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FRIENDS JOURNAL

Quaker Thought and Life Today

The legitimate longing of people for freedom is of divine origin... Our task is not to stay neutral, but to find the appropriate means to support the struggle... and to look into the truth, that it is we ourselves, our way of life, that needs to change.

Margaret H. Bacon, Page 548



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The cover photograph and those accompanying Margaret Bacon's article on southern Africa were selected from the **Exhibition of Photographs: Southern Africa—The Imprisoned Society**, courtesy of the International Defence and Aid Fund for Southern Africa. Other graphics appearing in this issue are the work of Eileen Waring of New York City and John Taylor of the World Council of Churches in Geneva.

Centering Down...

CAREFUL LISTENING can be aided by introducing a simple rule which can help to build trust. Before expressing a feeling or opinion a participant must state what the other has just expressed in a way that the other accepts. This is a powerful aid to mutual understanding because it helps each to see the other from within.

Richard Knottenbelt
"Reconciliation on a Personal Level" in
Southern Africa Quaker Newsletter

ALL THE struggles between man [sic] for power and national territory take on a quality of the absurd when viewed from our new perspective. There is only one earth, our earth; there is only one race, the human race; there is only one future, our common future based on harmony among ourselves and with nature.

Rusty Schweickart

...And Witnessing

WESTERN QUARTERLY Meeting (West Grove, PA) Newsletter reports that one family within its membership has been entertaining a teenage guest from Ireland who has come over for three weeks with the Ulster project sponsored by *Pacem in Terris*. The object of the project is to enable Protestant and Catholic teenagers of Portadown, Northern Ireland, to become friends away from the hostile environment in the north of Ireland.

"...IN THE mid 1800's in this country many slaves escaped their bondage. This was a federal crime. It was also a crime to give shelter to these black people. In case after case, juries refused to convict. The law was nullified. The ethos of the community prevailed. A new spirit of the community developed. I suggest that today a new ethos, a new spirit is present. It might be true to say that that new spirit is what is on trial. I ask you to join me and broaden that spirit and nullify these laws, that together we speak our conscience against the dehumanizing power of the state.... We as a society must turn toward peace, we must deny a government that builds three nuclear devices every day allegedly for our security. Brothers and sisters, we must end this madness." Bruce Martin's words to the jury at his trial May 5 on charges stemming from a demonstration at a public air show in October, 1975, against the military work done at Pratt and Whitney's plant in East Hartford, Connecticut. The jury found Bruce guilty of criminal trespass, but the case is being appealed. Contributions to help finance the appeal may be sent to the First Amendment/Martin Fund, c/o Beatrice Coward, Treasurer, POB 31, Glastonbury, CT 06073.

The Reality of the Presence

THERE IS a place deep within each of us that is the home, the eternal dwelling place of God. It is to this home that we yearn to return when we have been drawn away from it as a result of the activities and affairs of the secular world. It is this home that beckons to us as we wander aimlessly or stride purposefully through the days and the years of our lives. And it is within this home that we can discover and rediscover the reality of the indwelling spirit.

Every spiritual awakener of both East and West has pointed out the way to this home and the steps we must take to begin or to continue our journey. Because our vision is limited, we have seen their ways seeming to lead in separate directions. When we look farther down the path of the years toward the fullness of time, however, the ways converge as individual streams on particular hills come together in the valleys and flow united into the one great sea.

Let us look for a moment at this matter of the sea. We humans, perched on land masses that seem permanent but really are only temporary upthrusts if viewed in geological time frames, have separated the sea into five oceans. And in our endless need to classify, to designate, and to label, we have given them individual names.

But the result is actually illusion. There are not five oceans, separated and split by continents. There is one sea, flowing from section to section in unseen but never-ending currents and permitting life to continue just as it allowed life to begin. It is from the sea that every physical thing in due time has come and to the sea that everything will someday return.

Viewed as an analogy to the wholeness of the water system on our earth, our lives may be seen as individual droplets. Each of these is beautiful in its own right as it sits here in the morning sunlight glistening like a drop of water on a blade of grass. But each becomes much more meaningful when it is also seen as an extension of the sea.

Just as the force of gravity causes the drop to fall when conditions are right and then pulls it to the sea, so there is a pull on each of us to return to the spiritual home from which we have been drawn.

This pull is steady and ever-present, but we fail to recognize or respond to it because of both our separated conceptions of ourselves and the condition of society, which is simply the collective state of separation. Yet in our heart of hearts, that part of ourselves which is beyond conscience, we know with the knowledge that transcends words and is true meaning that we yearn for reunion within ourselves.

It is this inner connection, this discovery within of the link between individual essence and the eternal presence,

which transformed George Fox from a seeker to a finder. Listen in the stillness of your inner self to the words of William C. Braithwaite as he describes Fox's discovery:

...one man in England, driven by his passion for reality, was demanding and receiving a direct experience of truth. He had sought it at the hands of man, but the sincerity of his own heart had laid bare the religious insincerity about him, and he had perforce turned from man in order to keep the integrity of his pure and tender spirit. Then in communion with his deepest self he made his great spiritual discovery. He found in his own spirit the place where a seed of Divine life was springing up, the place where the voice of a Divine teacher was being uttered, the place that was being inhabited by a Divine and glorious presence.

You, my friend, and I have such a place. It is the source of our prayer, the healer of our wounds, the fountain from which our love flows and the link between who we seem to be and who we really are. We can discover this reality today, in our time and place, just as Fox did in his.

We can begin this discovery wherever we are by admitting that in our alienated, separated condition we are less than whole persons. This admission, or confession if you like, is the first step toward paying more than lip service to a higher consciousness, a greater love, a deeper life than that which we now know.

From that beginning place we may find that the spiritual guides to whom we once turned without satisfaction now speak to our condition. Or we may find help in ways and words that are uniquely meaningful to us. Or we may find, as Fox and others did, that we must stand where we are and wait in humble anticipation for what always is a gift of grace.

These are only a few preliminary pointings toward the way. More important than what anyone else says is the inner step we each must take to move from where we are toward where the greater presence within us lives and moves and has its being.

This step, taken painfully and cautiously at first but with increasing joy and anticipation as we progress, is the heart of the personal religious experience. To come together and share in the process, the finding, the love and the life of the indwelling spirit is at the heart of the corporate worship experience. And to serve as witnesses to the reality of this precious eternal presence in us and in all persons and to do whatever we must to be evolving toward it as humanity's true destiny are what we personally and corporately are called to do. Nothing less will save us; nothing more is needed.

JDL

Quakers and the Struggle for Liberation

by Margaret H. Bacon



THE TOUR leader was rednecked and apple-cheeked, a typical Afrikaner, I thought unkindly. As he stopped to show us first the small day care center, then the primitive beer hall, and to boast of the fine things his government was doing for the people of Soweto, I felt my anger rise and rise at his bland assumption of superiority. Here in the little postage stamp houses (and he was of course showing us the best of the postage stamps) lived the men and women who created the wealth of Johannesburg, wealth that his government and his people expropriated. What words could I find that would get through his shell and wound him with this knowledge? And then I thought, I don't have to find the words. *They* will tell him, sooner or later. And it will begin on the day they all refuse to go to work.

That was twelve years ago. It has begun, and they are staying home from work... or trying to, against the guns of the police, and the treachery of paid informers and the tragedy of tribe turned against tribe, the oldest trick of every conqueror. I read each newspaper report avidly, and I am with the Africans at each roadblock, with a hard anger that searches for more than words with which to wound, until I stop and remind myself that I am supposed to be a Quaker.

For years I have been listening to the discussion of how a Quaker relates to the liberation struggles of a people facing violent opposition to their need to be free, whether blacks wanting the right to vote in a small town in Mississippi, or Vietnamese peasants under the heel of a foreign dominated government, or worker-priests in Brazil, or students in Thailand. Now suddenly the discussions take on new life and fire. This time I had been there, I care, and I feel guilty, having seen it all coming and having done so little to help in any way.

The tragedy of the liberation struggle in South Africa is

that it might have been fought and won nonviolently, if preparations had been made long ago. If ever there were a governing regime that might have been toppled by one simple act of resistance—the general strike—South Africa was its home. Gandhi understood this in terms of the South African Indians, when he was a young editor in Durban, and he went about establishing ashrams so that the strikers might go off to prison, safe in the knowledge that their families were housed and fed. Manilal Gandhi, his son, left behind in South Africa to manage the Phoenix settlement, saw the strike as an alternative for all the South African minorities, and with Patrick Duncan, Alan Paton, Chief Luthuli and others helped to organize a nonviolent movement which came to a premature and sabotaged end at Sharpeville, where sixty-nine peaceful demonstrators were killed by police in 1960. I think about that now, over and over. If only there were little garden plots behind each house in Soweto so that people might not be dependent upon Johannesburg for their daily bread. If only Gandhi's "constructive program" had been instigated, to ease tensions between tribes and people.

But Sharpeville did happen; men, women and children were slaughtered while they stood quietly, not resisting, and the world permitted it. South Africa was allowed to continue to send athletes to world competitions, American and British firms continued to pour in the capital that has given white South Africans the highest standard of living on earth. The weapons of nonviolence on an international scale—sanctions and shunning—were not employed. South African liberation leaders saw that their choice was simple: they could resist nonviolently and be slaughtered, or they could resist violently and be slaughtered too, but with some hope that they might eventually win as liberation forces have won elsewhere in

Africa and in the world.

The problem then, cannot be put off with might-have-beens. The South African situation is one more liberation struggle with which we Quakers will have to come to terms. Specifically, it is a struggle with which as a Quaker I will have to come to terms, if I am to continue to call myself a pacifist. I have no clarity, but I have some glimmerings, drawn mainly from my readings into Quaker history of a parallel problem; the liberation struggles of the blacks in this country more than one hundred years ago.

* I know that the struggle for liberation must go on. The legitimate longing of people for freedom is of divine origin. In Quaker terms, each man and woman must be free to follow the demands of manifested duty, to realize that of God within. To do so he or she must have the fewest outside constraints. The voice of liberation stems from the evolutionary thrust within the human spirit, a thrust we believe is toward the City of God. Just as the first fish lay gasping on the mud flats, so that some day men and women might walk upright, so the urge for freedom leads us, sometimes blindly, toward the Light.

* I know it is wrong to "stay" the struggle for a nonexistent peace. There has been, in fact, no peace at all. As Lucretia Mott said "there can be no true peace that is not founded on justice and right." The apparent calm South Africans now enjoy in leisurely Sundays around their swimming pools has been bought at the price of violence against countless men, women and children, the former working in the gold mines at dangerous occupations for miserably unfair wages, the latter sent to starve in resourceless "homelands." There is nothing nonviolent about such a peace.

* I know that if we are to preach nonviolence, we must preach it first to the oppressor, who is already at war. John Woolman saw this and went south to tell the slaveowners how he felt about their oppression. James and Lucretia Mott also travelled in the South under similar concern. They and many others refused to use all slave products, in order to be free of supporting the system. Some Friends have tried to speak Truth to the power of the regime in South Africa, but it has been hard to have it heard, while American and British industry and finance have been so deeply enmeshed in the status quo. As my Hindu professor used to say, "What you do speaks so loudly that I cannot hear what you say." Perhaps Friends can now free themselves of complicity, as well as exert moral pressure, by boycotting not only South African grapes, as many Friends have, but also the products of the major firms now doing business in South Africa and complying, in most cases, to the standards of apartheid.

* Along with whatever moral pressure we can exert, I know we must hold out to the white minority our faith that they can change, our support for them if they will change, and our willingness to help them with whatever adjustments that change demands. And to do this, we must be honest with ourselves. Could we in fact do what we are asking them? To give up an inflated standard of living and accept a much lower one, give up our power and become a minority ourselves? Can we begin to face the fact that we are in fact called to do just this, since we stand in relation to the rest of the world as the minority regime stands to the blacks in South Africa, a white minority controlling a disproportionate share of the world's wealth through our military might?

Continued



* It is likely that the struggle will be long, and bloody, with much violence on both sides. I know however that our allegiance to nonviolence does not demand from us that we shrink from taking sides. Gandhi always made it clear that injustice must be opposed—nonviolently if possible, violently if necessary—for injustice is itself violent. Quaker abolitionists over a hundred years ago faced the problem of how they might support those who resisted the Fugitive Slave law with force of arms. Many found ways to fight side by side with the blacks, however using nonviolent means themselves. They were clear that the demands of universal love did not lead them to a passive neutrality. Our task is not to stay neutral, but to find the appropriate means to support the struggle.

