the strong spirit of Elizabeth Lantz."

Lippincott—At the age of 101, *Lida Borton Lippincott*, widow of J. Hansell Lippincott of the Greenleaf, Moorestown, NJ. She is survived by two sons, Charles and Richard W; three daughters, Ella Passmore, Ruth Rice and Mabel Ettensperger; seven grandchildren; and four great grandchildren.

Mackenzie—On December 31, *Mary Ridgway Mackenzie*, aged 84, who lived for fourteen years at Plymouth Place, LaGrange Park, IL. She retained a life-long interest in Friendly concerns and the AFSC. She is survived by a sister, Elizabeth P. Ridgway; a brother, Henry W. Ridgway; two daughters, Ellen and Julia; eight grandchildren; and one great-grandchild.

Morgan—On November 16 in Xenia, OH, *Arthur E. Morgan*, educator, engineer, community planner, and member of Yellow Springs (OH) Friends Meeting, of a coronary occlusion at the age of 97. In essence, Arthur Morgan was a social engineer. He combined sweeping vision, belief in the values of small communities, great energy and drive, an unusual integrity and ethical conviction, and ability to solve practical problems on a large scale.

As first Chairman of the Tennessee Valley Authority (TVA) from 1933 to 1938, he helped shape America's first large-scale regional planning program. As president of Antioch College, he earlier had transformed Antioch from a traditional college with 39 students into an experiment in learning and working which, when he left the campus to head the TVA, had about 560 students and about 150 cooperating employers.

He was the author of a dozen books, with his most recent work, *The Making of the TVA*, published just last year. At the time of his death, he was working on a short book about education for the whole person.

Survivors include two sons, Ernest and Griscom; two daughters, Frances Morgan Bolling and Hilda Morgan Justice; ten grandchildren, eight great-grandchildren, and one great-great-granddaughter.

Reinemann—On January 6, *John Otto Reinemann*, aged 73, of Philadelphia. John was a member of the Germantown meeting and served on the professional staff of the Family and Children's Court of Philadelphia. Following his graduation and his doctorate at the University of Frankfurt (Germany), he served as one of the administrators of the social and child welfare department in Berlin, where he developed new methods in child welfare services, adoption, innovative foster care and rehabilitation services for children and youth. He also worked with the Friends in Berlin. Then in 1934, he accepted an invitation of Philadelphia Friends to join them. There he achieved recognition as chief probation and parole officer of the Family Court.

"His many friends in the United States and Europe are deeply saddened by his death and awaiting the publication of his autobiography, which was nearly completed at his passing away."

Shepp—On September 26, 1975, *Mary Hall Shepp*, a member of Yardley (PA) Monthly Meeting. "We recall her keen mind and her sense of responsibility to the Meeting as far as her time permitted outside her duties as a practicing physician. Those who served on committees with her, especially Peace and Social Order, enjoyed her concerned participation and her fine sense of humor. She was devoted to her family. Her two-year struggle against cancer gave all of us a lesson in courage."

Smedley—On January 9 in Riddle Memorial Hospital, Media, PA, *John D. Smedley, Sr.*, aged 62. He was a member of Springfield (PA) Meeting and is survived by John D. Smedley, Jr., Jan Smedley Vail and Margaret Smedley Zeller.



Calendar

April

1—The fourth Annual Henry Cadbury Lecture at Friends Meetinghouse, 4th and Arch Sts., Phila., PA. Speaker: Louise Wilson on "The Gift of Presence." For further information, contact Friends Journal.

9-11—The Annual Meeting of the Associated Committee of Friends of Indian Affairs, Wyandotte, OK. For further information, contact Robert and Edith Williams, Box 340, Wyandotte, OK 74370.

15-18—Southeastern Yearly Meeting, Lake Byrd Lodge, Avon Park, FL. Contact Daniel R. Vaughn, 1375 Talbot Avenue, Jacksonville, FL 32205 for further information.

23-25—Marriage Enrichment Workshop at Powell House, R. D. 1, Box 101, Old Chatham, NY 12136. Leanna and Norman Goerlich, leaders.

23-25—1976 Peace Institute at the YMCA Conference Center in Olivera, NY. Contact NYYM, 15 Rutherford Place, New York, NY, for further information.

May

9-12—"Alternatives to the Arms Race." William Penn House, 515 East Capitol Street, Washington, DC 20003. A weekend of fellowship and sharing in workshops and seminars.

18-20—"A New International Economic Order?" Seminar sponsored by Friends United Meeting, Friends World Committee, United Society of Friends Women. Contact Quaker United Nations Office, New York, NY, for further information.

June

3-6—Nebraska Yearly Meeting, Central City, NE. Contact Don Reeves, R. 1, Box 61, Central City, NE 68826 for further information.

10-13—Intermountain Yearly Meeting, Ghost Ranch, Abiquiu, NM. Contact person: Ted Church, 4 Arco, NW, Albuquerque, NM 87120.

