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# FRIENDS JOURNAL

*Quaker Thought and Life Today*

**Beyond the Wasteland:  
Emptiness or Renewal?**



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## Consider This

Suppose that every soldier  
sails, suppose that dollars  
drain the deltas, suppose  
—for just this once—that all  
we meant had meaning: then

suppose that those commanders  
come to judgment, the trigger  
men, strategists,  
and too the Congress and committees,  
contractors, corporations,

then the planners and their plans,  
the sycophants, the briefed,  
the ones who wrote reports  
and those whose herbicides  
were spread and the body-counters—

and suppose that we swore to God  
that only His own  
sweet, effluent justice  
move us at whatever  
cost, whatever pain,

to an orderly withdrawal  
to our own affairs, the streets,  
the parks, employment, race  
and money, and what we call  
fulfillment of the self—

why then, consider this:  
around the warmth of our  
intent still stands the house  
our history has built, whose walls  
are law, doors decisions,

we enter now as if  
fleeing from a lion  
to find a certain peace,  
but opening up the door  
we suddenly confront

a great bear, pawing  
the upholstery, ravening  
in the kitchen after  
bacon, honey. Consider  
this, when you think of justice.

BRUCE CUTLER

## Empty Shells or Renewed Life

THE TIME HAS COME to stop getting up from my chair and taking a walk or making a phone call or doing other things to avoid this and instead, to start trying to explain as simply and as clearly as I can why this first issue of the new year has a common theme running through it, and why I am having difficulty writing an introduction.

It all seemed so simple and straightforward when I decided several weeks ago that Friends needed to be gently nudged toward thinking about renewal. What better time, I thought, than the beginning of a year to present some ideas about what my dictionary defines as "bringing back to an original condition of freshness and vigor." What better time, too, than now when today's record low condition of the world and its inhabitants lasts only until tomorrow's newspaper arrives.

The time also seemed right from a personal standpoint. My own enthusiasm about Quaker values and how some Friends are trying to witness to them in their own lives and to instill them in others had been renewed recently by several pieces of writing.

Tom Brown, for example, had called for Friends concerned about the United States' political crisis not to "love it or leave it" but instead to "love it and lift it." I felt that his positive thoughts that appear on page 11 might help renew our hope, if not our faith, in our system and the men who, for better or worse, make it work.

A larger serving of food for thought is offered on page 4 where Thomas Drake's review-essay, "After the Wasteland," begins. Friends who read it, I thought, would never again take a "reasonable" approach to anything without feeling a twinge of doubt. Those who seek a way out of our wasteland of inverted values might find it a guiding hand, a sustaining faith, a renewing vision.

### Regeneration

And many Friends are seeking exactly that. As I was gathering material for this issue, an announcement arrived from Flushing Meeting in New York where members were planning an all-day threshing session to examine what a Friends meeting ought to be, and how they could enrich their spiritual life, reestablish a vital relationship with the Flushing community, and fulfill their service responsibilities. They called it a time for "reaffirmation, regeneration, renewal." I called it a very healthy process that should be taking place everywhere in our Society, particularly at the individual and the monthly meeting level, where the vitality of Quakerism does or does not exist.

The source of this vitality was the subject of an essay written by Marjorie Sykes in 1958 that she updated for the recent triennial meetings of the Friends World Committee for Consultation and that I excerpted for this issue. What she has to say on page 10 about "the living core of a religion" and about the need for an expanding

view of both God and humanity is as relevant and important today as when she first wrote it.

And her quote of the New Testament exhortation that we not conform to the fashion of this world, but be transformed by the renewing of our minds, tied in beautifully with the theme I was trying to emphasize.

So what's the problem? Why am I having trouble composing an introduction to these timely, inspiring and potentially renewing articles?

I think the problem, Friends, is that I have come to realize that it has all been said before.

### Convert Society

For years, Tom Brown and many others have urged us all to look "to the Light which both shows us the fractures in our lives and heals our separations." And perceptive, articulate persons such as Thomas Drake have called us to convert society by converting ourselves. And meetings such as Flushing have seriously sought to renew themselves. And Friends such as Marjorie Sykes have conveyed a vision of religion that could truly unite us all at the deep level where the superficial differences between creed and culture become unimportant.

And we have read what they wrote or heard what they said or participated in writing and talking about it ourselves. And we have thought about it and perhaps even seriously considered *doing* something about it. But that's as far as most of us have gone. Including me.

But Friends, that is not far enough. If this is to truly be a year of renewal for Quaker and for Quakerism—and God knows we and the rest of the world need all the renewal we can get—we already know what needs to be done. It hasn't changed since Jesus said it almost twenty hundred years ago. Marjorie Sykes repeats it on page 11 in these words: "The choice is between self-seeking and self-giving, between saving one's life to lose it and losing it to save it 'unto Life Eternal'."

But we all know that Jesus did not say it and then let it go at that. It is what he *did* that continues to make his life so perpetually meaningful. And it is what we *do* that will really make this either a year of *actual renewal* of the "freshness and vigor" and enthusiasm and promise of Quakerism, or just another new year.

If we concentrate on "self," either individually or institutionally, in order to save what we have, sooner or later we will find that what we have saved is an empty shell of buildings and committees and programs and publications and what we have lost is the essence of religious life. But if we, both individually and institutionally, are willing to involve all of ourselves in and trust all that we have to the Divine Spirit, and then to do and to live accordingly, we will find the living waters that can perpetually sustain and renew us all.

Empty shells or renewed life—that seems to me to be the choice before us. And what has made this introduction so difficult to write is my feeling that Friends, in their intellectual and material comfort and with the best of intentions, just might be willing to settle for the former. Let us pray that we do not. JDL

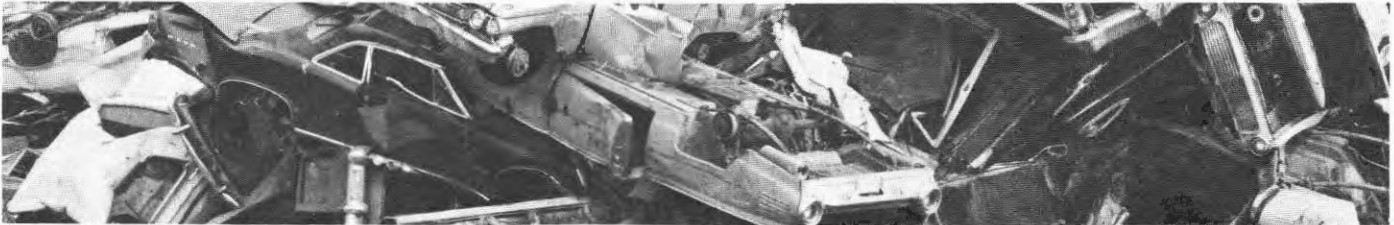


# AFTER THE WASTELAND

A Review-Essay\* by Thomas E. Drake

"WHAT CAN FRIENDS possibly learn from a young professor in a California cow college?" Thus my first thought as I dipped into Theodore Roszak's new book, *Where the Wasteland Ends*. Well, not a cow college exactly. The term rather dates me, for the modern word is "asphalt college" or "commuter university." For the young professor's institution is indeed a university, a state university. "Normal School" in the beginning, "State College" in 1957, this year "The University of California at Hayward," it currently offers undergraduate and graduate courses to some 12,000 students. Twelve thousand! Fourth in size among the ten universities, twelve state colleges, one maritime academy, and countless junior colleges and community colleges with which the California taxpayers have capped the structure of their gigantic public school system. It is part of that stupendous effort by which the Golden State attempts to produce children which are the most schooled if not the best educated in America.

And where is this mammoth university? Not in one of



the older cultural centers, not in Berkeley, not in San Francisco, not in Los Angeles, not even in Santa Barbara, but in Hayward! Hayward, once the eastern village terminus of the cross-Bay Bridge from San Mateo, now a city of a hundred thousand people in the booming urban sprawl which surrounds a once-beautiful bay. This new University of California lies on the edge of a "bedroom-city," where some of the people work in the town's one factory—Hunt Foods—but most drive across the bridge to work in the think-tanks and electronics industries of the Lower Peninsula, or speed up the freeways to jobs in Oakland and the other cities of the East Bay.

It seems clear that no antique Philadelphia parochialism will do here! Such a university commands attention by its very size if by nothing else. We must listen when the young head of its History Department speaks if we want to try to understand today's generation.