* Above all, I feel we need to stop debating and find those means. If we will proceed as way opens, action itself will bring us new light. This has always been the Quaker genius. When we weigh the pros and cons, we lack the refreshment of spirit which comes from action in response to direct leading. As Henry Cadbury so often said, sometimes we Quakers need to act in order to know what we believe.

I write of the struggle in South Africa, but I think of liberation struggles elsewhere in the world, struggles which must continue while the world's resources are so unevenly distributed. Is it because we know that eventually these struggles must touch us that we American Quakers find it so hard to come to grips with them? Is the knowledge that my good dinner tonight means that somewhere a child goes hungry so terrible that I cannot face it, and find rationalizations from the Quaker commitment to nonviolence for not facing it?

When I toured Soweto twelve years ago I was shocked and angered by the attitude of the bus driver, but I must confess I was equally shocked by the attitudes of some of the white liberals, my South African counterparts. Yes, the situation was unequal and unfair, but the world must give us time. Only small, tiny, gradual adjustments can be made. The reformist formula sounded monstrous against the size of the wrong. And then, when I got home, I began to hear my friends and myself with new ears, and to wonder if we too were closing our eyes and ears to monstrous injustice, rather than looking into the truth, that it is we ourselves, our way of life, that needs to change?

Lucretia Mott saw it, more than one hundred years ago. "Where does self-protection end and oppression begin?" she asked. Where indeed. □

Margaret Bacon is a special writer for the American Friends Service Committee's Information Services Department. The author of numerous magazine articles and several books, Margaret is presently writing a biography of Lucretia Mott.



THE AMERICAN FRIENDS Service Committee is working to understand better the position of those struggling for justice in southern Africa, and to bring that understanding back home to the United States. A special representative spends half the year in southern Africa relating to officials of the majority-ruled states and liberation movements, and half the year in the U.S.A. sharing information and action ideas with local Friends groups, black community organizations, media representatives and policy-makers in government and business. AFSC contacts with Friends and others inside South Africa, Namibia, and Zimbabwe are maintained through correspondence and occasional visits by concerned Friends. The Peace Education Division is also beginning a nationwide effort on southern Africa, giving particular attention to several AFSC regional offices which are building education/action campaigns locally.

What can you do?

- * Express to your U.S. Senator or Representative your views on the direct flow of U.S. products (such as jeeps and light aircraft) to the South African military, and the flow of U.S. arms to South Africa by way of intermediary countries such as Iran.

- * Launch a campaign to respond to South African propaganda reaching local audiences.

- * Investigate corporations, especially those with a local presence, which have dealings with South Africa, Namibia, or Rhodesia, and consider appropriate action such as publicity, stockholders' resolutions, boycotts, or nonviolent direct action.

These and more ideas for action, plus notes on launching action campaigns, on national and local groups, on written materials and on films can be found in the *Action Guide on Southern Africa*, available from PED-Resources, 1501 Cherry Street, Philadelphia, PA 19102. Price: 50¢ each; 30¢ each for orders of ten or more.

"WHO KNOWS what might happen!"

With this exclamation Stephen Hussey concludes a summary of events leading up to a postponed review of his case as a conscientious objector to service in the Rhodesian armed forces. The summary, published in the Southern Africa Quaker Newsletter, starts with October, 1974, when he was called up for the medical examination which precedes any provision for conscientious objectors in Rhodesia. The written statement of his stand which he presented on this occasion was ignored along with subsequent testimonials of a number of well-known Quaker character witnesses. The attempt was made to shunt him into service with Internal Affairs. When he refused to accept non-combatant substitutes, he was subjected to a barrage of irrelevant questions without being given an opportunity to reply. "They then switched to 'What if a terrorist slugged your baby daughter?' I replied that I would protect her, lay down my life if necessary and was told, 'this airy-fairy laying down your life, it's not possible....'" He was again ordered to report for service with Internal Affairs.

After appeal, a review of the case was scheduled for February 20, but other cases were given precedence as attorneys stalled for or wasted time until the court adjourned. The summary concludes:

"A further date is to be set aside for the review but so far it has not been decided on. On completion of the hearing it is anticipated that the judge will take from six to eight months to deliberate.

"Who knows what might happen!"

The Freedom of Faith

Part II

by Jacqueline Spinney

THE SOCIAL-POLITICAL approach to human oppression equates a changed social structure with liberation. It assumes that the roots of what is meaningful and liberating as well as of what is oppressive to humanity are to be found in social-political-psychological institutions and processes, and that understanding these sources holds the key to becoming individually and collectively free. Our identities, how we know ourselves and each other, are derived from our relationships to social aggregates, groups of people like ourselves in some way, which often are seen as wholes in relation to which we function as parts. We are identified as members of relationships, families, marriages, sexes, age-groups, interest associations, nations, parties, cultures or work. These speak and act for us, and we simultaneously speak our needs and desires to and through them. Our purpose is to find or fashion suitable roles in identifications we feel comfortable with, in order to function constructively and with satisfaction.

Freedom is achieved, in this view, through our institutions and social processes. Social groupings must accommodate all individuals seeking identification or relationship with them and satisfaction of their needs through them, or new categories must be developed and refined to better express, represent and serve them. A fundamental justification and lever is the political-legal idea of human rights, which we try to expand and apply more broadly to meet minimal material needs of all human beings as well as to guarantee more equal access to the full range of social opportunity.

There are, of course, many shades and variations of the social view of liberation. To some, the social structure requires removal of blatant evils from public and private practice by progressive legislative means. To others these blatant evils are bound together with the strong glue of profit to the powerful, and may be eliminated only by thoroughgoing, most likely violent revolution.

In the religious view, the social conception expresses the longings of people in this age for a freedom which cannot be perceived because the view itself partakes of the bondage it criticizes. Contradictions arise which cannot be resolved in a universe of no more ultimate meaning than the social. If we see ourselves to be in a world where we observe only with our eyes, and our minds are merely servants of our observations, we detect experience only by its external marks: as events, results,

consequences and deeds. We can see only in terms of self versus society. We deduce back from these externals, which we believe to be the reality, to motives that favor either the interests of self or of society (or of other people), depending upon what we think the resultant deed or action tended to favor. We cannot rise above the dichotomy of self versus society when we see reality root and branch outside ourselves. There is no inward present or reality that is not seen as internalized externals, the product of external deeds and "input." Thus, a full, rich, free present is craved, yet that very present must be denied and rejected because it represents a callous assertion of self over the needs and rights of others.

In this social view one's own values are reflective of self's personal needs, and must be judged against a standard of the needs of all as either socially useful and valuable or else individualistic and self-satisfying. A call is issued for humanness that transcends roles in performance of which we feel stultified and unreal, yet we avow ignorance of what that humanness would be since its roles and values have not yet been designed. Religion is rejected on grounds it worships a God external to us whose edicts and commandments have no relevance to us, yet of course we see no God and no relevance for we see no reality in ourselves. There is no God but each other when we are the creatures of one another. Motives and values of high quality are what we wish to infuse into society, which will reflect the most advanced theoretical design, yet these motivations and values have no reality independent of their observable and measurable consequences in society. There is the persistent yearning for a third dimension of value, of meaning in life, but at the same time there is a deep mistrust which makes all assertion of value seem to be founded in personal need or desire which is more likely to have a socially destructive than a constructive significance.

In the religious view, however, it is compassion itself, the love that is God's, within the creature, that gives the axis of meaning and value to what otherwise continues as a two-dimensional lateral existence of an object among objects. In this love we are aware of the freedom that is our own consciousness, that is both in itself and by its implications our only freedom over what we know at the same time to be our conditions, our unfreedom.

The greatest value of the thought that proceeds from the social view of liberation is its profound explorations

of the possibilities inherent in our remaining unfree, and in the inestimable compassion which leads many to sacrifice themselves to freeing and lifting up humanity from its degradations. While they are often saddened and puzzled by their inability to produce a better, freer future, those who take a social view often perceive with power the depths of our past and present oppression. They see the truth that humanity does massively understand its choices to be exclusively between coercions of selfish anarchy and coercive social organization; that all too often freedom from coercion degenerates into exploitation of weaker, poorer groups by powerful wealthier ones; that if freedom is not held at great sacrifice to self it is ceded out; that there is no one, no institution, which can be counted upon not to go for itself, its power, status, prestige, historical prominence and longevity; and that the seeds of superficialization, externalization of value, and decay are in everything. Still, people rise up who are moved to keep seeking to alleviate, even eradicate, the bondage and grief of humankind. In spite of the history of failure, grounds are always found for hope, and compassion will not die.

achieves nothing, and the result is only deeper enslavement.

The assertion is made repeatedly that the impetus to change comes only from intellectual understanding of the damage done by such things as role stereotypes and institutions based on them. But it must be made clear that to understand something as having been damaging is already to have placed a value on it. The valuation, not the articulation, is what delivers the impetus to change. The source of the search for understanding is the love that sees wrong as wrong, and the end or purpose of the understanding is the love that sees it. We refuse that primacy and ultimacy of valuation which is love, by devaluing valuing, by assuming that we can or ought to act in ways that do not involve our own valuation, that divorce us from our spirit.

Such assumptions, made by people, not abstractions, reflect an effort to create a new reality that mirrors them as they want to think of themselves, defends their proclivities and interests, validates their desires. We refuse that primacy and ultimacy of valuation which is love by asserting that as researching intellects seeking under-



John Taylor

In the social view, compassion is indistinct, and only one of many useful aspects of the human spirit, along with self-interest, pride, indignation, even anger and rage, all of which are natural and potentially serviceable in maintaining a just society. But in the religious view it is compassion that underlies all our efforts. Hidden and lost to view, it nevertheless is the freedom, the source of our action for good, and is itself the end. Compassion, the source of meaning in the life of each human being, is the seed, and the stem and the flower itself. It seeks to be fulfilled in granting the Reality of that compassion itself. If it becomes subordinated to any other presumed reality it

standing we are parts of a social whole, doing our part of a social task. We stow into the future the attainment of our ends, e.g. liberty, for it will be the task of others (or ourselves) in other roles—voters, organizers, or otherwise sanctioned change-creators—to effect what we have determined to be valued change. The structure which gives us “security” as we perform our task/role is validated, and we may continue to conceal from ourselves the wholeness of our being within the love that is our spirit. We are permitted to keep the attitudes within us that are not universal love, not simply by saying they are problems of others (whom we evaluate and organize), but

also by falsely rendering freedom a matter of futurism, intellect, a function of society. We get to keep the aspects of bondage we enjoy, but we must also protect the ones we hate.

While the social view sees freedom as a function of external society, and because it is a product of the past, everlastingly in the future, a religious view sees society as the function of freedom which inheres in the human consciousness. We are profoundly free, and our society with each other reflects us in our nonacceptance of freedom. This is the pivotal distinction between the views, the basic assumption from which everything else flows. In the one, freedom is the result of external acts and processes, and in the other external acts and institutions are the expressions of our freedom which is our condition whether or not anyone realizes it in life. How this light frees from their own enslavement the efforts to free humanity! For in it is all love, the true perspective on ourselves, the true ends and the way, yet nothing which denies us our absolute freedom to shape our action in the present moment.

Account must be taken of another almost distinct conception of freedom as the scientifically and technologically derived deliverance from natural conditions, discomforts and inconveniences. This includes the continuing creation of alternatives to natural conditions to which earlier there were no alternatives: disease, early death, geographical and physical restrictions, conception, childbirth, strenuous labor, and so on and on. The results of technological advancements represent liberations of a substantial kind. Proponents of a "technological" view of freedom understand science and technology to be the conditions of freedom, much as the proponents of the social view see freedom as a function of social structure and development, whereas the religious view understands them to be the results of freedom. That the freedom technology offers of greater range of choice over nature constitutes freedom is not contested by the social view. What makes for continued unfreedom in a highly developed technological society, from this point of view, has to do with rigid and obsolete social structures, and with small privileged groups choosing among the choices for generalized groups of less powerful and less privileged persons. Changes of a structural nature in society which would permit individuals to choose in such matters as they are affected, and would safeguard against the inappropriate assumption of power and privilege, are the liberation sought.