10-13—Lake Erie Yearly Meeting, Hiram College, Hiram, OH. Contact person: Ralph Liske, 1195 Fairchild Avenue, Kent, OH 44240.

11-13—Southern Appalachian Yearly Meeting, Maryville College, Maryville, TN. Contact person: Nelson Fuson, 301 Hayes St., Crossville, TN 38555.

16-20—Rocky Mountain Yearly Meeting, Quaker Ridge Camp, Woodland, CO. Contact person: Arthur J. Ellis, 2610 E. Bijou St., Colorado Springs, CO 80909.

18-22—California Yearly Meeting, Granada Heights Friends Church, 11818 La Mirada Blvd., La Mirada, CA. Contact person: Glen Rinard, P.O. Box 1607, Whittier, CA 90609.

24-27—North Carolina Yearly Meeting, Chowan College, Murfreesboro, NC. Contact person: George C. Parker, Woodland, NC 27897.

26-July 3—Friends General Conference, Ithaca, NY.

July

7-11—Alaska Yearly Meeting, Kotzebue, AK. Contact person: Billy Sheldon, P.O. Box 268, Kotzebue, AK 99752.

18-24—Friends World Committee Triennial Sessions, Hamilton, Ontario, Canada.

18-25—Young Friends of North America Annual Conference, Paris, Ontario. Theme: "Structures for Survival."

24-31—New York Yearly Meeting, Silver Bay, NY. Contact person: Katherine A. Nicklin, 15 Rutherford Pl., New York, NY 10003.



Reviews of Books

Sex and the Human Psyche: Toward a Contemporary Ethic. By John Yungblut. Pendle Hill Publications, Pamphlet #203, Wallingford, PA, 1975. 28 pages. 95 cents.

For those groping to reach an understanding of human sexuality, so many of whom are young, there is a dismaying proliferation of ideas and materials available. The writer, male, happily married, over forty-five years of age, scholarly, deeply religious, has lovingly, openly, unapologetically tried to share from out of his years' commitment to achieving wholeness in all of his living. Believing that "we can discern some directions that human sexuality takes that are more fulfilling, more integrating than others," he has proposed somewhat new criteria for a contemporary sex ethic, using the authorities of the nature of evolutionary process, expanding insights emerging from the findings of depth psychology, and direct, personal, mystical experience. These sources were chosen because they are universal, contemporary, and experimental. Readers previously acquainted with these three authorities will feel at home. The tremendous amount of reading and many years of experience in counseling that are back of the writing will be wasted upon those unable to change some of their ideas about sexuality, be they young or old. The search is for disciplined truth informed by the Inner Light.

Marilyn Dyer

Folly or Power? Encounter Groups in the Church. By Stanley C. Brown/Robert H. Deits. Hawthorn Books, Inc., New York, 1975. 154 pages. \$5.95.

Brown and Deits define an *encounter group* as "a small number of normal people who meet together at least weekly for a minimum of one and one-half hours for the purpose of experiencing

(getting to know) each other in feelings, behavior, attitudes, and responses in the here and now."

This book is the story of two pastors who develop the use of encounter groups in Methodist congregations. They first describe personal experiences in discovering the encounter group as a form of ministry in their congregations. A major issue is the question of what things must take a lower priority if deepening personal relationships is to have a higher priority.

The second part of the book asks and suggests some answers to "How do you begin an encounter group?" I question their advice to do it first and talk about it later because of the risk involved in starting any controversial program without adequate prior discussion by official committees. Otherwise, this section offers many excellent suggestions of tried and true methods for starting the first few sessions of a group.

The last section is a basic handbook of structured games, experiences or experiments, plus an annotated bibliography. If I had to reduce my library in this field to only a few books, I would include three on their list: Pfeiffer and Jones, *A Handbook of Structured Experiences for Human Relations Training*; William Schutz, *Joy: Toward Self-Understanding*; and Bernard Gunther, *Sense Relaxation Below Your Mind*. I

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John L. Nickalls, ed.

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(May call her 9 a.m. to 10 p.m.)

Rachel T. Hare-Mustin, Ph.D.,
Wayne, 215-687-1130
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hem Area, 215-437-1396

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wood, 215-642-0166

Consultants: Ross Roby, M.D.,
Howard Page Wood, M.D.

would also be tempted to add one that they do not list: John Stevens, *Awareness: Exploring, Experimenting, Experiencing*.

This practical and personal account offers much which can be applied by anyone attempting to form an encounter group within the structure of a religious organization, church or meeting.

Brad Sheeks
Philadelphia, PA

George Wythe of Williamsburg. By Joyce Blackburn. New York, Harper and Row, 1975. xvi, 156 pages. Illustrations, bibliography, index. \$7.95.

Joyce Blackburn has written a popular biography of George Wythe, a teacher and friend of Thomas Jefferson, signer of the Declaration of Independence, and a prominent lawyer and member of the House of Burgesses before, during, and after the Revolution. Because Wythe remains a shadowy or forgotten figure for most Americans in spite of his participation in most of the major political events in Virginia from the Stamp Act until the election of Jefferson in 1800, this well-written book provides much needed information. For Friends, the main interest may come from Wythe's ancestry. Wythe's maternal grandmother was a daughter of George Keith and supported Keith in his controversy with Philadelphia Quakers, even though her husband remained a staunch Quaker.