Who, then, is this young man at Hayward? Born in Chicago in 1933, the year of the World's Fair, the author of *Where the Wasteland Ends* has known the depression, World War II, atomic bombs, the cold war, Korea, Vietnam, television, drugs, and the population explosion—all

*Thomas Drake continues his interest in the American social and religious scene since his retirement from Haverford College as Professor of American History and Curator of the Quaker Collection.*

those extraordinary phenomena of the mid-twentieth century which have shaped for him and his students a world we never knew. He attended the University of California in Los Angeles, took his doctorate at Princeton, taught briefly at Stanford, and has written or edited five books and some poetry, all with the contemporary culture as their subject. And in his mind it all adds up to *The Wasteland!*

Roszak grew up in a Catholic family, but the rote-like quality of the catechumenical instruction to which he was subjected turned him off, and by the time he went to college he was ready to accept the anti-religious thinking of the fifties. His freshman instructors easily convinced him that God was dead, that existentialism was the only respectable philosophy for an intelligent man, and that the first fact of public life in the twentieth century was alienation. Graduate study and teaching did not change his mind, and when he taught and lived with the California student generation of the sixties, whose whole lives had been lived in the swirling miasma following World War II, their

reactions plus his own sensitivity brought him to a critical rejection of the world which reason, science, the machine, the armies, the great corporations, and big government had built. What is more significant than this negation, Roszak's experience of the sixties turned him back to the true sources for man's survival: the religious and poetic approach to man and his world. Not to the Judeo-Christian tradition exactly, but to its mirror-image, its vigorous reflection. He found in the poets, the philosophers, and the artists of the Western tradition salvation for the soul in the face of the aberrations of the great cult of Reason and its soullessness. Professor Roszak has thus written in *Where The Wasteland Ends* a "study of the religious dimensions of political life."

The enemy, says Roszak, is simply the single-minded advocacy of Reason. The Bacons, the Newtons, the Descartes, the great minds of the modern world mathematics, science, rationalist philosophy, and applied technologies, he believes, have brought us to the sorry state in which we now find ourselves. The philosopher's appeal to Reason

\* *Where the Wasteland Ends: Politics and Transcendence in Postindustrial Society*. By Theodore Roszak. Doubleday, 1972. 492 pages. \$10.00. Anchor paperback, 1973. 451 pages. \$2.95. *The Dissenting Academy*. Edited by Theodore Roszak. Pantheon, 1968. 304 pages. \$7.95. Random House Vintage Paperback, 1968. \$1.95. *The Making of a Counter Culture: Reflections on the Technocratic Society and its Youthful Opposition*. By Theodore Roszak. Doubleday, 1969. 303 pages. \$7.95. Anchor paperback, 303 pages. \$1.95. *Sources: An Anthology of Contemporary Materials Useful for Preserving Personal Sanity While Braving the Great Technological Wilderness*. Edited by Theodore Roszak. Harper Colophon paperback, 1972. 572 pages. \$2.95.







and the engineer's and manager's slogan, "What can be done must be done!" are destroying us, man and planet, body and soul.

"What can be done must be done!"

We can make atomic bombs: We must drop them on an enemy. We can defoliate fields and forests. "Sock it to 'em!" We can plaster a village with burning chemical jelly: "Roger!" We can tap telephones and tape talks, bug our own staffs and burglarize our opponents. Proceed! The technology permits it, national security demands it, winning the election requires it. So, Hi Ho!, let's off to the Watergate!

There are other things we can do—we can pave much of our land with asphalt, and concrete: (one per-cent by last count). No sooner can than done! We can build great glass and steel skeletons for people to live and work in! We do, and desecrate the face of our cities in the process. We can have dominion. God gave it to us and now we've got it!

Or can we? Have we?

This very year we are building and buying fourteen million motor cars. But the cars we have are running out of gas.

We make a great grain deal with Russia. But suddenly there is no beef nor bread.

We buy electric gadgets by the millions, and try to air-condition the globe. But suddenly the lights go out.

We can re-elect a President, overwhelmingly; yes, we've got millions of dollars to see to that! And what do we get for our money: burglary, break-in, cover-up, and perjury! Watergate!

And so, on, and on. The ruin which the prophets foretold is all around us. Behold, The Wasteland!

We see this Wasteland not only in our world but in ourselves. Our painters? They paint the desert of the mind. Our composers? They compute electronic cacophonies which shatter the ears and sear the soul. Our sculptors? They employ the leftovers of the industrial civilization to





fabricate pop-junk. Junk into junk! Our young people? They try to escape by shooting themselves into the outer space of marijuana, hashish, and heroin. Our minorities trash, and slash, and burn, or sink into grisly apathy. Violence and sex parade across our stage and screen. TV glosses it all over with soap and saccharine. The Wasteland is here and now, around us, inside us.

The prophets told us this world would happen if we neglected the kingdom of the soul in favor of the fleshpots of the mind, if we became in the phrase of William Blake, persons of single vision. The goddess Reason has seduced us these last three hundred years. Reason, Science, Technology—it has all been too fascinating. We convinced ourselves that the righteous human was the national human. The Judeo-Christian ethic led that way, from righteousness and morality through hard work and self discipline to

we follow now that The Reverend Billy Graham has become the discredited spiritual advisor to a corrupted Administration?

Who then?

God? Yes. But through which sage and prophet, through which channel, along what road?

For these answers we have to look to where the Wasteland ends, and then beyond. We must listen to the still, small voices, to the mystics and seers of a century ago who condemned Reason and its works, to the rebels and flower people of today, and to the voice within. Here is where Theodore Roszak comes in. As he writes of the "religious dimension of political life" in this study of "Politics and Transcendence in Postindustrial Society," he calls on William Blake and William Wordsworth, on Goethe and the Old Gnosis, and on the legendary world



success and the wealth and the services it brings.

If Christianity produces capitalism and its evils, then down with both, say the Marxists. "Socialism will save mankind." But still the Goddess Reason rules, and Reason is Science, and Science is Technology and Engineering, and they all end up in utter materialism. Dialectical or not, it has the same result as any other system based on Reason alone. It destroys the soul.

What doth it profit a man if in the end he gets secret police, labor camps, purges, repression on the one hand, or Rotterdams and Buchenwalds on the other. Or Hiroshimas, Nagasakis, and My Lai? What doth it profit?

And where will this Wasteland end? Who will guide us into survival?

Not the old men! They made us what we are.

Not the scientists and engineers, the captains of industry and finance. Not the Army Corps of Engineers and the Department of Agriculture. Not the Highway Trust Fund, the Developers, and the Shopping Centers. Not the Pentagon, not the State Department, the FBI nor the CIA. Not Kennicott Copper and ITT. No, not even the overblown and overweening Presidency. Not the Schools, the Universities, the Churches. What priest and pastor shall

which leads to the Holy Grail. James Joyce, St. Francis, Arthur Koestler and the lesser lights can help direct us toward a sacramental vision of a life which is something more than a machine. It is time to heed the prophets who would put Science and Reason back in their place as servants, not masters, of man.

Roszak's own prophecies of what will happen to Reason's world we are beginning to see: environmental collapse, world poverty, technocratic elitism, psychic alienation, and the final death of the soul. But it remains to ask, "What to do?"

There is of course no easy answer. It is useless to construct a tight little Utopia such as the nineteenth century dreamers did. Yet something must be done. We have to start somewhere. Somehow we must disassemble the machine and its works without creating a fresh catastrophe of gigantic proportions. We shall even need some of the experts, to plan and operate a therapeutic technology which will work *with* people, not exploit them, which will take apart the urban-industrial system which has led us into our present polluted world. The artificial environment which we have created must die. It is it, or us, and the answer can only come as we humble ourselves before





God, believe that the life which He and not we created is sacred, and cherish it above all else. Our cult of material progress must give way to progress toward God: Buddha's eightfold path, Lao Tzu's "the Way," St. Bonaventura's "the journey to the mind of God." We must seek eternity, and an eternity that finds its reflection in the mirrors of time. History is not progress, it is God. We must go back to Him.

How do we start? We must, with Blake, uncage skylarks, dip into dreams to find reality. Only then can we reconstruct our lives in the new-old dimensions of God's world before Babel.

Here Friends have a role. For although we, like others in the Judeo-Christian community, have been seduced by the cult of Reason, Science, Commerce and Industry, we have in our tradition the mystical sense of the true unity of human with nature, and human in the mind of God. Some younger Friends, like younger people everywhere, are already catching the vision. Most of us older Friends may be too frozen in our fleshpots and our perquisites, to disengage ourselves entirely from the machine and its works. But if we will go back to our spiritual roots, we too perhaps can help in the quest for God's way.

George Fox, not William Penn, will be our guide; John Woolman, not the Quaker merchants of colonial Philadelphia.

Theodore Roszak's dream of the New Jerusalem has not caught on very well with the Establishment. How could it? It is too revolutionary, too human, too idealistic. It asks those who stand to benefit from the status quo to give up too much, even though they realize that the status quo is crumbling under their feet.

To get the picture more clearly, to understand this

generation of teachers and students who have grown to maturity since 1950, we should look at Theodore Roszak's other books, for they explain and fill out his rejection of our current culture, and his hope for the future.

In his first book, *The Dissenting Academy*, edited in 1968, we find a series of essays by young academics, people in literature, philosophy, and the social sciences. The editor's introduction "On Academic Delinquency," sets the tone for the book, and the final essay, Noam



Chomsky's "The Responsibility of Intellectuals," sums it up. Each of these young radicals, and some not so young, charges his own discipline with failure to speak to the real problems of the age. Some of them, like Staughton Lynd, Quaker and historian, and others, like Noam Chomsky, we know or have heard of. All speak to the radical imagination which has begun to surface in the academic community.