But to the religious view it is a humanly inadequate concept of freedom which leaves one choices without values, and to resolve that division in unity requires us to go further back in assumptions. Without denying that genuinely great power for good that scientific and technological developments have achieved, it is still true to say that the power for good derives from a source of value which is not science and technology themselves, but exists in its entirety before, in spite of and without science and technology of any kind, and which affords the highest fulfillment of human living in freedom with or without human creation of any sort.

Yet the greater good is a potential through science and technology too, inasmuch as it is potential within each human. The grounding in freedom insures that there is equally great power for evil in any such tools and systems of humanity's creation, since a human being is free to view his or her freedom as unfreedom and to take and to impose on others the consequences of doing so. The effort to portray science and technology as a source of freedom often leads to efforts to portray them as values in themselves, or sources of value, in order to attempt to satisfy the great human need for freedom... a need which also points a way of valuing within which a human being may hope to find peace. This effort has led proponents of a technological view of freedom and of a social view to join together at times on their broad common ground, such as when it is urged that a nation's social ills may be relieved by shifting the vast national expenditures from military ends to developing scientific and technological solutions to our problems. It is not uncommon to hear technological development described as a "mixed blessing," that offers "marvelous potential to someday shape our lives to gain maximum personal fulfillment," large quantities of leisure, and decent living standards for all, reduction in the difficulty of labor... while also robbing us of the meaning and joy of leisure, ruining land, air and water, alienating us from our work. It is then often proposed that our hope is in a kind of social restructuring as well as in further technological development for freedom within control of our technology. In a genuinely religious view freedom is the true condition of our living, not the futuristic end of a headlong projection of present external labors. A collective living which drew itself into consistency with the freedom that is our universal love of one another would not bear much relation either to the ends or to the means of much thinking from the other viewpoints.

That we yearn for the substance within the externals of our world is a tendency in everything, every statement of our need, every attempt at good, from whatever quarter. It is religious questioning, in whatever form, for it asks about ultimate reality, truth. Religion renders explicit these implicit tendencies and yearnings, makes straight the paths, frees them from distortions, and points to the true source of meaning and strength in our lives. In spite of all sociological, anthropological, historical evidence—evidence of the self-conscious intellect without faith that minimizes human freedom in the moment—we must assume the reality of the freedom of the human spirit in love, and accept it as it shows constantly clear in our lives and indicates the true transcendence of the individual over society or "the world." The unique assertion of true inward religious faith is that there is no freedom, and no reality, in any external source of life's truth and meaning. Freedom is not in choosing the right or the appropriate externals, but in recognizing no externals at all as higher than the inward illumination of the love that is God's in us. Taken half-heartedly, it tragically can become a cheerful servant of other earthly power rather than fulfill itself as a beacon of freedom that faith truly is.

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Notes for Recording Clerks

by William Braasch Watson

THE FOLLOWING excerpts are taken from a booklet, Before Business Begins: Notes for Recording Clerks and Recorders, prepared by William Watson, until recently recording clerk of Friends Meeting at Cambridge. Copies of the complete manuscript can be obtained for \$1.00 from Cambridge Meeting, 5 Longfellow Park, Cambridge, Mass. 02138.

Introduction

Recording clerks should remind themselves, when they grow anxious about their tasks, that the conduct of Friends business is spiritually based, that most of it is conducted in a spirit of unity and harmony. This not only makes the task of the recording clerk easier, but for most of us, joyful.

There is still a labor, I recognize, in getting the right phrases in the right places, and this booklet is intended to help make that part of the task easier. Most of this booklet deals with those forms and phrases that recording clerks might like to have at hand to help them minute the customary business matters of our meetings—accepting new members, appointing a committee on clearness, and the like. . . .

In addition to gathering these phrases, I have made a few comments on the preparation of more formal minutes and some suggestions on the creating of minutes for matters that are not routine. These suggestions will hardly solve all the problems of preparing a sound minute, but I hope they will help recording clerks keep in focus the main purpose of their task. The direct thought and the lucid phrase, just like the clear voice, help Friends to know where they are and where they are going in the conduct of their business. This, I believe, is the essential task of the recording clerk—helping Friends to take an active part in the conduct of their own business.

Creating a Minute

No one, no matter how much experience they have had, can answer the question of how to write a minute. Only experience will guide the recording clerk through the subtleties of creating a minute. And even when we have accumulated these experiences, every meeting will present

a challenge we have not encountered before. To some extent we are really new clerks each meeting.

Some of what I shall say about creating a minute could apply as well to the presiding clerk. Certainly it is the presiding clerk who seeks out and expresses the Spirit that unites Friends in the conduct of their business. It is the presiding clerk who must recognize when a sense of the meeting has been gathered. It is customarily the presiding clerk who states the sense of the meeting, not the recording clerk.

Yet the fact remains that where the functions of the clerk have been divided into presiding and recording, the division of labor is often blurred, and I think for understandable reasons. The labors of both clerks are directed to the same end of helping the meeting find its way to meaningful decisions and actions. In order to do this effectively, they must cooperate at every step and in ways that suit their own temperaments and abilities. Some presiding clerks may have such a powerful command of language that they can state the sense of the meeting clearly and succinctly, leaving it to the recording clerk to get the statement down on paper as faithfully as possible. Other presiding clerks may prefer to concentrate on leading the discussion toward a sense of the meeting, relying on the recording clerk to state the sense of the meeting as it emerges. No two clerks are likely to strike quite the same balance.

Spirit Rather Than Words

Up to now much of this booklet has been concerned with words rather than with the Spirit that gives these words direction and meaning. Though it is useful to have clear and concise phrases for routine matters, the heart of the recording clerk's task, like that of the presiding clerk,

lies elsewhere. Both must be willing to pursue something that can never be precisely stated, to listen for meanings that are sometimes more implied than spoken, to search for unity in the midst of a discussion without that unity ever being stated in so many words. This search may also involve, it should be recognized, some risk of misinterpretation or misunderstanding. Whatever the risks and however intangible the pursuit, the continuing search for unity is what makes the conduct of Friends business so



uniquely coherent and effective. And that is why listening for the Spirit that sustains the unity and struggling to give it adequate expression is central to the task of the clerks. Everything else they do is subordinate to it.

Of course, it may take time. The unity that Friends seek may not emerge in a single meeting or even in a single year. And the recording clerk's minutes will have to reflect the difficulties along the way as well as the final achievements of unity. By listening for the Spirit rather than to the words, however, the recording clerk can contribute to the collective effort that all of us, from the presiding clerk to the most reticent member, must eventually make.

Searching for Unity, but not Finding It

There are occasions when the meeting is struggling to reach unity but cannot find it easily. At such times when there may be strong disagreement and the discussion becomes prolonged (sometimes over several meetings), the role of the recording clerk and the main purpose of the minute may have to change accordingly. Rather than recording what the meeting has decided, the recording clerk may have to take a more active part with the presiding clerk to help the meeting find unity. At moments like this it may be useful to frame and offer trial minutes as the discussion goes along, even though the clerks do not expect to have them approved. Such a practice has several desirable effects. It assures those who have already spoken that they have been heard and do not need to repeat themselves, for they hear their views reflected in the developing minute. It helps to keep the focus of the meeting on the central issues the meeting is struggling to resolve. It can encourage the meeting to continue its search by showing that its efforts thus far have uncovered some grounds for unity even though others remain to be found. Even articulating the different

views that divide the meeting may help Friends to recognize they must make a special effort to understand each other's views as part of the process of achieving the unity they desire.

Moments like this may also remind Friends that unity is not given to the Society of Friends as a special birthright, but is the desired end of a process we must continually renew and reapply to changing circumstances. It is our faith in that process and in the capacities of each of us to seek the guidance of the spirit that allows us to begin, if necessary, by recognizing our differences. As we approach the movement of the Spirit among us, we naturally approach one another in the unity we seek. It would betray our faith in that process and undermine one of the strengths that makes the conduct of Friends business unique if recording clerks always sought to cover over genuine differences with a false sense of unity. Friends are not trying in their business meetings to find the broadest area of common acceptance in order to form a consensus, but are searching for the truth and for an understanding of our own relationships to it. That understanding may include quite a range of views, each of which must be valued, if not finally accepted. It is our ability to pass through our particular views to the common center of our spiritual lives that makes the Friends business meeting both difficult and rewarding, and ultimately sustaining.

It may seem presumptuous to think of most minutes as a form of ministry, but Friends know that there are occasions when the conduct of our business achieves a heightened sense of purpose and commitment that grows out of a combining Spirit that no one of us could claim as his or her work alone or could have fully expected before it was experienced. A minute that can express this achievement needs to be heard and reflected upon, not later, but at the moment it is experienced. □

Reflections During Pacific Yearly Meeting

Plow the stillness.
Prepare receptive souls
For seeds of hope
We plant in faith.

Plow the stillness.
Reveal the inner light
That nurtures joy
Through knowing God.

Plow the stillness.
Receive the Spirit's gift
When faith gives birth
To acts of love.

Wilma Gurney

Theophan's Toothache

by Carol Murphy

"The awareness of God shall be with you as clearly as a toothache."

Theophan the Recluse

EXPERIMENT IN meditation becomes an encounter between specific methods and a specific person who tries them. In my own case, the person is one of the busy-minded for whom the spiritual director Pere Grou said: "They seem to be recollected, but are only preoccupied; and . . . find the greatest difficulty in acquiring an habitual sense of God's Presence." With a habitual sense of God's absence, I sought him down psychological and intellectual pathways, until the increased public interest in Eastern methods of meditation coincided with a turning point in my own life. With a probing eye I surveyed the various ways of stilling the mind. The Christian path of prayerful devotion, so beautifully humble and loving, resting on a faith that does not ask to see, did not seem to be the way for a coolly doubting Thomas with a distrust of the staying-power of emotional fervor. Nor did the fiercely one-pointed assault on spirituality of the Hindu yogi speak to my condition. The spare beauty and paradoxical quirkiness of Zen appeals to the empirical temper of mind, but in practice the shock tactics of its discipline are geared to Japanese culture and require strict guidance.

I finally chose to experiment with the simplest of all methods—Buddhist insight meditation, along with T'ai Chi, to help me be present here and now. The directions are clear: keep in the present moment by following one's natural breathing mindfully, and calmly, alertly catch oneself in the act of existing. Breathing is the interface between body and life-giving air, voluntary and involuntary processes, autonomy and dependence. It becomes part of realizing one is a stream of thought and feeling arising and dying daily in the flow of a larger life. Mindfulness takes patience and leads to no beautiful ecstasies. Boredom, indeed, is part of the discipline, to sort out the serious worker from the guru-shopper looking for inner thrills. However, as I found myself battling my racing mind, torn between wool-gathering and drowsiness, I felt only self-disgust and frustration. I would resolve to quit on the morrow, that it was just a snipe-hunt, and there was nothing there. But the next day I would try again.

Possibly the Christian masters of prayer are right that the use of thought in prayer should not be laid aside prematurely; yet discursiveness is not enough. Then I came upon a statement by Jacques Maritain that anyone with a chronic longing for God was already a contemplative. This is casting the net of definition rather wide, but it was a comfort to think that behind my frustration was something like Theophan's toothache, a witness of a possible first step along the road of contemplation. Thus

I came back again to the old Christian way of devotion where the soul is held in the "cloud of unknowing" by a "leash of lovely longing." This kind of "toothache" is the real essence of the "prayer of the heart" which goes on subliminally all day, and does not need words. My growing belief was reinforced that sessions of meditation are not enough, but must be the focussed part of the continuous "practice of the Presence," just as the latter, in turn, needs to be refocussed by the formal "quiet time."

The struggle with meditation was not time wasted; one learns most from mistakes, and the effort feeds the "toothache." Nor need insight meditation be abandoned. A book by the Buddhist Lama Govinda, *Creative Meditation*, describes a Buddhist way of devotion similar to the Christian way, combining meditation with prayerful devotion to the ideal of the *bodhisattva* (the liberated one who chooses rebirth) as the eternal urge of Divine Reality to be born in human flesh and share our sufferings in order to redeem all sentient beings. Paradoxically, this Buddhist teaching helped me to find renewed meaning in the role of Christ and the Incarnation. For either Christian or Buddhist, the complete path of spiritual growth moves from the clear meditative insight into the human condition, to compassion for all people as equal brethren, union of head and heart in intuitive wisdom, and culminates in the unselfed action which alone is free from sin.