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Unfortunately, Blackburn's attempted linkage of Wythe's mild antislavery proclivities and devotion to the separation of church and state with his Quaker heritage remains tenuous. While the book is not footnoted, the author has read most of the valuable materials on Virginia. In this Bicentennial year the number of publications of the Revolution will be immense; perhaps the best service a professional historian can do is to provide evaluations of alternative books. *George Wythe of Williamsburg* offers a good introduction to revolutionary Virginia, but for those desirous of a more scholarly biography written with equal grace and greater attention to nuances, I recommend Richard Beeman, *Patrick Henry* (McGraw Hill, 1974).

J. William Frost
Friends Historical Library
Swarthmore College

My Heart Soars by Chief Dan George with drawings by Helmut Hirschall. Hancock House, Saanichton, British Columbia, Canada. 1974, 95 pages, \$9.95 hardcover.

Indians' Summer a novel by Nasnaga, illustrated by the author. Harper and Row, New York. In Canada, Fitzhenry and Whiteside, Toronto. 1975, 195 pages, \$7.95 hardcover.

Way back in 1974, when *My Heart Soars* was published, Chief Dan George allowed a few sorrowful lines of pessimistic resignation to burden his otherwise uplifting and essentially hopeful glide through the timeless wisdom of his people's heritage. Many things have changed since 1974. Indian values have regained some of their old strength while rapacious "whiteman" values have at least been questioned severely.

I wonder if Chief Dan George would still believe today the prediction that he wrote so regretfully then?

"Soon it will be too late to know my culture, for integration is upon us and soon we will have no values but yours. Already many of our young people have forgotten the old ways. And many have been shamed of their Indian ways by scorn and ridicule. My culture is like a wounded deer that has crawled away into the forest to bleed and die alone."



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If the Indian culture dies, we may all go with it. Our whole North American society is now facing the unprecedented peril of unthinking catastrophe and possible extinction. If only a few survive they will probably be those living closest to the ecological spirit of the Indian cultural heritage. The greatest hope for the affluent and powerful may be a reverse assimilation. Can you imagine the rich earnestly seeking what Indians have always known: the spirit and the way to live in harmony with the rest of nature?

The basic Indian values so eloquently portrayed in *My Heart Soars* seem to offer exactly what our whole society needs to put an end to the terricide (the killing of the earth) and genocide (the destruction of a people) in North America. Chief Dan George takes his readers on a poetic survey of the natural wholeness of the Indian way and the puzzling savagery of the white way. Through his experienced Indian eyes we can better view the extreme, one-way violence which persists in the current "peace" between Indians and other people in North America.

Through the younger eyes of another native artist, Nasnaga, the readers of his first novel, *Indians' Summer*, may be able to appreciate the fantastic non-violence of modern Indian warriors engaged in an all-out war of independence against the United States of America. The war follows a declaration of independence by the native people, Anishinabe, filed with the United Nations on July 4, 1976. That action not only interrupts the plastic celebration of the Bi-centennial of the Americans' own Declaration of Independence, but it also marks the centennial of a previous Indian victory when General George Custer and all his men came to their surprise ending at Little Big Horn River. (You may have met Chief Dan George there on the screen when he played a leading role in the film version of that battle, "Little Big Man.")

When you read Nasnaga's astonishing account of the bloodless capture by Indian warriors of an entire unit of the Army Corps of Engineers in New Mexico, you may discover that there is nothing necessarily violent in a government issued M-16, a mortar, a tank or even a nuclear missile silo. The way Nasnaga's warriors handle them seems almost delightfully non-violent. As in any non-violent struggle, however, there are casualties and tragedies.

Whatever literary flaws other critics may want to emphasize in Nasnaga's first novel, I hope it will be widely read

and discussed this winter. It may be possible through Nasnaga's incredible war to find the elements of a more genuine and durable peace.

Helmut Hirschall's illustrations soar in harmony with Chief Dan George's great heart. This fine, non-Indian artist seems to be making good progress with his personal assimilation. Nasnaga enlivens *Indians' Summer* with his own impressive pen and ink drawings of feathered artifacts.

In Nasnaga's novel of war, no one should miss his non-violent theme.

In Chief Dan George's mature, personal peace, no one should overlook his deep understanding that we are at war.

"I am a chief but my power to make war is gone, and the only weapon left to me is speech. It is only with tongue and speech that I can fight my people's war."

Walt Taylor

Mosaic of the Sun. By Mary Hoxie Jones. *The Golden Quill Press, Frances-town, New Hampshire, 1975. 80 pages. \$5.00.*

Readers of Friends Journal are sure to find *Mosaic of the Sun*, a new book of poetry by Mary Hoxie Jones, diverting and rewarding. The variety of topics is wide, so there is something for everyone. Poetry, like music, is a language of the emotions. It is in the listener to music that the meaning is created and for each person the meaning is new and different.