After this fascinating challenge to academic thinking and action, Theodore Roszak came out the next year with his own first full-length book, *The Making of a Counter Culture: Reflections on the Technocratic Society and its Youthful Opposition*, published simultaneously in hard cover and paperback, as all his books have been, so as to make his message available to the soft-cover, student generation as well as to the general reader. This book rejected what Roszak called the "Counterfeit Infinity" (the abuse of the psychedelic experience), as well as the dialectical liberation of Henry Marcuse and Norman Brown, and the "journey to the East" of Allen Ginsberg and Alan Watts. Instead he called, with William Blake, for a new heaven and a new earth, rescued from the reductive rationality with which objective consciousness has bound us in technocratic chains. He saw no grim, hard-bitten, and self-

congratulatory militancy weaning humans away from the Technocracy. Beyond the tactics of militant resistance there must be a stance of life, which sees to transform our very sense of reality. This may mean, Roszak believes, that, like George Fox, one must often be prepared not to act, but to "stand still in the Light," confident that only such a stillness possesses the eloquence and the power to draw humans away from the lives we believe they must inwardly loathe. This, of course, is where Friends come in!

These challenging books brought Theodore Roszak last year to his summing up in *Where the Wasteland Ends*, a distillation of his thinking and experience to date. And now, finally, he has provided a *vade mecum* in the wilderness, a volume called simply *Sources*, but with the intriguing subtitle:

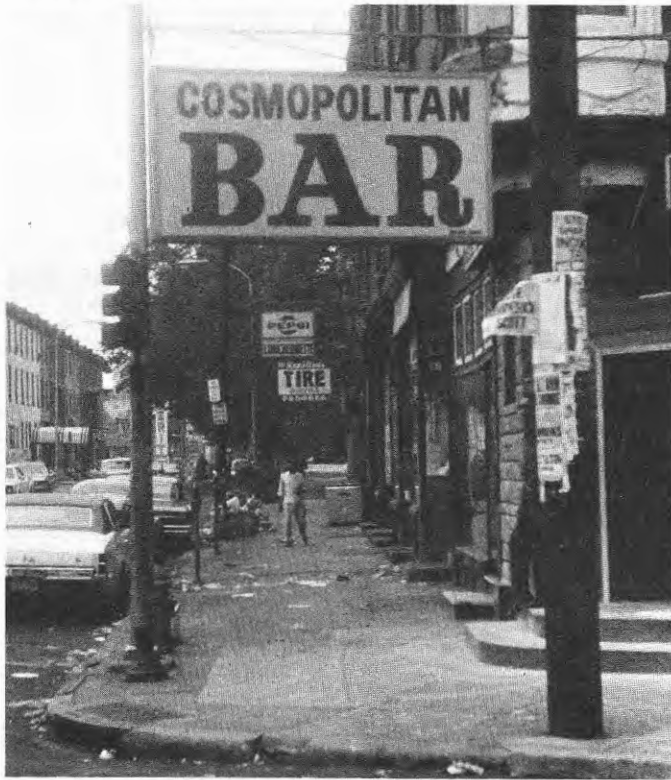
*An Anthology of Contemporary Materials for Preserving Personal Sanity While Braving the Great Technological Wilderness.*

In exploring the areas of human experience which he designates as "Person," "Body," "Community," "Whole

twentieth-century figures who have meant most to his own thinking, from Tolstoy and Gandhi through Joyce and Yeats, to Danilo Dolci and Lewis Mumford. Having done that, he serves up an extraordinary list of places where people can find "groups, publications, schools, experiments that are in touch with healthy possibilities"—a "Eupsychian network."

The "Stations" in the network include Rap Centers; Communes; Growth Centers; Do-It-Yourself and Organic Homesteading (there are names and addresses for all of these); Counter-Institutions (in Health Services, Psychotherapy, Welfare and Social Sciences, Higher Education, Science and Engineering, City Planning, Radical Expertise all served by rebels against the Establishment in each of these various fields: the Law; Drugs; Race and Poverty; Ecology; Women's Liberation; Schools; Jobs;) The Cosmic Circuit (religious, mystical, and occult groups); Draft Resistance Publications; and, finally, Miscellaneous Energy Centers (which means sources of human, not mechanical energy, such as Robert Hutchins' Center for the Study of Democratic Institutions in Santa Barbara). Several places in this long list of survival sources I found names of Quaker institutions.

After this glimpse into the possibility of a true conversion experience for mankind, how are we to find our way out of The Wasteland? We must put our hand in God's, ask forgiveness, look up at sky and skylark, and venture forth with faith into a truly new age. How many Friends are ready to try?



Earth," and "Transcendence," Roszak begins his *Sources* with humans and ends with God. The only adequate revolution he can foresee is "an accelerating disaffiliation and internal restructuring which will in time become the new society, shaped and tested within the shell of the old." So, after giving us selections from some forty-five contemporary mystics and reformist writers, beginning with an essay by Thomas Merton and ending with one of his own poems, Roszak concludes the book not with a bibliography but with a "Survival Kit!"

"How make an exhaustive bibliography of the perennial wisdom?" he asks. So he simply names some three dozen





# The Essential Unity of Living Religion

by Marjorie Sykes

THE LIVING CORE of a religion is not to be sought in its outward observances, liturgy or festival, (though it may well be sought *through* them), nor yet in any intellectual world-view which may emerge from its sacred writings; it is to be sought in the way it leads men, in the secret places of the heart, into the Presence of God, "the awareness of a Reality within and beyond".

Living religion began for George Fox with an overwhelming experience of the inward immediate presence of a living Friend and Guide. All *living* religion begins with this awed recognition, in a human's inmost being, of a Mystery and Power which is great beyond all comprehension and yet is "nearer than breathing, closer than hands or feet". All living religion goes on from this to a two-fold task: the human being is impelled to purify heart and mind and will, so that she may enter more and more fully into communion with that Reality and so fulfill the true Purpose of her own life; at the same time he is impelled to share with other men his experience of the Mystery, and in so doing he must use the words and symbols of his own age and country.

Quakers, like others, have a heritage of form and symbol, created to share a living truth of our experience. Our very forms and symbols are a witness to the faith that God is beyond all forms, and that the Free Spirit cannot be limited to the symbols we use.

## Love One Another

We are called "Friends". It is the name by which Jesus called his disciples, inviting them to a life of complete mutual trust and self-giving. "I call you my friends, and I have made known to you everything that I have learned from my Father". Jesus offered his friendship to those who "love one another", who give themselves to one another spontaneously and freely, without pretence or reserve. He pictured a God who pours out for all the joyful vitality of His overflowing Life. Men, "made in the image of God", fulfill their own nature as they enter into the simple but profound experience of being friends.

It is through personal friendship, and perhaps through that alone, that we may enter into the inwardness of other person's experience of God. We have come to see that it is wrong to judge our fellow-Quakers and fellow-Christians by their theological "notions" or external rites. We must apply Jesus' test, and be willing to be judged by it ourselves: "By their fruits you shall know them." In the

*Marjorie Sykes is editor of the Friendly Way, a Quaker newsletter for Southern Asian Friends. A friend writing in the Journal wrote, "Her greatest contribution is her personal impact on those around her—what she is, the way she lives her life and the transforming power of her spirit." She lives in India.*

intimacies of friendship we learn to appreciate the fruits, and to understand the inner meaning of the language of their worship.

If this is true for those who share our religious heritage, it is true to a much greater degree for those who have a different heritage and use a different idiom.

## New Dimensions

My Hindu and Muslim friends alike have added new dimensions to my apprehension of that Mystery and Power which lies at the heart of religion. The majestic adoration of God in the Hebrew Psalms takes on fresh meaning when one hears the great hymns of the Quran Sharif on the lips of a sincere and sensitive worshipper. The power and warmth of the Muslim religion can be *felt*. Intellectual judgment on the "notions" of some passages in the Quran, like similar judgments on passages in the Psalms, may or may not be valid in their own place; they are irrelevant to the living core of worship of the One, Most Merciful, Most Compassionate, which glows in that immortal poetry. The worship of the God whom Jesus revealed is enriched, not contradicted, by the Beautiful Names with which Islam has worshipped Him.

The great Sanskrit scriptures, to some outsiders, have seemed to offer little except "world and life negation". Yet they enshrine a most exalted, profound and moving vision of the hidden Reality in which we live and move and have our being. They light up the writings of the great Christian mystics, and they have brought their treasure into the "gathered Meeting" of Quaker worship:

"Him I have known, the Great Spirit,  
Him who is light, who is beyond all darkness.  
To know Him, and Him alone, is to pass beyond death.  
There is no other way."

(*Swetawatara Upanishad*)

This enrichment of one's thought of the Mystery which upholds and permeates all things is linked with the deepening of one's insight into the vast, manifold unity of life. India sees the world as a tapestry of many colours in which the threads of human destiny are interwoven with those of all other living things. Man is not so much "Lord of Creation" as one among many brethren, all of whom like him have their place in the great harmony of life. Compassion, in the literal meaning of the word, finds expression in countless unpremeditated actions and in the unconscious attitudes of millions of people. There is a gentleness, a reluctance to destroy, a sense of kinship with the earth, which makes every undertaking in field and home and workshop in some sense an offering to God.

I want to make it quite clear that this new light which I have tried to describe does not lead away from Christ.