Whether I felt up to Christian belief, or had to fall back on a basic Buddhist belief in release from the pain of egoism, I would propose to combine the humble "prayer of the heart" with the otherwise super-cool meditation of mindfulness. Now, at the beginning of the long trail, as I follow my breathing I feel no need to strive for complete "one-pointedness" or clear my mind to "bare awareness"; it is enough to "sit at peace with one thing"—Theophan's toothache, and let thoughts race as they will around the periphery. It is an immense relief not to struggle with all one's unruly mental contents at once. The only real distraction is self-centeredness, and this center must eventually be yielded to the Beyond Within. In the words of Emily Dickinson:

*Narcotics cannot still the Tooth
That nibbles at the Soul.*

□

Some Steps to Meditation

Suggested by T. Canby Jones

Introduction:

Until 1969 my private prayer or meditation life suffered from fits, starts, long drought and extended failure. In May of that year, encouraged by several students at Wilmington College and a few members of Campus Friends Meeting, I began the practice of Transcendental Meditation. My fears of "instant Hinduism," my reluctance at using a "secret mantra" and my resistance to paying a fee for the instruction were swept aside by the amazing, restful, refreshing and renewing non-verbal quiet into which I have since plunged twice a day.

My commitment to Jesus Christ as Lord of my life has been deepened, my sensitivity to the needs of others increased and my ability to hang loose to life's crises has been heightened tremendously. I find the deep wordless quiet I enter in meditation to be an excellent preparation for but something entirely different from Quaker group meeting for worship.

In the face of the reservations and fear expressed by many Friends about Transcendental Meditation, I offer this open, free, Quaker adaptation of it. It consists of a suggested series of fifteen steps which I hope will build a new life of inward retirement, consciousness and refreshment for many Friends.



1. As a harassed, twentieth-century, over-committed Friend, consider how renewed and re-energized your life would be if it included a regular, twice-a-day, near effortless time of meditation.

2. If this is something you really hunger for and hence are really ready to give the time to, commit yourself to get up thirty minutes earlier than is your custom so that you can spend twenty minutes in silent meditation each day before breakfast. Similarly, push other engagements and responsibilities aside so you can find a similar twenty-minute period of quiet solitude before supper or before preparation for supper must begin. Unless you are willing to make this commitment to time and discipline, you can forget what follows.

3. Alone and in quiet sit down comfortably, if on the floor, with back straight and legs crossed or uncrossed as suits your needs best; if in a chair, with both feet on the floor, back straight, and hands folded loosely in your lap. Then gently and easily close your eyes, breathe easily and center down into the quiet stillness. Float. Do not strain. Relax completely as you fall away into the depths.

4. After about half-a-minute of centering, call gently and effortlessly to mind some thought, word, short scripture, saying of George Fox's or Thomas Kelly's as a gathering focal point for your meditation. Do *not* think. Do *not* try. Do *not* make an effort. Let the focal word slide easily and effortlessly into your consciousness and then just as quietly slide into it and beyond it into wordless depths beyond.

If you are a visualizing rather than a verbalizing person, focus your meditation on a color, a remembered scene, painting, or personal encounter that fills you with joy. It might be a beloved face or symbol which will serve to center you.

If you are an audio-oriented person, listen with your inner ear for your favorite bird-song, aria, hymn, symphonic phrase, joyful shout, or the whisper of a beloved name.

Do not clutch or concentrate on thought, image, or sound. Flow into its presence and then into it, around it, and into the quiet stillness beyond.

After days, weeks, perhaps months of meditation, you will find yourself slipping so easily into the living, renewing silence of the beyond that you hardly notice your focal word, image, or sound as you plunge past it into the depths. By this time your psyche has learned the homing instinct and rushes swiftly and silently to embrace the source.

5. Once into the depths you will notice that you will often float back up to more superficial levels of consciousness. When this happens, after a time "up there," gently "take another dive" into the deep.

6. In the depths, release from stresses, grudges, fears, and "uptightness" about anything occurs. Since you are in touch with the silent and living source, something like a membrane will break and you will feel a surge of new energy flow from the depths until it permeates your whole being.

7. You will have thoughts, all kinds of thoughts. Don't try to stop, corral, or control them. Like a swimmer resting on the bottom and looking up, just watch them float by. The same goes for "distractions"—sudden noises, doors slamming, hot-rod motorcycles. Hear them without hearing. In the depths of your tranquillity you have a heightened awareness and sharpened hearing of all going on around you without any of them disturbing the deep fluid peace in which you float.

8. When unavoidably interrupted by telephone or unexpected visitors, leave your meditation easily and without "flap," take care of the matter, and return to at least ten more minutes of meditation. The same counsel should be followed if you should fall asleep during meditation. Upon awakening, don't fret. Chuckle a little inwardly, and meditate for ten more minutes.

9. When you begin to feel you are nearing the end of your twenty minutes, open one eye, and look at a time piece. If you have run over, fine; you needed it. If you have some time still to go, sink back into the blissful quiet once more until the time is up.

When the time is up, don't jump up and rush back immediately into awaiting tasks. Stop meditating but keep your eyes closed, stretch your arms, back and neck, and gradually return to full and conscious awareness. After about two minutes of this, open your eyes and easily get up and do what comes next.

10. The purpose of meditating twice each day is to hone and refresh our spirits so that we may more fully, effectively, and joyfully enter into action, into all those daily tasks required of us. This call to meditation is not a call to become recluses or hermits who do nothing but contemplate. On the contrary, this twice-daily discipline frees and refreshes us psychically, mentally, physically, and spiritually so that we can do more effectively the work we are called upon to do.

11. Scientific tests have been done which prove that the body in meditation enters into a state of rest deeper and more refreshing than sleep.

12. Having begun the regular practice of meditation, seek out others who also meditate. Compare notes, discuss the "hard places" and the "high places." Meditate together for ten minutes or more. Each of these will give you a lift and serve as a "check-up" to keep you going.

13. Do not confuse this private meditation with prayer or meeting for worship. Although you can meditate during the first twenty minutes of meeting, that's really not fair. The meditation here described is deeply personal and private. It forms a marvelous groundwork and foundation for petitions to and conversing with God. It serves as an even more important preparation for meeting for worship. As we gather in meeting, we are acutely and lovingly aware of every person present. Our collective longing is that the spirit of the Lord will speak to the heart-needs of everyone present. The prayer and ministry of each is focussed on the uplift and inspiration of all—a mutually supportive but very different process from private meditation.

14. This sort of effortless, quiet probing of the inner depths, private meditation, is *not work*. It is joy, release, and a refreshing of the inner being. It frees from stresses, hang-ups, and hatreds, and fills us with new love and energy.

15. Therefore, make a covenant with yourself to begin this twenty-minute, twice-a-day, inward, refreshing practice of silent meditation right away. □

Friends Around the World



North Carolina Yearly Meeting

NORTH CAROLINA YEARLY Meeting's two hundred seventy-ninth annual session met in the recently refurbished historic Founders Hall on the campus of Guilford College, Greensboro, North Carolina, August 11-15, 1976. Daily Bible study brought new insights into our understanding of Moses, Jeremiah, Jesus and Peter. We experienced growth in the light of understanding the sage, the prophet, the Christ and the apostle as we were led into the realization that they struggled with the same human problems and emotions that we do in setting examples for others to follow, the possibility of failing in what we set out to accomplish, anger and faithfulness.

Individual Enlightenment Opportunities, or called by some, Curbside Conferences, were provided for yearly meeting attenders on Saturday afternoon. Persons could visit any of the areas for as long as they wished. The Music Committee's workshop introduced new music to attenders there; the AFSC booths had pre-cut garments and knitting kits, leaflets, flyers, information on the many, many areas of concern of the AFSC, and the opportunity to sign a petition which is an appeal to the United States Government to normalize diplomatic trade and cultural relations with Southeast Asia, accept Vietnam in the United Nations, grant amnesty to war resisters and grant compensation to veterans of the Vietnam war.

One of the brightest "lights" of the session was the music shared in so many ways. Through the unseeing eyes of

Susan Davis from Somerton Meeting, the light of God's love shined as she sang and gave testimony. Truly, we were "Growing In the Light" in these experiences.

As adults met in Founders Hall, Junior Yearly Meeting at New Garden Meetinghouse and Young Friends, numbering more than 200, were conducting the major portion of their program elsewhere on the Guilford campus. Ben

Brantingham from Portland, Oregon, was a resource person for Young Friends. As usual, both of these groups shared their time and talents with the adults, truly leading us to believe that the future of North Carolina Yearly Meeting is to be one of growth, with the light of God showing us the way.

Peggie M. Baxter



Members of Ohio Yearly Meeting approach the meeting house near Friends Boarding School in Barnesville where sessions were held the last week of August. James and Bertha Cooper reported that "charity and concern, informality and humor were all a part of the deep searching for Truth" as Friends sought to encourage right growth "even though it may sometimes be expressed in ways that are not traditional."

Jamaica Yearly Meeting

THE JAMAICA Yearly Meeting of Friends began its Thirty-ninth Session on Wednesday, August 18, 1976, at Happy Grove. The yearly meeting theme was "Peace Through Christ."

This yearly meeting was strengthened by the fact that we had discussion periods which resulted in the whole meeting being brought together. These discussions centred on "The Inner Light," "Repentance" and "The Quaker View of Baptism." We felt the need for more of these discussions, especially with our Young Friends who are continually in need of our care and guidance.

The Young Friends came forward with their concerns, asking the elders of the various meetings for help. After a long discussion, the Meeting agreed that we begin the campaign against this dissatisfaction with Quakerism by holding discussions for the Young Friends on the teachings of Quakerism, allowing them the opportunity to conduct at least one Sunday Service per year, and to give talks on Quakerism as part of the teaching process.

Mercedes Davis

New England Yearly Meeting

ON A beautiful summer day, blessed with a cloudless sky and brilliant sunshine, two hundred Friends, assembled for New Englean Yearly Meeting sessions, picked up their box lunches and prepared for a pilgrimage. The vibrations of anticipation almost twanged audibly.

Halfway through our week-long yearly meeting, August 16-22, 1976, in the three hundred sixteenth year since New England Friends first gathered in Newport, Rhode Island, we were to travel to Newport to worship and conduct a meeting for business in the recently restored Great Meeting House built by



New England Friends in the Great Meeting House

Friends in 1699.* Each of us was acutely aware of stepping back into time to reflect on our Quaker heritage as members of the oldest yearly meeting in the United States.

Thyra Jane Foster had combed the archives and early yearly meeting minutes and would later share some fascinating anecdotes.

Catherine Wright who, with Sidney Wright, had purchased the meeting house in 1961 (it was then a community center) had guided its restoration and had given it into care of the Newport Historical Association, was excitedly savoring the moment when the meeting house would again resound with the vibrant silence of Friends in a gathered meeting for worship.

The Great Meeting House startled us with its impressive size and we gazed with wonder at the long roof line, the shuttered windows set high in the walls, and the three front entrances. The center door leads directly into the original 1699 meeting room with its high tiers of facing benches, sturdy beamed ceiling, a wide gallery, and a glimpse of the two

rooms, one on either side, which had been added in later years. In one of these rooms we viewed models of the various stages in the meeting house history, including one of the original 1699 hip-roofed structure with a crowning cupola. The building has been enlarged five times during its 277 years. The present restoration, completed in 1974, was painstakingly researched to be faithful insofar as possible to the period 1807-1857.

We picnicked on the spacious lawn, and took pictures of a nondescript house in front of the Great Meeting House. Our personal pilgrimage to Newport included this house which our paternal grandfather had rented from the Quakers (an aunt says it was the parsonage) and our own father had lived in it for several years circa 1906. It is soon to be razed.

