

FRIENDS JOURNAL

30th Anniversary Issue

VOLUME 31

JULY 1/15, 1985

NUMBER 11

AS the sap flows through the branches of the vine and vitalizes the whole organism so that it bursts into the beauty and foliage and blossom and finally into fruit, so through the lives of men and women, inwardly responsive and joyously receptive, the life of God as Spirit flows, carrying vitality, awakening love, creating passion for goodness, kindling the fervor of consecration and producing that living body, that organism of the Spirit, that "blessed community," which continues through the centuries the revelation of God as love and tenderness and eternal goodness.—RUFUS M. JONES

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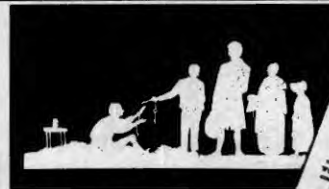
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FRIENDS JOURNAL

Quaker Thought and Life Today

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THREE COPIES
MADE A YEAR

"I grew 'communities' all my youth
'till 'one' was. But without the borders
which you have to draw in your relations
when you are personally involved, you will
be as anything for the most. It is better
the end to make one map and then 'let
the world' follow. I am sure that, if you
have two copies of this publication which
each other."



FRIENDS JOURNAL

Successor to THE FRIEND (1827-1955) and FRIENDS INTELLIGENCER (1844-1955)

ESTABLISHED 1955

PHILADELPHIA, JULY 1, 1985

VOL. 31—No. 11

Editorial Comments

A Vigorous Journalistic Expression

IN his editorial remarks in the first issue of FRIENDS JOURNAL, William Hubben wrote, "We believe that religious witness, as well as our testimonies of peace, social, and racial reconciliation, requires a vigorous journalistic expression." Now, as we look back 30 years, we can affirm that the JOURNAL has been such a means of Quaker expression.

All of the articles in this anniversary issue are reprints from our past. We tried to select a balance of materials from three very different decades. These articles appear with only slight editing. (We did not, for instance, change language—acceptable at the time—that many readers today might consider sexist.) We chose articles by authors whose thoughts have been important to readers over the years. Included are articles on worship, Quaker history, life in our meetings, personalities, and Friends testimonies. I only regret that we could not include even more in this expanded, 40-page issue.

What struck me as I began to read through the old issues of the magazine this past winter was the great variety of material that has been published over the years. I was impressed as well with the timeless nature of many of the articles. To read one of Henry Cadbury's letters, for instance, still provides a valuable lesson in Quaker history (and a glimpse of Henry's sparkling wit); Elwood Cronk's story about Benjamin Lay comes alive today as it did for earlier readers; Mildred Young's thoughts on Quakerism in our daily lives remain timeless; Ruth Kilpack's description of the Hiroshima Maidens' visit to Pendle Hill seems particularly appropriate during this 40th anniversary year of the bombing of Hiroshima and Nagasaki.

Our thanks to our many readers who sent their recommended titles from the past. These suggestions were a big help to us as we selected articles. The assistance of Eleanor Stabler Clarke and Carol Brainerd was particularly helpful. Their close association with the JOURNAL over the years, including long service on our board of managers, has provided steady support for each of our editors. Their thoughts, which follow, provide an important glimpse of our history.

Three Friends whose artwork has added beauty to our pages over the years are included in this issue: Fritz Eichenberg, Peter Fingesten, and Eileen Waring. Fritz Eichenberg, I should add, created our colophon, which has appeared in every issue of the JOURNAL.

So I invite you to celebrate our past with us and to help us plan for the future. To help us keep track of time in the

next 30 years let me offer this Friends calendar rhyme that appeared in "Friendly Folklore" by Maurice A. Mook (FJ 10/31/59), a Quaker version of "Thirty Days Hath September":

*The fourth, eleventh, ninth and sixth,
Have thirty days to each affixed;
And every other thirty-one,
Except the second month alone,
Which has but twenty-eight in fine,
Till leap-year gives it twenty-nine.*

Vinton Deming

After Thirty Years

A DECADE or so before the hundredth anniversary of the 1827 separation of Philadelphia Yearly Meeting into two yearly meetings, there were stirrings among the Friends of both groups. The more imaginative perhaps dared to think that maybe some day there would once again be only one Philadelphia Yearly Meeting.

Friends since the days of George Fox have believed in the written as well as the spoken word, so of course each Philadelphia Yearly Meeting had its own magazine. The papers were aware of stirrings among Philadelphia Friends and watched in interest what each published.

Things were happening. The young Friends of both groups had discovered each other, some had even gone so far as to marry. More and more intervisitation occurred between the yearly meetings, certain sessions were held jointly. Certain monthly meetings declared themselves "united meetings" responsible to both yearly meetings, and their members could belong to either yearly meeting.

Perhaps the single most important event that led to the reuniting of the two Philadelphia yearly meetings was the establishing of the American Friends Service Committee in April 1917. Friends from all over the United States and Canada were drawn into the work. In Philadelphia, Hicksite and Orthodox Friends who had not known each other previously were finally introduced! So when the great year of 1955 arrived, the two Philadelphia yearly meetings joined into one. Friends realized, too, that the time had come for the two yearly meeting publications to come together. That year, *The Friend* of the Arch Street Friends, established in 1827, and the *Friends Intelligencer* of Race Street, established

in 1844, joined. A board of managers was selected, about half from each yearly meeting.

Richard R. Wood, who had been the editor of *The Friend*, was ready to retire. William Hubben of the *Friends Intelligencer* was glad to carry on, and the board appointed him editor. There is no record of the Friend who had the inspiration of the name "Friends Journal." *Journal* is a good Quaker word; early Friends wrote many journals; why not have a journal about today's Friends?

With his interest in what Friends over the world were thinking, one of William Hubben's first actions as editor of the new paper was to set up a list of "contributing correspondents." Richard Wood and three other Friends in the Middle West, New England, and the West Coast kept him aware of U.S. Quaker thinking. Foreign correspondents represented England, Germany, India, Japan, Scandinavia, Switzerland, Turkey, and Africa.

After William Hubben's retirement as editor in 1963, FRIENDS JOURNAL had a series of editors, the imagination of each one making a contribution to the paper.

Now, in 1985, FRIENDS JOURNAL looks forward to its next 30—and more—years of service to an increasing number of readers.

Eleanor Stabler Clarke

What It Took to Start Friends Journal

THE basic condition leading to the establishment of FRIENDS JOURNAL was the cooperation between the two Philadelphia yearly meetings at the end of World War II. It was no accident that the JOURNAL's birth coincided with the reunification of Philadelphia Yearly Meeting in 1955. The climate of cooperation made it possible for those in charge of *The Friend* and the *Friends Intelligencer* to solve the problems involved in merging the two papers.

Even so, the merger did not happen overnight. The obstacles to any joint effort included administrative, financial, and legal considerations. There were also conflicting ideas about the kind of magazine wanted and frequency of publication. Was there material? Was there demand? What should be the editorial policy? What about personnel?

The Friend was a biweekly of 16 pages, with about 1,400 subscribers; the *Intelligencer* came out weekly, with sometimes 12 pages and sometimes 16, and had a circulation of about 4,000. Each paper operated with chronic deficits. *The Friend* was published by its Contributors. The *Intelligencer* was responsible primarily to Friends General Conference and also to its Associates.

Representatives of the two boards of managers began talking to each other about a merger sometime in 1947, and discussions progressed as far as a draft charter and by-laws before they were suspended in the fall of 1948. Unity had not yet been achieved. At the same time, I think everyone concerned knew that merger was just postponed, not rejected. In the long run, it had to come.

At last, in July 1954, the Joint Exploratory Committee of

three persons from each board got to work. It invited the two editors, William Hubben and Richard Wood, along with others representing groups such as the AFSC and Friends World Committee, to meet and discuss "the services which a merged paper might perform," and "especially . . . how such a paper could be helpful on a much wider basis than is currently the case." From the outset, the organizers thought of FRIENDS JOURNAL as serving Friends and their agencies near and far.

Many people gave support as organization plans took form, legal work was begun, and operating questions decided. By March 1955 the committee could report to the newly reunited Philadelphia Yearly Meeting that FRIENDS JOURNAL would replace *The Friend* and the *Friends Intelligencer* on July 1. It would be published by a new legal entity, Friends Publishing Corporation, and would be closely associated with Friends General Conference.

FRIENDS JOURNAL began life as a weekly with a subscription price of \$4, a circulation of about 5,000, and a budget that projected an annual deficit of \$14,000. (In 1985 dollars, read \$16 for the price and \$56,000 for the deficit.) Its greatest asset was its experienced staff.

Staff and board alike hoped to attract many new subscribers and to bring the deficit down (ultimately) to zero. The circulation goal was 10,000. Thirty years have been needed to come within reach of this mark. It comes as no surprise that there is still a deficit, when one considers that (among other things) the JOURNAL has lived through a revolution in printing, a severe inflation, and social changes that have sharply modified the readership.

The heart of the JOURNAL is of course its writing and editing: what it says comes first, and all else is support. And support in its many forms—from artwork to advertising to board meetings—is essential. The important thing today is that staff, authors, artists, managers, office volunteers, advertisers, and readers have, together, kept the paper very much alive and have amply fulfilled the expectations of those who gave it its start.

Carol P. Brainerd

Jeannette Flitcraft Stetson reads a copy of the Friends Intelligencer. (date and photographer unknown)



Coming With Hearts and Minds Prepared

by Candida Palmer
March 15, 1972



I have changed my tactics entirely when explaining to prospective attenders how it is with Friends meeting for worship, "silent" style, and its ministry.

In the past I have started with George Fox and early Friends. I still believe fervently, as did they, that meeting for worship is an act of corporate discipline and holy obedience, rather than various mystical and contemplative states so often described.

Today I would start my grand tour around meetings for worship on the subject of "sidings"—largely because the real thing is hardly ever demonstrable these days.

Sidings are those good and powerful impulses that only too often land up in meeting for worship when they should have been usefully shunted elsewhere, like the defeated election candidate for high office, who should have been appointed baseball commissioner and thus kept safely out of further politics. (Instead, he made a comeback.)

Then I would give an example of how my own sidings work, and how much better they are ending up in a newspaper poetry corner than in meeting for worship. There was that published snake poem, for example, which described a baby copperhead that almost lost its

nerve when encountering my garden hose, thinking it was some hoary grandfather snake one had better not climb over. So it kept tonguing till it had the "old one" figured, and then slithered majestically across. That episode made the *Columbus Dispatch* "Verse for Today," when it could have made an 11:15 a.m. First-day sermon on respect for elders or the myriad other sermons Friends know how to extract from nature lore.

Productive artists and writers are fortunate to have almost unlimited outlet for these mental curlicues, where their loves and tears find a home and they can record significant experience and wonderment. Many times Rembrandt van Rijn is thought to have painted the features of his beloved Saskia into the faces of incidental bystanders and children.

Then my meeting inquirer would almost certainly ask, "Are nature talks, or current events, not permissible in Quaker worship?"

Permissible they are, of course. Are they, though, the best we can do?

"On-my-way-to-meeting-I-saw" ministry and "I-read-in-the-New-York-Times" sermons do not lack substance—but do they have sufficient significant substance? We must be ultimately tender, but we must also keep our expectations high. I should like to be able to tell the prospective attender that she or he will be fed in our meeting and can clearly expect this.

In the creative arts, one finds very soon that not every idea is equally in-

spired or has equal sustaining power. There are more novels begun than finished because the original idea was not substantial enough to carry the writer's interest through to the end. Such material has worth, but should have found a different expression or become part of another whole.

Here my prospective attender would gag, for this smacks of arrogance, intolerance, and inequality, merely to whisper that all messages in meeting are not of equal worth. "That's for the listener to decide."

A comeback for that one is first our daughter's definition (to another 15-year-old) of a professional and an amateur writer: An amateur writes only when he feels like it; a professional writes whether in the mood or not.

To that must be added a revealing experience by a seasoned Friend who served as representative to the National Council of Churches. Members of the council took turns leading worship services for their gatherings. This Friend found to her utter amazement, when it was her turn to arrange a meeting for worship after the manner of Friends, that all these "professionals of the cloth," with a sprinkling of bishops among them, were much better able to effect and sustain a deeply meaningful meeting for worship, a better one than she had ever experienced among Friends.

Books of discipline speak of "coming [to meeting] with hearts and minds prepared." This preparedness was the daily state of soul of these hireling professional reverends. They did not need the "right" mood.

The late Thomas Merton described a Quaker meeting he attended as a young man: "The people were mostly middle-aged or old, and there was nothing that distinguished them in any evident way from the congregations in . . . any other Protestant church, except that they kept silent, waiting for the inspiration of the Holy Ghost." Thomas Merton liked this and was beginning to open up to the silence, when "presently one of the middle-aged ladies thought the Holy Ghost was after her to get up and talk . . . 'When I was in Switzerland I took this snapshot of the famous Lion of Lucerne. . . .'" With that she pulled out a picture."

This Friend evidently ministered lengthily, connecting her tourism (a long

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"way-to-meeting") to the cardinal virtues of the Swiss.

"The Friends accepted it in patience," Thomas Merton continued. "But I went out of the meetinghouse saying to myself: 'In other churches it is the minister who hands out common-places, and here it is liable to be just anybody.'"

I would want to make sure that my interviewee had these two episodes well digested and then come back at me for my "negativism."

There is much evidence that worshipers come away from our meetings underfed, rather than walk out halfway because they have been overfed. We do have to ask again and again not whether our ministry is passable but whether it is truly nourished by "the life of significant soil," and therefore so nourishes.

That phrase is quoted from T. S. Eliot's *Four Quartets* and brings me back full circle to where the guided meeting tour began: Then what is the nature of the ministry in meeting for worship, shared by speaker and listener?

We can go back to Fox, but I think I would go to T. S. Eliot again in a passage from the same poem. This has always reminded me of Friends worship:

*But to apprehend
The point of intersection of the
timeless
With time, is an occupation for the
saint—
No occupation either, but
something given
And taken, in a lifetime's death in
love,
Ardor and selflessness and self-
surrender.
For most of us, there is only the
unattended
Moment, the moment in and out
of time,
The distraction fit, lost in a shaft
of sunlight,
The wild thyme unseen, or the
winter lightning
Or the waterfall, or music heard so
deeply
That it is not heard at all, but you
are the music
While the music lasts. These are
only hints and guesses,
Hints followed by guesses; and the
rest
Is prayer, observance, discipline,
thought and action.*



Cathy Miller (1984)

The Great Transparencies

Lately I have been thinking much of those,
The open ones, the great transparencies,
Through whom life—is it wind or water? flows
Unstinted, who have learned the sovereign ease.
They are not young; they are not ever young.

Youth is too vulnerable to bear the tide,
And let it rise, and never hold it back,
Then let it ebb, not suffering from pride,
Nor thinking it must ebb from private lack.
The elders yield because they are so strong.

Seized by the great wind like a ripening field,
All rippled over in a sensuous sweep,
Wave after wave, lifted and glad to yield,
But, whether wind or water, never keep
The tide from flowing or hold it back for long.

Lately I have been thinking much of these,
The unafraid although still vulnerable,
Through whom life flows, the great transparencies,
The old and open, brave and beautiful . . .
They are not young; they are not ever young.

—May Sarton
FJ January 1, 1969

May Sarton's writing has appealed to Friends for years. She is the author of many volumes of poetry, fiction, and nonfiction, including Plant Dreaming Deep and Journal of a Solitude.

*The hint half guessed, the gift half understood,
is Incarnation.*

All this must be labored with the enthusiastic, ardent inquirer in mind, for the new attender who comes to us in sorrow or perplexity will leave us in despair the moment the bird-butterfly-ecology

"on-my-way-to-meeting" no longer provides a bulwark against life's onslaught and no longer comforts, fills, or nourishes significantly. A life without adequate "sidings" is incomplete, and, besides, I am also obliged to answer the very young Friend who asks after meeting, "How come they never see bulldozers?" □

ON CONTEMPLATION

by Peter Fingesten
March 1, 1966

Religion, to paraphrase the German Protestant theologian Schleiermacher, is a feeling of infinite dependence upon God, leading to an understanding of the relatedness of all things and the concatenation of all events. A religious orientation is positive and optimistic because it gives meaning to the whole, while more often than not a nonreligious orientation is pessimistic, leading to cynicism. Quakerism is a religion with an open end; it is always amenable to further revelations. The Quaker spirit, therefore, is prophetic rather than priestly. A Friend with an inspired message speaks to the whole meeting, like prophets of old who revealed God's will to their people.

Centering down is like letting oneself sink slowly into the vast, unexplored ocean of the inner self—as vast and unexplored as the trackless spaces of the cosmos. When one has completely submerged oneself in that silent depth, one can begin the interior dialogue in which a stilled mind encounters the silence of the soul. When the silence of the mind has merged with that of the soul, it is ready to listen to the silence of eternity.

There are several steps which may make this encounter easier to achieve. Quaker worship includes a certain amount of experimentation in thought control as well as in control of the body.

First: Enter the meeting with an open mind, ready to listen to yourself, to the messages, and to God. One does not come empty-handed to worship. The old Friends were extremely well versed in the Bible, and mystics habitually studied the writings of earlier mystics. St. Irenaeus' saying applies here, that "those who bring little, receive little."

Second: Relax the body and sit comfortably. Breathe slowly and rhythmically. Exhaling has a remarkably calm-

ing effect upon the body.

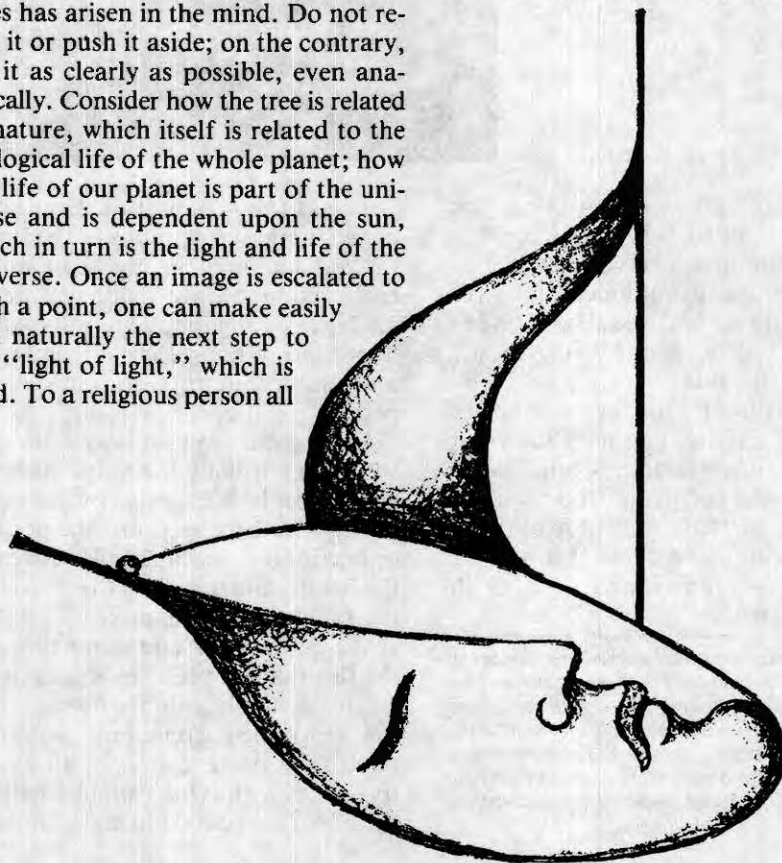
Third: When comfortably seated and physically relaxed, close your eyes. If you prefer to keep them open, look ahead at a chosen point but without intellectual involvement with that which the eyes are seeing. Refuse to be disturbed by any noise. Do not turn your head to see who enters late or who delivers a message.