Mary Hoxie Jones strikes chords that respond in us, bringing as we do, each of us, our own sense of beauty, our own anxieties, our own loves and our own

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quixotic points of view.

There are sweet reflective gems such as "Keepsakes" in which delicate and deft brief lines recall the remnants and skeins of lives and loves we hold in our emotions through the years. There are vignettes such as "The Fawn" which capture for us the never-to-be-forgotten moments we like to recollect in tranquility. In the cunning brevity of "Asleep and Awake," done in a vein which recalls the gem-style of Emily Dickinson, there are softly etched images and an intricate rhyme scheme that somehow emotionally confirms our answer to the question of immortality which is posed.

There is a finished craftsmanship in an unrhymed verse dealing with the poetic essence of flight. It pursues an escape into beauty but ends in the immediacy of now.

Not all is sweetness in this book, but there is light. The light is turned upon our inevitable involvement in the bitter events of Vietnam and upon our kinship to the age-long continuity of the impulse of Cain. The hard-hitting punch in "Made for War" is an apt observation of man's proclivity for violence but it is not to be mistaken for a philosophy.

The poet essays to recall the anguished wrangling in the heartsick time of confrontations during the last few years: "Racism 1969," "Reparations 1969," "The Establishment 1971," "Frozen Christian 1971," and "Answer to the Black Manifesto 1970."

When, by way of its homily, humor, poignancy, anxieties, and sweet remembrance of things past, we consider again the book's title, we see how aptly it is named *Mosaic of the Sun*, for, like a truthful chronicle, it is a pattern of light and shade.

Henry G. Rickerman
Landenberg, PA

A Different Face: The Life of Mary Wollstonecraft. By Emily Sunstein. Harper & Row, New York, 1975. 383 pages. \$15.00.

"She speaks my mind, as Friends say," Elizabeth Drinker commented on first reading Mary Wollstonecraft's *Vindication of the Rights of Women*. "I keep her book on my parlor table and lend it to whomever will take it," Lucretia Mott wrote a friend. Although she herself was no Quaker, the English author Mary Wollstonecraft spoke to the condition of these Quaker women, who felt that the position of women in society was at variance with their faith in the equality of all persons.

The publication of the *Vindication of the Rights of Women* in 1792 marked the first emergence of a protest which led, almost sixty years later, to the birth of the women's movement in this country. There has been a recent spate of biographies about its author, the stormy Mary Wollstonecraft, whose own life was one of protest. (A supporter of the French revolution, she lived with an American adventurer in France during the Reign of Terror and gave birth to a daughter without benefit of marriage; later she married the philosopher William Godwin in time to make his daughter, the future Mary Shelley, author of *Frankenstein*, legitimate.) Philadelphian Emily Sunstein's new book, *A Different Face*, is by far the best of these. Scholarly, yet dramatic, it paints a sympathetic picture of the inner stress from which came a tragic life story as well as a milestone achievement in the progress of human liberty.

Readers who relish a leisured look at the relationship between human psychology and creativity will particularly enjoy this big book, full of lengthy and well chosen quotations from the author's letters and writings. Both men and women will be moved by Mary Wollstonecraft's ability to transmute the dross of a painful childhood into the gold of creativity, and suffer with her when the alchemy fails to work. For anyone wanting to understand the women's movement now playing a dynamic role in our society, this book is the place to begin.

Margaret H. Bacon



Letters

to the Editor

Sunday School Picnic

I thank the Journal for a magnificent issue (10/1)...most importantly, four pages of Adam Curle. There is much truth in his article, but his modesty is entirely too beguiling. And his recipes are as inadequate to the problems we all address as he is charming.

I have a suspicion that half of the reason we fail at the economic problems of peace is that we are Christians, and not just the Calvinist strain which goads us to greed. There are traditions of mystification and immolation and self-righteous purity within us which make it difficult for us to accept simple economic thinking, to prescribe rational goals for ourselves, and to deal with money and power, which we suspect will contaminate us. We wind up with vows of poverty (Peggy Champney, who writes so compellingly of freedom-worship, lives approvedly on a below-taxable income), communities which are half-baked euphemisms for the real thing, and veiled threats of possible crucifixion, a phrase which the editor chose to illustrate on the cover of Friends Journal.

Professor Curle's vision of community is a Sunday School picnic. I have lived through a community meeting in which one woman ran howling out of the room because another person was telling her she was rapacious and self-seeking in specific facts and episodes. She was followed by half of the group, who held her in their loving arms while she gasped her anger and despair. As Peggy says, the path is narrow and the gate is straight. We have to be re-educated to the core in order to achieve love and care for one another. This is tough medicine, but it is not sado-masochism, or crucifixion.