On the contrary it shows me how shallow my understanding of Him has been and how little I have learned obedience. At the "living core" of other faiths I have found enrichment, not contradiction, of my own.

I can conceive of no more majestic revelation of God in human language than was given us in Jesus Christ. But I dare not say that among all the infinite resources of human personality there could be no *other* revelation. I dare not say that the Seed of God, in some other soil than Galilee, could not flower into a different but no less fragrant holiness. I dare not say that the symbols of Eastern religion could not reveal the power and Wisdom of God to the peoples of Asia in a fashion as compelling

in the thought-forms of a philosophy of history that is neither universal nor final.

But I feel ill at ease with any discussion centered on "systems" or "isms", Quaker or otherwise. It is true that Jesus confronts men with the need to choose. But the choice is not between Hinduism, Buddhism, or any other system of thought, and "Christianity". The choice is between self-seeking and self-giving, between saving one's life to lose it and losing it to save it "unto Life Eternal". It is true that he invites men to join the company of his friends, but that company is not to be identified with any earthly religious organization. The "blessed company of all faithful people" is of those who love, and who trust

## The Courage To Affirm

WE NOW KNOW with sickening clarity what concerned, informed, sensitive teachers have been sharing with colleagues and students for a decade: the pervasiveness of arrogance, deception, and corruption at the highest levels of our national government. However unsavory, we have to chew the fact that our elected officials have despised and deceived us, not only in county and municipal affairs but also in matters national and international and in matters of war and peace, i.e. of life and death and the destruction of peoples and portions of the earth itself.

It is a time of both nausea and heartbreak for those who, like me, love this country. But it is *not* a time for the weary, barren satisfactions of despair or some garish "I-told-you-so."

The current political situation is now fluid. That is, it can be changed for the better and can be maintained at that higher level; or as a nation we can descend through our despair and pain into a heavier circle of indifference and hardness of heart.

We who are teachers now live in the eye of the hurricane. For a decade we have struggled against the gale of unbelief that America could be wrong. And now we must brace against the opposite blast: that all government is intrinsically corrupt and all politicians are by nature venal. Julian Bond is reported to have quipped recently that Congress "is the finest body of men that money can buy."

For teachers in Friends schools politics is an intensely religious matter, because it is politicians who can bomb and starve and deny, and it is politicians

who can build and feed and affirm in response to political realities and to the value systems of the voters. As teachers—in our life-styles, in our non-verbal signals, in our coffee and classroom pronouncements, and by our silences and by our omissions—we become part of that political reality and we modify it for good or evil by the value patterns and decisions our students assimilate from us as they live in our presence.

Therefore, instead of lolling in cynicism and censure, we must witness in good faith to the faith that undergirds our Quaker schools: that all people, including politicians and teachers and students, have within them the God-given potential for creative growth and change as they respond to the Light within; that this Light is the same for all of us; that there is a right way toward which we as seekers and finders move or fall away decision by decision; that creation is still in process and the revelation of the nature and purposes of God is constantly expanding. Therefore, as citizens of this country, we have a more invigorating calling than simply to love it or leave it. We can love it and lift it by affirming the actual and potential goodness we have the grace to see; by earnestly seeking to heal the wounds in the body politic through non-violent change; and by holding our own words, gestures, in and out of the classroom, up to the Light which both shows us the fractures in our lives and heals our separations. —Thomas S. Brown, Friends Council on Education Newsletter.

as do the symbols of my own native culture to me. Limited as we all are by our own inheritance, we are not capable of judging fairly between our own and other religious systems. We can only thank God for holiness wherever found. "There is one glory of the sun, and another glory of the moon, and one star differs from another in glory". It seems to me that the theological language about the one, unique and final revelation, used by so many people for whose integrity and devotion I have the deepest respect, is the result of expressing a profound religious experience

the inward guidance of the Spirit.

No, real relationships are not between "isms", but between people. Beyond our isms we meet as friends, as human beings seeking light. And we are all confronted with an ocean of darkness and death. Buddhist, Muslim, Christian alike, we are all brought face to face with tragic suffering, we wrestle with the mystery of seemingly overwhelming evil, we cry out, and our understanding is baffled. Before so great a mystery we share as friends, as bewildered human with human, the faith by which we live,

the things that are our comfort and our strength. We give and we receive, with gratitude and humility. We do not desire that all should take the name of Christ, or the outward name of Friend. We do desire that God may speak to them in whatever language, and through whatever symbol can best bring them to the true Centre of their lives.

Implicit in much that I have tried to say is a response to the New Testament exhortation: Do not conform yourselves to the fashion of this world; be transformed by the renewing of your minds. Some voices have been urging Quakers to think in terms of *transformation* rather than *revolution*, (which as a Quaker wit remarked really means going round and round and coming back to the same place!) But revolutionary or not, the transformation of our values, our refusal to conform to accepted patterns, may well bring us, as individuals and as a Society, into confrontation with the power-structure or "establishment" of our various countries. That was the experience of the early Friends in Britain and Massachusetts, in our own day of the Unified Buddhist Church in Vietnam. Perhaps the greatest danger facing our Society is that of which Jesus gave warning: "Woe unto you when all men speak well of you!" Most of us have not experienced much of the tribulation which he promised his disciples. We need not either seek it or avoid it; let us only pray that we may be found faithful to a Kingdom "not of this world", which is yet to come "on earth".

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## Another Nonagenarian Letter from the Past

### Letter from the Past — 269

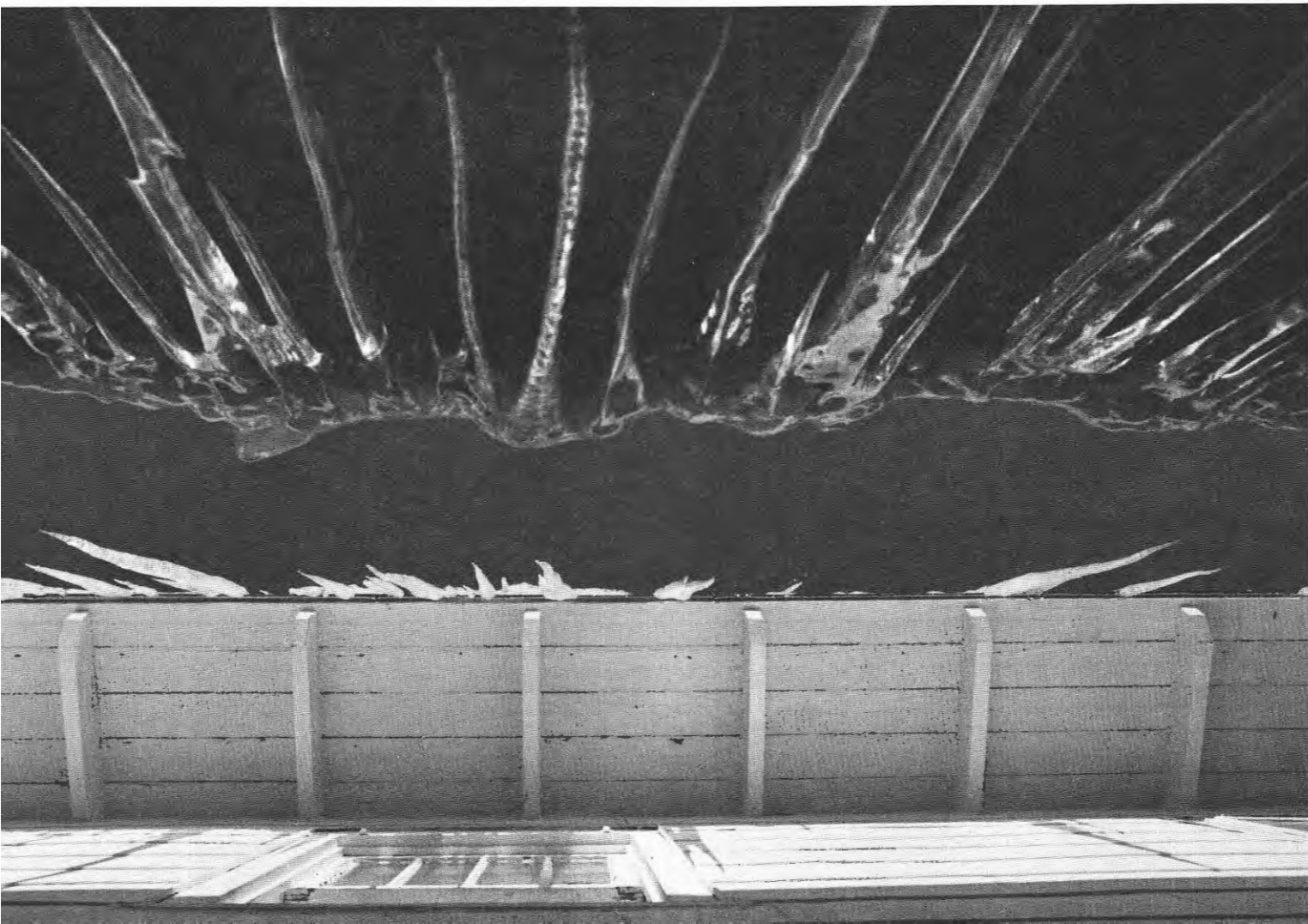
A FEW YEARS AGO one of these letters (No. 216) dealt with four "recent nonagenarians." (You'll find that noun in the dictionary—appropriately next to nonage.) They have now all passed away, and I find myself a new member of the category. Apropos this elevation I was asked by the editor of the London *Friend* if I wished to send a few lines of greeting and thankfulness or some reflections on long life. Here is what I sent him.