After being welcomed by Catherine Wright, who told us of the leadings which had prompted her to attempt the restoration of the meeting house which had not been used by Quakers since 1923, we heard stirring stories from our historian of the animosity which prickled between Roger Williams, founder of the state of Rhode Island and Providence Plantations, and George Fox, founder of Quakerism. These two liberal leaders could appreciate one another's fine qualities but argued bitterly over doctrinal matters. Somehow that

*The Great Meeting House at Newport, Rhode Island, a brief resume of its structure and background and of the Society of Friends, commonly called Quakers, is available from the Newport Historical Society, 82 Touro Street, Newport, RI.

made them each seem more real!

Deep into silent worship we could sense the spirit of the Friends who had preceded us here to seek God's guidance. As many as 5,000 Friends attended earlier yearly meeting sessions and once, we are told, they were so reluctant to part from one another it took two days to say goodbye.

Back at Wheaton College in Norton, Massachusetts, that evening, we reflected on the challenging words Dwight Wilson had spoken in his keynote address before our journey to Newport. He had exhorted us to surrender the past and select the future, with willingness to assume the full cost of Quakerism in the twentieth century. Our pilgrimage had provided perspective.

Young Friends picked up Dwight Wilson's message to remind us of their need for guidance and counsel and support from older Friends. Unintentionally we had let them fend for themselves as we tried (too hard, it seems) to allow them space to grow. We discussed the problem openly and tried to seek solutions together.

Junior Yearly Meeting surged around us all week with Dwight and Barbara Wilson's four week old son a precious center of concern and love. Anxiety and prayers went to the hospital with young Joanne Meuse when appendicitis seemed apparent. Junior reporters interviewed weightier Friends for their single edition of "The Morning Sun" which supplemented the daily "Candlestick" edited by Betsy Cazden.

The "Morning Sun" editors recorded responses to their query: What do you think the cost of Quakerism is? "Young Friends must be ready to be different from others," said one Friend. Another Friend replied, "The cost of Quakerism is the readiness to put all you've got into a Quaker pot and light a fire under it."

We, of course, spent many hours in a variety of workshops pondering seemingly unresolvable world problems. Some opted to join demonstrations at Quonset Point, RI (Trident submarine) and Seabrook, NH (site of a proposed nuclear complex) and to participate in the Continental Walk for Disarmament and Social Justice which had reached Providence, RI.

We explored the Bible daily with Margaret Roberts of Australia Yearly Meeting; we absorbed the wisdom of their individual experiences from E. Raymond Wilson, Lorton Heusel and Anna Langston in their talks with us, each indicating the cost of Quakerism from a personal perspective. Finally, we

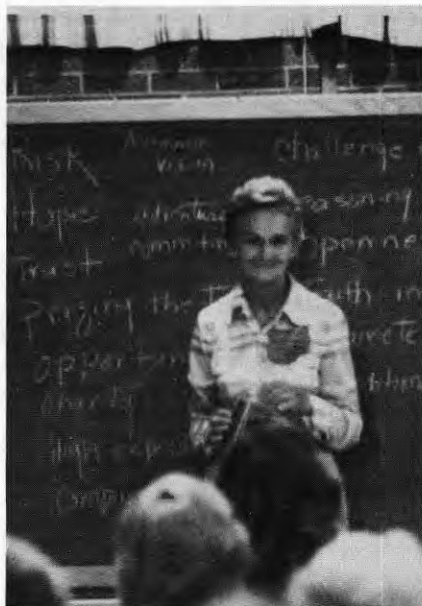
wrapped up our business with dispatch and frolicked through an evening of fun and foolishness with Friends brave enough to volunteer as performers. An English Friend kept us literally in stitches as he mimed sewing on a button. Once more the leaven of laughter worked its magic!

In unprecedented and oppressive heat of the morning sun on First Day, August 22, we arose from our final worship session refreshed in spirit, our hearts full of resolve.

The costs of Quakerism in the twentieth century are very high and we have returned to work.

Marjorie Baechler

Ohio Valley Yearly Meeting



Louise Wilson of Virginia Beach Meeting, Virginia, talked with Friends at Ohio Valley Yearly Meeting held at Wilmington College (Ohio) during the week of August 18, 1976. Louise, in her talk, suggested the value and power of deepening the life of the Spirit, of recognizing that there is within each person that which is seeking to know God, and of reaching out to others on a Divine level.



Reviews of Books

Some Special Times. By Frances Ross. Illustrations by Monique Jauw. Pygmalion Press: Box 3863, Hollywood, CA 90038. \$3.95.

"Some special times
And with some special people
I wear my insides outside."

All who read this selection of thirty-seven of Frances Ross' poems will feel that they have joined that circle of her friends with whom she sometimes shares her inner world: a world of natural beauty, of spiritual searching; of joy; of hurt; of empathy; of childhood; of being a parent; of friendship. She wears her "insides outside" with poetry that blends an offhand touch with depth, simplicity with profundity; and always with a simple honesty and beauty of expression.

There is variety:

"He must have been just newly
from the nest
For clearly he did not
understand
What people are,
Or windows."

"The rug should lie more
smoothly now
So many things
Which I had swept under it
over the years
Examined,
Sorted,
Disposed of."

And the one about a Japanese Prayer Bell:

"All day,
And every day since we are here
The little bell rings.

...
It makes a thin small song
Such as I think Canterbury bells
Along a country road must
make.

Each time I hear that tiny
singing sound
My prayers go skyward, too."

Frances Ross is a member of Bennington, Vermont, Meeting and has been active in the American Friends Service Committee in both California and New England. Monique Jauw whose lovely illustrations enhance the book was born in the Netherlands and is a freelance artist. The book is paperback—8½ by 11 inches to give room for the nine full page illustrations in half-tone black and white.

Martha Dart

Zenas and the Shaving Mill. By F. N. Monjo. Coward, McCann and Geoghegan, 1976. \$5.95.

F. N. Monjo writes as effortlessly as a seagull rides a tradewind. Boldly, with respect, he brings history into sharp relief with narratives of very real people. This trim, spare book makes vivid the early Friends and their attitude to a patriotic war.

During the American Revolution, Nantucket was a beleaguered little island. Most residents were Friends. Even if they'd wanted to take up arms, their home was too vulnerable, too remote to defend. Their survival depended on the fishing and trading ships that were constant prey to British man-of-war and American privateer alike. Tory troops regularly occupied and looted the island. Nantucket was under a virtual blockade.

This is the true story of one islander's attempt to break that blockade. Expertly, young Friend Zenas Coffin steers his unarmed little sloop home from the mainland. His cargo is wood and food. He skims over shoals and sandbars, snakes through narrow channels. He is spotted and hotly pursued by a "shaving mill," the name Nantucketers gave armed privateer vessels because they "shave us clean of everything we own."

While Zenas outwits the shaving mill, F. N. Monjo not only fills us in with rare historical sidelights and colorful details of eighteenth-century Nantucket, he discovers an authentic Quaker heroine. Deborah Chase, "a gigantic big girl," has determined to fetch water from the town pump for her chowder in defiance of a Tory-imposed curfew. Her forthright response to bayonets may not be in the best Quaker tradition, but it is highly gratifying. As Zenas proudly says,

"...all us Friends are peaceable folks. But that don't mean we're cowards!"

With handsome, dashing illustrations, Richard Cuffari has captured the sea-smack of Zenas Coffin's story to make it an altogether notable contribution to our small but expanding bookshelf for young Friends. Here is a bicentennial book to be thankful for.

Brinton Turkle

Where the Field Goes by Jeanne Lohmann. Peartree Printers, San Francisco, 1976. 88 pages.

With joy I discover a new lyricist. Upon first opening *Where the Field Goes*, I feel a happy urge to share the lovely treasure stored therein. It is a book to keep, to treasure, to share. It is a book to give.

If space allowed I should be quoting extensively, for Jeanne Lohmann's language is song. Her vocabulary is of earth, sea, dream, love, and there is an exquisite sense of otherness. Her subjects range: pain, fear, death, hope and healing, friends and loves remembered, nature's colors, sun and shadow, children and change.

There are no fashionable obscurities. Lohmann's phrasing is done in easy cadence and the lines, by means of enjambment, or run on, carry idea and image to lucid ends. She does not labor for rhyme but where it is used, the result is fine and satisfying. The unrhymed work is melodic without rhyme. Her sonnet, "Merry Go Round" reveals a classic mastery as do her near-sonnet pieces such as the twenty-line "In Opposition."

There are five full-page illustrations in black and white to enliven this book which is beautifully printed on fine bond and bound in sturdy green paper. Those who own and share this book will "keep their covenant with beauty." In recommending it, it is my pleasure to feel that I am included in her poem title, "The Elders Speak of Fire."

The book is obtainable for \$4.00 by ordering directly from the author at 722 Tenth Avenue, San Francisco, CA 94118.

Henry G. Rickerman

Contribution '76 by James S. Clovis. Quixotte Press, Doylestown, Pennsylvania. 47 pages.

Here is the privately published personal "philosophy" of one Friend who has not entirely given up on capitalism. He views it, with all its faults, as still being educable. Provided only that we, the people, commit ourselves to the educational process before the second American revolution overwhelms us.

After listing and commenting on the problems which he sees as besetting the United States in its bicentennial year, the author develops his main thesis: that despite various attempts at solutions which have been made in this country, "a lot of energy [has been] consumed and nothing is changed."

Throughout the six chapters of reflections, questionings and personal "philosophizing," the reader seems to be waiting for one self-evident word to appear. And it finally does—on the very last page. The word is "responsibility."

Concerned Friends may obtain free copies of this booklet on request from Newtown Monthly Meeting, Newtown, PA 18940 of which James Clovis is a member.

M. C. Morris

Bonhoeffer: Worldly Preaching (A controversial New Look at a Great Theologian) by Clyde E. Fant.

I found this book very slow-going and a heavy task to read. Not only because I am not particularly interested in preaching but primarily because the author has a plodding style and seems more interested in his own opinions than in his subject. He devoted 123 pages out of 180 to his own writing, leaving the fewer pages to Bonhoeffer! Bonhoeffer is brief, concise and to the point, much more interesting than his biographer. I doubt if this book would have much appeal to other than professional preachers, even less to Friends, none to me.

Ernestine Barrier

"WHERE DID I come from, Mommy?" This opening line of an old, familiar joke kept flitting through my thoughts as I read *Twice Born* by Betty Jean Lifton (McGraw-Hill, \$8.95). In the joke the mother responds to the question by giving details of reproduction and the child's response is an indif-

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ferent, "Oh well, my friend comes from Boston." Ms. Lifton's belief is that adoptees—she is one herself—are not indifferent as to where they come from. As a matter of fact, she spends enormous amounts of her adult life searching for her natural parents. Her whole writing gives beautiful testimony to an intense human drive to "be connected to those who have gone before and those who will come after" (p. 265).

Ms. Lifton traces this need through literature with the search of Oedipus Rex, many fairy tales from different cultures, the myth studies of Joseph Campbell, and other sources. She draws further evidence for this need from living in Japan for many years where adoption is not even a word and the institution of the family is highly respected. She works out coming to "terms with her origins" (p.88) in her own writing which hovered both around children—she reported on the fate of Amerasian orphans—and fairy tales for children. Her experiences of becoming a biological mother also gave added depth to her belief. Finally, her husband's knowledge as a psychiatrist and warm support throughout her long search added to the strength of her growing convictions. Her philosophy (about the strong need to have a sense of rootedness) is drawn from all these experiences and she creates searingly convincing proof that adoptees must loose the horror of being uprooted and come to terms with their origins.

This book should be read by all who live with adoption—from social workers to adoptees to natural and adoptive parents. It gives a remarkable thrust to piercing the mystery which has kept agency files locked, kept natural parents in a dim, undefined and often frightening dream world, and kept

adoptees and their parents locked in a secret conspiracy to avoid facing the reality of the past, thus preventing open and vital growth toward the future.

Nancy Tompkins

Thoughts Rule the World. *An anthology of literary readings, selected and compiled by Florence Meredith. 54 pages. Available at Friends Book Store, Philadelphia, PA.*

This small booklet, consisting of thoughts that do indeed rule the thinking world, fills certain universal needs: the need for hope, the need for inspiration, the need for the beautiful, the need for work, the need for love. It seems to this reader that this collection has something for everyone—the theist, the humanist, the agnostic, the young, the old, the strong, the tired, and all searching others. The book's five sections cover the best in life: Worship, Brotherhood, Peace and Nonviolence, Nature, and what the author calls *Pot-Pourri*.