Once we achieve a real community, we need not take the vow of poverty in order to really help others achieve the same goal. This is a self-defeating course. With no resources, we cannot help others get out of poverty. Neither can we give resources to the State—which will waste them on armaments and welfare—or to others without the same discipline of moderate consump-

tion we enforce on ourselves. We need the community to deal with surplus—not to abjure productivity because we know that wealth is the ally of the devil, who tempts us to odious excess.

Quakers have to get their souls dirty and deal with temptation—not try to keep it out of their meeting islands of fancied purity. We must learn how to handle money and power with grace, not leave such sin-producing activities to the publicans, the Mafia, and the Harvard School of Business. We must work like the devil (good Calvinism), accept the rewards of the market (good Capitalism) for our communities, keep our communities and our lives up to reasonable—not miserable—levels of living (good Quakerism), create moral criteria for running our businesses and our lives together (good Christianity), and then live as if our total lives depended on the light, not just our First-day meetings for worship.

Only in real community can we find the strength to achieve these goals.

Robert R. Schutz
Palo Alto, CA

Pure Texas Enchiladas!

As a general rule, I find articles in Friends Journal so bland that I am reminded of the clabber my grandmother fed me when I was a child weekending on a Texas dairy.

Then you go and print "The Message of China" by the late J. Stuart Innerst (FJ 1/15), and I love you Quakers to pieces. That wasn't clabber; that was pure Texas enchiladas with hot sauce!

I'll make a deal with you old Quaker things. Trot out the nanny goats 4 to 1, but every now and then for us boys and girls on the back row—serve up some more of those enchiladas.

Maury Maverick, Jr.
San Antonio, TX

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Books and Publications

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A truly Quaker approach to funeral reform: THE COST OF DYING: A consumer's alternative to the \$3000 American funeral. By Raymond Paavo Arvio. \$8.95 at your bookseller or Harper & Row, 10 E. 53rd St., NYC 10022.

Devotional messages of Arthur Jones. Pastor of the Winthrop Center Friends Church for 53 years. 35 pages, soft cover. Send \$3.50 to: Winthrop Friends Parsonage, RFD 1, Winthrop, ME 04364.

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New England Friends Home seeks three live-in helpers who will blend into its "extended family." Soon, a COOK, a mature person with experience in home cooking; Summer, 2 young Friends for informal 1 year Intern program, doing everything for the elderly. Since N.E. Friends are developing a separate retirement community, control of this Home may be transferred to some other organization within the year. Write Director, N.E.F.H., 86 Turkey Hill Lane, Hingham, MA 02043.

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BIRMINGHAM--Unprogrammed Friends Meeting for Worship 10:00 a.m. Sunday. For information phone Joe Jenkins, 879-7021 or 324-9688.

Alaska

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

Argentina

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

Arizona

FLAGSTAFF--Unprogrammed meeting, 11 a.m., 402 S. Beaver, near campus. Mary Campbell, Clerk, 310 E. Cherry Ave. Phone: 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. Phone: 944-8923.

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

TUCSON--Pima Friends Meeting (Intermountain Yearly Meeting), 739 E. 5th St. Worship 10 a.m. Helen Hintz, clerk, Phone 889-0491.

California

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

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

DAVIS--Meetings for worship: 1st Day, 9:45 a.m.; 4th Day, 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.

MALIBU--Worship 10 a.m. Phone: (213) 457-3041.

MARIN--Worship 10 a.m., 1195 Tamalpais (at Mission), San Rafael. 383-5303.

MONTEREY PENINSULA--Friends meeting for worship, Sundays, 11 a.m. Call 375-3837 or 624-8821.

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

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

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

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

RIVERSIDE--Unprogrammed worship, First-day school, 10:30. Phones: 682-5364 or 683-4698.

SACRAMENTO--YWCA 17th and L Sts. Meeting for worship Sunday 10 a.m.; discussion 11 a.m. Phone (916) 442-8768.

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

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

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

SAN JOSE--Meeting for worship, 10 a.m. Discussion, 11 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. Worship and First-day school 11 a.m. 840 Sonoma Ave., Santa Rosa. Clerk: (404) 539-8544.

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

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

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

Colorado

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

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

Connecticut

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

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

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

NEW MILFORD--Housatonic Meeting: Worship 10 a.m. Route 7 at Lanesville Road. Phone: (203) 775-1861.

STAMFORD--GREENWICH--Meeting for worship and First-day School, 10 a.m. Westover and Roxbury Roads, Stamford. Clerk, Barbara T. Abbott, 151 Shore Rd., Old Greenwich, CT 06870. Phone: (203) 637-0645.

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

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

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

Delaware

CAMDEN--2 miles south of Dover. Meeting and First-day school 11 a.m. Phones: 697-6910; 697-6642.

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

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

ODESSA--Worship, 1st Sundays, 11 a.m.

REHOBOTH BEACH--Worship Sunday 10 a.m., 5 Pine Reach. Phone 227-2888.

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

WILMINGTON--4th & West Sts. 10 a.m., worship and child care. Phones: 652-4491; 475-3060.