Fourth: Direct your thoughts. Whatever thought or image appears before one's mental eyes may be utilized for direction and escalation. Direction means the pursuing of one image, turning and observing it from several angles. Do not permit other thoughts to intrude or to displace the image but, rather, include them in the primary one. This applies particularly to messages that may break in on the silence. Then take the image, which should be clear and distinct by now, and escalate it. This means to project it into ever-larger contexts, from the particular to the universal, until it is all-embracing or is entirely spiritualized. By way of example, let us suppose that the image of a grove of trees has arisen in the mind. Do not reject it or push it aside; on the contrary, see it as clearly as possible, even analytically. Consider how the tree is related to nature, which itself is related to the biological life of the whole planet; how the life of our planet is part of the universe and is dependent upon the sun, which in turn is the light and life of the universe. Once an image is escalated to such a point, one can make easily and naturally the next step to the "light of light," which is God. To a religious person all

things are related; all events are concatenated. Thus, it is not too difficult to ascend by degrees to the Giver of all life. When the image is finally seen from a universal or a spiritual point of view, and if it seems to have an impelling power relevant to the mood of the meeting, it might be expressed as a vocal message.

Fifth: Let go of all thought. The goal of all centering down and of all contemplation is mystic union with God. Every human being has the latent possibility to become spiritually incandescent, but the instrument must be put in contact with the ultimate source of power. However, this reality cannot be talked about. It can only be experienced.

The inability of language to deal with such experiences and problems has become a basic concept in modern philosophy, from Kant to Wittgenstein. Wittgenstein summed this up in an aphorism which might have been written by a God-intoxicated mystic rather than by a contemporary Viennese logical positivist: "Whereof one cannot speak, thereof one must be silent." □



Peter Fingesten

Peter Fingesten is chairman of the Art and Music Department of Pace University, New York, and is an active member of the 15th Street (N.Y.) Meeting. He is a member of the FRIENDS JOURNAL board and has contributed many articles to the JOURNAL over the years.

Expression of Religion in Our Private Life

by Mildred Binns Young
December 29, 1956



If you explore the life of things and of conditioned being, you come to the unfathomable; if you deny the life of things and of conditioned being, you stand before nothingness; if you hallow this life, you meet the living God," wrote Martin Buber.

If you hallow this life of common and creaturely activity, you meet the living God. The converse, too, is valid: When you have met the living God, you will know how to "hallow this life of things and of conditioned being," so that all things are seen in an eternal light, all life is a sacrament.

Mildred Binns Young has worked in a number of positions with Friends. For 20 years she and her husband, Wilmer Young, served with the American Friends Service Committee in the rural South, working with tenant farmers and sharecroppers. Later, they were on the staff of Pendle Hill for 12 years. Now retired, Mildred is a member of Philadelphia (Pa.) Meeting.

This, I think, is part of the meaning of the first three petitions of the Lord's Prayer: hallowed in my heart and in each action of my daily life be thy name; thy Kingdom come, thy will be done, in my house, in my community and country, in my world, in every aspect of my life.

But the question is always: *How* can we make our daily life holy? Although the subject is indivisible, I want to talk about it in three sections: the personal or interior life; the life of the household, the family; and the life of the person and the family in community.

We come more and more to accept the fact that the personal or interior life is crucial, and has always been so. Even the most *unselfconscious*, *unselfcentered* saint has had first of all himself to reckon with. One cannot "hallow" the life of his household and of his com-

munity until he has made a holy place within himself. This means, practically, he must take some time for his own inner life.

The centerpiece of each day should be its time set apart for devotion and beholding. The reason it is not trite to say it again is that it is so hard in our busy lives to set such a time apart that probably, even among earnest seekers, there are still more of us who keep no such time apart than there are who do.

The more active we are in the world of people and things, the more urgently we need this time of orientation and repowering. Without it our activities can be more harmful than useful, and instead of expressing love and relating us to our surroundings, they may even limit us and cut us off. This was surely what Friends meant by the old phrase "creaturely activity."

Yet one must put in a note of warning, too, because there are some minds for which withdrawal is a self-indulgence more than a self-realization, and leads to a sterile stirring in their own depths, which is almost a poison for some natures.

This creative balance can hardly be achieved in the burdened life. The Latin for baggage is *impedimenta*, and impediment indeed our possessions and interests can be. We need to strip off much of the less important, as mariners throw overboard even precious cargo when life itself is at stake.

Personal success in a material sense can be achieved at the expense of one's fellow men. Perhaps there is no way to achieve it but at the expense of others. I remember the saying of Mary Webb's heroine in *Precious Bane*: "For if you stop to be kind you must ever swerve from your path. So when folk tell me of this great man and that great man, I think to myself, Who was stinted of joy for his glory? How many old folk and children did his coach wheels go over? What bridal lacked his song, and what mourner his tears, that he found time to climb so high?"

On the spiritual side, success can never be achieved at the expense of others. One cannot climb high by tramping on others or neglecting them. The cries we do not answer, the needs we do not meet, keep pulling us back.

How are we to find time for the inner life when the outer demands on our mercy are so unending and urgent? The answer can only be in rigorous pruning, in lopping off much that is superfluous, in "ordering" our lives, first things first.

One group for whom it is almost hardest of all to balance activity with retirement, "return" with "withdrawal," is the group of young parents, and perhaps, peculiarly so, the young mothers. How can we hallow the daily routine of our homes? How can we make room for the eternal in that routine?

What mother, after getting husband off to work and children to school, has not felt desecrated by the ignobility of the scramble? Probably if she can take time to relax at all after they are gone, it will oftenest be with a cup of coffee and a neighbor's chatter, or the radio, or a magazine. She may even add to the confusion by rushing off to a job herself, and she will be lucky if the evening



Terry Foss (1984)

is any improvement over the morning.

Is there any remedy for this way of living? Do our homes of young families have to resemble the busy corners of streets, with traffic going in every direction and frequent collisions? Is there no way for the modern family to claim again the order and comeliness and inward grace of an earlier time? Is there no way to clear space in our lives for the holy?

The time when Friends needed to look different, speak differently, and act differently from other people seems to have gone by. It is no longer felt that differences bear any valid testimony to our faith. Yet I think that a forthright rejection of the American standard of living as an ideal would bear testimony to our faith, and would again clear our lives of much that clutters and negates

them. The fact that destitution, sheer hunger, and cold still form a major part of the suffering in our world makes it logical that we who believe in the close brotherhood of all people should refuse to feast and waste. The fact that prosperity still battens upon the preparation for war and on threats of war makes it logical that we who refuse to participate in war should refuse to compete for a share in prosperity above our real needs.

I have forgotten who coined the phrase "keeping up with the Joneses," but I am almost sure it has been around as long as I can remember. As Mark Twain is said to have remarked about the weather, it is a subject that everybody talks about, but nobody does anything about it.

Well, some people do try. You hear of people who hold out for some time against the pressure to get a television set, or a new television set, or who drive an old-fashioned car for the simple but unsound reason that it still runs well; but these pioneers mostly have to give in. Self-confidence is impaired if one is shabby or odd. Success is jeopardized. Yet a peculiarly unbecoming sort of disorder in clothes and houses is current and acceptable among young and not-so-young people, and seems to leave self-confidence and self-respect intact. Again we "owe it to ourselves" to take vacations, and we rush all the harder in order to have longer vacations, in better places, preferably farther away.

How, in the midst of all this welter



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of conspicuous consumption, do we go about hallowing the life of our household?

There must be more houses than ever before in which one might hope to find real homes flourishing. They are planned for efficiency, full of labor-saving devices, placed in neat yards on paved roads, and lighted and serviced as never before and nowhere else. Yet in many of these homes the mother of young children goes out to work as well as the father, and the home is hardly more than a central station at which they all touch at some times in the day.

Many of us have been much challenged in recent years by the development of communities especially planned for answering some of these questions and these outcries against modern living. Planned, or "intentional," communities, in which goods are communally owned to a greater or lesser extent, furnish a real answer for some few people, but they do not yet seem to be an answer for all those who are seeking, even all those who are most earnestly seeking, an answer.

Yet if daily life is to express our religious faith and is to be hallowed, this hallowing must also spread through the wider community beyond the doors of home.

On the negative side, I think this almost surely means that we dare not block the way to relatedness by a collection of goods and a standard of living that is right out of the reach of the greater number of mankind. On the positive side of training in relatedness to the whole community, the meeting for worship and business is what first comes to the mind of Friends. At its best, this is the "beloved community" that ties the person and the family and the intimate group, through the larger group, to the world, and it forms the avenue through which love and brotherhood are expressed in worship and work.

But a meeting community must have at least a core group of the same worshippers who meet together week after week, so that they get to be aware of each other on deep levels and to know each other's needs on the everyday level, too. It is true worship together that can keep them in close touch with each other without degenerating to gossip and meddlesomeness. I have been touched of late to hear of a rather worldly seeming suburban meeting in which this solidari-

ty below the surface was still strong enough that the meeting was able to come effectively to the help of a member who was suddenly in need. This is how the Christian community should operate, not depending on the state or a dozen forms of insurance for the relief of its members' needs.

Out of this kind of close fellowship in their meetings, individuals and families can go forth on even rather risky errands of mercy without suffering from the heady exhilaration at first and afterward the crippling loneliness to which isolated efforts can be subject. Out of such close meeting fellowship came the incredible travels in the ministry undertaken by earlier generations of Friends.

The meeting is a second place, after the home, in which whole families can participate. Separate activities to some extent divide even the most closely knit family. But in meeting it should come together again, and we need to beware of a tendency to divide the family again there, assuming that silent worship is for adults only, or that First-day school takes the place for children of worship with adults and with each other.

With this nurture of the community of worship as the living link between the individual and the whole community of the creation, we come full circle and reach again the crucial point of the person, the individual "I," individually bound to its own "Thou," which is the experience of God that it knows for itself.

I want to end with another quotation from Martin Buber from his book *I and Thou*: "The authentic assurance of constancy in space consists in the fact that men's relations with their true *Thou*, the radial lines that proceed from all the points of the *I* to the Center, form a circle. It is not the periphery, the community, that comes first but the radii, the common quality of relation with the Center. This alone guarantees the authentic existence of community.

"Only when these two arise—the binding up of time in a relational life of salvation and the binding up of space in the community that is made one by its Center—and only so long as they exist, does there arise and exist, round about the invisible altar, a human cosmos with bounds and form, grasped with the spirit out of the universal stuff of the aeon, a world that is house and home, a dwelling for man in the universe." □

Susan B. Anthony, Quaker

Letter From the Past—153
September 10, 1955

March 13, 1956, will be a minor Quaker anniversary, for on that day in 1906 Susan Brownell Anthony died. It is not on that account that I mention her now but because the United States government has just honored her by publishing a 50-cent stamp representing her.

The stamp also is not due to the anniversary. She was selected with Benjamin Franklin, Alexander Hamilton, Patrick Henry, Robert E. Lee, and John Marshall as the only six Americans, apart from six presidents, to be included in the new series of American postage stamps.

This is, I think, the third appearance of "Aunt Susan" on American stamps. It may be questioned how far Friends today or in her day recognized or accepted her as a fellow member. I would like to quote one narrative about her, showing her own sense of belonging to Friends, her feeling that Friends were looked upon as irreligious, and a bit of delightful Quaker naiveté. It is told by an intimate friend, the Reverend Anna Howard Shaw, in her book, *The Story of a Pioneer* (1915).

I recall with amusement that the highest compliment she ever paid me in public involved her in a tangle from which later only her quick wit ex-

Beginning in 1941, 277 "Letters From the Past" appeared in Friends Intelligencer and FRIENDS JOURNAL. For a period of 30 years the letters were always signed NOW AND THEN. Readers soon recognized the author as Henry J. Cadbury, much-loved Friend, Quaker historian, and biblical scholar. He taught at Haverford and Bryn Mawr and was Hollis professor of divinity at Harvard for 20 years. A founder of the American Friends Service Committee, he remained active with the AFSC until his death in 1974.



Free Library of Philadelphia

tracted her. We were lecturing in a specially pious town which I shall call B—, and just before I went on the platform Miss Anthony remarked peacefully:

"These people have always claimed that I am irreligious. They will not accept the fact that I am a Quaker—or, rather, they seem to think a Quaker is an infidel. I am glad you are a Methodist, for now they cannot claim that we are not orthodox."

She was still enveloped in the comfort of this reflection when she introduced me to our audience, and to impress my qualifications upon my

hearers she made her introduction in these words:

"It is a pleasure to introduce Miss Shaw, who is a Methodist minister. And she is not only orthodox of the orthodox but she is also my right bower!"

There was a gasp from the pious audience, and then a roar of laughter from irreverent men, in which, I must confess, I lightheartedly joined. For once in her life Miss Anthony lost her presence of mind: She did not know how to meet the situation, for she had no idea what had caused the laughter. . . . When we had returned to our hotel rooms I explained the matter to her. I do not remember now where I had acquired my own sinful knowledge, but that night I faced "Aunt Susan" from the pedestal of a sophisticated worldling.

"Don't you know what a right bower is?" I demanded, sternly.

"Of course, I do," insisted "Aunt Susan." "It's a right hand man—the kind one can't do without."

"It is a card," I told her firmly, "a leading card in a game called euchre."

Aunt Susan was dazed. "I didn't know it had anything to do with cards," she mused, mournfully.

"What must they think of me?"

What they thought became quite evident. The newspapers made countless jokes at our expense, and there were significant smiles on the faces in the audience that awaited us the next night. When Miss Anthony walked upon the platform she at once proceeded to clear herself of the tacit charge against her.

"When I came to your town," she began, cheerfully, "I had been warned that you were a very religious lot of people. I wanted to impress upon you the fact that Miss Shaw and I are religious, too. But I admit that when I told you she was my right bower I did not know what a right bower was. I have learned that since last night."

She waited until the happy chortles of her hearers had subsided, and then went on.

"It interests me very much, however," she concluded, "to realize that every one of you seemed to know all about a right bower, and that I had to come to your good orthodox town to get this information."

That time the joke was on the audience.

NOW AND THEN

This I Can Now Affirm

Winifred Rawlins's poetry has appeared regularly in the JOURNAL since 1956. Winifred lived and worked at Pendle Hill for many years until her retirement. A member of Providence (Pa.) Meeting, she is a regular volunteer for the American Friends Service Committee.

This I can now affirm
As I walk through the house of my life
In the middle years.

I never went through a door
And found what I had expected.
The room was always lighter
Than had appeared from the corridor,
The furniture more simple,
More carefully brought together
For my entire need,
Than I had ever imagined.
There was often some special delight
Waiting for me to receive it,
Like a dear animal returned,
Or flowers that suddenly spoke
In a language I understood.

I seldom went into a room
But there was a gathered company
Who paused to greet my entrance,
Whose hands as they moved touched mine
In delicate reassurance;
Across whose faces fell
The shadows from future suns,

Or whose eyes burned dark and kind
Like the ancient teddy bear
I took to bed as a child.

And in the abandoned room
Where no man's footstep sounded,
Where there was no bed made,
No table set with food,
When the door was closed behind me
Even the dust of the floor
Silently blessed my feet,
Even the dying light
Gently caressed my brow,
While a thin flute played in my head
A song I had loved before birth.

Faithfully this has recurred.
Why should I then suppose
It will one day be otherwise?

—Winifred Rawlins
FJ February 28, 1959

Judgment Day in Breeches

by Elwood Cronk
October 8, 1955



Quaker Collection/Haverford College Library

Just as the meeting was beginning, the door quietly opened, and across the threshold stepped the tiny figure of a man. No more than four feet seven

Elwood Cronk is the director of the "Safer Neighbors Are Possible" program of Lower Bucks Community Centers, Inc. He is a member and former clerk of Wrightstown (Pa.) Meeting and the author of All Things New, Youth Ministry in a Technological Society, a publication of Friends General Conference.

inches in height, he wore a huge coat that swept the floor as he walked, and carried a large book under his left arm. He was hunchbacked, his head was large, and a long beard flowed from his kindly face. He stopped, looked over the gathering, and strode down the aisle toward the facing benches. But preferring the steps leading between them, he quietly sat down and

bowed his head in worship.

Finally he arose, and his voice broke the deep silence. "Oh all of you Negro masters, who are contentedly holding your fellow creatures in a state of slavery. . . . You must know they are not made slaves by any direct law, but are held by an arbitrary and self-interested custom. . . . You are forcibly retaining your fellow men from one generation to another, in a state of unconditional servitude; you might as well throw off the plain coat as I do."

With a lightning gesture he threw off the huge coat that hung limply from his tiny frame. As it fell to the floor, a distorted body was revealed, teetering upon legs so slender that they appeared unequal to the task of bearing his weight. A sword dangling from a scabbard at his side nearly touched the floor.

He continued, "It would be as justifiable in the sight of the Almighty, who beholds and respects all nations and colors of men with equal regard, if you should thrust a sword through their hearts, as I do this." He drew the sword, stabbed himself, and crumpled in a heap on the steps. Friends were spattered by what seemed to be blood, and several ladies fainted. Those nearby rushed to his side and quickly discovered his deception. The sword had pierced a bladder of pokeberry juice cleverly hidden between the book cover he carried under his arm. He was gently picked up, carried down the aisle, and deposited on the porch. He was still there when the meeting broke up, and did not arise until Friends had walked past or over his prone body.

The main figure in this drama was Benjamin Lay. The incident took place in 1738 at the Annual Meeting of the Society of Friends, held in Burlington, New Jersey. Benjamin Lay was born in Colchester, England, in 1677 of Quaker parents. He received very little education, went to sea at an early age, and followed this profession until his marriage in 1710, when he settled down in the town of his birth. His wife, Sarah, like himself was small and hunchbacked. Because of his interest and activity in the public affairs of the day he was read out of meeting.