I welcome the invitation from the editor of the *Friend* to extend to its readers on the occasion of my ninetieth birthday my greetings and to express my gratitude for the affection which I feel. The changes of a long life may be difficult to meet and to record, but blessings accumulate with the lapse of time. Among them I have had the good fortune to belong to a large and closely knit family with branches on both sides of the Atlantic, and to the Society of Friends whose very smallness among the religious fellowships makes the individual membership more precious.

Beside the blessing of good health lasting more than the Psalmist's "four score years," I count myself especially

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Photograph by Susan Welchman



happy because of the several congenial groups to which I have belonged. The academic life has its special attractions, with its by-products of inquiry and learning. I can echo the last sentence of London Yearly Meeting's Epistle for 1973: "May we keep our capacity for surprise to the very last moment of our lives."

Of course length of days has a purely quantitative character that may not be matched by its quality. There are no doubt many useful writings—with which I am not familiar—that provide the elderly with wholesome advice. But such advice is not readily recognized in younger years. Jeremy Taylor, the famous authority on holy living and holy dying, says "it is a great art to die well, and it is to be learned by men in health." That is not so easy. Our Quaker forebears laid stress on the behavior of pious men and women on their deathbeds. Their eulogies ended when possible with the report that the deceased passed away "with neither sigh nor groan." I think in our day we are more likely to estimate a life by its whole and not by the dignity or self-control of its last moments.

A long life is a cumulative affair. Every year adds more

memories. In the abundance of recollection one may experience the same confusion and disorder that comes to a household through its unsorted accumulation of physical objects over the years. The wisdom attributed to the aged they do not always feel amid the changing patterns of life among the young. As John Woolman admitted in a characteristic postscript: "Age only dont give firmness, yet youth in experience is most unsteady." The elderly have shortcomings—we catch ourselves moving towards the foibles traditionally attributed to us.

Happy the nonagenarian who retains a sane self-criticism. As Boris Pasternak once wrote: "It is no child's task to live life to the end."

I hope no reader will take exception to my quotation from Woolman, (from, I think, the earliest of his letters still extant) because of its use of "don't" with a singular subject, instead of "does not" or rather (see Letter 238) "doth not." Many readers will recall the same feature in the words of William Penn, when correctly quoted: "True godliness don't turn men out of the world," etc.

NOW AND THEN

## On Swearing

by Sam Legg

QUAKERS DO WELL in emphasizing the single standard of truth. We do have a responsibility to point out to civil authorities and others our belief that the truth reflected in our lives and in our daily utterances is no less than that which we proclaim from a witness stand in court.

Similarly, the authorities do well in recognizing our right to refuse the standard oath. After all, what do they have to lose? They simply ask us to affirm instead of swear, then hold us to the same perjury or other regulations as anyone else. As far as the court is concerned, a simple exercise in semantics has solved what could have been a sticky situation. The court, therefore, is happy. But should the Quakers be?

Just what is the difference between swearing and affirming? If affirming is just a convenient way of swearing without saying so, what moral justification do we have for doing it? If there's no legal distinction between standing up in court, raising the right hand and saying "I affirm" rather than "I swear"—and there isn't—what social, religious or moral difference can be claimed?

The simple substitution of a word while maintaining the rigmarole of standard court procedure could lead to rendering our legitimate testimony against oaths meaningless. It might be a healthy exercise for us to consult among ourselves and our legal brethren to see if we can come up with a more positive way of expressing our concern that a person's yea be yea and his nay, nay. For instance, what about refusing either to swear or affirm, simply

stating to the court: "I will tell the truth"? Other Friends may suggest a better solution.

One problem with my holier-than-thou approach to oaths is the frequent appearances Friends are called upon to make as witnesses for someone caught up in the judicial system. If I am called to testify on behalf of someone, don't I run the risk of hurting rather than helping that person if I irritate and antagonize the court by my insistence on upholding a personal testimony that means much to me but may have no importance to my friend? A possible answer to this is that the concern wasn't valid in the first place, that I'm straining at gnats and would be well advised to find something more important to get excited about. But what if I still think the ancient Quaker testimony against the taking of oaths is worth upholding, and if I think present practice is watering it down? Does anyone have a suggestion?





# Friends Around the World

## A New Beginning

CALL IT A START, a new beginning toward sharing our surplus, toward giving that which we quite comfortably can do without.

The Right Sharing of World Resources program of the Friends World Committee, American Section, is growing. In the first three quarters of 1973, Friends contributions totalling \$23,320 have helped volunteers in El Salvador provide local people with the technical skills they need to improve the quality of their lives; to educate Kenyans in intermediate business skills; to give preschool play and learning opportunities to refugee children in Jordan and to orphans in Vietnam; to assist Zambians improve their squatter housing; to explore the development of cooperatives

in Tanzania; and to establish an interracial program of rural training and development in Rhodesia.

The Friends World Committee for Consultation, at its Triennial Meeting this summer in Sydney, Australia, emphatically restated its support for the Right Sharing of World Resources program, calling it "a major concern," and asking Friends to "continue to strive for the greatest and most effective Quaker contribution."

The annual RSWR Consultation of the Friends World Committee, American Section, this fall endorsed this rededication, and we are moving enthusiastically ahead, hoping to help more and more Americans become aware of the incredible inequity in the present international distribution of resources, the inherent injustice of present world political and economic systems which augment the power of the power-

ful at the expense of the powerless, and the innate reservoir of human potential waiting to be released from hearts and souls too tired now to look up.

We have barely begun. But even as we stand on the threshold, we can see how right sharing could be a new beginning for each and for all of us. We see potential for a new affirmation of our world citizenship; a new dedication to our stewardship of God's plenty; a new commitment to free resources under our care—goods, money, time, energy—for the betterment of lives not yet able to develop their own internal resources. We also see potential for ourselves to be free from unnecessary encumbrances, and to know that we are trying to walk in God's way.

We see the way. Now we look for the will of Friends to take the next step by contributing to Right Sharing of World Resources through yearly meeting RSWR committees or the World Committee, American Section.

## Kate Cullinan-Volunteer

by Sam Passow

FRIENDS HAVE A SAYING, "If you speak to the good in people, you will get an answer." For Kate Cullinan, a young American volunteer working in Belfast, the answer has been one of acceptance.

"They do notice," said Kate. "They seem to have an image of Quakers as someone reasonable, willing to talk and being helpful. Sometimes it's a bit embarrassing because they think of Quakers as saints or something, and of course we're not."

But Kate isn't out to be canonized; if anything, it's usually a matter of getting caught in a cross-fire.

Dressed in jeans and a turtle-neck sweater, Kate scurries around the bleak, tension-ridden streets of Belfast in a white Quaker mini-bus, delivering a lunchtime "meals-on-wheels" to Catholic and Protestant pensioners living in dull red and grey brick tenements. For many it is the only hot meal they get.

In the afternoon, she uses her talents with the younger generation as she

doubles as a volunteer play leader and youth group coordinator. Her "offices" are playgrounds surrounded by the rubble of once thriving businesses which are conspicuously decorated by an overabundance of graffiti, clearly spelling out the political conscience of the neighborhood.

Alternating between Catholic and Protestant communities each day, Kate uses games and community projects to show the young of both sides that there is something more to look forward to than the violence that preoccupies their parents.

"Being an American gives you immediate acceptance," said Kate. "But there is also immediate acceptance for almost anyone young who tries to help."

Kate has been in Belfast since February 1972, after enlisting as a volunteer under the joint sponsorship of the American Section of the Friends World Committee and the Ulster Friends Service Committee. She attributes her decision to the combination of "hearing about Belfast in the news back home, and growing up on the old Irish romanticism." (Her father's family comes from Waterford, Southern Ireland.)

"I didn't even know there were Quakers in Northern Ireland," she admitted when she first considered coming over. "But if there were, then they should be doing something because it was some sort of religious struggle . . .

and it was working with the Quakers in a situation like this that appealed to me."

Earlier Kate spent a year at an AFSC work camp in Mexico, worked at a boys reform school in Finland and at a mission in Liverpool, England.

She comes from a deeply committed Quaker family. Her mother, Floy, works for the New York Yearly Meeting, and her father Nathaniel, an advertising executive, puts out his own bi-weekly report entitled "Disarmament News and Views." Kate attended a Friends school in her hometown of Ridgeway, N.J., and completed a year at Earlham College.

While her background taught her to identify with her people, she ran into a little difficulty when she got to Ireland.

"It's funny, when you're back in the States and you have a grandfather who is Irish, you think you are Irish. But you come over here and you find you're a Yank!" she said.

That doesn't deter Kate in the least. As her newly acquired brogue grows thicker each day, her quiet modest manner slowly develops into an Irish mentality. On a foggy day, one might even say that she looks Irish.