District of Columbia

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

Florida

CLEARWATER--Meeting 10:30 a.m., Y.W.C.A., 222 S. Lincoln Ave. Phone: 447-4907.

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

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

Georgia

ATLANTA--Worship and First-day school, 10 a.m., 1384 Fairview Road, N.E., Atlanta 30306. Sue Kenworthy, clerk. Phone: 939-4717. Quaker House. Phone: 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. Over-night inquiries welcomed. Phone: 988-2714.

Illinois

CARBONDALE--Unprogrammed worship, Sundays, 10:30 a.m. Phone: 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. Phones: HI 5-8949 or BE 3-2715. Worship 11 a.m.

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

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

DECATUR--Worship 10:30 a.m. Phone Mildred G. Protzman, clerk, 422-9116, for meeting location.

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

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

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

LAKE FOREST--Worship 10:30 a.m. at Meeting House. West Old Elm and Ridge Roads. Mail: Box 95, Lake Forest 60045. Phone (312) 724-3975.

McNABB--Clear Creek Meeting. Unprogrammed worship 11 a.m. First-day school 10 a.m. Meeting House 2 mi. So., 1 mi. E. McNabb. Phone: (815) 882-2381.

PEORIA--GALESBURG--Unprogrammed meeting 11 a.m. in Galesburg. Phone: 343-7097 or 245-2959 for location.

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

ROCKFORD--Meeting for worship every First-day, 10:30 a.m. 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 I-70, US 40; I-70 exit Wilbur Wright Rd., 1 1/4 mi. S., 1 mi. W. Unprogrammed worship, 9:30, discussion, 10:30. Phone: 476-7214, or 987-7367.

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

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

VALPARAISO--Worship, Sundays 10:30 a.m. AFSC, 8 N. Washington St. (926-3172 evenings).

WEST LAFAYETTE--Worship 10 a.m., 176 East Stadium Ave. Clerk, Horace D. Jackson, Phone: 463-5920. Other times in summer.

Iowa

AMES--Meeting for worship 10:15 a.m. Forum 11:15 a.m. Frisbie House, 2330 Lincoln Way. For information and summer location call 292-2081. Welcome.

CEDAR RAPIDS--Unprogrammed meeting. For information and location call 364-0047 or 363-6567.

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 Meeting for Worship, 11 a.m. Sunday. 311 N. Linn, Iowa City. Clerks, Agnes Kuhn and Cathy Lange. Phone 337-2298.

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

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

Kansas

WICHITA--University Friends Meeting, 1840 University Ave. Unprogrammed meeting 8:45 a.m., First-day school 9:45 a.m. Meeting for worship 11 a.m. Jack Kirk and David Kingrey, ministers. Phone 262-0471.

Kentucky

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

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

Louisiana

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

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

Maine

BAR HARBOR--Acadia Meeting for Worship 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.

ORONO--Unprogrammed meeting, MCA Bldg., College Ave. 866-2198.

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

Maryland

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

ANNAPOLIS--Worship, 11 a.m., former St. Paul's Chapel, Rt. 178 (General's Hwy.) and Crownsville Rd. P.O. Box 3142, Annapolis, MD 21403. Clerk: Maureen Pyle. (301) 267-7123.

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

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

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

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

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 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 Edmonds 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. First-day school 10 a.m.; unprogrammed meeting for worship 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, 10:00 a.m., 7th Floor, University Center Bldg., Wayne State University. Correspondence: 4011 Norfolk, Detroit, 48221. Phone: 341-9404.

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

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

KALAMAZOO--Meeting for worship, 10 a.m.; discussion, 11 a.m., Friends Meeting House, 508 Denner. Call 349-1754.

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

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

Nebraska

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

Nevada

LAS VEGAS--Paradise Meeting: worship 11 a.m., 3451 Middlebury, 458-5817 or 565-8442.

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. Amna C. Stabler, clerk. Phone: (603) 868-2594.

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

PETERBOROUGH--Monadnock Meeting. Worship and First-day school 10:30 a.m. Odd Fellows Hall. West Peterborough. Children welcome.

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 Street.

MICKLETON--Meeting for worship, 10 a.m. First-day school, 11 a.m. Kings Highway, Mickleton. Phone: (609) 468-5359 or 423-0300.

MONTCLAIR--Park Street and Gordonhurst Ave. Meeting and First-day school, 11 a.m. except July and 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 9:40 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 10 to 12 noon.

PRINCETON--Meeting for worship, 9:30 and 11 a.m. Summer, 9:30 only. First-day school, 11 a.m. Quaker near Mercer St. (609) 924-3637.

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

RANOCAS--First-day school, 10 a.m., meeting for worship, 11:00 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 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.

WESTFIELD--Rt. 130 Riverton Road, Cinnaminson. First-day school 10 a.m. Meeting for worship 11 a.m.

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

New Mexico

ALBUQUERQUE--Meeting and First-day school, 10:30 a.m., 815 Girard Blvd., N.E. Alfred Hoge, clerk. Phone: 255-9011.