In 1718 Benjamin and Sarah Lay sailed for Barbados, where he established himself in the mercantile business. Here he witnessed the brutality and cruelty of the slave trade. He felt the op-

pressive weight of the burden known to those held in bondage. Perhaps, too, he saw the spirit of oppression insidiously working in the hearts of those who held slaves—saw how it made them hard, callous, and indifferent to the plight of their brothers. Each Sunday many of the slaves visited him. He was able to give them counsel and wholesome food.

In 1731, after having lived in Barbados for 13 years, he and his wife sailed for America. When Benjamin and Sarah Lay arrived in Philadelphia, they discovered that slaveholding was generally practiced throughout Pennsylvania. Although the slaves were treated much better, he would not tolerate human bondage in any form. He purchased a few acres of land between Germantown and Old York Road about six miles north of Philadelphia, and built a simple cottage that resembled a cave in its construction. His wants were very simple. Benjamin Lay drank nothing but water or milk, and he lived on acorns, chestnuts, and cold boiled potatoes. He would not eat food or wear clothes that had been obtained at the expense of animal life or slave labor. Hence, he grew the flax from which he made his own clothing. The cloth was left its natural color, probably because dyes were produced by slave labor.

Benjamin Lay had a flair for the dramatic, bringing suffering upon himself that his fellow men might see and correct their evil ways. One cold wintry morning Friends on their way to meeting came upon him standing in the snow at the entrance of the meetinghouse, with one foot and leg bare. His reply to their concern over the state of his health was simple. He said, "Oh, you pretend compassion for me, but you do not feel for the poor slaves in your fields who go all winter half clad." What could one say to that?

In 1737 he wrote a pamphlet entitled *All Slave Keepers, That Keep the Innocent in Bondage, Apostates*. He took the manuscript to Benjamin Franklin, who looked it over, saw that it was utterly without arrangement, and asked, "Where does it begin?" Benjamin Lay replied, "Never mind, at either end, or in the middle, it will bear itself out." With some editing Franklin published it. An interesting note in the book reads, "There are some passages in my book that are not so well placed as could have been wished; some errors may have

escaped the press, the printer being much encumbered with other concerns; thou art lovingly entreated to excuse, amend, or censure it, as thee pleases; but remember that it is written by one that was a poor common sailor, and an illiterate man."

Another dramatic effort to point out the evil of slaveholding involved a neighbor of Benjamin Lay's who held a young girl in captivity. He had spoken to him many times, but he would not release the girl. One day Benjamin Lay coaxed the neighbor's six-year-old boy to come to his house, where he kept him amused all day. Toward evening he saw the distraught parents hurrying through the fields. Pretending surprise and concern, he went to meet them and asked the cause of their distress. When they explained to him that their little boy had been lost all day, he said, "Your child is safe in my house; and you may now conceive of the sorrow you inflict upon the parents of the Negro girl you hold in slavery; for she was torn from them by avarice."

Over the years he traveled widely, visiting private citizens, public officials, and churches of all denominations. An amusing incident took place in Christ Church in Philadelphia. On the day Benjamin Lay attended, the text of the sermon was "He shall set the sheep on His right hand, but the goats on His left." After the service Benjamin Lay stepped forward and asked the minister how the sheep would be distinguished from the goats. The minister took hold of Benjamin's beard and said, "By their

beards, Benjamin, by their beards."

He was past 60 when he and his wife left their home and went to board with the family of John Phipps near Abington Friends Meetinghouse. His wife died shortly after, and he was left alone in the world. On the farm he found a natural excavation in the earth which he dug out further and covered the roof with evergreen. Here he spent the remainder of his days in reading, writing, and meditating. He died on January 3, 1759, at the age of 82. For 41 years, 28 of them in Pennsylvania, he had waged an unceasing war on slavery.

What can be said of a life such as this? It is true that at times he was eccentric, that often his temper flared, and that his judgment was not always of the best. Yet in spite of these criticisms, the life of Benjamin Lay contains much to inspire us. He had reason because of his unattractive physical appearance to feel sorry for himself. Instead, his heart was filled with compassion for his oppressed brother, whose condition was infinitely worse than his own. It can truly be said that in the house where dwells the spirit of universal love there is no room for self-pity.

L. Maria Child in the introduction to the *Memoir of Benjamin Lay* has beautifully caught the spirit of our ancient Friend: "I have become so thoroughly imbued with a living sense of the good man's character, and have so learned to love his tender and gentle spirit, that I view it with reverence, as I would some strange disjointed apartment where an angel was imprisoned for a season." □

In Memoriam, Norman R. Morrison

We do not understand, and yet we do.
We turn away in horror, yet we look.
Distance closes in: statistics leap
before our eyes, burst in interior flame!
Vietnam is now, here in our guilt and shame!
And we, excoriated by the truth we reap,
who closed the war away as in a book,
now for a moment know just what we do.

Listen! Who speaks? Who speaks?
The long, the fatal silence weeps and weeps.

—Jeannette S. Michener
FJ December 1, 1965

On November 2, 1965,
Norman R. Morrison, a
member of Stony Run (Md.)
Meeting, set himself on fire
outside the Pentagon and died
in protest of U.S. military
activity in Vietnam. Jeannette
S. Michener is a member of
Southampton (Pa.) Meeting.
She lives at Pennswood
Village in Newtown, Pa.

Stand Still in the Light

by Howard H. Brinton
October 24, 1959

Stand still." These words recur like a refrain in a brief epistle George Fox wrote in 1652. Friends are told to "stand still in trouble and see the strength of the Lord," to "stand still in that which is pure after ye see yourselves," to "stand still in that which shows and discovers," to "stand still in the Light and submit to it," to "stand still in the Light that shows them" ("temptations, corruptions, uncleanness"), to "stand still in that Power which brings peace," and, with the same meaning, to "sink down in that which is pure, and all will be hushed and fly away."

The date of this letter is significant. In 1652 the Quaker movement received its first great impetus and gained thousands of adherents. Friends have probably never been more active and uplifted than they were in that first great year, when it seemed that a new "day of the Lord" was dawning. How then can we explain this quietistic advice to "stand still," coming as it did from the most active Quaker of them all? Would it not have been more appropriate if Fox had advised Friends to "be busy in the Light"?

One answer to this question can be found in the need for inner strength and composure sufficient for meeting and overcoming powerful destructive forces. During the first 40 years of Quaker history no effort was spared by church and state to destroy the new movement. But, although Lutherans and the German states had succeeded in crushing the Anabaptists in Germany, Anglicans and Puritans did not succeed in crushing Quakers in England. Perhaps this was partly because Quakers had discovered

a form of worship which taught them how to "stand still in the Light." In the midst of struggle and suffering they could, either in their meetings or elsewhere, retreat to a "quiet habitation within," a place where "all will be hushed and fly away."

Such a retreat did not necessarily mean a withdrawal from activity, as is shown by other figures of speech used by Fox to express similar advice. Friends are told to "stand faithful to the Lord God and His Power and Truth, that their heads may not sink in the storms but may be kept above the waves" (Epistle 283). "Do not," he says elsewhere, "gad about from the Truth Within, that ye may be kept above all high-swalling storms, bustlings and tempests and with it ye may be kept over the world" (Epistle 130). This does not mean that Friends should flee from the storm but rather that, although their bodies were in it, their heads should be above it in the calm and serene presence of the Light.

There were other reasons for standing still in the Light, for in 1652 persecution, though it had begun, was far from having reached the intensity of ten years later. Light, including divine Light, is that which reveals. "Stand still," says Fox, "in that which shows and discovers." Clearly it discovers our own sins and weaknesses, for we are asked to "stand still after we see ourselves." Self-examination in the Light must come first—"in the Light" because the Light reveals obstacles which stand between it and ourselves. Their dark shadows must be removed before we can see clearly. The medieval mystics likewise declared that "purgation" is the necessary first stage in spiritual progress on the way to the second stage, which is "illumination."

But the revelation of truth about ourselves is not the only function of the Light, for the Light is also moral and religious truth in a broader sense. Here we must understand the meaning of



that essentially quietistic word *pure*. When we seek in Fox's words to "stand still in that which is pure," we try to find a truth which is purified because it is not contaminated by our own prejudices and preconceptions. The truth is pure and "above the world" because it is free from the worldly conventional opinions of society around us. By seeking and sometimes finding that which is purified of conventionalities, Friends became a nonconformist minority in the midst of a hostile majority. In dress, speech, and behavior they were not afraid to be different, though not, at least at first, for the sake of being different. They became pioneers in a number of social causes because they had recourse to a source of truth other than the voice of society. The Quaker position in these causes has now become generally accepted by the "world," except their nonparticipation

Howard H. Brinton, who was a member of Philadelphia (Pa.) Meeting, held degrees from Haverford College and the University of California. He taught at Earlham College and Mills College before serving as co-director, with Anna Brinton, of Pendle Hill from 1936-1952. Among his many writings are Friends for 300 Years and a series of pamphlets defining the position of Quakerism among world religions. He died in 1973.

in war. Since Friends still hold this doctrine, at least officially, they remain a nonconformist minority.

As members of a minority which may again be persecuted for unconventional opinions, they need to learn how to acquire inner strength and peace and to be enabled to "sink down in that which is pure" so that "all will be hushed and fly away." They also need sometimes to quit their "bustling" and "stand still in the Light" if they are to continue to make new discoveries by facing the truth freshly and directly. This truth is not only found within but also without in the New Testament, for the voice of the Christ within must be clarified and interpreted by the words of the Christ of history.

In his letters George Fox is continually advising Friends not to use violence on their troubles or even on their disorderly thoughts by fighting them on their own level but rather to get "atop" of them. "Friends," he says, "take heed of being hurried with many thoughts but live in that which goes over them all" (Epistle 95). And in 1670, when persecution was waxing especially hot, he writes, "So let your minds and souls and hearts be kept above all outward and visible things" (Epistle 283). This, like "standing still in the Light," might seem to many activists a form of escapism. Instead of "standing still" or getting "over" troubles, should we not endeavor to share the burden of the world's sin and suffering? Did not Fox himself suffer eight imprisonments when he might have avoided them by doing what most other people did? He certainly did not get "over" his suffering by ignoring it as unreal or unimportant. But, paradoxically, he both endured it and rose above it.

The same paradox lies at the basis of those events within which our Christian religion began. At the Crucifixion we think of Christ as taking upon himself the burden of the world's sin and suffering. But in the Ascension he rose above it to a higher, more serene world. He was both in the world and above it, and the inward Light, the Christ spirit in man, is also both in the world and above it. If it be true, as Paul says, that we must be crucified with Christ if we are to rise above the world with him, then we, through his spirit, may also both share the burden of the world's suffering and rise above it. □

The Death Penalty, An Anachronism

by Stuart Innerst
March 1, 1961

Leo Tolstoy once witnessed an execution in Paris. In his account of it he wrote: "When I saw how the head was separated from the body and as it dropped noisily into the basket, I understood, not with my reason but with my whole being that no theories of the rationality of modern civilization and its institutions could justify this act; that if all the people in the world, by whatever theory, had found it necessary, I knew that it was useless, that it was evil."

Here is a simple, accurate appraisal of the death penalty. It is useless; it is evil. It fails to achieve any worthy end society expects of it. On the other hand, it forges another evil link in a chain of evil events. And since it is the state that imposes the death penalty, it involves every citizen in the evil act of taking a life.

Capital punishment dies slowly because it is deeply rooted in our mores. Social customs like it are the product of generation after generation of wrong thinking and conduct. Eradicating such deep grooves from group behavior is all the more difficult when a social custom or institution is believed to have religious sanction. Slavery clearly illustrates this difficulty.

A little over a hundred years ago, when slavery was being vigorously debated, the governor of a state wrote to a friend: "I firmly believe that American slavery is not only not a sin, but especially commanded by God through Moses, and approved by Christ through his apostles." A prominent minister in a debate asserted: "Not only

will I throughout this discussion openly and boldly take the ground that slavery as it exists in America ought to be perpetuated, but that slavery is an established and inevitable condition to human society. I will maintain the ground that God always intended the relation of master and slave to exist . . . that slavery having existed ever since the first organization of society, it will exist to the end of time."

Now that slavery has been abolished, statements like these seem incredible. How could anyone be so misled? And yet, whenever capital punishment is discussed in the press, letters to the editor appear from ministers or other devout souls who declare that the gas chamber or the electric chair must be retained to fulfill the law of God.

The thinking of many religious people regarding capital punishment runs something like this: Only God who creates life has the right to take it away. But God works through men to achieve his purposes. He has ordained the state to see that his law is carried out. When an individual, through his own choosing, violates the law of God so as to endanger the lives of others, he forfeits his right to be a member of society. To take his life becomes necessary as a means of protecting society. In executing the wrongdoer, therefore, the will of God is being done, and justice is promoted. Consequently, to abolish capital punishment is to interfere with the operation of God's law for mankind.

The contention that the death penalty is morally justified within the Hebrew-Christian tradition breaks down when consideration is given to the teachings of Jesus, together with the new knowledge gained from the behavioral sciences. Jesus taught that men at their worst are still of supreme value in the sight of God; that no man need continue in his evil state; that God yearns for men to turn from their evil ways; that God takes no delight in the death of the wicked; that the lost should be found and restored to the fold; that the ultimate goal of human society is that

Stuart Innerst was a United Brethren missionary in China from 1920-1927 (returning by invitation for a visit in 1972). He became active with Friends in the 1940s, joining Lansdowne (Pa.) Meeting. He was a founder of Friends Committee on Legislation in California and was a long-time committee member of the American Friends Service Committee in Pasadena. At the time of his death in 1976 he was a member of La Jolla (Calif.) Meeting.

By insisting on the law of a life for a life, society actually settles for a corpse.

of men living together as in a well-ordered family under God the father.

The behavioral scientists are in agreement with the teachings of Jesus in showing that "no man is an island, no man stands alone." Man is, rather, the result of many factors in his biological inheritance, his social environment, and the responses he wittingly and unwittingly makes to both.

Consider, for instance, the notorious case of Caryl Chessman. The public image of Chessman created by the newspapers was that of a monster deserving death. The night before his execution he wrote: "I am a confessed fool who is keenly aware of the nature and quality of the folly of his earlier rebellious years. I learned too late and only after coming to death row that each of us ever must be aware of the brotherhood of man and responsibility we individually bear to act responsibly in translating this vital concept into the reality of everyday life."

Notice what led to "his earlier rebellious years." At seven a severe case of pneumonia left him subject to attacks of asthma. At eight he had encephalitis, and became tone-deaf. Before this he had shown talent in music. Personality changes now manifested themselves—brooding, a tendency to withdraw, temper tantrums. A year later he was in an auto accident that invalidated his mother for life.

Because of his mother's illness and the economic depression of the 1930s the family had to go on relief. His father twice attempted suicide. According to neighbors, young Chessman was at this time "an undersized, undernourished child, whose long, narrow head was much too large for the thin, frail body." Other children considered him "queer" and shunned him. It was at this time that he took to petty theft to meet his family's needs and to compensate for his sense of physical and social inferiority. The boy was developing hatred for society and rebellion against it.

Isadore Ziferstein, a doctor, in

describing these "earlier rebellious years," writes: "Chessman had at last found the neurotic solution to all his problems, the psychopathic cure for all his ills. With a gun in his hand he found that his asthma cleared up, his feelings of inferiority disappeared, his humiliating experiences were avenged, he was no longer afraid of anybody or anything."

By what it did and failed to do, society helped to make Caryl Chessman what he was. What if some understanding person had taken an interest in him during those periods when he attended Sunday school regularly? What if the schools had detected tendencies toward delinquency, and sought to remedy them? Chessman might have become a famous lawyer or writer, in both of which fields he had marked talent.

"We shall never get rid of the criminal," wrote Laurence Hausman, "till we cease to separate ourselves from him, till we make his interest our interest, till we share, willingly and consciously, the responsibility of the society which has produced him."

The fault of society in the execution chamber is that it self-righteously separates itself from the offender, whose life it deliberately snuffs out. To make the victim the scapegoat for its sins of omission and commission cannot be squared with the moral code on which it professes to take its stand. What within the Christian ethic can justify the practice of inflicting upon a member of society the supreme penalty for an act for which the group shares some degree of responsibility?

The writer is aware that in saying this he opens up the whole problem of crime and the treatment of the offender. It needs to be opened up and scrutinized in the light of the Hebrew-Christian ethic and the new knowledge of the behavioral sciences. The Roman concept of justice symbolized in Justitia, blindfolded, with scales in her hand, is obsolete. Christian justice is open-eyed, understanding, and compassionate. Its aim is not to "make the punishment fit the crime," but to remake the criminal.

When a criminal is executed, it is said he has paid his debt to society. A fitting comment is that society may have cheated itself. The world would be poorer if Moses had been executed for killing an Egyptian, or if Paul for standing sponsor at the death of Stephen. By insisting on the law of a life for a life,

society actually settles for a corpse. If the offender is to pay his debt to society, he must be helped to become a useful citizen. Every effort at restoration should be made; every avenue to restitution should be opened.

One of the chief arguments urged in support of capital punishment is that it advances justice. In its actual operation the death penalty promotes injustice. It results in a double standard of justice for rich and poor, and black and white. Lewis E. Lawes, formerly warden of Sing Sing prison, writing about the 114 men and women he escorted to the electric chair, says: "In one respect they were all alike. All were poor, and most of them friendless. . . . The defendant of wealth and position never goes to the electric chair or the gallows."

In a summary of general findings on executions in California, 1938-53, it was stated that "75 percent came from homes broken by divorce, death, or separation." Most of them had received little schooling. They had no steady employment, but "worked as laborers, seasonal farmhands, or migrant pickers at odd jobs." The majority were "emotionally unstable, psychoneurotic, or psychopathic."

The death penalty in practice not only discriminates against the poor and helpless, but against minority groups. Of the last 11 executions in a northern state, nine were Negroes and two were whites. In the same state, of 15 men on death row, eight are Negroes. These figures are out of all proportion to the ratio of Negroes in the total population.

Not to be overlooked in considering the moral aspects of the death penalty is that it may lead to tragic injustice by executing the innocent. Judge Jerome Frank said: "No one knows how many innocent men, erroneously convicted of murder, have been put to death by American governments. For . . . once a convicted man is dead, all interest in vindicating him usually evaporates."

In conclusion, executing the murderer does not undo the evil he has done. It adds murder by the state to murder by the individual. It cheapens life, brutalizes society, and paves the way for more crime. It is a form of revenge, a thing frowned upon in every other area of human relations. It is completely immoral and deserves no place in a culture committed to the Hebrew-Christian ethic. □

Nonviolence and Racial Justice

by Martin Luther King, Jr.
July 26, 1958



Friends General Conference attendees hold meeting for worship at Cape May, 1956.

Many summer issues of the JOURNAL in the 1950s and 1960s carried reports of the Friends General Conference gatherings at Cape May, New Jersey. A particularly memorable conference in 1958 attracted 2,800 Friends. Speakers that year included Norman Cousins, Howard and Anna Brinton, Elizabeth Watson, Dorothy Hutchinson, and Martin Luther King, Jr. The following article is taken from Martin Luther King's moving address to Friends on June 27, 1958. —Ed.