However, there are certain things Kate finds more difficult to accept. One of them is the Ulster version of Quakerism. "It's more conservative (than the American)," according to Kate. "They would never think of going to

*Editor's note: Sam Passow is a freelance journalist who went to Belfast in the spring of 1973 for a series of CBS radio news stories. Among the persons Sam met and interviewed were Quakers, and among the Quakers was Kate Cullinan.*

jail. They would never think of civil disobedience—at least for the moment.” But what bothers her most is their concept of pacifism.

“They are against the violence by the extremists,” she pointed out, “but I don’t know any Quakers who actually would want to see the army pulled out, which I find very disheartening. I don’t think you can be a Quaker and rely on your system to be upheld by having an army present.”

She explains the attitudes of the Ulster Friends as follows: “A lot of the Quakers here are English. Many of

them see the army as their boys and very much feel it when each soldier is shot, not just because it’s a human being shot, but also because it’s their army in a way.”

Accepting these philosophical differences, Kate enjoys her work and the company of the Ulster Friends and has asked to stay on another year.

Kate Cullinan is a living example of what the American Quaker, Rufus Jones, wrote nearly a half a century ago: “I pin my hopes to quiet processes and small circles in which vital and transforming events take place.”



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# AFSC Annual Meeting It's The Real Thing, The Real Thing

by John Himmelein

IT'S THE REAL THING. There's a dozen busty, hippy, young, smooth-skinned, blue-eyed, blond-haired, bikini-clad women between five-foot-five and five-foot-six inches tall, long-legged and bare-footed splashing into the incoming tide of fizzy green water on a glaringly white, litterless beach.

With them are twelve muscular men, lean and five-foot-ten-inches to six-feet tall, light haired, chisel-featured faces with Mark Spitz moustaches, bronze-skinned, trimmed toe nails and boxer-short bathing suits, playing football or frizbee and chasing after the women.

Then they all run over to a 50-gallon drum overflowing with sparklingly cold ice cubes and bottles of their favorite drink because it's the real thing. Just like them.

Meanwhile, in an old meeting house at Fourth and Arch Streets in Philadelphia the American Friends Service Committee is having it's annual meeting. There are workshops and speakers,

women with flat chests, men with pot bellies, some old, some young, some in between — there're even homosexuals, blacks, a Chinese or two, and an English senior citizen.

People for the most part are drinking tea or coffee and when they come together there's no overflowing anything, except information. And that does flow.

In the morning there are workshops on the Middle East, on Women's Liberation, Southeast Asia, etc. I went to a workshop on hunger in America.

Did you know that millions of people in this country are going hungry? Well, not exactly hungry. They can't afford to buy nutritional food for a balanced diet.

Did you know that a lot of kids don't eat breakfast or lunch and that some school districts that are supposed to don't feed those kids?

I knew. It's in the papers every day. I'd forgotten.

Anyway the room was nice. The benches all had cushions, the walls were bright and cheery, it was warm and there was wall to wall carpeting on the floor. Lunch came right afterwards, ham, cheese, rolls, cole slaw, potato salad, coffee, tea or milk and cookies and a young Friend at my table couldn't remember the churches in Europe because in the many times she'd been there she saw so many they all ran together in her mind. The middle aged couple across from her, however, hadn't forgotten one church and they'd probably gone many more times than her. Which just goes to show you.

After lunch Ramsey Clark spoke. If ever in this country there was a person who feels, Ramsey Clark is that person. He also is an outstanding speaker and his remarks always bring the expected response. We were shocked when we remembered that an entire race of people in Alaska was being wiped out because Alaska has become a state of this great and free country.

## AFSC Highlights

FORMER ATTORNEY GENERAL Ramsey Clark, after charging in a press conference that President Nixon was guilty of a "moral failure to care about humanity," addressed the AFSC Annual Meeting on the topic "The Use of Violence and Segregation to Solve Problems." The address ranged widely over the presence of violence in our society, covering such diverse manifestations of violence as the Hiroshima bombing to the fragility of the American family requiring that family elders be sent to rest homes in their old age. Clark also scored the carpet bombing by B-52's in Vietnam, Attica riots, American Indian problems, Alaska native tragedies, and the presence of guns everywhere in the civilian population.

"Eighty-five percent of the retarded in our society are born to ten percent of the poorest," he pointed out. "You can see the damaged children. Malnutrition is a violence that comes out of segregation of the poor from the rich."

Paraphrasing former Chief Justice Earl Warren, Clark said, "A citizen who doesn't know his rights has no ad-



Photographs by Terry Foss

Above, annual meeting attenders pause for a quiet moment; above right, Ramsey Clark speaks, Wallace Collett listens.



Remembering the killed and maimed and homeless drew a united tremble from the gathered and we all laughed at the Woman's Liberation joke.

Right on the heels of Ramsey came the Middle East, or was it Southeast Asia? Can't remember and refuse to check my notes. The important thing is why I can't remember. I couldn't feel anymore. Yep. Too much for me. I was so overwhelmed with the morning and Ramsey and the many, many really important things that AFSC was doing that I couldn't feel.

It was a lack of feeling similar to one I had a couple of weeks before when there was this little black dog tied to a pole at the corner of 33rd and Spring Garden Streets around the corner from my house.

This little black dog was tied to this pole and there was this little black kid, twelve or so, and he had this two by four in his hand that was bigger than he was. This little black kid was taking his big stick and smashing the little dog that was tied up and couldn't get away. I watched for a second, but I couldn't feel after that. Nothin'.

It kind of reminds me of how I didn't feel when this car load of guys stopped someone on Powelton Avenue—that's around the block too—and asked him

continued on next page



antage over a subject who has none," and he urged on his audience "a political perception of compassion" as something the American people desperately need. "See it like it is. If any suffer, all suffer."

Professor George Kahin of Cornell University pointed out that, in the context of mounting domestic crises, the Nixon Administration has channeled 3.5 billion to the Thieu regime in South Vietnam this last fiscal year.

"The Thieu government," said Kahin, believes that the way for it to stay in power is by sustaining a military machine backed by American dollars and helped by the threat of the re-imposition of American air power."

Kahin said the American people cannot rule out a "Nixonian initiative" that would result in renewed involvement in Southeast Asia on the assumption that it would take attention off the Watergate scandal. He pointed out that Nixon could use the SEATO agreement to justify his intervention in Asia, and urged that if Congress is to regain its control over foreign policy it must end such arrangements as U.S. participation in SEATO.

The incendiary issue of the Middle East was covered by Don Peretz, who pointed out that the war has been a boon to the economies of the U.S. and U.S.S.R. who have been shipping arms to the Middle East.

"More lives were lost in these last three weeks than in any of the previous wars there," said Peretz. "The United States was supplying arms not only to Israel, but to Kuwait, Jordan, Saudi Arabia. It was the strange spectacle of American arms against American arms, but in the hands of different combatants."

Peretz, a key participant in the Working Party that produced AFSC's publication, *Search for Peace in the Middle East*, said the search continues.

"There was great wisdom in proposals set forth by AFSC in *Search for Peace in the Middle East*," he said, "both in the literal sense and the actual sense of the document published a few years ago."

Other invited speakers included Sister Victoria Mongiardo, director of Community Services Division of Catholic School Services in Mobile, Ala.; Wayne Newell, director, Bi-Lingual

Education, Passamaquoddy Schools in Maine.

Wallace Collett was reelected chairman of AFSC and Bronson Clark was renamed executive secretary for AFSC. Vice chairpersons elected included James Matlack, Amherst, Mass.; Oliver E. Rodgers, Wallingford, Pa.; Doris Shamleffer, New York City; treasurer, Woodruff J. Emlen, Bryn Mawr, Pa.

Newly elected to the Board as regional office representatives are: Laurence E. Strong, chairman of the Chemistry Department at Earlham College, Richmond, Ind.; and John E. Hunter, chairman of the Southeastern Regional Executive Committee, Hillsboro, N.C.

Newly-elected board members are: Lois Ellis, Stanton, Calif.; Vircher S. Floyd, Earlham, Ind.; Barbara Graves, Berkeley, Calif.; Winifred McPhedran, Readfield, Maine; Kale Williams, Chicago, Ill.

Pennsylvanians named to the Board included J. Barton Harrison; Kingdon Swayne; Marjorie N. Perisho, M.D.

Henry Cadbury, who was with AFSC when it was founded in 1917, was renamed honorary chairman.

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for directions then shot him with a shotgun.

And then a couple of days ago there was this gang of kids—nine, ten years old—over at the school yard. Did you ever see any of the new black movies? *Superfly* or that kind? I've only seen previews. But they do karate and punch each other around, hit each other with bottles, shoot each other with guns. These kids—they were nine or ten—were karate chopping each other. Two of them smashed a third, face first, into an anchor fence. Another one busted a bottle over someone else's head. They didn't have any guns yet.

There was another time I didn't feel too. I have this friend and she was walking alone one night—this is near my house too. Anyway this guy came up to her and asked her if she wanted to f---. She was scared and tried to get away, but couldn't. The guy was pretty nasty, but kept asking her if she was having an orgasm until finally she had to say yes.