GALLUP--Sunday, 10 a.m., worship at 1715 Helena Dr. Chuck Dotson, convener. Phones: 863-4697 or 863-6725.

SANTA FE--Meeting Sundays, 11 a.m., Olive Rush Studio, 630 Canyon Road, Santa Fe. Lella Smith Candea, 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, corner Ford and Sayles Streets.

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

BROOKLYN--375 Pearl St. Worship and First-day school Sundays 11 a.m.; adult discussion 10 a.m.; coffee hour noon. Child care provided. Information phone: (212) 777-8866 (Mon-Fri 9-5).

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) 628-8127.

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 St. Phone: (607) 733-7972.

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

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

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. Phone: (518) 943-4105.

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

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

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

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

HUNTINGTON-LLOYD HARBOR—Friends World College, Plover Lane. Phone: (516) 423-3672.

JERICHO—Old Jericho Tpke., off Rte. 25, just east of intersection with Rtes. 106 and 107.

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

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

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

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

SOUTHOLED—Colonial Village Recreation Room, Main St.,

WESTBURY—550 Post Avenue, just south of Jericho Tpke., at Exit 32-N, Northern State Pkwy. Phone (516) ED3-3178.

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

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

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

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, information.

ONEONTA—10:30 a.m. worship; baby-sitting available, 11 Ford Ave. Phone: 433-2840.

ORCHARD PARK—Meeting for worship and First-day School, 11 a.m. East Quaker Street at Freeman Road. Phone: 662-3105.

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 Locker, Sunset Drive, Thornwood, NY 10594. Phone: (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. Sept. 7 to June 14; 10 a.m. June 15 to September 6. 41 Westminster Rd.

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

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

SCARSDALE—Meeting for Worship and First-day School, 11 a.m. 133 Popham Road. Clerk, Harold A. Nomer, 131 Huntly Drive, Ardsley, NY 10502.

SCHENECTADY—Meeting for worship, 11 a.m. Union College Day Care Center. 858 Nott St. Jeanne Schwarz, clerk. Galway, NY 10274.

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

North Carolina

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

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

CHARLOTTE—First-day school, 10 a.m. Meeting for worship, 11 a.m. 2327 Remount Road. Phone: (704) 399-8465 or 537-5450.

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, 223 Hillside Ave. Phone: 485-3213.

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

GUILFORD COLLEGE, GREENSBORO—NEW GARDEN FRIENDS' MEETING: Unprogrammed meeting 9:00; 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 O. Sams, clerk.

Ohio

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

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 Drive. 791-2220.

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

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.

FINDLAY-BOWLING GREEN AREA-F.G.C.—Contact Joe Davis, clerk, 422-7668, 1731 S. Main St., Findlay.

HUDSON—Unprogrammed Friends Meeting for worship, Sunday 4 p.m. at The Old Church of the Green, 1 East 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 Indiana Ave. Call Cophine Crosman, 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. T. Canby Jones, clerk. (513) 382-0107.

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

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

Oregon

PORTLAND—MULTNOMAH MONTHLY MEETING, 4312 S. E. Stark Street. Worship 10 a.m., discussions 11 a.m. Same address, AFSC. Phone: 235-8954.

Pennsylvania

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

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. Phone 757-7130.

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.

DOWNTOWN—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 Pennsylvania, reconstructed manor home of William Penn.

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

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

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

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

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, Havertown. 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, 10:30 a.m.

MIDDLETOWN—At Langhorne, 453 West Maple Avenue. First-day School 9:30 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. Dean Gilton, clerk, 458-6161.

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; phone: 241-7221 for information about First-day schools.

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

Central Philadelphia, 15th & Race Sts.

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

Chestnut Hill, 100 E. Mermaid Lane.

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

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

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

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

Germantown Meeting, Coulter Street and Germantown Avenue.

Green Street Meeting, 45 W. School House Lane.

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

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

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

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

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

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

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

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

SPRINGFIELD—W. 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 Rd. Meeting for worship, 10 a.m. First-day School and Forum (Sept. through May) 11 a.m.

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

NEWPORT—In the restored Meeting House, Marlborough St., unprogrammed meeting for worship on first and third First-days at 10 a.m. Phone: 849-7345.

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

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

South Carolina

COLUMBIA—Meeting and First-day school, 11 a.m., 3203 Bratton St. Phone 799-8471.

South Dakota

SIOUX FALLS—Unprogrammed meeting, 10 a.m., 2300 S. Summit (57105). Phone: (605) 334-7894.

Tennessee

CHATTANOOGA—Worship 10:30, Forum 11:30, YWCA, 300 E. 8th St. Larry Ingle, 629-5914.

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

WEST KNOXVILLE—Worship and First-day School, 10 a.m. D. W. Newton, 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 YWCA, 4434 W. Northwest Highway. Clerk, George Kenney, 2137 Siesta Dr. Phone: 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 10:30 a.m., 1540 Sul Ross. Clerk, Ruth W. Marsh. Information: 729-3756.