The problem of race is certainly the chief moral dilemma of our nation. We are faced now with the tremendous responsibility of solving this problem before it is too late. The state of the world today does not permit us the luxury of an anemic democracy, and the clock of destiny is ticking out. We must solve this problem before it is too late. We must go out once more and urge all men of good will to get to work, urge all the agencies of our nation, the federal government, white liberals of the North, white moderates of the South, organized labor, the church and all religious bodies, and the Negro himself. And all these agencies must come together to work hard now to bring about the fulfillment of the dream of our democracy. Social progress does not roll in on the wheels of inevitability. It comes only through persistent work and the tireless efforts of dedicated individuals. Without this persistent work, time itself becomes the ally of the insurgent and primitive forces of irrational emotionalism and social stagnation. I think of the great work that has been done by the Society of Friends. It gives

all of us who struggle for justice new hope, and I simply say to you: continue in that struggle, continue with that same determination, continue with that same faith in the future.

Modern psychology has a word that is used probably more than any other word in modern psychology. It is the word *maladjusted*. All of us are desirous of living the well-adjusted life. I know I am, and we must be concerned about living a well-adjusted life in order to avoid neurotic and schizophrenic personalities. But I say to you that there are certain things within our social order to which I am proud to be maladjusted, and I call upon you to be maladjusted to all of these things. I never intend to become adjusted to segregation and discrimination. I never intend to adjust myself to the viciousness of mob rule. I never intend to adjust myself to economic conditions which take necessities from the masses to give luxuries to the classes. I never intend to adjust myself to the madness of militarism and the self-defeating effects of physical violence.

I call upon you to be maladjusted to each of these things. It may be that the salvation of our world lies in the hands of the maladjusted. So let us be maladjusted. As maladjusted as the prophet Amos, who in the midst of the injustices of his day could cry out in words that echo across the generations, "Let judgment run down like waters, and righteousness like a mighty stream." As maladjusted as Abraham Lincoln, who had the vision to see that this nation could not exist half slave and half free. As maladjusted as Thomas Jefferson,

who in the midst of an age amazingly adjusted to slavery could cry out in words lifted to cosmic proportions, "All men are created equal, [and] . . . are endowed by their Creator with certain inalienable rights, [and] . . . among these are life, liberty, and the pursuit of happiness." As maladjusted as Jesus of Nazareth, who could look at the men of his generation and cry out, "Love your enemies, bless them that curse you, pray for them that spitefully use you."

Through such maladjustment we will be able to emerge from the bleak and desolate midnight of man's inhumanity to man into the bright and glittering daybreak of freedom and justice. This is what stands ahead. We've made progress, and it is great progress that we must make if we are to fulfill the dreams of our democracy, the dreams of Christianity, the dreams of the great religions of the world.

I close by quoting the words of an old Negro slave preacher who didn't have his grammar quite right. But he uttered words with profound meaning. The words were in the form of a prayer: "Lord, we ain't what we want to be, we ain't what we ought to be, we ain't what we gonna to be, but thank God, we ain't what we was." And so I say, "We ain't what we ought to be, but thank God we ain't what we was." And let us continue, my friends, going on and on toward that great city where all men will live together as brothers in respected dignity and worth of all human personality. This will be a great day, a day, figuratively speaking, when the "morning stars will sing together, and the sons of God will shout for joy." □



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The Hiroshima Maidens

by Ruth Geibel Kilpack
August 1/15, 1978

The whole world shuddered on August 6, 1945, and the shock waves have continued to spread in ever-widening circles down through the years, even to this morning's paper with its black headlines about the neutron bomb, the latest hideous offspring of that first atomic blast.

Since I am one who must speak experientially, let me tell you what that first blast meant to me.

When the news hit, I too shuddered—but enough empathy to encompass such overwhelming disaster or to cope in any real way with the enormity of its meaning was far beyond me. But the one thing I *could* comprehend was that, though it was President Truman (True Man) who gave the actual order and the pilot of the *Enola Gay* who released the bomb—as a citizen, I too was inextricably involved in causing this awesome calamity. I was no less responsible than everyone else in this country.

And, on the basis of that understanding, I asked myself: What did it mean in *human* terms to those caught in the blinding flash of the cataclysmic mushroom that rose and spread in the heavens above them on that dreadful day?

It wasn't until ten years later that I even *began* to understand what it meant. I was living by then at Pendle Hill, the Quaker center for study and contemplation located near Philadelphia.

Ruth Geibel Kilpack has been active with Friends for many years. While her children were growing up, she lived and worked at Earlham College and Pendle Hill. A former staff member of Philadelphia Yearly Meeting, she is a retired editor of FRIENDS JOURNAL. She is an active member of Concord (Pa.) Friends Meeting.

On a beautiful, sunny day in May, 25 young women arrived by bus from Philadelphia International Airport, having been flown by a U.S. Air Force plane straight from Tokyo, with only one night intervening in San Francisco. They were heralded as the "Hiroshima Maidens," a title they had assumed as a small group of *hibakusha*, victims of the atomic blast, those whose offspring, it was understood, would carry the genes producing physical deformities as a result of atomic irradiation. A Japanese Christian pastor, finding these young women scattered, outcast, and alone, had gathered them together in a small band for comfort and aid and to renew their sense of self-worth after the terrible ordeal they had experienced.

A group of U.S. citizens had then become involved and, under the leadership of Norman Cousins (editor of the *Saturday Review*), was now bringing them to this country where they were to receive plastic surgery in New York City hospitals. During their year's treatment, they were to stay in the homes of Friends and others. Perhaps it was not only a crushing sense of guilt that had prompted this undertaking but a hope that "seeing is believing" and that the consciences of many would be touched—blasted open—by what they saw.

Whatever the outcome might prove to be, I happened to be among the group of people—staff and students at Pendle Hill—who initially welcomed the Hiroshima Maidens to this country. We were to initiate them to the ways and wonders of our land, to help prepare them for the year ahead.

But when they descended from the bus that morning in the green and budding paradise of Pendle Hill, I was suddenly overwhelmed by a colossal sense of shame at what one glance revealed: a soft cheek twisted into an eternal grimace; a pretty hand melted into a gnarled claw; tender flesh seared by the bomb, never to be the same again, no matter how skillful any surgery.

But the shining, dark eyes of these young women peered out brightly from behind the scarred tissues, and their laughter, high and delicate, was infectious with excitement as they gathered up their bundles and straw bags to begin their year in the United States.

For two weeks all of us at Pendle Hill opened our hearts and our lives to these

emissaries from Hiroshima. They called the women among us their "American mothers"—two of the few English words they knew—and we responded with fervor, overwhelmed by their radiant good will. But in the interior recess of my own mind, I heard the words, "You are a citizen of the country that has wrought this terrible havoc. What will *you* do? Can you bear their forgiveness?"

But we were drawn out of ourselves, communicating without speech, since we were ignorant of the language. We pantomimed our way through the daily necessities of life, and in the evenings they drew us into their singing dances, one a pantomime version of baseball, our great national game, swinging imaginary bats, throwing imaginary balls, parading around and around the big dining room in single file, over and over again. Or they taught us their songs; we especially loved the plaintive one about the lone maiden who sits apart, waiting patiently in the gathering dusk for her lover to come.

They wore their favorite kimonos for us and their golden obis, walking with small, mincing steps in their getas, bringing us gifts, bowing politely, smiling, their voices rising and falling in their own delicate cadence behind their flickering fans.

They prepared Japanese meals for us, taught us to eat with chopsticks, to drink the pale, hot tea without sugar, to bow and kneel. We forgot our guilt and they their sorrow in the joy of sharing.

One night we all gathered before the television set in Firbank, one of the Pendle Hill houses. I sat among the Hiroshima Maidens on the floor of the living room as a documentary film of the bombing of Hiroshima flashed upon the TV screen. We heard the roar of the bomber's motors all about us. From the sky we looked down on the miles and miles of flat, matchstick roofs of the city spread out below. We heard the detonation of the blast, and we watched the stately rise and spread of the great mushroom, the "Death Angel."

Then a strange cry rose all about me from the kneeling forms that swayed and rocked like a wheatfield in the wind—a strange, eerie cry like nothing I ever expect to hear again: a muted, whispered wail in unison that rose—held—fell again, a sound that seemed the essence of sorrow. "For the wind

passeth over it and it is gone, and the place thereof shall know it no more."

Shall I ever again sense such mourning?

Or shall I ever again experience the shudder that passed over the room when the face of the pilot of the *Enola Gay* appeared on the screen?

He regretted, he said, what he had done. He had not understood what he was doing. As a token of his remorse, he was shown presenting a check to the Japanese people to atone for his deed!

The two weeks were fleet and the close of the visit of the Hiroshima Maidens seemed to come abruptly. During that time, we were supposed to have oriented our guests to life in the United States, to have served as the threshold to their experience here. But what could we tell them? Introduce them to hamburgers, hats, the vast expanses of Chester County farms, where they threw their arms out wide, running down the slopes, exuberating in a sense of freedom? Or take them shopping for shoes, where the salesmen stared at their disfigured faces and were aghast? Or explain the U.S. psyche? Could we explain

the True Man who had ordered the bombing—or the True U.S. citizens who had allowed it?

Rather, in the brief time allotted to us, we found the tables turned. *We* were the ones who received the orientation, who learned to recognize and accept the power of love and the forgiveness of those broken by our might. The great sigh had passed over *our* wheatfield too, and we knelt and wept at the disfigurement of our beautiful "Japanese daughters."

The Hiroshima Maidens were gone, then, to the homes and operating tables of New York City. For a year they lived in this land, a living testimony to the violence and uncaring destructiveness of our power, until they all at last returned to Japan—all but one, who died of heart failure under the scalpel.

And even now—after all these years—sometimes when a plane roars overhead at night, I shudder awake, thinking of that first bomb (miniature in its proportions to what the United States has stored and waiting now), and I ask, "Dear God, what does it require to touch our hearts and make us understand?" □

For Anna Brinton

"A word fitly spoken is like apples of gold
in pictures of silver." Proverbs XXV, v. 11

Words "fitly spoken" hang as memory bells,
Call us to "greet the unseen with a cheer"
To an Angelus, one of the quiet spells,
Which modern life demands. Still with you near
Example and encouragement were shared
A lover's imprint for poets, Fox, and Penn,
Oriental landscape—nothing was spared
Contact with your enthusiasm. Let's again
Give thanks; goodness spontaneously brought
Humor, humility, and spoken truth.
We were reminded by doing we ought
To make more time for loving, maintain youth.
Your words are bells, inside we hear them ring;
Let's share their message while we work and sing!

—Samuel S. Duryee, Jr.
FJ May 1, 1970

Samuel S. Duryee, Jr., has been a regular poetry contributor to the JOURNAL. Professor emeritus from Glassboro State College in New Jersey, he is a member of Haddonfield (N.J.) Meeting.

Fierce Feathers, 1955

by Ruth G. Campbell
October 1, 1955

No biographical information was included with Ruth G. Campbell's article when it was published in 1955, and the JOURNAL has not been able to trace her.

It was a bright, warm August Sunday in 1955. Sunlight beat down on the steep roof of the South Meetinghouse in the township of Easton, Washington County, New York, just as it did that midweek day in 1777 when Friends, gathered together in their new log meetinghouse, were surrounded by a band of Indians. Allies of Burgoyne, they had come to slay all, but changed

their minds and stayed to meeting.

"It would show little faith," Quakers said, "to leave our homes and go with the other settlers to Albany Fort. Armed with the power of the Lord, we fear no man." They exercised their own judgment without blame to the authorities, who had urged evacuation.

Robert Nesbit, a visiting Friend, had walked two days through the untamed wilderness from East Hoosac, now Adams, Massachusetts, to bring them comfort. He had come because he knew of the dangers that threatened the little clearing.

"The beloved of the Lord shall dwell in safety," he told them. "He shall cover thee with his feathers. Under his wings shall thou trust." He lingered over the words.

The Indians, 13 of them, in war paint and feathers, with tomahawks and gory scalps dangling from their belts, came noiselessly through the doorless entrance. Twelve poisoned arrows were ready to fly at the signal from their chief, whose piercing eyes searched every corner and nook for weapons. Finding the Friends unarmed, he signaled his warriors, and the 12 arrows were placed back in their quivers, the bows stacked against the wall.

The braves seated themselves on a bench and bowed their heads, but not before a silent, terrible struggle had taken place between the forces of love and hate. The fierce, dark eyes of hate looked into the calm, blue eyes of love belonging to Zebulon Hoxie, patriarch of the meeting. Finding only steady friendship in Zebulon's unwavering gaze, the dark eyes finally fell, and himself unarmed, the Indian chief sat down, his dusky braves ranged around him. The silent meeting continued, increasing in solemnity. The whole room was filled with the presence of a living, unseen Power.

The slow moments passed. At last the hour of silent worship ended. On the facing bench, old Zebulon shook hands with the elder beside him and then advanced and shook hands with the Indian chief.

"Indians come to kill white people," the chief explained in broken English and sign language. "Find no guns, no arrows, no knives! White man worship Great Spirit. Great Spirit inside Indian, too. Great Spirit say, 'No kill 'em!'" Selecting a white feather from his ar-



© 1943 by Fritz Eichenberg

rows, he placed it over the doorway as a sign of peace between the Indians and the Quakers. It was one of the strangest Friends meetings ever held. A New York state historical marker near the road commemorates the incident.

In August 1955, J. Barnard Walton from Philadelphia was the visiting Friend at the meeting in Easton, New York. He had driven his car several hundred miles to attend New York Yearly Meeting at Silver Bay. On the facing bench beside him were Eliza Crosby, Phebe Brown, and Martha Fleischer.

Eliza Crosby opened the meeting by reading Robert Nesbit's favorite passage from the 91st Psalm: "The beloved of the Lord shall dwell in safety. He shall cover thee with his feathers."

J. Barnard Walton spoke: "For the first time in Friends history the two New York yearly meetings are united," he said. "Now there is only one." He spoke of the recent Geneva Conference and commended President Eisenhower's efforts to overcome misunderstanding with Russia and bring lasting peace to the harried world.

Phebe Brown read her report and told of the four Hiroshima Maidens who were at Silver Bay. Martha Fleischer reserved her report for after lunch, when the children had their hour.

As on that other summer day there were little children who grew tired of meeting thoughts and found silent worship difficult; but unlike that other day, their parents allowed them to slip quietly through the open doors to run and play on the wide lawn, with no fear of anything hostile molesting them. And, like a sign, they found feathers in the grass, feathers that might have been dropped by the dove of peace or, maybe, only a blue jay flying overhead.

It has been many years since that brave little band of Quakers in Easton, New York, was surrounded by Burgoyne's Indian allies, but the spirit of those first staunch Friends who refused to leave their homes in the wilderness because it showed "little faith to be afraid" is still there, and their descendants keep the story of their faith and courage alive.

"The beloved of the Lord shall dwell in safety" is just as true and comforting in this atomic age, with its dreadful threat of nuclear weapons, as it was in 1777, with its threat of poisoned arrows and tomahawks. ☐

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Thank you for your continued loyalty, enthusiasm, and support. —Ed.

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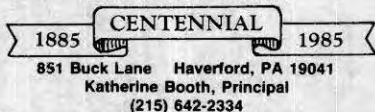


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"If Thine Enemy Hunger..."

by Marshall O. Sutton
June 15, 1967

It is reported that over two-thirds of the world's population is suffering from lack of food. The population increase threatens even greater disaster in the next few decades. These facts come into sharp focus for me, for I know from experience the sensation of dire hunger and what it does to the mind and spirit.

One autumn morning more than 20 years ago I left the superintendent's office at the State Colony for retarded boys near New Lisbon, New Jersey, where I was performing alternative service as a conscientious objector. I was thinking about the superintendent's son, who had just landed with the Marines on Okinawa. I could sense the father's total concentration on this event, his love for his son. This was combat. In military training, he had said to me once, one is always anticipating combat—in fact, one longs for action.

Could I ever long for combat? Ever since I was a 13-year-old at a Quaker boarding school I had been taught "love your enemies" and "if your enemy is hungry, feed him." This philosophy of the school had become a part of me.

The confrontation with the superintendent focused the choice before me. This was a time for action—not a time to take refuge in a quiet meeting for worship at seven o'clock each morning with my fellow conscientious objectors, safe in institutional buildings across from the training fields of Fort Dix. The quiet waiting from now on would be filled with a longing for action, an alternative to combat. Was violence the only

"active" way of deciding international confrontations?

The next day when a member of Ancel Keys's staff at the University of Minnesota called the colony to ask for volunteers for an experiment in human starvation, I volunteered, along with 34 other healthy human specimens. The personal discipline this assignment required was attractive to me. It satisfied both my longing for action and the Selective Service requirement that C.O.s be given work of national importance.

In this experiment, the Brethren Service Committee, with the cooperation of the American Friends Service Committee and the Mennonite Central Committee, worked with the University of Minnesota's Laboratory of Physical Hygiene. Our quarters were within the windowless concrete walls of a dormitory under the football stadium. There we were observed by physiologists, nutritionists, psychologists, biochemists, and statisticians.

Little was known about the human response to starvation. No controlled experiment in that field ever had been tried in the history of medicine. It would take six months to reduce us to semistarvation levels for observation and three months to try various means of rehabili-

tation. The knowledge obtained would have practical effects in restoring mental and physical health to those uprooted by war. Our diet, low in protein and on the borderline in vitamins, would reduce our body weight from 20 to 30 percent.

For the first three months we were on the equivalent of army rations to build us up so that our top performance on various tests—mental, physical, and psychological—could be measured. This control period was easy; it meant classes at the university, recreation, and an abundance of food.

Then it happened! In the dining room, which was also used by students (including the football team), our twice-daily turn in line gave us special meals consisting of cabbage, potatoes, a few ounces of milk, and some bread. This was calculated to let us starve as civilians were starving under much worse housing conditions in southern Germany. The average daily value of the meals we ate was 1,600 calories. To aid our decline we walked on specially constructed treadmills moving at three and a half miles per hour on a ten percent grade. Here our energy output could be measured as we walked nowhere for 90 minutes, increasing our speed until we were completely exhausted. Besides the treadmill routine there were prescribed walks in Minneapolis past the exhaust fans of pastry shops. It is not easy to fall asleep hungry.

Those first few weeks were bearable. Being hungry sharpened our senses, and when one is a little lighter in weight, exhaustion is cushioned by the recovery of inner stamina. We looked forward with eagerness to the luxury of one "coke" a week (seven calories). We soon asked to be relieved of our work assignment in the kitchen, scraping leftover food from the dishes of energetic football players. Cookbook reading was popular, and there were other food temptations every day on walks in the downtown area.