He finally had an orgasm himself, cut her up a little bit with a knife, then went his way. She was pretty freaked out, but finally pulled herself together and called the police. They came and asked her if she had an orgasm.

There are so many times I felt that way I can't write them all down, but I think you'll get the idea about how I felt or didn't feel.

Anyway, I recovered a little bit and after the official meeting was over I went to see a slide show on U.S. involvement in Vietnam *after* the war had ended. I found out that our Food for Peace program was paying for a police force in a dictatorship. I say I found out. I knew all along, I had just forgotten because like those other things, it was too hard to remember. You see, I still pay for that with my taxes. I started not feeling again and I guess that was o.k. because people keep telling me you have to keep a distance or you will lose your mind and that's probably why that young woman couldn't keep her churches straight, and why we had cheery walls, and wall to wall carpeting and \$2.50 lunches. But let me tell you something from my own experience. The people who are in the field for AFSC can't keep their distance and after this annual meeting I don't know that I can, that I want to, or that you should.

I didn't really plan this article to go this way, but what's happening right

now is that I'm sitting in the Journal office typing and crying. I'm crying because I can't stop myself anymore from feeling those things and even though I didn't plan it or want it or anything else I care and damn it you better too.

If you know all these things and you aren't crying you'd better start re-examining what you claim to believe Friend, because what I'm suddenly finding out is that these are the real thing and whatever we're doing, you or me or AFSC, it isn't enough.



## Sense

"I WAS JUST THINKING", wrote Nike Navor in the Morningside Heights, NY, Preparative Meeting Newsletter, . . . "in the shade after meeting today." He was feeling alienated. For himself. For the meeting. He was holding a leaf in his hand. Its veins, its structure, its use made sense to him. So did all of Nature. But people? The father of a new baby had not spoken in meeting. Someone else had. About life. And the future. Nike, contemplating his leaf, had resisted the impulse to add thoughts about nature. After all, it was not a group therapy session. So his thoughts continued on, after meeting, sitting in the shade, holding his leaf. He was thinking about people. Specifically those he would meet at a forthcoming conference in New Paltz. "If the people there do not make sense, at least the streams that flow down their rocky beds in the mountains will eventually find their way to the seas. And that," he concluded, "does make sense to me."

## Taking Responsibility

FEELING THE NEED of a clearing house for information regarding fund requests in the area of peace and social concerns and at the same time a framework within which concerns could be thought out, discussed and put into shape for presenting to monthly meeting, Wilmington (DE). Meeting has decided to appoint a standing Concerns Committee, to be representative of the meeting membership. This committee is to be "receptive to concerns brought by members of the meeting, . . . should seek to nurture these concerns . . . and help members formulate (them) for presentation to the monthly meeting." However, the "responsibility for action and ongoing response to a concern will remain with the individual or with an ad hoc committee appointed by the meeting." It is hoped in this way "to avoid falling into the trap of saddling a committee with projects which everyone agrees are worthwhile, but for which no one is willing to take responsibility."

### For the Executed

*I stand before all executed men  
In rage; but, more than rage, I stand in shame.  
How mute I was in awful moments when  
Those men came out to death . . . I'm not the same!  
I will not live to see another die  
For things in which my spirit shares the blame:  
The best were saints, the worst no worse than I.  
The executed men won't hear this cry:  
(But, at the least, my own hurt spirit hears.)  
I sinned each time I stood and let you die.  
Forsaken Ones, I tell you with my tears:  
No more, by rope or chair or firing squad,  
Will I betray my brothers and my God!*

ALAN KRINGEL

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## Reviews of Books

### Edward Hicks, A Peaceable Season.

Introduction by ELEANORE PRICE  
MATHER. Pyne Press, Princeton, NJ. 14  
Color Plates. \$4.95.

"BEAUTY IS the radiance of Truth"—this remark by St. Augustine expresses perfectly the intent of the work of Edward Hicks, the well-known Quaker painter of the early 19th century. The young coachmaker's apprentice went to sign painting, and finally, to easel painting, as so many primitive American painters before and after him. What distinguishes Hicks from other primitive artists was his Quaker faith, so deep that he was a traveling minister.

Hicks, self-taught, used as sources for his compositions engravings of Benjamin West and other well-known artists, but he infused them with a new spirit, naive, yet infinitely sincere. It is that personal purity of vision that makes his art so appealing and personal.

This little book has an excellent and authoritative introduction, beautiful reproductions, each with a pertinent commentary, some of which are based upon Hicks' own Memoirs. It contains the well-known "William Penn's Treatise with the Indians," and several versions of his most famous painting, "The Peaceable Kingdom" of which there are more than fifty variations. Hicks has done a great service to the

Society in acquainting millions not only with his charming art but with his Quaker beliefs as well. He has set another precedent for there are now hundreds of artists in the Society, including this reviewer. This book is exceedingly elegant and makes an ideal gift for all lovers of art and peace.

PETER FINGESTEN

### Briefly Noted

**Some Memories of the Life of John Roberts 1623-1683.** By his son, DANIEL ROBERTS (1725). A facsimile reproduction with a new introduction by Christopher Hill. First published 1746. This edition first published 1859. Quakerback edition 1973. Friends Home Service Committee, Friends House, Euston Road, London NW 1 2BJ. 98 pages. Sixty pence

W. C. Braithwaite has referred to this book as: "This pithy record" and "one of the raciest of Quaker journals."

**Horse Sense Religion.** By WILLIS EDGERTON. (Weekly talks at Haverford Meeting.) Published privately by "a Quaker well-wisher." Proceeds to go to Haverford Friends School. Write Mr. S, 2532 Fidelity Bldg., Philadelphia, Pa., 19109. 12 pages. 2 copies for \$1 ("one to keep, one to give away.")

A SAMPLER of what might be called 'Quaker homiletics' at their best. One sample: "... It has become a custom for one of the churches to have a Thanksgiving service for five or six of the churches combined and thus they finally get a church full of people for the Thanksgiving service. This arrangement speaks for itself."

**Cirencester Quaker 1655-1973.** By LESLIE STEPHENS. Cirencester Preparative Meeting, Society of Friends, Thomas Street, Cirencester, Gloucestershire. Also available from Friends Book Centre, Friends House, Euston Road, London NW 1 2BJ. 51 pages. 35 pence

THIS COMMEMORATIVE publication provides some background material for John Roberts' *Memoirs* and covers—largely on the basis of its business meetings' minutes—the entire span of Cirencester's 300 years of existence, including how the meeting came to be laid down in 1923, and its rebirth and new growth from 1938 onwards.

# Letters to the Editor

## Surprise Criticism

I READ WITH SOME SURPRISE the letter from Raymond Moore criticizing our Editor's plunge into politics (FJ 10/15), for I did not remember his having condemned Richard Nixon for the actions the Ervin "Kangaroo Court" is investigating. Perhaps some subtle innuendo, but as I reread the criticized Darkness of Watergate; The Light of Howard Brinton, (FJ7/1-15), I could see no definite accusation of the President. Quoting Howard Brinton's statement that democracy depends on the Christian character of our people, the lament was that "it was all too sadly obvious how much closer to Richard Nixon and to Watergate than to Howard Brinton the American way of life really is in 1973, that the dollar is held more sacred than human personality, that our foreign policy tends to appeal to the worst in man. . ." It is you and I, gentle reader, that stand accused, and actually by Howard Brinton! If this is politics, may our Editor always be such a politician!

But I must deny the allegation that politics and religion should be kept separate; in Howard Brinton's assertion that democracy will work only "as long as we can draw on the reserve of Christian power. . ." lies the idea that the religious conscience *should* guide and infuse our political life.

And surely, whatever the legal verdict of all the investigations current or pending, we *can* judge policies of this Administration in the light of Quaker ethics. Richard Nixon has publicly conceded, as indeed he must, his responsibility for the misdeeds of Watergate, and so many of those he has placed in the highest positions have been indicted, many confessing to corrupt and underhanded machinations. And, without attempting any documentation or details, let me mention some policies which, to a greater or less degree, have outraged the moral sense of many. The Administration's policies have tended to favor wealth at the expense of the poor. Programs of social benefit—aid to education, health, research, racial justice, child welfare, the needs of the aged, etc.—have been cut back while the military budget has burgeoned. The President has endeavored, more than most, to usurp Congressional powers, sometimes with dubious legality, and his Administration has used courts and investigative and adminis-

trative agencies of the federal government to harass those who have criticized or opposed his policies. And so on. The President does have substantial accomplishments to his credit, which should be duly acknowledged, but we need not be political nor even politically informed to deplore those policies which so drastically contravene the Quaker ethic.

CHARLES JACKSON  
Hewlett, NY

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February 1-3

MARRIED COUPLES WEEKEND. Leaders: Eleanor and Charles Perry.

February 1-3

A RETREAT: MEDITATION ON SOME BIBLE THEMES. Leader: Dorothea Blam.

February 8-10

EXPLORING SELF AWARENESS. Leader: Jean Feinberg.

February 15-17

VIPASSANA MEDITATION FOR BEGINNERS.