SAN ANTONIO—Unprogrammed meeting for worship, 11 a.m., first and third Sunday, Central YWCA. 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. Phone: 399-5895.

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

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 for worship Sunday, 11 a.m., home of Edith Gorman. Cuttingsville, Vt. Phone: 492-3431.

ST. JOHNSBURY—New worship group. Sunday, 4:00 p.m., South Congregational Church parlor. Phone: (802) 684-2261.

Virginia

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

LINCOLN—Goose Creek United Meeting for Worship and First-day School 10 a.m.

MCCLEAN—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: 262-9062.

ROANOKE-BLACKSBURG—Galen Kline, clerk, 1245 Chestnut Dr., Christiansburg 24073. (703) 382-8728.

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. Unprogrammed worship 10:30, First-day discussion 11:30. Phone 759-1910.

West Virginia

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

Wisconsin

BELOIT—See Rockford, Illinois.

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

KICKAPOO VALLEY—Worship 10 a.m. Write Stromquists, R 1, Eastman. (608) 874-4432.

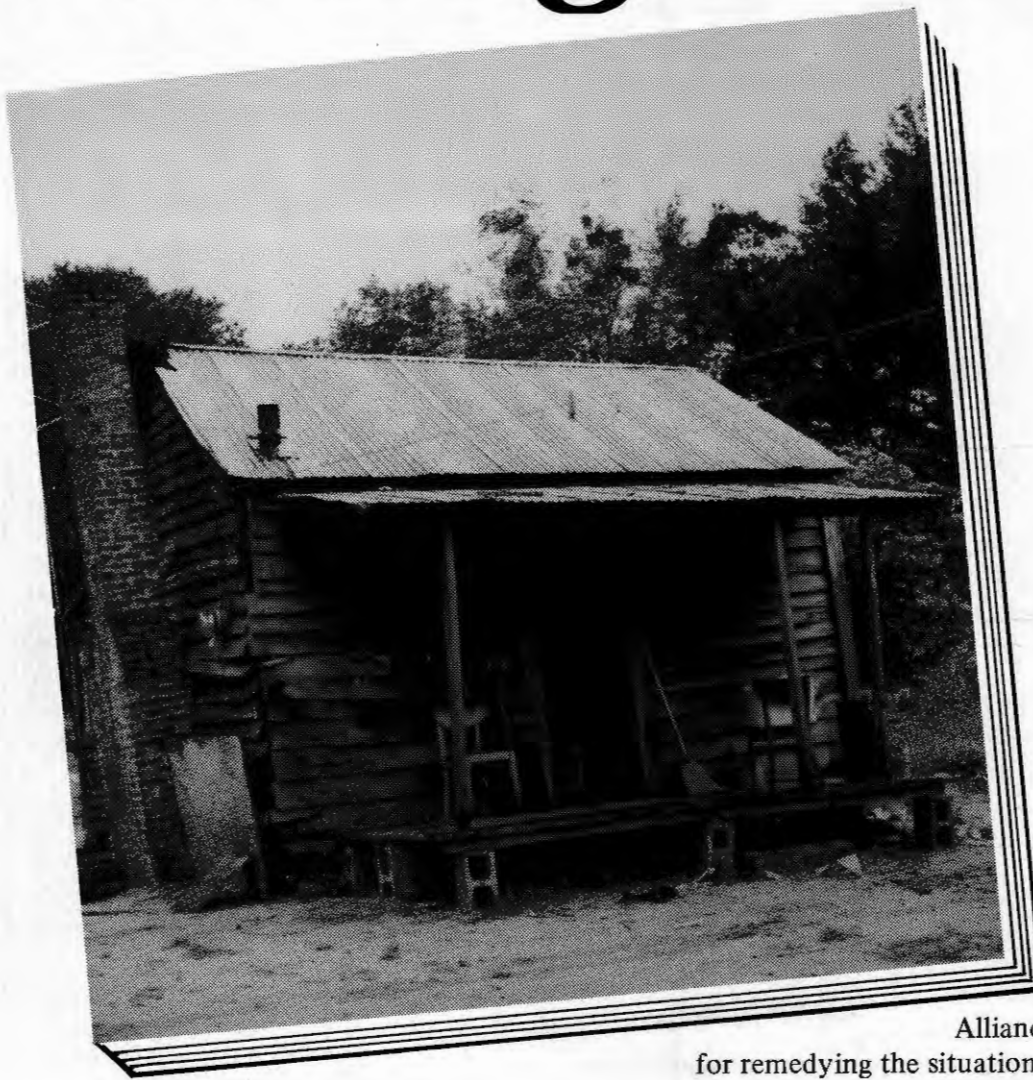
MADISON—Sunday, 11 a.m., Friends House, 2002 Monroe St., 256-2249; and 11:15, Yahara Allowed Meeting, 619 Riverside Drive, 249-7255.

MILWAUKEE—10 a.m. YWCA 610 N. Jackson, (Rm. 406). Phone: 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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