Bess Lane

The China Hands—America's Foreign Service Officers and What Befell Them. *By E. J. Kahn, Jr. New York: The Viking Press. 311 pages. \$12.95.*

The China Hands reveals shocking events, perpetrated by self-glorifying, political "witch-hunters," who hounded honest officers of the Foreign Service out of their profession. The American government did not welcome vital intelligence about selfish corruption in the ever-weakening Chiang Kai-shek regime, and the mounting evidence of increasing strength in the Mao Tse-tung sector of China; instead it made "scapegoats" of the Foreign Service experts on China.

Through slow-moving courts, these "China Hands" officers have received some belated, meager vindication. E. J. Kahn, Jr., has continued the struggle for the victims' reparation. In his forthright reporting, intensive suspense is relieved by intervals of irony and humor.

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Letters to the Editor

More Than Just A Rabbi

James E. Milord in his article "That Good Rabbi Jesus" (FJ 6/15/76) has done an essential piece of work. He is, of course, entirely right that Christian apologists for 2,000 years have falsified the picture of Jesus as having severed all relationship with the Jewish faith.

But James Milord seems to think that Jesus had nothing to do with Messianism, if I understood him correctly. On the contrary, Jesus took up as his principal mission the revolutionary objective of establishing the Kingdom of God within his nation, an objective which necessarily implied the breaking of the power of Rome, and of Rome's fellow-travelers, the Jewish sacerdotal aristocracy.

In the first lines of the 23rd Chapter of Luke we find clearly stated what Jesus was up to. It is revealed in the charges brought against him before Pilate by the chief priests and doctors of the law. These are the lines: "They opened the case against him by saying, 'We found this man subverting our nation, opposing the payment of taxes to Caesar, and claiming to be Messiah, a king.'"

There was enough substance to these charges to persuade Pilate that here was a man who was engaging in sedition against Roman rule. No Roman administration could tolerate this, and so Jesus was promptly nailed to a cross, and on that cross was placed the title: "The King of the Jews."

Jesus was a good rabbi, but he was more than just a rabbi.

Robert Heckert
Philadelphia, PA

Wine, Beer and the Vietnamese

I never thought I would see in the Journal of "Quaker Thought and Life Today" an article seriously giving advice to your readers as to what wines may ethically be used and which may

not be used ethically (issue of June 15, 1976, article by Neil Fullager). Of course I am aware that some Friends do drink wine and even stronger alcoholic beverages, but in doing so they are departing from the testimonies of concern for our fellows, in the following ways: (1) It is a departure from our testimony of the simple life to spend money for such luxuries, that are not only unnecessary but are actually harmful and dangerous for many; (2) Many alcoholic beverages use quantities of grains that might go a long way toward providing food for the world's hungry. It seems strange to advise that we ought to eat less grain-fed beef, but show no concern about the grain that goes to produce alcohol; (3) Alcohol is in some measure injurious to all users, and my example of using it may lead others into overuse. I see a great deal of tragedy caused by the use of alcohol.

It was saddening, too, to see in the same issue in the article by Marjorie Hope Young an apparently favorable reference to beer bashes held by students at Wilmington College. I do not know if such were actually held on campus, but such get some official standing when approved by a faculty wife. If that is the practice at Wilmington, I can no longer suggest Wilmington for consideration by young people of my acquaintance. Alcohol constitutes our greatest drug problem, and it is not many years ago when another Quaker college suspended several students, including some of the football team, for holding a beer party on campus.

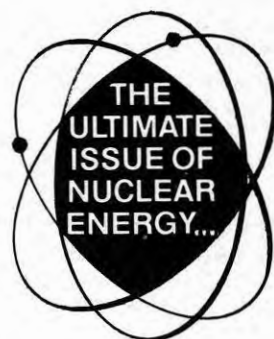
Another point in the article by Neil

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Fullager in which he says the "Vietnamese have the right to choose their own form of government," I cannot refrain pointing out that the Vietnamese have never been able to exercise that right, and are not likely to be able to do so in any foreseeable future. There have not been any free elections there, ever, and it does not seem likely there will be in this century. It is not understandable to me how even those who think the country will be better off unified under Hanoi (and I think it possible) can then attribute the blessings of democracy to the nation.

Arnold B. Vaught
Winchester, VA

Alcohol And Brain Cells

According to specialists who spend much time with the problem, alcohol is our greatest drug problem, doing far more damage than all the others combined. Nevertheless, FJ 6/15, page 370, speaks of those who "find renewal" in "a beer bash on Saturday night." And in the same issue on Page 367, we are told what wines not to buy and several kinds of wine that are "OK to buy."

Considering the enormous loss of life, injuries, accidents, ill health, broken health, crime and poverty caused by alcohol, this friend regrets to see it

recognized, apparently with approval, in FJ.

Beer and wine are mild, but both can and do result in drunkenness, and both lead to hard liquor. Alcohol in any quantity destroys brain cells.

Howard E. Kershner
Houston, TX

Productivity Important

The article, "What to Boycott, Freedom or Slavery?" by Neil Fullager (FJ 6/15) points out the AFL-CIO has chosen to use the boycott rather than Teamster violence to unite the farm workers. However, you fail to point out that many field workers in California are local people who choose to pick local crops only. You also fail to mention many workers have chosen to join no union.

Do we deny the Mexican worker a right to work just because he happened to be born south of the border? Do we deny there is a need for money for him also? This does not sound like Quakers. When you state "increasing farm wages may be good for family farms because it makes the owners' own labor worth more," I think you are forgetting the working of the marketing system. The crop is either contracted or sold for what the buyer will offer the farmer. If he is forced to pay his labor more than he receives, he loses money and eventually the farm. You are forgetting farm families get no wages. He hopes to make enough profit to pay his expenses.

Another thing enters in here. A conscientious worker can be put on piecework. A lot of labor problems would be solved if each worker were capable of doing piecework rather than an hourly wage. Productivity must be considered.

Another point that is frightening to farmers is the prospect of a strike at harvest time as did happen with the California peach and tomato canners. These strikes can wipe out generations of work. We should look at all sides of the picture.

Suzanne P. Lamborn
Nottingham, PA

Humans Not Animals

I attended Friends General Conference at Ithaca this summer and was very disappointed to find non-United Farm

Worker head lettuce being served in the cafeteria. Only through purchasing the UFW produce can the consumer be sure that the workers who harvested the produce are being treated like humans instead of animals. The UFW eagle on produce means that for the first time farm workers have control over their lives and are no longer completely at the mercy of the growers. They have justice and dignity.

But, unfortunately, many growers are refusing to sign UFW contracts with their workers. One such grower is the Dole corporation. Everything the farm workers have non-violently struggled for for fourteen years comes down to one simple thing, contracts. The growers have their vast amounts of money and power invested in preventing contract agreements and the only non-violent weapon the farm workers have to counter this is the boycott. Only through our support of the boycott of grapes, head lettuce, Gallo wine and now Dole products can the farm workers win justice. These are fellow human beings who are being exploited and are turning to us for help. Can we as Quakers let them down?

Gale Connor
Baltimore, MD

Unselfishness?

Not once in the careful discussions in J. D. St. Lawrence's article (FJ 4/1) does the word UNSELFISHNESS appear. I believe happy marriages are achieved by this valuable (Christian) quality, sometimes only on the part of one participant, often on the part of both.

Marriage vows indicate, in my book, that you choose partnership for life, with the assistance of the Divine Spirit (often much needed and given) "till death do us part" or more modernly, "so long as we both shall live." Do these words mean nothing when you say them? Are they just lip service?

So suppose we change the words to read:

I take thee to be my "mate" for a week, a month, a year or two,

- until we have a couple of children
- till you have become a drunkard or a drug addict
- till we get good and sick of each other

- till the money runs out
- till I meet a superlative secretary (or an adorable boss)
- till I become a success in business

• till I try to "FIND" myself (without your help).

This all reverts to the CARE in overseeing a prospective union between two people. How many Friends lay the weight of this on the couple in love, that it is not just a covenant between a man and a woman, although this should be enough, but is a three-way covenant between a man and a woman, and God, a covenant not to be broken?

If one loves enough to marry, one loves enough to GIVE *selflessly, endlessly, forever*. If one party gives less, the other party can give more, if it is to be a happy, life-time, joyful job. I hope young friends will consider the life-long seriousness of this and that Overseers will help them to accept it.

In J.D.St.L.'s article, she says many look on divorce as a failure, as a cop-out, but that "Divorce is one solution to a self-destructive marriage" and can be a "necessary and courageous step toward a more meaningful, honest, authentic life."

I ask you what is more meaningful, honest and authentic than to GIVE UNSELFISHLY (1000% if necessary) to the happiness of the person you love enough to marry *for life*, thinking of what is good not for you, but for the person whom you chose to "cherish" till death separates you, the covenant you made with God and your mate?

Joseph Karsner
Moylan, PA

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John Woolman School

Dear Friend:

Until a few months ago John Woolman School was to me a vague place that one enthusiastic Friend, Mike Ingerman, used to talk about after Meeting—somewhere up in the Gold Rush country of Northern California.

To humor Mike and because it was a good excuse for a weekend away from the city, I went along to visit the place.

Now I'm a believer.

I believe that John Woolman School is one of the beautiful places on this earth and that it must continue to exist through and despite all of the madness that surrounds us in this strange world we live in.

The beauty is not only in the campus—though the weekend was sunny, the sky azure, the breezes warm and the Sierra foothills at their exhilarating loveliest—the beauty was also in the work going on at this magic school.

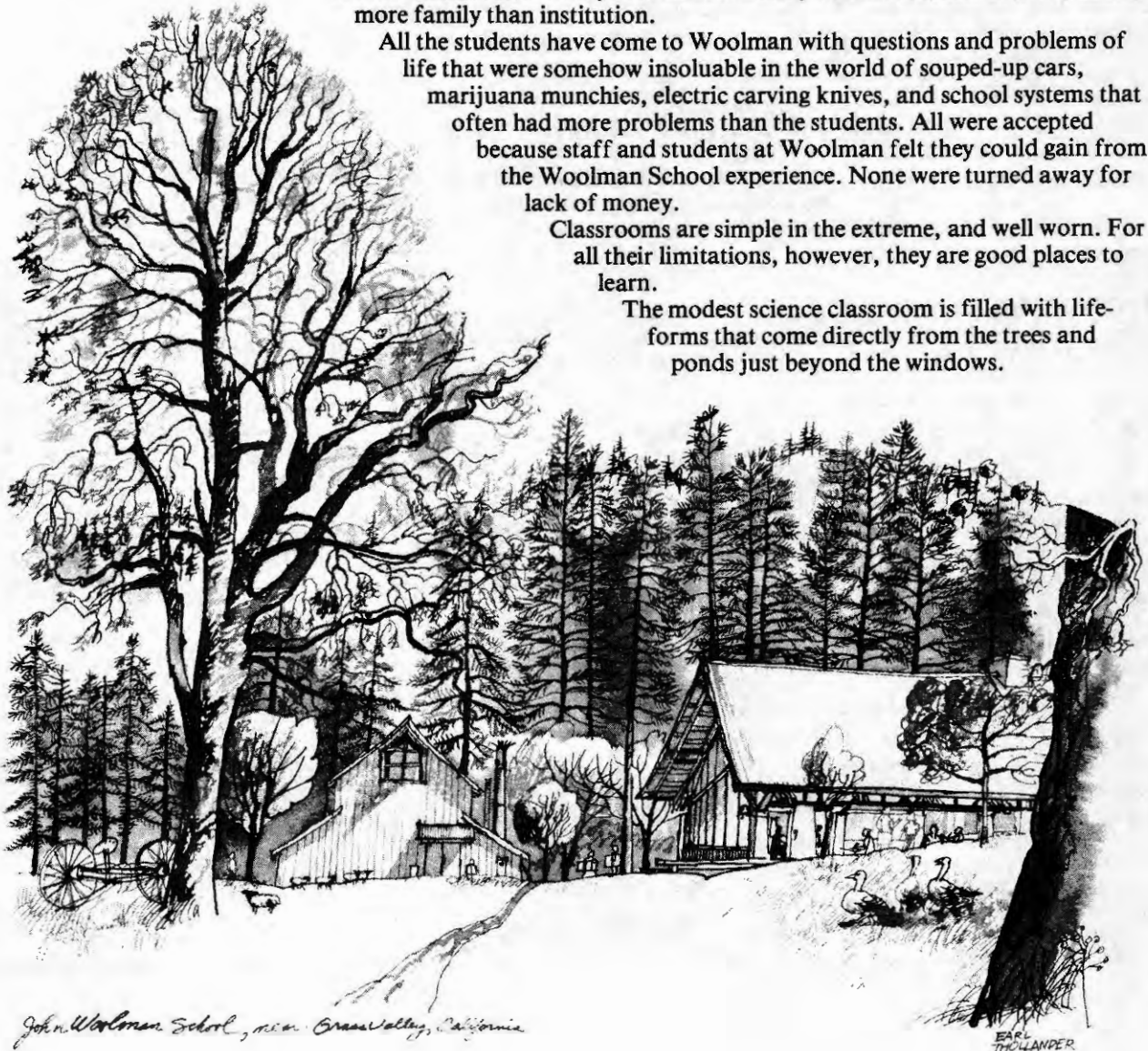
It is a place where the devotion of a small number of capable, underpaid, hardworking and loving teachers learn with their students the spirit of the gentle and strong Quaker approach to life. John Woolman, the sensitive, persistent persuader, would find himself at home in this setting.