Interest in food became an obsession, and each day was an experiment in overcoming temptation. Irritation was close to the surface, especially when healthy,



Eileen B. Waring

Marshall O. Sutton is an active member of Washington (D.C.) Meeting, where he has served as secretary for several years. After World War II, he and his wife, Virginia, served with the American Friends Service Committee in the Gaza Strip. Later he served as executive secretary for Baltimore Yearly Meeting and as field secretary for the Friends World Committee for Consultation.

robust guests shared meals with us and left food on their plates. I became irked at the least lack of consideration by my closest friend. Sharp words and looks were exchanged. Just as quickly there were feelings of guilt and words of apology.



It helped to be mentally occupied. (I took a course in French.) We were allowed to chew gum, but I gave that up because it stimulated the appetite. I wondered how those at the lab who were not on the diet could laugh.

The days soon became longer. It was harder to concentrate for any sustained period. When one member of the group went on a gum-chewing spree that affected his weight curve everyone was asked to stop chewing gum. At this point we asked for a buddy system, believing temptations would be blunted if we went everywhere by twos. It *did* help to have a buddy, but I remember feeling irritated when he would want to go upstairs for something. Every day we forgave each other verbally, and every day each of us trespassed again on the will of the other.

One day the doctor called me in to report an "irregular regularity" in my electrocardiogram. He was not unduly alarmed, but he admitted never having

found this before. Did I want to continue?

I was tempted to say no. Here was an out. But I found myself saying yes. Another man in the experiment who had had a finger cut off in an accident had also said yes to staying on. Was ours an act for a peaceful world? Would Hitler know about it? It did not matter. One had to stand.

At the close of the six-month period our pulses were down to an average of 35, and I was 40 pounds lighter than when I had arrived in Minneapolis. Even on a July day we did not feel warm. Those who did not know what we were doing looked at us in amazement because we wore woolens. Our average body temperature was 95.9 degrees. In nightmares I dreamed of consuming huge meals.

One day as we passed an exhaust fan at a bakery, my buddy walked in, grabbed half a dozen doughnuts, handed them out to children on the street, and then watched with relish as they ate.

Under artificial conditions one can never completely identify with those who suffer. At the University of Minnesota we could keep clean with soap, rest on beds, and look out on a well-fed city. Our breakfasts were planned with care, although the total of calories per day never exceeded the prescribed amount necessary to continue the downward curve indicated on the chart. Our skin became rough and dry. Though mental ability remained untouched in this period, the will to use it declined, except in test situations. There was an increasing tendency to introversion, a lack of interest in the opposite sex, muscle soreness, apathy, general irritability, dizziness, and moodiness.

There came at last a fine morning when our plates were piled higher and rejoicing was everywhere. An important aspect of the venture was a controlled rehabilitation period. It took about six months for us to regain our stamina, less than that for the weight to come back. I still remember the three-day bus ride back home. At every stop I drank milk and asked for cheese. Later, a two-volume report of the experiment, *The Biology of Human Starvation*, was published by the university. I haven't read it yet. I feel I know it.

Yes, if your enemy is hungry, feed him. □



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Oyster Crackers in the Spring

by Elizabeth Biddle Yarnall
March 21, 1959

The black silk bag was only four-by-six inches, of heavy faille with a narrow satin stripe and a tiny red dot, gathered with a drawstring at the top. Once a year, near the end of April, Mother took it from a bureau drawer and filled it with the small, round oyster crackers which belonged to yearly meeting week.

With Mother, and perhaps Grandfather and Great-Aunt Anne, my sister and I traveled by train from Wallingford to Philadelphia. At the old Broad Street Station we boarded the Market Street

Elizabeth Biddle Yarnall was a member of Chestnut Hill (Pa.) Meeting, where she and her husband, Robert Yarnall, were founding members. She was a graduate of Westtown School and Bryn Mawr College. After advanced study at Oxford University, she taught at Oakwood School. She and her husband directed the American Friends Service Committee office in Vienna in 1938. Her book, Addison Hutton—Quaker Architect (1834–1916), was published shortly before her death in 1975.

trolley, rode all the way down to Fourth Street, and walked across to the Arch Street Meetinghouse. (The graveyard then was still a graveyard; there was as yet neither playground nor parking lot.)

This, for us, was Philadelphia Yearly Meeting. (Only occasionally we heard of "the other branch of Friends," who met elsewhere and were enviably more worldly.) Furthermore, it was the Women's Meeting of Philadelphia Yearly Meeting, and it filled the West Room, as the Men's Meeting filled the East Room. From our regular place in the Youths' Gallery we had a fine view of the Ministers' Gallery, filled on both sides with women Friends in cloaks or shawls and plain bonnets of various designs.

The clerk, Rebecca S. Conard, a short, stout woman, presided with dignity and a clear carrying voice; we were fascinated to see, when she put aside her small, black half-bonnet, that she was nearly bald. She was kind and personal when we were introduced to her after meeting, and once, when the yearly

meeting sent a printed letter to each of its children over her name as clerk, we liked to think that her hand had touched ours.

The solemn hours of the meeting—silence, preaching, vocal prayer, queries and answers, the report of the Boarding School at Westtown and of the Indian School at Tunesassa—seemed very long. The crisp swishing of bonnet ribbons being untied meant that someone was about to appear in supplication. Occasionally a loud, nasal voice broke the silence so suddenly that we were startled. Sometimes a great horsefly buzzed against a windowpane high above the Ministers' Gallery. From time to time Mother gave us oyster crackers from the black bag. They could be popped into one's mouth with no breaking or crumbs and softened up noiselessly with the tongue.

An element of quietism still possessed the Arch Street Yearly Meeting of those days. There was depth, with strength and stability, but little outreach or "creaturely activity." Among indi-

viduals there were stirrings of concern for peace, for temperance, for foreign missions, for First-day schools, and for improving the quality of Friends schools, but these subjects were dealt with by autonomous "associations," while race and industrial relations had not proceeded even that far in Quaker awareness.

A small group of gallery Friends clearly, though inconspicuously, shaped the course of the meeting. "That Friend speaks my mind," and "I unite with that summary answer," were frequently heard, followed usually by waves of murmured agreement. Occasional variety was provided when a messenger came from the Men's Meeting to say that Friend So-and-So had a concern to lay before women Friends. If the clerk thought this a suitable time, and the meeting concurred, the messenger would return, as deliberately as he had come, and soon Friend So-and-So, usually with a companion, would enter the gallery door, both wearing their hats, and sit in the places which women Friends, with little rustles and whisperings, had moved over to make available. After a solemn silence the message would be spoken. This might be a personal concern, a sermon addressed to the women, or it might be information about some action taken by the Men's Meeting. Sometimes the process was reversed, and a woman Friend with a companion went to the Men's Meeting.

If suddenly today we could enter one of those yearly meeting sessions of more than 50 years ago, we should find much that was solemn and impressive, some that seemed lifeless and dull, some that was charmingly quaint. Certainly, as little girls, we were often restless and bored, a good deal less aware than present-day children of the problems and principles with which our elders were supposed to wrestle. Yet somehow, mysteriously, yearly meeting was important. Of course, we liked the oyster crackers, and we liked picking violets with other children in the yard after meeting. But I think it was more than that. We belonged, deeply, inseparably, to something that was bigger than ourselves; we were tiny parts of a living whole; and we were moved by a sense of its ongoing life when the closing minute was read: "... then adjourned, to meet again next year if consistent with the Divine will. . . ."

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It is more than a happy coincidence that during the same month that the **Friends Journal** (a young Friend at age 30) is celebrating this special anniversary, the World Gathering of Young Friends (WGYF) will take place July 19-26 at Guilford College, Greensboro, N.C. with the theme "Let Our Lives Speak." Three hundred young adult Friends, ages 18-35, will be attending the WGYF from 35 countries, representing more than 50 yearly meetings. An exciting program of worship, music ministry, five major addresses, Bible study, and small groups is planned. In smaller "Quaker Vision Workshops," Young Friends will explore our personal and corporate vision for Friends; where we've come from, where we perceive ourselves currently in our faith and witness, and where God might lead us in the future.

For three weeks following the conference, Young Friends will be visiting Friends in the United States, Canada, and Great Britain. Please consider hosting these young people in your homes and learning firsthand about our world family of Friends. Also, most importantly, please continue to remember this potentially significant Quaker gathering in your prayers and in your loving support.

To participate in visitation, contact: WGYF Site Committee, P.O. Box 17708, Guilford College, Greensboro, NC 27410, (919) 274-1685.

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MILESTONES

Birth

Taylor—*Peter Collins Taylor* on October 25, 1984, to Elizabeth Savery Taylor and William Collins Taylor. Elizabeth is a member of Cheltenham (Pa.) Meeting.

Marriage

Reichley-Quiring—*Linda Quiring and Lucinda Reichley* on May 18 under the care of Unami (Pa.) Meeting, where Lucinda and her parents are members. The couple plans to live in Philadelphia, where Linda grew up.

Deaths

Bowdish—*Beulah Bowdish*, 89, on March 7. A professional nurse, Beulah was outspoken, assertive, self-reliant, and highly practical. Reluctant to talk about her religious beliefs, her faith was closely woven into her life and expressed itself in many practical acts of kindness. She was a member of Evanston (Ill.) Meeting and was involved with the AFSC and the United Society of Friends Women.

David—*Lore Rose David*, 79, on May 10. She was a member of San Jose (Calif.) Meeting and a former attendee of Orange Grove (Calif.) and 57th St. (Ill.) meetings, among others. Lore had a Ph.D. in zoology, and after coming to the United States as a German refugee, she worked at Cal Tech, Oak Ridge, Wilburforce University, and Richfield Oil. From midlife until her retirement, she worked as a librarian. Lore supported peace, justice, and ecology issues and volunteered as a museum docent, librarian, and German tutor. She was also a photographer of some recognition. Lore is survived by her nephew, Herman Minkowsky, and nieces, Eva Minkowsky Thomas, Gaby David, and Frances David.

Lohmann—*Henry George Wolrad Lohmann, Jr.*, 62, at home on May 1 following a courageous three year struggle with brain cancer. Hank helped found Mt. View (Colo.) Meeting, and he and his wife served as directors of the first AFSC Interns-in-Agriculture Project at Wilmington College. In 1960 he became executive secretary of the FCL in San Francisco. He later taught high school for 12 years. At the time of his death, he was preparing to establish a family and marriage counseling practice. As a member of San Francisco (Calif.) Meeting, he was particularly interested in children's religious education. He served as clerk of Pacific Yearly Meeting's children's program and on the board of the West Coast Quaker Association for Religion and Psychology. He counseled many in his monthly meeting and gave much support to a Vietnamese family the meeting sponsored. He served on several meeting committees as well. Hank is survived by his wife, Jeanne Lohmann; children, Stephen, David, Karen, and Brian; four grandchildren; sister, Mary Jane Wilson; and brother, Arthur Lohmann.

Pattison—*Dexter Brayton Pattison*, 66, on March 23 at his home in Santa Rosa, Calif. He was a member of Redwood Forest (Calif.) Meeting, where he had transferred his membership from Wilmington (Del.) Meeting in 1978. In 1946 he earned a Ph.D. in chemistry from the University of Pennsylvania while working part-time for the Quaker firm of J. E. Rhoads and Sons Leather Company. He worked for E. I. du Pont de Nemours & Co. as a research chemist for many years and had 14 patents to his credit. He retired

from du Pont in 1975 to pursue his interest in financial investments and volunteer his time and knowledge to various philanthropies. He is survived by his wife, Elizabeth Hellen Pattison, and two children, Thomas and Ann.

Pittman—*Margaret Hallet Pittman*, 79, on April 6. Peggy attended Westtown School and later studied art. She was a valued, long-time member of Dallas (Tex.) Meeting, where she and her husband, Chalmers Van Anglin Pittman, were charter members. She had previously been a member of Wilmington (Del.) Meeting. Peggy is survived by her daughter, Janet Pittman Henley; grandson, Robert Allen Henley; brother, George H. Hallet, Jr.; and sister, Rebecca Richie.

Sullivan—*Joseph Thomas Sullivan II*, 76, at his home in Huntingdon Valley, Pa., on October 11, 1984. He graduated from William Penn Charter School and Swarthmore College. He and his wife provided a home to many students from other countries. He was interested in protecting historical buildings from theft and fire, and the Statue of Liberty and the Caleb Pusey House in Upland, Pa., are some of the structures he helped protect. He was a lifelong member of Abington Friends Meeting, where his family had been members since 1690. He is survived by his wife, Margaret Maddock Sullivan; daughters, Mary Light Fairbanks, Janet Davis, Meemie Steere; son, Joseph T. Sullivan III; two grandchildren; brother, Marshall P. Sullivan, Jr.; and sisters, Mary S. Patterson, Elizabeth Davis, and Edith Silvers.

Whitaker—*Harold Ward Whitaker* on May 22 at his home in Waynesville, Ohio. He was a birthright member of Miami (Ohio) Meeting of Ohio Valley Yearly Meeting. He served on the board of Quaker Heights Nursing Home for a number of years. He is survived by his wife, Catharine Whitaker; son, Richard Whitaker; daughters, Frances Baird and Rebecca Kern; six grandchildren; and two great-grandchildren.

CALENDAR

July

10-14—North Carolina Yearly Meeting (Con.), Chowan College, Murfreesboro, N.C. For information write Louise B. Wilson, 113 Pinewood Rd., Virginia Beach, VA 23451.

12-14—Central Alaska Friends Conference in Wasilla, Alaska. Write Ruthe Schoder-Ehri, Cor. Cl., 2205 N. Boniface #59, Anchorage, AK 99504.

20-26—New York Yearly Meeting, Silver Bay Association, Silver Bay, N.Y. Write Joseph A. Vlaskamp, 15 Rutherford Place, New York, NY 10003.

24-28—Wilmington Yearly Meeting, Hiwassee College, Madisonville, Tenn. Write Robert Beck, Wilmington College, Box 1194, Wilmington, OH 45177.

27-August 2—Northwest Yearly Meeting, George Fox College, Newberg, Oreg. Write Jack L. Willcuts, P.O. Box 190, Newberg, OR 97132.

28-August 3—Pacific Yearly Meeting, LaVerne University, LaVerne, Calif. Write Robert S. Vogel, 1678 Casitas Ave., Pasadena, CA 91103.

31-August 4—Illinois Yearly Meeting, McNabb, Ill. Write Alice Walton, 1421 Northwoods Dr., Deerfield, IL 60015.

31-August 4—North Pacific Yearly Meeting, Candy Grove, Candy Grove, Oreg. Write Jane Uphoff, NPYM, 331 N.W. Polk St., Corvallis, OR 97330.

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Situation available, as of July 1985 or shortly thereafter, for a Friendly couple to serve as resident hosts for San Francisco Friends Meeting. Inquiries should be sent to: Clerk, Property and Finance Committee, San Francisco Monthly Meeting, 2160 Lake St., San Francisco, CA 94121.

FWCC field staff opening. Friends World Committee for Consultation, Section of the Americas, seeks half-time field staff to serve the High Plains Region (the Mississippi River west to the Continental Divide) beginning Jan. 1, 1986. Duties include visitation, interpretation, program work, fundraising. Inquiries or applications including resume and names of three references should be addressed to Executive Secretary, FWCC, 1506 Race St., Philadelphia, PA 19102, by Oct. 15, 1985.

Coordinator for Children's Creative Response to Conflict program. CCRC helps children K-8 improve self-concept and communication skills in order to resolve conflicts nonviolently. Coordinator will administer the program, conduct workshops, develop materials, and raise some funds. Experience in teaching, workshop facilitation, writing, speaking, and administration important. Teacher certification and M.A. preferred. Salary: \$16,000 plus benefits. Send resume to Fellowship of Reconciliation, Box 271, Nyack, NY 10960, by July 8. Equal opportunity, affirmative action employer.

Moorestown Monthly Meeting seeks part-time secretary, committee coordinator, and religious education administrator. Writing skills essential for monthly newsletter and weekly bulletin. Position available mid-August. Send resume to Arlene Deaterly, 70 E. Oak Ave., Moorestown, NJ 08057.

Assistant Treasurer. Church with large commercial real estate and security investments. Supervise all accounting functions, currently ADP but considering inhouse computer. Prepare budgets, management reports. Prospect for Treasurer in three years. Send resume to: Robert Grew, 2 Wall St., New York, NY 10005.

A Spanish-speaking trainer in conflict resolution is needed in a program sponsored by Friends Peace Center and Peace Workers in San Jose, Costa Rica. The program includes both training and services and is designed to further the understanding of nonviolent alternatives. Term of service is six months. Resume may be sent to Peace Workers, 3149 Plymouth Rd., Lafayette, CA 95459.

Brooklyn Friends School seeks experienced business manager. Send resumes to Kay Edstene, Brooklyn Friends School, 375 Pearl St., Brooklyn, NY 11201.

Part-time Field Secretary for Friends Committee on National Legislation. Interpret work and financial needs of FCNL to constituents in the South. Needed by Sept. 1. Send inquiries or suggestions to David Boynton, FCNL, 245 Second St. NE, Washington, DC 20002.

American Friends Service Committee seeks Regional Executive Secretary for Great Lakes region. Headquartered in Chicago, region includes WI, MI, IN, IL, OH, KY; extensive travel required. Qualifications sought include strong skills and experience in communications, consensus decision making, issue analysis, administration, financial planning, staff supervision. Must understand and agree with Friends principles. Prior AFSC experience desirable. Resumes to Carol McNeill, AFSC, 407 S. Dearborn, #370, Chicago, IL 60605 by July 31. Applicants considered without regard to race, sex, sexual orientation, or disability.

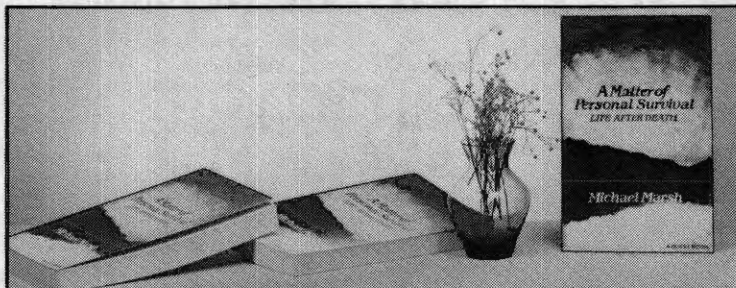
Director of Development. Part-time position available, please send resume to Administrator, Friends Fellowship Community, Inc., 2030 Chester Blvd., Richmond, IN 47374.

Stapeley in Germantown, a Friends-sponsored retirement community opening independent living units and 120-bed health care center this fall, seeks **medical director** (part-time). Requirements: M.D. or D.O. license in Pennsylvania and demonstrated interest in the medical care of the aged and chronically ill. Also **business manager**. Requirements: B.A. in accounting and finance. Minimum three years' experience in business operation of health care facility. Familiarity with third party reimbursement and EDP systems. For information and job descriptions, call or write now: Executive Director, 6300 Greene St., Philadelphia, PA 19144, (215) 844-9870.