Here, a small student body lives in community with its teachers in a way that is more family than institution.

All the students have come to Woolman with questions and problems of life that were somehow insoluble in the world of souped-up cars, marijuana munchies, electric carving knives, and school systems that often had more problems than the students. All were accepted because staff and students at Woolman felt they could gain from the Woolman School experience. None were turned away for lack of money.

Classrooms are simple in the extreme, and well worn. For all their limitations, however, they are good places to learn.

The modest science classroom is filled with life-forms that come directly from the trees and ponds just beyond the windows.



John Woolman School, near Grass Valley, California

The kilns of the pottery class were hand-built by the students.

Meat for the school kitchen comes directly from the cattle and sheep that students have fattened and slaughtered. The world is very real in this place, not served up in Big Macs.

The poetry and stories that come out of the English and religion classes reflect an awareness of the link between humanity and nature that comes from young minds that are obviously startled at the discoveries they are making. Do you know how hard it is to startle the "cool" generation of 1976?

If Jane and Johnny can write at Woolman, it is because they have something to write about.

They have learned that math has application in measuring the number of shingles needed to re-roof a cabin; that hard work is easier if all do their share when it comes to cooking or cleaning up the kitchen; or that food grown organically in the extensive school garden and greenhouse tastes better if they worked the soil with their hands. The energy dilemmas of our society are better understood if you and your roommate are splitting wood to heat your cabin.

And decision-making in this small, tightly-knit community could not possibly be more important to all who live within it—or more concerned with the process of consensus and respect for individual rights of conscience.

John Woolman's students are learning. Their performances in colleges around the country, and their satisfaction with life in general when they write back, indicate this.

I hope you are with me at this point. I want you to appreciate that good things like John Woolman School need help to stay alive. Ideas and ideals survive best when supported by the people to whom they are important.

Like you?

If Woolman School sounds important to you, I'd like you to think seriously about lending a hand. Following this is a list of specific things that the school and its students need badly—not to grow, we believe small is beautiful—but to stay alive and producing.

There is much that could be done with \$10. With \$25. With enough for a new water-supply pipe.

Thanks for reading along with me this far, and please think about Woolman.

Sincerely,



Dale Curtis, for the John Woolman
School Finance Committee

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Personal

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

Single booklovers enables cultured, marriage-oriented single, widowed or divorced persons to get acquainted. Box AE, Swarthmore, PA 19081.

Positions Vacant

Monteverde Friends School needs a teacher for the school year March to November 1977. School is in a twenty-five-year-old rural community high in the mountains of Costa Rica. There will probably be 15 to 20 pupils ranging in age from 6 to 17. School is ungraded and instruction is in English. The need is for a teacher to work with the 9 to 17 year olds in all subjects. Housing is provided and a modest salary (very small by Stateside standards, but quite adequate for subsistence in Monteverde). Perhaps the ideal would be a couple that has retired, or wishes to retire, from teaching and that might enjoy being in Monteverde to exchange stimulation with the pupils at the school and the community in which it is centered. Please write to: School Committee, Monteverde Monthly Meeting, Apartado 10165, San Jose, Costa Rica.

Opportunity in Kenya: Experienced industrial education teacher needed to teach wood work at Chavakali Secondary School. Mathematics minor helpful. Minimum financial reimbursement, maximum opportunity for Christian service. Contact Harold V. Smuck, Wider Ministries Commission, 101 Quaker Hill Drive, Richmond, Indiana 47374.

Positions Wanted

Child care or housekeeping position wanted in Asheville, North Carolina, area by Friend, aged 67. Write: Box M-689, Friends Journal.

Schools

The Meeting School, Rindge, New Hampshire 03481. A closely knit community and school committed to the development of each individual's potential. Coeducational, accredited by New England Association of Schools and Colleges. Grades 10-12. Students live in faculty homes sharing cooking, house cleaning, farm chores. Work-study programs—animal husbandry, horticulture, forestry. Ceramics—studio art—weaving.

Olney Friends Boarding School, Barnesville, Ohio 43713. Christian, rural, co-educational. 100 students (9-12). Comprehensive college-preparatory curricula, dairy farm, individualized classes. Welcoming students from all racial backgrounds. BROCHURE (614) 425-3855.

Pendle Hill—Adult Quaker Center for Study and Contemplation for those in their late teens to the young seventies, who wish an unhurried yet purposeful time to read, write, meditate, search for new beginnings. The year includes 3 terms, with courses in Religion, Literature, the Arts, Social Change, and crafts—pottery and weaving. Winter term opens January 8. Write for information: Admissions Secretary, Pendle Hill, Wallingford, PA 19086.

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

Services Offered

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

George School senior offers driving services to Florida, Thanksgiving vacation (begins 11/19) to enable him to investigate wintering circuses for his spring project. Jonathan Rickerman, George School, Newtown, PA 18940.

Wanted

Woman to do light housework and cooking for stroke victim and husband in beautiful natural setting near college town. Dorothy Hutchinson, Sewanee, TN 37375.

Want person with some capital for partnership development Appalachian crafts country store type gift shop, camping, etc. Have resort acreage excellently located main highway, state park, lakes, rivers, fishing. Our part of proceeds for supporting deprived mountain youth cultural heritage education center. FOLKLIFE CENTER, P.O. Box 5, Pipestem, WV 25979.

Anna Curtis Children's Stories in fair condition. Please indicate title, price, postage. Mrs. Bruce Crockett, 9317 Judge Place, Gaithersburg, MD 20760.

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Copies of Friends Journal back to 1955 are available. If interested and willing to pay postage, write to BC, c/o Friends Journal, 152A North Fifteenth Street, Philadelphia, PA 19102.

Meeting Announcements

Argentina

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

Alabama

BIRMINGHAM—Unprogrammed Friends Meeting for worship 10 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, Elison Building, Univ. of Alaska. Phone: 479-8782.

Arizona

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

PHOENIX—1702 E. Glendale, Phoenix, 85020. Worship and First-day school 11 a.m. Olive Goodykoontz, clerk, 751 W. Detroit St., Chandler, 85224. 602-963-5684.

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

TUCSON—Pima Friends Meeting (Intermountain Yearly Meeting), 739 E. 5th St. Worship 10 a.m. 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, 7 p.m., 345 L St. Visitors call 753-5824.

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

HAYWARD—Worship 10 a.m., 22502 Woodrope St., 94541. Phone: 415-851-1543.

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

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

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

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

MARIN—Unprogrammed worship, 10 a.m. Call Louise Aldrich 883-7565 or Joe Magruder 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). Phone: 548-8082 or 552-7891.

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. Phone: 367-5288.

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

SAN JOSE—Meeting for worship, 11 a.m. Discussion, 10 a.m. 1041 Morse Street.

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

SANTA CRUZ—Meeting for worship Sundays 10:30 a.m., YWCA, 303 Walnut St. Clerk: 408-427-2545.

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

SONOMA COUNTY—Redwood Forest Meeting. Worship and First-day school 11 a.m. 840 Sonoma Ave., Santa Rosa. Clerk: 404-539-8544.

VISTA—Unprogrammed meeting, 10 a.m. Call 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 UCLA bus stop). Phone: 472-7950.

WHITTIER—Whitleaf Monthly Meeting, Administration Building, corner Painter and Philadelphia. Worship 9:30 a.m., P.O. Box 122. Phone: 696-7538.

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. Connecticut Hall, Yale Old Campus. Phone: 878-4721.

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 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: 782-5669. Marjorie Walton, clerk, 203-847-4069.

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., United Campus Ministry, 20 Orchard Rd. Phone: 368-1041.

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

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

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

District of Columbia

WASHINGTON—Meeting, Sunday, 11 a.m.; worship group, 9 a.m., adult discussion, 10 a.m.-11 a.m.; babysitting, 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., YWCA, 222 S. Lincoln Ave. Phone: 447-4907.

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

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

JACKSONVILLE—Meeting 10 a.m., YWCA. Phone contact 389-4345.

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

LAKE WORTH—Palm Beach Meeting, 10:30 a.m., 823 North A St. Phone: 585-8060 or 848-3148.

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

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MIAMI-CORAL GABLES—Meeting, 10 a.m., 1185 Sunset Road. Doris Emerson, clerk, 861-3868. AFSC Preece Center, 443-9838.

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

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

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

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.

SAVANNAH—Meeting for worship 9 a.m. 321 E. York St. 354-8939 or 236-2056.

Hawaii

HONOLULU—Sundays, 2426 Oahu Avenue. 9:45, hymn sing; 10, worship and First-day school. Over-night inquiries welcomed. Phone: 968-2714.

Illinois

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

CHICAGO—57th Street. Worship 10:30 a.m., 5615 Woodlawn. Monthly Meeting every first Friday, 7:30 p.m. Phone: BU 8-3066.

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

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

CRETE—Thorn Creek meeting (Chicago south suburban) 10:30 a.m. 700 Exchange. 312-747-1298.

DECATUR—Worship 10:30 a.m. Phone Fred Bockmann, clerk, 865-2023, for meeting location.

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

DOWNS GROVE—(west suburban Chicago)—Worship and First-day school 10:30 a.m., 5710 Lomond Ave. (3 blocks west of Belmont, 1 block south of Maple). Phone: 968-3881 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 Rds. 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 miles south, 1 mile east of McNabb. Phone: 815-882-2381.

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

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. For information call 815-984-0716 (Peters).

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

Indiana

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

HOPEWELL—20 mi. W. Richmond; between I-70, US 40; I-70 exit Wilbur Wright Rd., 1 1/4 mi. S., 1 mi. W. Unprogrammed worship, 9:30, discussion, 10:30. Phone: 476-7214 or 987-7367.

INDIANAPOLIS—Lanthorn Meeting and Sugar Grove. Unprogrammed worship, 10 a.m. Sugar Grove Meeting House. Willard Helms, 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, phone 364-0047.

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

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

MARSHALLTOWN—Unprogrammed meeting—welcome. Phone: 515-474-2354.

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 Ave., 40205. Phone: 452-6812.

Louisiana

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

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

Maine

BAR HARBOR—Acadia meeting for worship in evening. Phone 288-5419 or 244-7113.

MID-COAST AREA—Unprogrammed meeting for worship 10 a.m. at Damariscotta library. Phone: 682-7107 or 586-6155 for information.

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

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

VASSALBORO QUARTERLY MEETING—You are cordially invited to attend Friends meetings or worship groups in the following Maine communities: Bar Harbor, Brooksville, Camden, Damariscotta, East Vassalboro, Industry, North Fairfield, Orono, South China and Winthrop Center. For information call 207-923-3078, or write Paul Cetes, East Vassalboro, ME 04935.

Maryland

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

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

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.

EASTON—Third Haven Meeting and First-day school, 10 a.m. 405 South Washington St. Frank Zeigler, clerk, 834-2491; Lorraine Claggett, 822-0669.