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emotions? My love of beauty? Of music? Finely researched, this is a book that cannot be taken lightly or temporarily. The evidence garnered by Dr. Marsh is impressive and will surely be of long-term resource use to all who continue to search out the truth of life. \$7.50

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Community Friends School, Crossville, Tennessee, is accepting applications from persons interested in teaching preschool to 6th grades. For further information, write or call Search Committee, CFS, P.O. Box 1127, Crossville, TN 38555. (615) 788-2736.

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Moving to North Carolina? Maybe David Brown, a Quaker real estate broker, can help. Contact him at 1208 Pinewood Drive, Greensboro, NC 27410. (919) 294-2095.

Summer Rentals

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MEETINGS

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

MEETING NOTICE RATES: 80¢ per line per issue. Payable a year in advance. Twelve monthly insertions. No discount. Changes: \$6.00 each.

CANADA

EDMONTON—Unprogrammed worship 11 a.m. YWCA, Soroptimist room, 10305 100 Ave. 423-9922.

OTTAWA—Worship and First-day school 10:30 a.m. 9½ Fourth Ave. (613) 232-9923.

TORONTO, ONTARIO—Worship and First-day school 11 a.m. 60 Lowther Ave. (North from cor. Bloor and Bedford).

COSTA RICA

MONTEVERDE—Phone 61-18-87.

SAN JOSE—Phone 24-43-76, 21-66-89, or 21-03-02. Unprogrammed meetings.

GERMANY (FED. REP.)

HANNOVER—Worship 3rd Sunday 10:45, Kreuzkirche (Gemeindesaal). Call Sander 629057 or Wolckenhaar 822481.

GUATEMALA

GUATEMALA—Bi-weekly. Call 67922 or 681259 evenings.

HONDURAS

TEGUCIGALPA—Second Sunday 9:30 a.m. and when possible. Colonia Los Castaños No. 403, near SuCasa supermarket one block south of and parallel to Bulevar Morazan. Contact Nancy Cady 32-8047 or evenings 32-2191.

MEXICO

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

SPAIN

CANARY ISLANDS—Worship group, Pto. Guimar, Tenerife. Ask for "el Yanqui." Adults welcome too.

SWITZERLAND

GENEVA—Meeting for worship and First-day school 10:30 a.m., midweek meeting 12:30 p.m. Wednesdays. 13 av. Mervelet, Quaker House, Petit-Suconnex.

UNITED STATES

ALABAMA

BIRMINGHAM—Unprogrammed meeting for worship, 10 a.m. Sunday. CBC, 1519 12th Ave. S. C. Boadway, clerk. (205) 879-7021.

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

ALASKA

FAIRBANKS—Unprogrammed, First-day, 10 a.m. Hidden Hill Friends Center, 2682 Gold Hill Rd. Phone 479-3796 or 456-2487.

JUNEAU—Unprogrammed worship group, First-days, 10 a.m. Phone: 586-4409. Visitors welcome.

ARIZONA

FLAGSTAFF—Unprogrammed meeting and First-day school 11 a.m. 402 S. Beaver 86002. (602) 774-4298.

McNEAL—Cochise Friends Meeting at Friends Southwest Center, 7½ miles south of Elfrida. Worship 11 a.m. Phone: (602) 642-3729.

PHOENIX—Worship and First-day school 11 a.m. 1702 E. Glendale, Phoenix 85020.

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

TUCSON—Pima Friends Meeting (Intermountain Yearly Meeting), 739 E. 5th St. Worship 10 a.m. Barbara Elfrandt, clerk. Phone: (602) 299-0779 or (602) 887-3050.

ARKANSAS

LITTLE ROCK—Unprogrammed meeting, First-day school, 9:45 a.m. Winfield Methodist Church, 1601 S. Louisiana. Phone: 297-9893, 663-8283.

CALIFORNIA

ARCATA—10 a.m. 1920 Zehndner. 822-5615.

BERKELEY—Unprogrammed meeting. Worship 11 a.m., 2151 Vine St. at Walnut. 843-9725.

BERKELEY—Strawberry Creek, 2465 LeConte. P.O. Box 5065. Unprogrammed worship 10 a.m.

CHICO—10 a.m. singing, 10:30 a.m. meeting for worship, classes for children. 345-3429 or 342-1741.

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

DAVIS—Meeting for worship, First-day, 9:45 a.m. 345 L. St. Visitors call 753-5924.

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

HAYWARD—Worship 9:30 a.m. Eden United Church of Christ, 21455 Birch St. Phone: (415) 538-1027.

HEMET—Meeting for worship 9:30 a.m. 43480 Cedar Ave. Visitors call (714) 927-7678 or 925-2818.

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

LONG BEACH—10:30 a.m. Huntington School Orizaba at Spaulding, 434-1004 or 831-4066.

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

MARIN COUNTY—10:10 a.m. Room 3, Congregational Church, 8 N. San Pedro Rd., San Rafael, CA 94903. Call (415) 381-4456.

MONTEREY PENINSULA—Friends meeting for worship, Sundays, 10:30 a.m. Call 375-3837 or 625-1761.

ORANGE COUNTY—Meeting for worship 10 a.m. Harbor Area Adult Day Care Center, 661 Hamilton St., Costa Mesa, CA 92627. (714) 786-7691.

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

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

REDLANDS-RIVERSIDE-SAN BERNARDINO—Inland Valley Friends Meeting, 114 W. Vine, Redlands. Worship 10 a.m., dialogue or program 11 a.m. For information, phone (714) 682-5364 or 792-7766.

SACRAMENTO—Stanford Settlement, 450 W. El Camino near Northgate. Meeting 10 a.m. Phone (916) 452-9317.

SAN DIEGO—Unprogrammed worship, First-days, 10:30 a.m. 4848 Seminole Dr. Clerk, Lowell Tozer, (619) 286-5886.

SAN FERNANDO VALLEY—Unprogrammed worship, First-days, 9 a.m. 15056 Bledsoe, Sylmar. 360-7635.

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

SAN JOSE—Worship and First-day school 11 a.m., discussion 9:30 a.m. 1041 Morse St. 266-3083.

SAN LUIS OBISPO—Meeting for worship 9:30 a.m. Sunday. Cal-Poly University Christian Center, 1468 Foothill Blvd., San Luis Obispo, CA. (805) 543-3120.

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

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

SONOMA COUNTY—Redwood Forest Meeting. Worship 10 a.m. Phone: (707) 542-1571 for location.

STOCKTON—10:30 singing, 10:45 worship and First-day school. Anderson Y, 265 W. Knoles Way, at Pacific, (209) 477-6314. Jackson, First Sunday (209) 223-0843. Modesto, First Sunday (209) 524-8762.

WESTWOOD (West Los Angeles)—Meeting 10:30 a.m. University YWCA, 574 Hilgard (across from UCLA bus stop). Phone: 250-1200.

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

YUCCA VALLEY—Worship 2 p.m. Church of Religious Science, 56637, 29 Palms Hwy., Yucca Valley. (619) 365-1135.

COLORADO

BOULDER—Meeting and First-day school 10 a.m. Phone: 449-4060 or 494-2982.

COLORADO SPRINGS—Worship group. Phone: (303) 633-5501 (after 6 p.m.).

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

DURANGO—First-day school and adult discussion 10 a.m., unprogrammed worship 11 a.m. Call for location, 247-4550 or 884-9434.

FORT COLLINS—Worship group. 484-5537.

WESTERN SLOPE—Worship group. (303) 249-9587.

CONNECTICUT

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

MIDDLETOWN—Worship 10 a.m. Russell House (Wesleyan Univ.), corner High & Washington Sts. Phone: 349-3614.

NEW HAVEN—Meeting and First-day school, Sundays, 9:45 a.m. At Connecticut Hall on the Old Campus of Yale University. Clerk: Michael Burns, 103 Canner St., New Haven, CT 06511. (203) 776-5560.

NEW LONDON—Meeting for worship and First-day school 10 a.m., discussion 11 a.m., Oswegatchie Community Chapel, Oswegatchie Rd., Waterford, Conn. 536-7245 or 889-1924.

NEW MILFORD—Housatonic Meeting. Rte. 7 at Lanesville Rd. Worship 10 a.m. Phone: (203) 746-6329.

STAMFORD-GREENWICH—Worship and First-day school 10 a.m. Westover and Roxbury Rds., Stamford. Clerk: Nancy Notthelfer. Phone: (203) 661-6715.

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

WILTON—Worship and First-day school 10 a.m. 317 New Canaan Rd. M. Walton, clerk, 27 Cornwall Rd., Norwalk. 847-4069.

WOODBURY—Litchfield Hills Meeting (formerly Watertown). Woodbury Community House, Mountain Rd. at Main St. Worship and First-day school 10 a.m. Phone: 263-3627.

DELAWARE

CAMDEN—Worship 11 a.m. 2 miles south of Dover. 122 E. Camden, Wyoming Ave. 284-9636, 697-7725.

CENTRE—Meeting for worship 11 a.m. 1 mile east of Centreville on the Centre Meeting Rd. at Adams Dam Rd.

HOCKESSIN—First-day school 10 a.m., worship 11 a.m. NW from Hockessin-Yorklyn Rd. at 1st crossroad.

NEWARK—Worship, Sunday, 10 a.m. United Campus Ministry, 20 Orchard Rd. 834-9237.

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

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

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

DISTRICT OF COLUMBIA

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

FLORIDA

CLEARWATER—Worship 10 a.m. St. Paul's School, Oct. 1-June 1 (member homes June 1-Oct. 1). Clerk Paul Blanshard, mail 1625 Eden Ct., call (813) 447-4387.

DAYTONA BEACH—Sunday 10:30 a.m. in homes. Please call 255-2957 or 677-0457 for information.

GAINESVILLE—Meeting and First-day school 11 a.m. 1921 N.W. 2nd Ave. 462-3201.

JACKSONVILLE—Meeting 7:15 p.m. 2302 Dellwood St. 32204 (Riverside). (904) 768-3648.

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

MELBOURNE—Unprogrammed meeting and First-day school weekly. (305) 777-1221 or 676-5077.

MIAMI-CORAL GABLES—Meeting 10 a.m. 1185 Sunset Dr., 661-7374. Clerk: R. Buskirk, 247-8938. AFSC Peace Center, 666-5234.

ORLANDO—Meeting 10 a.m. 316 E. Marks St., Orlando 32803. (305) 425-5125.

SARASOTA—Worship 11 a.m., discussion 10 a.m. 2880 Ringling Blvd. at Tuttle Ave., Gold Tree Shopping Plaza. Clerk: Sumner Passmore. 371-7845 or 955-9589.

ST. PETERSBURG—Meeting 10:30 a.m. 130 19th Ave. SE. Phone: (813) 896-0310.

STUART—Worship group. (305) 692-9514.

TAMPA—Meeting 10 a.m. Episcopal Center on Univ. of South Florida Campus, Sycamore St. Phone: 985-2716.

WINTER PARK—Meeting 10 a.m. Alumni House, Rollins College. Phone: 644-7402.

GEORGIA

ATLANTA—Worship and First-day school 10 a.m. 1384 Fairview Rd. NE, 30306. Clerk: Marianne Bradley. Quaker House, phone: 373-7986.

AUGUSTA—Worship 10:30 a.m. 340 Telfair St. 738-6529 or 733-1476.

ST. SIMONS—Weekly meeting for worship in homes 11 a.m. Call (912) 638-9346 or 1200.

STATESBORO—Worship at 11 a.m. with child care. (912) 764-6036 or 764-5810. Visitors welcome.

HAWAII

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

MAUI—Friends Worship Group. Please call Mr. and Mrs. Gordon Daniels, 572-8007, 150 Kawelo Rd., Haiku, HI 96708, or Alice Walker, 579-9124, 9 Kaihola Place, Paia, HI 96779.

IDAHO

BOISE—Meeting in members' homes. Contact Jane Foraker-Thompson, 344-5326 or Curtis Pullin and Kate O'Neal, 383-9601.

SANDPOINT—Unprogrammed worship group. 1 p.m. Sundays. Pine and Euclid. Lois Wythe, 263-8038. Call for summer schedule.

ILLINOIS

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

CARBONDALE—Southern Illinois Friends Meeting. Unprogrammed worship, Sundays 11 a.m. Phone: (618) 457-6542.

CHICAGO—AFSC, Thursdays, 12:15 p.m. 427-2533.

CHICAGO—57th St., 5615 Woodlawn. Worship 10:30 a.m. Monthly meeting follows on first Sunday. Phone: 288-3066.

CHICAGO—Chicago Monthly Meeting, 10749 S. Artesian. Worship 11 a.m. Phones: 445-8949 or 233-2715.

CHICAGO—Northside (unprogrammed). Worship 10:30 a.m. For location call Jim Oberholtzer, 348-1027, or Marsha Holland, 477-9016.

DECATUR—Worship 10 a.m. Mildred Protzman, clerk. Phone 422-9116 or 864-3592 for meeting location.

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

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

EVANSTON—Worship 10 a.m. 1010 Greenleaf, 864-8511.

LAKE FOREST—Worship 10:30 a.m. at meetinghouse. West Old Elm and Ridge Rds. Mail: Box 95, Lake Forest 60045. Phone: 432-7846 or 945-1774.

MCHENRY COUNTY—Worship 10:30 a.m. 1st and 3rd Sundays. (815) 385-8512.

MENARD—Clear Creek Meeting. Unprogrammed worship 11 a.m., First-day school 10 a.m. Meetinghouse 2 miles south, 1 mile east of McNabb. Phone: (815) 882-2214.

OAK PARK—Worship 10:30 a.m. Hephzibah House, 946 North Blvd. Phone: 524-0099.

PARK FOREST—Thorn Creek Meeting. 11 a.m. Sundays. Child care and First-day school. (312) 748-2734.

PEORIA-GALESBURG—Meeting in homes every Sunday. Phone 243-5668 (Peoria) or 342-0706 (Galesburg).

QUINCY—Friends Hill Meeting, unprogrammed worship, 10 a.m. Clerk: Peg Kruger. 223-3902 or 222-6704 for location.

ROCKFORD—Meeting for worship, First-days, 10:30 a.m., except August. Friends House, 326 N. Avon. (815) 962-7373, 963-7448, or 964-0716.

SPRINGFIELD—Meeting in Friends' homes, unprogrammed 10 a.m. Co-clerks: Jeanne Thomas and John Arnold, (217) 789-1321.

URBANA-CHAMPAIGN—Meeting for worship 11 a.m. 714 W. Green St., Urbana. Phone: (217) 328-5853 or 344-5348.

INDIANA

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

COLUMBUS—Unprogrammed worship Sundays 6 p.m. 423 8th St. Call Bill Dietz 342-3725.

EVANSVILLE—Worship 11 a.m. Sundays at Patchwork Central, 100 Washington Ave.

FORT WAYNE—Maple Grove Meeting, unprogrammed worship. Phone Julia Dunn, (219) 489-9342, for time and place.

HOPEWELL—Unprogrammed worship 9:30 a.m., discussion 10:30 a.m. 20 mi. W. Richmond; between I-70, US 40; I-70 exit Wilbur Wright Rd., 1¼ mi. S., 1 mi. W. 478-4218.

INDIANAPOLIS—North Meadow Circle of Friends, 1710 N. Talbott. Unprogrammed, "silent" worship 10 a.m. Children welcome. 926-5614.

PLAINFIELD—Unprogrammed worship 8:30 a.m., meeting for study and discussion 9:30 a.m., programmed meeting for worship 10:40 a.m. 105 S. East St. at the corner of U.S. 40 and East St. Thomas Newlin, clerk; Keith Kirk, pastoral minister. (317) 839-9840.

RICHMOND—Clear Creek Meeting, Stout Memorial Meetinghouse, Earlham College. Unprogrammed worship, 9:15 a.m. Clerk: Sirkka Barbour, 962-9221.

SOUTH BEND—Worship 10:30 a.m. Badin Hall, Notre Dame. (219) 232-5729, 256-0635.

VALPARAISO—Unprogrammed worship 10:45 a.m. First Methodist Church of Valparaiso, rm. 106B, 103 Franklin St.

WEST LAFAYETTE—Worship 10 a.m. 176 E. Stadium Ave.

IOWA

AMES—Worship 10 a.m., forum 11. Collegiate Methodist Church, rm. 218. For information and summer location call (515) 232-2524 or write Box 1021, Welch St. Sta., 50010. Charles Cole & Brent Wilson co-clerks. Visitors welcome!

DES MOINES—Meeting for worship 10 a.m., classes 11:30 a.m. Meetinghouse, 4211 Grand Ave. Phone: 274-4851.

GRINNELL—Worship 3:30 Sundays (Sept.-May). College campus. (515) 236-8398 or 236-7002.

IOWA CITY—Unprogrammed meeting for worship 10 a.m. 311 N. Linn St. Co-clerks Barbara Dumond and Michael Kyte. 338-9273.

WEST BRANCH—Unprogrammed worship 10:30 a.m., discussion 9:45 a.m. except 2nd Sunday. 317 N. 6th St. Call (319) 643-5639.

KANSAS

INDEPENDENCE (Bolton Friends Church)—Meeting for worship 10:30 a.m., Sunday school 9:30 a.m. (316) 289-4260.

LAWRENCE—Oread Friends Meeting, 1146 Oregon. Unprogrammed worship 10 a.m. Phone: (913) 749-1360.

TOPEKA—Unprogrammed worship 4 p.m. followed by discussion. Phone: (913) 233-1698, 478-3383, or 273-6791.

WICHITA—University Friends Meeting, 1840 University Ave. Unprogrammed meeting Saturday 6 p.m., Sunday School 9:30 a.m., meeting for worship 10:45 a.m. Don Mallonee, clerk. Ministry team. Phone: 262-0471 or 262-6215.

KENTUCKY

BEREA—Meeting 10 a.m. Berea College, 986-8250.

LEXINGTON—Meeting for worship 10:30 a.m. Sundays. Box 13366, Lexington, KY 40511. Phone: (606) 223-4176.

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

LOUISIANA

BATON ROUGE—Unprogrammed meeting for worship 10:30 a.m. at 546 Bienville St. (504) 926-5400 or 769-4547. Clerk: Leslie Todd Pitre.

NEW ORLEANS—Worship, Sundays, 10 a.m. 120 South Cortez St. Phone: 885-1223 or 861-8022.

MAINE

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

BUNSWICK—Unprogrammed meeting for worship and First-day school 10 a.m. 76 Pleasant St., Brunswick, ME.

MID-COAST AREA—Unprogrammed meeting for worship 10 a.m. at Damariscotta library. 563-3464 or 563-8265.