SANDY SPRING—Meetinghouse Road, at Rt. 106. Worship, 9:30 and 11 a.m.; first Sundays, 9:30 only. Classes, 10:30 a.m.

UNION BRIDGE—Pipe Creek Meeting—(near)—Worship, 11 a.m.

Massachusetts

ACTON—Meeting for worship and First-day school, Sunday, 10 a.m., Donlan Hall, corner Massachusetts Ave., & Spruce St., W. Acton. (During summer in homes.) Clerk: John S. Barlow. Phone: 617-369-9299/263-5562.

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 a.m.; fellowship hour 12, First-day. Beacon Hill Friends House, 8 Chestnut St., 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. Phone: 876-6883.

FRAMINGHAM—841 Edmonds Rd. (2 mi. W of Nobsco). 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. Phone: 682-4677.

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

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

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

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

WORCESTER—Pleasant Street Friends Meeting and Worcester Monthly Meeting. First-day school 10 a.m.; unprogrammed meeting for worship 11 a.m. 901 Pleasant St. Phone: 754-3887. If no answer call 756-0276.

Michigan

ANN ARBOR—Meeting for worship, 10 a.m.; adult discussion, 11:30 a.m. Meetinghouse, 1420 Hill St. Clerk: Benton Meeks. Phone 475-7749.

BIRMINGHAM—Phone: 646-7022.

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

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

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

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 St. and York Ave. So. Phone: 928-6158.

ST. PAUL—Twin Cities Friends Meeting. Unprogrammed worship 10:00 a.m. Friends House, 295 Summit Ave. Phone: 222-3350.

Missouri

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

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

ROLLA—Preparative Meeting. Sundays, 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 10 a.m. October-May, 9 a.m. June-September. Friends House, 560 Cranleigh Dr., Reno 89512. Phone: 323-1302.

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 MONTHLY MEETING
DOVER MEETING—141 Central Ave., Dover. Unprogrammed worship 10:30. Sharing at noon. Anna C. Stabler, clerk. Phone: 603-868-2584.

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

WEST EPPING ALLOWED MEETING—Friends St., West Epping. Worship 1st & 3rd Sundays at 10:30. Fritz Bell, clerk. Phone: 603-895-2437.

HANOVER—Meeting for worship, Sunday 10:45 a.m. Friends Meeting House, 28 Rope Ferry Rd. Phone: 643-4138. Clerk: Peter Blen, 12 Ledyard Lane; phone: 643-5524.

PETERBOROUGH—Monadnock Meeting. Worship and First-day school 10:45 a.m. Odd Fellows Hall, West Peterborough. Singing may precede Meeting.

New Jersey

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

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., Rt. 35 at Manasquan Circle.

MEDFORD—Main St. First-day school 10 a.m. Meeting for worship 10:45 a.m. Summer months—Union Street.

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

MONTCLAIR—Park St. and Gordonhurst Ave. Meeting and First-day school, 11 a.m. except July and August, 10 a.m. Phone: 201-744-8320. Visitors welcome.

MOORESTOWN—Main St. at Chester Ave. Sunday school 9:45 a.m. Oct. through May (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.

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

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

PRINCETON—Meeting for worship, 9:30 and 11 a.m. First-day school, 11 a.m. Oct.-May. Quaker Rd. near Mercer St. Phone: 609-924-3637.

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

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

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

SALEM—Meeting for worship 11 a.m. First-day school 9:45 a.m. East Broadway.

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

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

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

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

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

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

New Mexico

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

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

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

New York

ALBANY—Worship and First-day school, 11 a.m., 727 Madison Ave. Phone: 485-9084.

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

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

BROOKLYN—110 Schermerhorn St. Worship and First-day school Sundays 11 a.m.; meeting for discussion 10 a.m.; coffee hour noon. Child care provided. Information phone: 212-777-8866 (Mon.-Fri. 9-5).

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

CHAPPAQUA—Quaker Road (Route 120). Meeting for worship and First-day school 10:30 a.m. Phone: 914-238-9694. Clerk: 914-628-8127.

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

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

ELMIRA—11:00 a.m. Sundays, 155 West 6th St. Phone: 607-733-7972.

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

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

HUDSON—Meeting for worship 10 a.m., Union St. between 3rd and 4th Sts. Margarita G. 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, 6th and 12th months.

HUNTINGTON-LLOYD HARBOR—10:30 a.m., followed by discussion and simple lunch. Friends World College, Plover Lane. Phone: 518-423-3672.

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

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

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

ST. JAMES-CONSCIENCE BAY—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.

SOUTHOLD—Colonial Village Recreation Room, Main St.

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

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

NEW PALTZ—Meeting 10:30 a.m. First National Bank Bldg., 191 Main St. Phone: 225-7532.

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

Earl Hall, Columbia University
110 Schermerhorn St., Brooklyn

Phone 212-777-8866 (Mon.-Fri. 9-5) about First-day schools, monthly meetings, information.

ONEONTA—10:30 a.m. worship; babysitting available, 11 Ford Ave. Phone: 746-2844

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

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

PURCHASE—Purchase St. (Rt. 120) at Lake St. Meeting and First-day school 11 a.m. Clerk: Walter Haase, 88 Downs Ave., Stamford, CT 06902. Phone: 203-324-9736.

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

ROCHESTER—Meeting and First-day school, 11 a.m. Sept. 7 to June 14; 10 a.m. June 15 to Sept. 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.

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

SCHENECTADY—Meeting for worship, 11 a.m. Union College Day Care Center, 856 Nott St. Jeanne Schwarz, clerk, Galway, NY 12074.

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

North Carolina

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

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

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

DURHAM—Meeting 10:30 at 404 Alexander Ave. 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 a.m.; church school 9:45 a.m.; meeting for worship, 11 a.m. Hiram H. Hilty, clerk; David W. Bills, pastor.

RALEIGH—Unprogrammed meeting 10 a.m., 120 Woodburn Rd. Clerk: Kay Cope, 834-2223.

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

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

North Dakota

BISMARCK—Unprogrammed worship, 9:45 a.m. Discussion 9 a.m. 1824 Catherine Dr., 58501. Call Joanne Spears, 701-258-1899.

Ohio

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

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

CINCINNATI—Community Meeting (United) FGC and FUM—Unprogrammed worship, 10 a.m., 3980 Winding Way, 45229. Phone: 513-861-4353. Marlon Bromley, clerk, 513-563-8073.

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

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

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 on 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 Indianola Ave. Call Cophine Grosman, 848-4472, or Roger Warren, 486-4949.

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

TOLEDO—Allowed meeting. Meetings irregular, on call. Visitors contact Jan Suter, 893-3174, or Alice Naute, 475-5828.

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

WILMINGTON—Campus Meeting (United) FUM & FGC. Unprogrammed worship, 10 a.m., College Kelly Center. T. Canby Jones, clerk, 513-382-0107.

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

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

Oregon

PORTLAND—Multnomah Monthly Meeting, 4312 S.E. Stark St. Worship 10 a.m., discussions 11 a.m. Same address, AFSC. Phone: 235-8954.

Pennsylvania

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

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

BRISTOL—Meeting for worship and First-day school, 11 a.m., Market and Wood. Phone: 757-7130.

CHELTENHAM—See Philadelphia listing.

CHESTER—25th and Chestnut Sts. First-day school 10:30 a.m., meeting for worship 11:15 a.m.

CONCORD—At Concordville, on Concord Rd. one block south of Rt. 1. First-day school 10 a.m.-11:15 a.m. except summer. Meeting for worship 11:15 a.m. to 12.

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

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

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

EXETER—Worship, 10:30 a.m., Meetinghouse Rd. off 562, 1 and 8/10 miles W. of 662 and 562 intersection at Yellow House.

FALLSINGTON (Bucks County)—Falls Meeting, Main St. First-day school 10 a.m., meeting for worship, 11 a.m. No First-day school on first First-day of each month. Five miles from Pennsbury, 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 Rt. 202. First-day school, 10 a.m., except summer. Meeting for worship, 11:15 a.m.

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

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

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

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

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

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

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

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

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

MEDIA—Providence Meeting, Providence Rd., Media, 15 miles west of Philadelphia. Meeting for worship, 11 a.m.

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

MIDDLETOWN—Delaware County, Rt. 352 N. of Lima. Meeting for worship, 10:30 a.m.

MIDDLETOWN—At Langhorne, 453 West Maple Ave. First-day school 9:30 a.m., meeting for worship 11 a.m.

MILLVILLE—Main St. Worship 10 a.m., First-day school 11 a.m. A. F. Solenberger, 784-0267. Dean Giron, 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 County, 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.

OXFORD—260 S. 3rd St. First-day school 9:45 a.m., meeting for worship 11 a.m. Edwin F. Kirk, Jr., clerk. Phone 215-593-8795.

PHILADELPHIA—Meetings, 10:30 a.m. unless specified; phone: 241-7221 for information about First-day schools.

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

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

Chestnut Hill, 100 Mermaid Lane.

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

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

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

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

Germantown Meeting, Coulter St. and German-town Ave.

Green Street Meeting, 45 W. School House Lane.

PHOENIXVILLE—Schuylkill Meeting. East of Phoenixville and north of juncture of Whitehorse Rd. and Rt. 23. Worship, 10 a.m.. Forum, 11:15 a.m.

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

PLYMOUTH MEETING—Germanown 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 Sts. First-day school, 10 a.m., meeting for worship, 10:30 a.m.

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

READING—First-day school, 10 a.m., meeting 11 a.m. 108 North Sixth St.

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

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

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

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

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

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

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

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

VALLEY—West of King of Prussia, on old Rt. 202 and Old Eagle School Rd. First-day school and forum, 10 a.m.; meeting for worship, 11:15 a.m. Monthly meeting during forum time 2nd Sunday of each month.

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

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

WESTTOWN—Meeting for worship 10:30 a.m. Sunday, Westtown School Campus, Westtown, PA 19395.

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

WILLISTOWN—Goshen and Warran Rds., New-town Square, R.D. 1. Meeting for worship and First-day school, 10 a.m. Forum, 11 a.m.

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

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

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

Rhode Island

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

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

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

South Carolina

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

South Dakota

SIOUX FALLS—Unprogrammed meeting, 10 a.m., 2300 S. Summit, 57105. Phone: 805-334-7894.

Tennessee

CHATTANOOGA—Worship 10:30; forum 11:30, Second Mile, 516 Vine St. Larry Ingle, 629-5914.

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

WEST KNOXVILLE—Worship and First-day school, 10 a.m. D. W. Newton, 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: Terry Vaughn, 2119 Poppy Lane. Phone: 214-235-2710.

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, Sundays 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 Sundays, Central YWCA. Phone: 732-2740.

Utah

LOGAN—Meeting 10:30 a.m. Cache Library, 90 N. 100 E. 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, 84101. Phone: 801-582-6703.

Vermont

BENNINGTON—Worship, Sundays, 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 St.

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.

Virginia

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

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

McLEAN—Langley Hill Meeting, Sunday, 10:30 a.m., Junction old Rt. 123 and Rt. 183.

RICHMOND—First-day school 10 a.m., worship 11 a.m. 4500 Kensington Ave. Phone: 358-6185 or 321-6009.

ROANOKE-BLACKSBURG—Galen Kilne, clerk, 1245 Chestnut Dr., Christiansburg 24073. Phone: 703-382-8728.

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

Washington

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

TACOMA—Tacoma Friends Meeting, 3019 N. 21st St. Unprogrammed worship 10:30 a.m., First-day discussion 11:30. Phone: 759-1910.

West Virginia

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

Wisconsin

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

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

KICKAPOO VALLEY—Worship 10 a.m. Write Stromquist, R. 1, Eastman. Phone: 608-874-4432.

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

MILWAUKEE—10 a.m., YWCA, 810 N. Jackson (Rm. 406). Phone: 278-0850 or 962-2100.

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

STATEMENT OF OWNERSHIP, MANAGEMENT AND CIRCULATION (Required by 39 U.S.C. 3685)

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1. Sales through dealers, street vendors and counter sales	83	70
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I certify that the statements made by me are correct and complete.

JAMES D. LENHART, Editor

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Harold Jernigan, Principal

Under the care of N.Y. Quarterly Meeting.
A Quaker coeducational day school
located in the heart of Manhattan.
Four-Year Kindergarten through 12th Grade.

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