ORONO—10 a.m. Sundays. Drummond Chapel, Memorial Union, U.M.O. 866-2198.

PORTLAND—Worship 10 a.m. 1845 Forest Ave. (Route 302). For information call Harold N. Burnham, M.D. (207) 839-5551.

WATERBORO—Unprogrammed worship, First-day school, 10 a.m. West Rd. (207) 247-3633, 324-4134.

MARYLAND

ADELPHI—Worship 10 a.m. Sun., 8 p.m. Wed., First-day school 10:20 a.m. (10 a.m. 2nd Sun.), adult 2nd hour (Mo. Mtg. 2nd Sun.) 11:30. Nursery. 2303 Metzert, near U. MD. 445-1114.

ANNAPOLIS—Worship 11 a.m. Educational Bldg., First Baptist Church of Eastport, at 208 Chesapeake Ave. Box 3142, Annapolis, MD 21403. Clerk: Betty Lou Riley, 757-4965.

BALTIMORE—Stony Run: worship 11 a.m. except 10 a.m. July & August. 5116 N. Charles St. 435-3773. Homewood: worship and First-day school 11 a.m. 3107 N. Charles St. 235-4438.

BETHESDA—Classes and worship 11 a.m. Sidwell Friends Lower School, Edgemoor Lane & Beverly Rd. 332-1156.

CHESTERTOWN—Chester River Meeting, 124 Philosophers Terrace. Worship and First-day school 11 a.m. Clerk: Ann Miller, 116 Cedar St. (301) 778-2367.

EASTON—Third Haven Meeting, 405 S. Washington St. 10 a.m. David Hawk, clerk; Jane Caldwell, ass't. (301) 822-2832.

FALLSTON—Little Falls Meeting, Old Fallston Rd. Worship 10:30 a.m. Clerk, Hunter C. Sutherland, phone (301) 877-1635.

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

UNION BRIDGE—Pipe Creek Meeting. Worship 11 a.m. C. J. Swet, clerk, (301) 831-7446.

MASSACHUSETTS

ACTON—Worship and First-day school 10 a.m. Harvey Wheeler Community Center, corner Main and Church Sts., West Concord. (During summer in homes.) Clerk: Sally Jeffries, 263-4992.

AMHERST-NORTHAMPTON-GREENFIELD—Worship and First-day school 11 a.m. Mt. Toby Meetinghouse, Rte. 63, Leverett. 549-0588; if no answer 584-2788 or 549-4845.

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

CAMBRIDGE—Meetings, Sunday, 9:30 and 11 a.m. During July and August, Sundays, 10 a.m. 5 Longfellow Pk. (near Harvard Sq., off Brattle St.) Phone: 876-6883.

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

GREAT BARRINGTON—South Berkshire Meeting, Blodgett House, Simon's Rock College, Alford Rd. Unprogrammed 10:30 a.m. Phone: (413) 528-1847 or (413) 243-1575.

MARION—Meeting for worship 9:30 a.m. Sunday in the Tabor Academy Library, 65 Spring St.

NEW BEDFORD—Meeting for worship and First-day school 10 a.m., Sundays. Potluck, worship-sharing, 5:30-8 p.m. Wednesdays at the meetinghouse. 83 Spring St. Phone (617) 636-2829.

NORTH DARTMOUTH—Unprogrammed, First-days 11 a.m. State Road, west of Tucker. (617) 994-9829.

NORTH EASTON—Worship 11 a.m. First-days at Friends Community. 238-2682, 2282.

NORTH SHORE—Worship and First-day school 10:30 a.m. Landmark School, Rte. 127, Beverly Farms. Child care for those under 6. Clerk: Nancy Coffey, 922-2513.

SANDWICH—East Sandwich Meeting House, Quaker Meeting House Rd. just north of Rte. 6A. Meeting for worship Sunday 11 a.m. (617) 888-1897.

SOUTH YARMOUTH-CAPE COD—Unprogrammed worship 10 a.m. 58 N. Main St. 362-6633.

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

WEST FALMOUTH-CAPE COD—Meeting for worship, Sunday, 11 a.m. Rte. 28A.

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

WORCESTER—Unprogrammed meeting for worship 11 a.m. 901 Pleasant St. Phone: 754-3887.

MICHIGAN

ALMA-MT. PLEASANT—Unprogrammed meeting 10:30 a.m. First-day school. Clerk: Nancy Nagler, 772-2421.

ANN ARBOR—Meeting for worship 10 a.m., adult discussion 11:30 a.m. Meetinghouse, 1420 Hill St. (313) 761-7435, 761-5077. Clerk: Nancy Taylor, 769-3354.

BIRMINGHAM—Worship and First-day school 10:30 a.m. Clerk: Brad Angell. (313) 647-6484.

DETROIT—Meeting 10 a.m. 7th floor Student Center Bldg., Wayne State Univ. Write: 4011 Norfolk, Detroit 48221. 341-9404.

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

GRAND RAPIDS—Worship and First-day school 10 a.m. 25 Sheldon St. SE. (616) 363-2043 or 854-1429.

KALAMAZOO—Meeting for worship and First-day school 10 a.m., discussion and child care 11 a.m. Friends Meetinghouse, 508 Denner. Phone: 349-1754.

MARQUETTE-LAKE SUPERIOR—1 p.m. Sundays. Unprogrammed. Forum. Child care. P.O. Box 114, Marquette 49855. 228-7677, 475-7959.

MINNESOTA

MINNEAPOLIS—Unprogrammed meeting 9 a.m., First-day school 10 a.m., semi-programmed meeting 11 a.m. W. 44th St. and York Ave. S. Phone: 926-6195.

MOOREHEAD—Red River Friends Meeting, UCM House, 1313 9th Ave. S. Unprogrammed worship 10 a.m. 233-1215.

NORTHFIELD-SOGN-CANNON FALLS TWP.—Cannon Valley Friends Meeting, 2nd and 4th First-days. Unprogrammed worship 11 a.m. Child care. (507) 645-4869; (507) 789-5735; (612) 258-4292.

ROCHESTER—Unprogrammed meeting 9:30 a.m. in homes. Call (507) 282-4565 or (507) 282-3310.

ST. PAUL—Twin Cities Friends Meeting, 540 Hamline Ave. N. Unprogrammed worship now at St. John's UMC, 10:30 a.m. Call (612) 222-3350 or 644-7017.

STILLWATER—St. Croix Valley Friends, Senior Citizens Center, 112 S. Main St. Unprogrammed worship 10 a.m. Phone (612) 777-1698, 777-5651.

MISSOURI

COLUMBIA—Meeting for worship and First-day school 10 a.m. Presbyterian Student Center, 100 Hitt St., Columbia, MO 65201. Phone: 874-7154.

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

ROLLA—Preparative meeting 11 a.m. Elkins Church Educational Bldg., First & Elm Sts. (314) 341-3754 or 2464.

ST. LOUIS—Meeting 10:30 a.m. 2539 Rockford Ave., Rock Hill. Phone: 962-3061.

MONTANA

BILLINGS—Call (406) 656-2163 or 252-5065.

MISSOULA—Unprogrammed 10:30 a.m., Sundays. 105 Mount Avenue. 542-2310.

NEBRASKA

LINCOLN—Discussion 10 a.m., worship 11 a.m. 3319 J. 46th. Phone: 488-4178.

OMAHA—Unprogrammed worship. 453-7918.

NEVADA

RENO-SPARKS—Unprogrammed worship at 10 a.m. Senior Citizens Service Center, 1155 E. 9th St. 747-4623.

NEW HAMPSHIRE

CONCORD—Worship 10 a.m. Children welcomed and cared for. Merrimack Valley Day Care Center, 19 N. Fruit St. Phone: 783-4743.

DOVER—Unprogrammed worship 10:30 a.m., sharing at noon. 141 Central Ave. Clerk: Silas Weeks, (207) 439-2837 or write P.O. Box 98, Dover, NH 03820.

GNON—Programmed worship 10:30 a.m. except Jan. and Feb. Maple St. Clerk: Shirley Leslie. Phone: (603) 332-5472.

HANOVER—Meeting for worship, Sundays, 10:45 a.m. Friends Meetinghouse, 43 Lebanon St. (next to Hanover H.S.). Clerk: Lafayette Noda. (603) 643-4138.

KEENE—Worship, Sundays, 10:30 a.m. P.O. Box 185. Phone: 357-0796.

PETERBOROUGH—Monadnock Monthly Meeting, 46 Concord St. Worship 9:45 a.m. Singing may precede meeting.

WEST EPPING—Friends St. Worship 1st and 3rd Sundays, 10:30 a.m. Clerk: Fritz Bell. Phone: (603) 895-2437.

NEW JERSEY

ATLANTIC CITY AREA—Atlantic City Meeting gathers at 11 a.m. Call (609) 927-6547 or 965-4694.

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

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

CROPWELL—Meeting for worship 10:45 a.m. Old Marlton Pike, one mile west of Marlton.

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

DOVER-RANDOLPH—Worship and First-day school 11 a.m. Randolph Friends Meeting House, Quaker Church Rd. and Quaker Ave. between Center Grove Rd. and Millbrook Ave., Randolph. (201) 627-3987.

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

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

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

MARLTON—See CROPWELL.

MEDFORD—Worship and First-day school 10:30 a.m. Union St. Meetinghouse. (609) 654-3000 for information.

MICKLETON—Worship 10 a.m., First-day school 11 a.m. Kings Highway, Mickleton. (609) 468-5359 or 423-0300.

MONTCLAIR—Meeting and First-day school 11 a.m. except July and August 10 a.m. Park St. and Gordonhurst Ave. Phone: (201) 744-7449. Visitors welcome.

MOORESTOWN—First-day school 9:45 a.m. Oct. through May. Meeting for worship 9 a.m. and 11 a.m. Main St. at Chester Ave. Visitors welcome.

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

MULLICA HILL—Main St. Sept.-May FDS 9:45, meeting for worship 11 a.m. Meeting only, June, July, Aug., 10 a.m.

NEW BRUNSWICK—Meeting and First-day school 10:30 a.m., no First-day school summers. 109 Nichol Ave. (201) 846-8969.

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

PRINCETON—Worship 9 and 11 a.m., First-day school 11 a.m. Oct.-May. Quaker Rd. near Mercer St. (609) 924-7034.

QUAKERTOWN—Worship and First-day school 10:30 a.m. Box 502, Quakertown, 08868. (201) 782-0953.

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

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

SALEM—Meeting for worship 11 a.m., First-day school 9:45 a.m. July and August worship 10 a.m. East Broadway.

SEAVILLE—Meeting for worship 11 a.m. July/August worship at 10 a.m. Main Shore Rd., Rte. 9, Cape May Co. Beach meeting July/August, 9 a.m. N. of first aid station, Cape May. Visitors welcome.

SHREWSBURY—Meeting for worship and First-day school Nov.-Apr. 11 a.m., May-Oct. 10 a.m. Rte. 35 & Sycamore. Phone: 741-7210 or 671-2651.

SOMERSET HILLS—Meeting for worship 10 a.m. September-May, Community Club, East Main St., Brookside. Contact: (201) 543-4429 or 234-1812.

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

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

WOODBURY—First-day school 10 a.m., meeting for worship 11:15 a.m. 140 North Broad St. Telephone (609) 845-5080, if no answer call 848-8900 or 845-1990.

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

NEW MEXICO

ALBUQUERQUE—Meeting, First-day school, 10:30 a.m. 815 Girard Blvd. NE. Mary Dudley, clerk. 873-0376.

LAS CRUCES—10 a.m. Sunday, worship, First-day school. 2610 S. Solano. Barry and Lynda MacKichan, co-clerks, 523-7365 or 526-4625.

SANTA FE—Meeting for worship, Sundays, 9 and 11 a.m. Olive Rush Studio, 630 Canyon Rd. Phone: 983-7241.

SOCORRO—Worship group, 1st, 3rd, 5th Sundays, 10 a.m. Call 835-0013 or 835-0277.

NEW YORK

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

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

AUBURN—Unprogrammed meeting 1 p.m. 7th-day worship. By appointment only. Auburn Prison, 135 State St., Auburn, NY 13021. Requests must be processed through Ruth Stewart, 46 Grant Ave., Auburn, NY 13021. Phone: (315) 253-6559.

BROOKLYN—Adult discussion 10 a.m., meeting for worship and First-day school at 11 a.m. (child care provided). 110 Schermerhorn St. For information call (718) 777-8866 (Mon.-Fri. 9-5). Mailing address: Box 730, Brooklyn, NY 11201.

BUFFALO—Worship 11 a.m. 72 N. Parade (near science museum). Call 892-8645.

BULLS HEAD RD.—Worship 10:30 Sun. N. Dutchess Co., 1/2 mile E. Taconic Pky. (914) 266-3020.

CHAPPAQUA—Unprogrammed meeting for worship 10:30 a.m. Rte. 120-Quaker Rd. Call (914) 762-4289 or 737-9089.

CLINTON—Meeting, Sundays, 10:30 a.m. Kirkland Art Center, On-the-Park. Phone: 853-2243.

CORNWALL—Meeting for worship and Sunday school 10:30 a.m. Rte. 107, off 9W, Quaker Ave. Phone: 496-4463.

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

FREDONIA—Unprogrammed meeting 11 a.m. Call (716) 672-4427 or (716) 672-4518.

HAMILTON—Meeting for worship 10 a.m. Chapel House, Colgate University. Phone: Joel Plotkin, (315) 684-9320.

HUDSON—Meeting for worship 10 a.m. first and third Sundays. 343 Union St. Claudia Anderson, clerk, (518) 966-8940 or (518) 329-0401.

ITHACA—First-day school, nursery, adult discussion 10 a.m., worship 11 a.m. Anabel Taylor Hall, October-May, phone: 256-4214. June-September summer schedule.

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

Farmingdale-BETHPAGE—Quaker Mtg. Hse. Rd., op. Bethpage State Park. (516) 249-0006.

FLUSHING—Discussion 10 a.m., First-day school 11 a.m. 137-16 Northern Blvd. (718) 358-9636.

Huntington-LLOYD HARBOR—Friends World College, Plover Ln. (516) 261-4924 (eves.).

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

Locust Valley-MATINECOCK—Duck Pond & Piping Rock rds. (July-August, 10 a.m.)

MANHASSET—Northern Blvd. at Shelter Rock Rd. Adult class 10 a.m.

St. James-CONSCIENCE BAY—Moriches Rd. Adult discussion/singing, 10:30 a.m. (516) 862-6213.

SHELTER ISLAND—10:30 a.m. Memorial Day through Labor Day, circle at Quaker Martyr's Monument on Sylvester Manor. (516) 749-0555.

Southampton-EASTERN L.I.—Administration Bldg., Southampton College. (516) 537-3867.

SOUTHOLD—Colonial Village Recreation Room, Main St. (June through Labor Day, 10 a.m.).

WESTBURY—550 Post Ave., just south of Jericho Tpke. at Exit 32-N, Northern State Pkwy. (516) 333-3178 (July through Labor Day, 10 a.m.).

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

NEW PALTZ—Unprogrammed meeting 10:30 a.m. Sundays. Plutarch Church; First-day school, first and third Sundays 10:15 a.m. (914) 255-5678 or 6179.

NEW YORK CITY—At 15 Rutherford Place (15th Street), Manhattan: unprogrammed worship every First-day at 9:30 a.m. and 11 a.m.; programmed worship at 10 a.m. on the first First-day of every month. Earl Hall, Columbia University: unprogrammed worship every First-day at 11 a.m. At 110 Schermerhorn St., Brooklyn: unprogrammed worship at 11 a.m. every First-day. Phone (212) 777-8866 (Mon.-Fri., 9-5) about First-day schools, monthly business meetings, and other information.

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

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

ORCHARD PARK—Worship and First-day school 11 a.m. East Quaker St. at Freeman Rd. 662-3105.

POPLAR RIDGE—Worship 10 a.m. (315) 364-7244.

POTSDAM—Worship and First-day school followed by potluck. 41 Main St. (315) 265-5749.

POUGHKEEPSIE—Meeting for worship and Sunday school 10 a.m. 249 Hooker Ave., 12603. (914) 454-2870.

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

QUAKER STREET—Worship 11 a.m. Rte. 7 Quaker Street, New York 12141. Phone (518) 895-8169.

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

ROCKLAND—Meeting for worship and First-day school 11 a.m. 60 Leber Rd., Blauvelt. (914) 359-2730.

SCARSDALE—Meeting for worship, 2nd Sunday in Sept. through June, 11 a.m.; July through 1st Sunday in Sept. 10 a.m. First-day school, 3rd Sunday in Sept. through 2nd Sunday in June, 11 a.m. 133 Popham Rd.

SCHENECTADY—Meeting for worship 10 a.m. Albany St. United Methodist Church, 924 Albany St. from Labor Day to Memorial Day; Quaker St. Friends Meeting House, Memorial Day to Labor Day.

SYRACUSE—Worship 10:30 a.m. 821 Euclid Ave.

NORTH CAROLINA

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

BEAUFORT—Worship group; 728-7338, 728-5279.

CELO—Meeting 10:45 a.m. Yancey County, off Rte. 80 on Arthur Morgan School Rd. 675-5936.

CHAPEL HILL—Meeting for worship, 11 a.m. Clerk: Bettie Flash. Phone: (919) 942-3528.

CHARLOTTE—Unprogrammed meeting for worship and First-day school 10 a.m., forum and child care 11 a.m. 2327 Remount Rd. (704) 399-8465 or 537-5808.

DURHAM—Unprogrammed meeting and First-day school 10 a.m. 404 Alexander Ave. Contact Alice Keighton, (919) 489-6652.

FAYETTEVILLE—Unprogrammed. Phone 323-3912.

GREENSBORO—Friendship Meeting (unprogrammed) Guilford College, Moon Room of Dana Aud., except vacations and summers at Friends Homes. Worship 10:30 a.m. Contact Alfred Henderson, 294-0745.

GREENVILLE—Worship group. 752-0787, 752-9438.

GUILFORD COLLEGE, GREENSBORO—New Garden Friends Meeting. Unprogrammed meeting 8:45 a.m., church school 9:45 a.m., meeting for worship 11 a.m. E. Daryl Kent, clerk and David W. Bills, pastoral minister.

RALEIGH—Unprogrammed 10 a.m. 915 Tower St. (Schelley Sch.) Clerk: R. Doak, 782-3135.

WENTWORTH/REIDSVILLE—Open worship and child care 10:30 a.m. Call (919) 349-5727 or (919) 427-3188.

WILMINGTON—Unprogrammed meeting 9 a.m. Women's Resource Center, 20 N. 16th St. Call (919) 392-2269.

WINSTON-SALEM—Unprogrammed meeting 10:30 a.m. in parlor of Winston-Salem Friends Meeting House, 502 Broad St. N. Call 725-8001 or 723-4528 (Jane Stevenson).

WINSTON-SALEM—Ardmore Friends, 2434 Rosewood. Unprogrammed meeting 10 a.m., first and third Sundays, 761-0335.

WOODLAND—Cedar Grove Meeting. Sabbath school 10 a.m., meeting for worship 11 a.m. Elizabeth G. Parker, clerk. (919) 587-3911.

NORTH DAKOTA

FARGO—See Red River Friends, Moorhead, Minnesota.

OHIO

AKRON—Unprogrammed worship and child care weekly, business and potluck monthly. Call (216) 929-9580 or 733-7683.

BOWLING GREEN—Broadmead Friends Meeting FGC. Unprogrammed worship groups meet at:

BLUFFTON—Sally Weaver Sommer, (419) 358-5411.

DEFIANCE—Jon Shafer, (419) 596-4641.

FINDLAY—Joe Davis, clerk, (419) 422-7668.

TOLEDO—Rilma Buckman, (419) 385-1718.

CINCINNATI—Clifton Friends Meeting. Wesley Foundation Bldg. 2717 Clifton Ave. Worship 10 a.m. 793-9241.

CINCINNATI—Community Meeting (United FGC and FUM), 3960 Winding Way, 45229. Unprogrammed worship and First-day school 10 a.m. Phone: (513) 861-4353. Eileen Bagus, clerk.

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

COLUMBUS—Unprogrammed meeting 10 a.m. 1954 Indianola Ave. Call Rod Warren (614) 863-0731 or Marvin Van Wormer (614) 267-8834.

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

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

MANSFIELD—Unprogrammed meeting 10 a.m., first and third Sundays, Rock Road. 756-4441, 347-1317.

MARIETTA—Unprogrammed worship group. 422-5299 (Parkersburg).

OBERLIN—Unprogrammed meeting 10:30 a.m. Wilder Hall, Oberlin College. Ruth Schwaegerle, clerk.

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

WAYNESVILLE—Friends meeting, First-day school 9:30 a.m., unprogrammed worship 10:45 a.m. 4th and Hight Sts. (513) 885-7276, 897-4610.

WILMINGTON—Campus Meeting (United) FUM & FGC, College Kelly Center. Unprogrammed worship 10:15 a.m. Barbara Olmsted, clerk, (513) 382-4118.

WOOSTER—Unprogrammed meeting and First-day school 10:30 a.m. SW corner College and Pine Sts. (216) 262-8533 or 345-7650.

YELLOW SPRINGS—Unprogrammed worship, FGC, 11 a.m. Rockford Meetinghouse, President Street (Antioch campus). Clerk, Hazel Tulecke, (513) 767-1633.

OKLAHOMA

NORMAN—Unprogrammed worship group; (405) 329-6673.

OKLAHOMA CITY—Unprogrammed meeting for worship 10:30 a.m., followed by forum and fellowship. 312 S.E. 25th. (405) 949-2106 or 631-4174.

STILLWATER—Unprogrammed, 10:30 a.m. (405) 372-5892 or (405) 372-9373.

TULSA—Friends church 10:45 a.m., 6 p.m. 13322 E. 31. John & Betty Jean Penrose, (918) 663-4496.

TULSA—FGC unprogrammed. 5 p.m. (918) 389-1978.

OREGON

CORVALLIS—Meeting for worship 9:30 a.m. 3311 N.W. Polk Ave. Phone: 752-3569.

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

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

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

PENNSYLVANIA

ABINGTON—First-day school 10 a.m., worship 11:15 a.m. Child care. Meetinghouse Rd./Greenwood Ave., Jenkintown. (E. of York Rd., N. of Philadelphia.) 884-2865.

BIRMINGHAM—First-day school and meeting for worship 10:15 a.m. 1245 Birmingham Rd. S. of West Chester on Rte. 202 to Rte. 926, turn W. to Birmingham Rd., turn S. 1/4 mile.

BUCKINGHAM—Worship 11 a.m. Lahaska, Rts. 202-263.

CARLISLE—First-day school (Sept.-May) and worship 10 a.m. 2nd fl., Bosler Hall. N.E. corner College St. and W. High St. 249-2411.

CHELTENHAM—See Philadelphia listing.

CHESTER—Meeting for worship 10:30 a.m., meeting for business 2nd First-day at 9:30. 24th and Chestnut Sts.

CONCORD—Worship and First-day school 11:15 a.m. At Concordville, on Concord Rd. one block south of Rte. 1.

CONNEAUTVILLE—Unprogrammed worship group. Mershon, RD 2, Conneautville 16406.

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

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

DOWNTOWN—First-day school (except summer months) and worship 10:30 a.m. 800 E. Lancaster Ave. (south side old Rte. 30, 1/2 mile east of town). 269-2899.

DOYLESTOWN—Meeting for worship and First-day school 10:30 a.m. East Oakland Ave.

ELKLANDS—Meeting for worship 11 a.m. May through October. Rte. 154 between Forksville and Canton, Pa.

ERIE—Adult discussion and First-day school 10 a.m., meeting for worship 11 a.m. 509 Sassafras St. 898-1077.

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 month. Five miles from Pennsbury reconstructed manor home of William Penn.

GOSHEN—First-day school 10 a.m., worship 10:45 a.m. Goshenville, intersection of Rte. 352 and Paoli Pike.

GYWENEDD—First-day school 10 a.m., except summer. Worship 11:15 a.m. Summeytown Pike and Rte. 202.

HARRISBURG—Worship 11 a.m., First-day school and adult education (Sept. to May) 10 a.m. Sixth and Herr Sts. Phone: (717) 232-7282 or 232-1326.

HAVERFORD—First-day school 10:30 a.m., meeting for worship 10:30 a.m., Fifth-day meeting for worship 10 a.m. during college year. Buck Lana, between Lancaster Pike and Haverford Rd.

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

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

KENDAL—Worship 10:30 a.m. Rte. 1, 1 mi. N. of Longwood Gardens.

KENNETT SQUARE—First-day school 10 a.m., worship 11 a.m. Union & Sickle. Mary Faye Glass, clerk, (215) 444-0788.

LANCASTER—Meeting and First-day school 10 a.m. Off U.S. 462, back of Wheatland Shopping Center, 1 1/2 miles west of Lancaster.

LANSLOWNE—First-day school 9:45 a.m., meeting for worship 11 a.m. Lansdowne and Stewart Aves.

LEHIGH VALLEY-BETHLEHEM—Meeting and First-day school 10 a.m. On Rte. 512 1/2 mile north of Rte. 22.

LEWISBURG—Worship 10:30 a.m. first, third, and fifth Sunday of each month. Vaughan Lit. Bldg. Library, Bucknell University. Clerk: (717) 524-7969.

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

LONDON GROVE—Friends meeting Sunday 10 a.m., child care/First-day school 11 a.m. Newark Rd. and Rte. 926.

MARLBOROUGH—Worship 11 a.m. Marlborough Village, 1 mile S of Rte. 842 near Unionville, Pa. Clerk, (215) 688-9185.

MARSHALLTON—Bradford Meeting (unprogrammed), Rte. 162, 4 mi. west of West Chester. 11 a.m. 696-6538.
MEDIA—Worship 11 a.m. (10 a.m. June-August) except 1st Sunday each month, worship 10 a.m., bus. 11:15 a.m. 125 W. 3rd St.

MEDIA (Providence Meeting)—Meeting for worship 11 a.m., except at 10 a.m. on the first Sunday of the month. Meeting for worship at 11 a.m. every Sunday in July and August. Joint First-day school 9:30 a.m. at Providence MM February-June; at Media MM September-January. Providence Rd. (Rte 252) near 4th St.

MERION—Meeting for worship 11 a.m., First-day school 10:15 except summer months. Babysitting provided. Meetinghouse Lane at Montgomery.

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

MIDDLETOWN—First-day school 9:30 a.m., meeting for worship 11 a.m. 7th and 8th months worship 10-11 a.m. At Langhorne, 453 W. Maple Ave.

MILLVILLE—Main St. Worship 10 a.m., First-day school 11 a.m. Dean Girton, (717) 458-6431.

NEWTOWN (Bucks Co.)—Worship 11 a.m., First-day school 9:45 a.m. Summer worship only. 968-5143 or 968-2217.

NEWTOWN SQUARE (Del. Co.)—Meeting 11 a.m. Rte. 252 N. of Rte. 3. Clerk, (215) 356-2740.

NORRISTOWN—Meeting for worship and First-day school 10 a.m. Swede and Jacoby Sts. Clerk: Clifford R. Gillam, Jr., 539-1361.

OXFORD—First-day school 9:45 a.m., meeting for worship 11 a.m. 260 S. 3rd St. Caroline C. Kirk, clerk. Phone: (215) 593-6795.

PENNSBURG—Unani Monthly Meeting meets First-days at 11 a.m. Meetinghouse at 5th and Macoby Sts. Bruce Grimes, clerk, 234-8424.

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

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

Central Philadelphia—15th and Race Sts.

Cheltenham—Jeanes Hospital grounds, Fox Chase, 11:30 a.m. July & August 10:30 a.m.

Chestnut Hill—100 E. Mermaid Lane.

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

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

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

Germantown Meeting—Coulter St. and Germantown Ave.

Green Street Meeting—45 W. School House Lane.

PHOENIXVILLE—Schuylkill Meeting. East of P. oenixville and north of juncture of Whitehorse Rd. and Rte. 23. Worship 10 a.m., forum 11:15.

PITTSBURGH—Meeting for worship and school 10:30 a.m., adult class 9:30 a.m. 4836 Ellsworth Ave, East End.

PLYMOUTH MEETING—Worship, First-day school 11:15 a.m. Germantown Pike & Butler Pike.

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

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

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

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

SLIPPERY ROCK—Meeting for worship 11 a.m. Franklin St., United Methodist Church. Phone: 794-4547.

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

SOUTHAMPTON (Bucks Co.)—First-day school 9:30 a.m., worship 10:30 a.m. Street & Gravel Hill Rds. Clerk: 639-2144.

SPRINGFIELD—Meeting 11 a.m., discussion 10:15 a.m. (Oct.-June). W. Springfield and Old Maple Rd. 544-3624.

STATE COLLEGE—First-day school and adult discussion 10 a.m., worship 11 a.m. 611 E. Prospect Ave. 16801.

SWARTHMORE—Meeting and First-day school 10 a.m., forum 11 a.m. Whittier Place, college campus.

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

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

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

WEST GROVE—Meeting for worship 10 a.m. 153 E. Harmony Road. P.O. Box 7.

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

WILKES-BARRE—North Branch Monthly Meeting, Wyoming Seminary Lower School, 1560 Wyoming Ave., Forty Fort. Sunday school 10:15 a.m., meeting 11 a.m., Sept.-May. Summer phone: (717) 675-2438.

WILLISTOWN—Worship and First-day school 10 a.m. Goshen & Warren Rds., Newtown Square, R.D. 1.

WRIGHTSTOWN—First-day school 9:30 a.m., worship 11 a.m. Summer months worship only 10 a.m. Rte. 413.

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

RHODE ISLAND

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

SAYLESVILLE—Worship 10:30 a.m. each First-day. Lincoln-Great Rd. (Rte. 126) at River Rd.

WESTERLY—Unprogrammed worship and First-day school 10:30 a.m. 57 Elm St. (203) 599-1264.

SOUTH CAROLINA

CHARLESTON—Worship 9:45 a.m. Sundays. The Christian Family Y, 21 George St. (803) 556-7031.

COLUMBIA—Worship 10 a.m. Presbyterian Student Center, 1702 Green St., 29201. Phone: (803) 781-3532.

SOUTH DAKOTA

SIOUX FALLS—Unprogrammed meeting 11 a.m. 2307 S. Center, 57105. Phone: (605) 338-5744.

TENNESSEE

CHATTANOOGA—Worship 10:30, discussion 11:30. 335 Crestway Dr. Bill Simmons, (615) 622-1308.

CROSSVILLE—Worship 9:30, then discussion. (615) 484-6059 or 277-5003.

NASHVILLE—Meeting and First-day school 10 a.m. 2804 Acklen Ave. Clerk: Bob Lough, (615) 298-1269.

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

TEXAS

ALPINE—Meeting for worship, Sunday, 10:30-11:30 in the home of George and Martha Floro. Call (915) 837-2930 for information.

AUSTIN—Forum 10 a.m., worship 11 a.m. Supervised activities and First-day school for young Friends. 3014 Washington Square, 452-1841. David Ferris, clerk, 926-9600.

BRYAN/COLLEGE STATION—Unprogrammed worship, first and third Sundays. Call (409) 779-6904 or write 1104 C Verde, Bryan TX 77801.

CENTRAL TEXAS—Unprogrammed worship. Call (817) 939-8596 or write 816 Lake Rd., Belton, TX 76513.

CORPUS CHRISTI—Unprogrammed worship 11:15 a.m. 1015 N. Chaparral. (512) 884-6699.

DALLAS—10 a.m. Park North YWCA, 4434 W. Northwest Hwy. Clerk, Dorothy Watts, (214) 576-3868, 361-7487, or 258-0578.

EL PASO—Meeting at 10 a.m. Sunday. Meetinghouse at 1020 E. Montana Blvd., El Paso, TX 79902. Blaine Nelson, clerk.

FORT WORTH—Unprogrammed meeting for worship. Phone: (817) 535-3097 or 926-1526.

GALVESTON—Meeting for worship, First-day 6:30 p.m. Call 744-1806 or 762-1391 for information.

HILL COUNTRY—Unprogrammed worship 11 a.m., discussion 10 a.m. Schreiner College, Old Faculty Club, Kerville, TX 78028. Clerk: Don Warrington (512) 833-5368.

HOUSTON—Live Oak Meeting. 1105 W. 10th St. Meeting for worship 11 a.m., First-day school/adult discussion 9:30 a.m. Phone: 862-6685. Clerk: P. Bell, 664-5505.

LUBBOCK—Unprogrammed. Elsa Sabath, mail 2810 23rd St., 79410. (806) 797-0916, 747-8230, 796-1905.

MIDLAND—Worship 10:30 a.m. Trinity School Library, 3500 West Wadley. Clerk, John Savage, Phone: 682-9335.

RIO GRANDE VALLEY—Winter worship group. For time and place call (512) 787-9437.

SAN ANTONIO—Discussion 10:30 a.m., unprogrammed worship 11 a.m. New Age School, 217 Pershing, 78209. William Donovan, clerk, 11634 Caprock, San Antonio, TX 78230. (512) 690-8961.

UTAH

LOGAN—Unprogrammed worship, Sundays, 10:30 a.m. Logan Public Library. Contact Al Carlson 563-3345 or Allen Stokes 752-2702.

SALT LAKE CITY—Unprogrammed meeting and First-day school 10 a.m. Seventh Day Adventist Church, 2139 Foothill Drive. Phone: (801) 583-2287 or 582-4357.

VERMONT

BENNINGTON—Worship, Sundays, 10:30 a.m. Monument Elem. School, W. Main St. opp. museum. Phone: (802) 447-7980 or (802) 442-4859.

BURLINGTON—Worship 11 a.m. Sunday. 173 North Prospect St. Phone: (802) 862-1439.

MIDDLEBURY—Worship 10 a.m. 3 miles out Weybridge St. at Weybridge School. (802) 388-7684.

PLAINFIELD—Worship 10:30 a.m. Phone Gilson, Danville, (802) 684-2261, or Hathaway, Plainfield, (802) 223-6480.

PUTNEY—Worship, Sunday, 10:30 a.m. Putney Central School, Westminster West Rd., Putney.

SOUTH STARKSBORO—Hymn sing 10:30 a.m., unprogrammed worship 11 a.m., 2nd and 4th Sundays. Off Route 17. Phone Whites, (802) 453-2156.

WILDERNESS—Sunday meetings for worship in Rutland. Phone Kate Brinton, (802) 228-8942, or Len Cadwallader, (802) 446-2565.

VIRGINIA

ALEXANDRIA—1st and 3rd Sundays 11 a.m., unprogrammed worship and First-day school. Woodlawn Meeting House, 8 mi. S. of Alexandria, near US 1. Call (703) 765-6404 or (703) 780-1653.

CHARLOTTESVILLE—Adult discussion 10 a.m., worship 11 a.m. 1104 Forest St. Phone: (804) 971-8859.

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

McLEAN—Langley Hill Meeting, Junc. old Rte. 123 and Rte. 193. 10 a.m. First-day school, adult forum 11 a.m.

RICHMOND—Worship 11 a.m., children's First-day school 11:20 a.m. 4500 Kensington Ave. 358-6185.

ROANOKE—Blacksburg/Roanoke Monthly Meeting; Roanoke section, Genevieve Waring, 343-6769, and Blacksburg section, Sandra Harold, 382-1842.

VIRGINIA BEACH—Meeting for worship 11 a.m. (based on silence). 1537 Laskin Road, Virginia Beach, VA 23451.

WILLIAMSBURG—Unprogrammed meeting for worship 10 a.m. 104 West Kingswood Dr. (804) 229-6693.

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

WASHINGTON

BELLEVUE (Seattle)—Eastside Friends Meeting (NPYM), 4160 158th St. SE. Unprogrammed worship 10 a.m., study 11 a.m. (206) 822-2461 or 632-7006.

OLYMPIA—Worship 10 a.m. except first Sunday each month in homes. YWCA. 943-3818 or 357-3855.

SEATTLE—University Friends Meeting, 4001 9th Ave. NE. Silent worship, First-day classes 11 a.m. 547-6449. Accommodations: 632-9839.

SPOKANE—Unprogrammed worship. Contact Jean Fredrickson, 328-8133.

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

WALLA WALLA—10 a.m. Sundays. 522-0399.

WEST VIRGINIA

CHARLESTON—Worship, Sundays, 10 a.m. YWCA, 1114 Quarrier St. E. (304) 345-8659 for information.

MORGANTOWN—Monongalia Meeting. Unprogrammed worship and First-day school 11 a.m. Phone John Gamble (304) 599-1767 or Lurline Squire 599-3109.

PARKERSBURG—Unprogrammed worship group. 422-5299.

WISCONSIN

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

EAU CLAIRE/MENOMONIE—Meeting for worship and First-day school, Sunday, 10:30 a.m. 1718 10th St., Menomonie, 54751. Call 235-5892 or 832-0094.

GREEN BAY/APPLETON—Meeting for worship and First-day school 11:30 a.m. Contact Bruce Willever, clerk, (414) 682-7175.

MADISON—Sunday 9 and 11 a.m., Friends Meeting, 1704 Roberts Ct., 256-2249; and 11 a.m. Yahara Allowed Meeting, 2201 Center Ave., 249-7255.

MILWAUKEE—Worship sharing 10 a.m., meeting for worship 10:30. 3224 N. Gordon Pl. Phone: 263-2111.

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

WYOMING

CASPER—Unprogrammed worship in Friends' homes at variable times. Phone Eileen Haney at (307) 472-3015.

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