Leader: V.R. Dhiravamsa.

February 22-24

VIPASSANA MEDITATION—ADVANCED.

Leader: V. R. Dhiravamsa.

March 1-3

CREATIVE DANCE WEEKEND. Leader: Anne Hebert Smith.

March 8-10

DIMENSIONS OF THE CENTERED LIFE. A Retreat. Leaders: Douglas and Dorothy Steere.

March 15-17

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### Eliminate Poverty

IN THE *Epistle from Lake Erie*, by Rilma Buckman (FJ 9/1) I read "so many questions and so few clear answers."

The second question is, "How do we deal with poverty in our own country?"

There is a clear answer to this question. The answer is: eliminate it. How? The answer is set forth in a book published in 1882 entitled, *Progress and Poverty*. It was written by Henry George. It is one of the most widely sold and read books in the world today. It is used as the textbook in a course in elementary economics offered by Henry George Schools in major cities throughout our nation and many other nations. The course is also available by mail from the Henry George School in New York City.

Ignorance is the basic cause of poverty and any person who is ignorant of what can be learned from this book and this simple course is part of the problem, not part of the solution. Such a person can hardly claim to have any serious interest in the problem of poverty.

MORGAN HARRIS

Culver City, CA

### Courage, Gaiety, and Quiet Mind

THE RECOGNITION by Mary Hoxie Jones of the gift of Henry Cadbury to this world (FJ 12/1) reflected many of the myriad contributions he has made during his 90 years, and included a glimpse or two of his rare sense of humor. There are scholars and scholars; Henry is one whose wisdom is dispensed in a spirit which reminds us of Robert Louis Stevenson's petition: "Give us courage and gaiety and the quiet mind."

Once, Henry had just finished work on a new bit of walkway paving when a child ran over the job, spoiling the smooth effect. Henry patiently repaired the defacement, whereupon the child appeared again, leaving footprints once more. Henry seemed to lose some patience at this point, and an onlooker teasingly said, "What's the matter, Henry? Don't you like children?" To which he replied, "I like them in the abstract, but not in the concrete."

When Betty Taylor, who maintains an apartment in the Cadbury house, recently was mugged on the way home from work, the robber took her handbag as he fled. Next morning Betty was bemoaning the loss of her identification cards, and Henry went out to the spot where the assault had taken place, stood there a few moments and then walked across the road to a secluded area on the Haverford campus—where he found the cast-aside purse. When he had retrieved it—with cards—someone asked how he had known where to look, and he answered, "I just thought about where I would hide a handbag if I had taken it and wanted to keep the money but dispose of the evidence!"

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### No Racial Chauvinism

THE NOVEMBER 1 issue of the Friends Journal is a just arraignment of white America's shameful treatment of the Negro, but one cannot but wonder at the suggestion that the present generation of Americans must feel it incumbent upon themselves to expiate the sins of their fathers. After all, there is no race or ethnic group that has not at some time in its history been sinned against. From Exodus to the Babylonian Captivity and the subjugation of Asia Minor under the Roman Imperial system to medieval serfdom and Catherine



de Medici's massacre of the Huguenots and the annihilation in this century of European Jewry the anguish of the persecuted, of souls in bondage has been universal.

There is a plenitude of grievances for everyone, but nourishing these grievances, however justified, is not the answer, nor is racial chauvinism with its accent upon primitive cultures reminiscent of the pagan rituals of the Nazis. Black African is not beautiful, nor is white Aryan; black pride and white supremacy are equally inane.

Nor is militancy the answer, for black militancy begets white militancy, and in any confrontation between the two the odds are overwhelmingly against the blacks.

Toynbee sees no hope for mankind ever living in peace on this earth without an amalgamation of the races. How can this amalgamation be effected if we tolerate racial chauvinism which, as Hitler demonstrated, is racism at its worst?

JAMES R. BOLAND  
Philadelphia, PA

## Announcements

### Births

JORDAN—On October 21, ELIZABETH ANNE JORDAN, to Mary and Arthur Jordan. The mother and maternal grandparents are members of Kennett Monthly Meeting.

TERZIAN—On October 10, ANDREW MIRKIL TERZIAN, to Mr. and Mrs. Edward Frederic Lex Terzian of Ardmore, PA.

WHITELY—On September 29, CHRISTOPHER PAUL WHITELY, in Seoul, Korea, to James L. and Robin L. Whitely. The father is a member of Lancaster, PA, Meeting.

WILL — On September 20, BRYN EMARY WILL, to Philip and Karen Paultin Will. The mother is a member of Hartford, CT, Meeting.

### Marriages

CLEMENT-BRADLEY—On May 28, in Boston, MA, JOHN A. CLEMENT, son of Charles and Alice B. Clement, and PATRICIA A. BRADLEY, daughter of Robert and Virginia Bradley. The bridegroom and his parents are members of Springfield, PA, Meeting.

ZELLER-SMEDLEY—On August 11, in Orr's Island, ME, GUSTAV ZELLER IV, son of Gustav III and Margaret Zeller, and MARGARET KATHLEEN SMEDLEY, daughter of John and Elizabeth Smedley. The bride and her father are members of Springfield, PA, Meeting.

### Deaths

ELLIOTT—On October 26, RUBY M. ELLIOTT, aged 76, a member of West Richmond Meeting, Richmond, VA. Ruby Elliott, a native of Kansas, was active in peace and social concerns

work. She is survived by her husband, Errol T. Elliott; a daughter, Mrs. Lyman P. Combs; three sons, E. Thomas, Paul W. and Robert K., nine grandchildren and one great-grandchild. Memorial contributions may be made to Townsend Community Center, Richmond, IN, or American Friends Service Committee.

FALLGATTER—On August 22, MARVIN FALLGATTER, a member of Berkeley, CA, Meeting.

Born on December 31, 1905 in a small town in Wisconsin, and graduated from Antioch College, Marvin had come to our area during the thirties and had joined our Meeting in September 1940.

He was by profession a nuclear scientist, by vocation a teacher and craftsman, and he had a deep concern for the conservation of nature. As an industrial consultant he had a great deal to do with the detection and prevention of environmental dangers from radiation, and his exposure in the course of this work may have been related to his final illness.

To the Meeting he was known as a dedicated committee member, as long-time trustee, as treasurer or assistant treasurer. He was also known by his mastery of woodworking which he ably transmitted to our junior members in First Day School. His woodworking classes were regular features at Yearly Meetings and, when his last illness prevented him from attending in 1973, were continued by some of his former pupils. He used to share the beautiful products of his craft generously with friends and neighbors, and many a piece fashioned by his loving, skillful hands will be treasured and handed on in the families who were privileged to receive them.

### Counseling Service Family Relations Committee of Philadelphia Yearly Meeting

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Our deep sympathy is extended to the members of his family: his widow, Frances Allen, of our meeting; her daughter Ellen Smith and his brother, Don Fallgatter of Wisconsin.

KAPPES — On October 27, at her daughter's home in Flushing, ELSE KAPPES, aged 73 after a three-month struggle with cancer.

Among her last words were, "We've had a good life." She did not dwell on the heartbreaks but found joy in the richness of a life lived on three continents—Germany, Palestine and the U.S.; and found her fulfillment in friendships and service to others.

That service began with the care of five younger brothers when her mother died during W.W.I. In the early 30's she had to flee from Nazi persecution with her minister husband and four small children. Jerusalem, for the next 10 years, offered Else the opportunity to grow into a new environment and to open her home to Jew, Arab and Englishman alike. During the war, after a year of internment camp, American Friends helped to settle the family in Ramallah, where her love and understanding provided a home-away-from-home for many lonely American teachers in the Friends Schools.

By 1948 the family was breaking up and Else came to the U.S. to be near three of her children. In those years she tasted the bitter bread of being a servant in private households

but always managed with love to make friends of employers.

Her happiest years were spent on the staff of Pendle Hill, 1957 to 1965, where her intellectual gifts, her sensitivity and responsiveness to the needs of individuals added an extra dimension of heart that warmed young and old alike.

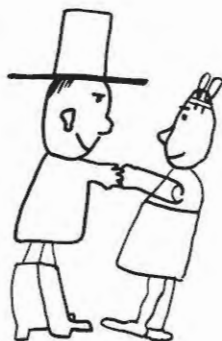
In 1968 she came back from "retirement" to join the staff of the Harned Retirement Home, close to Pendle Hill. Again, many lives were enriched through her devoted service and loving concern. In her encounter with persons her special gift was to bring forth the best in them.

She was planning to retire this fall in order to help raise two great-grandchildren in Flushing. She was a member of Flushing Monthly Meeting, having joined Friends while still in Germany.

She is survived by her four children: Elizabeth Watson, George Kappes, Hildegard Wright in England, and Christine Watson; three brothers in Germany; eleven grandchildren, and three great-grandchildren.

NELSON—On October 20, in an accident on his parents' farm near McNabb, IL, DONALD TURNER NELSON, aged 32. He had been busy that beautiful golden sunshiny day in the work he loved, and all of us who had talked with him earlier in the morning had felt his sense of accomplishment and that he felt: All's Right. Donald Turner Nelson was a member of Clear Creek Monthly Meeting (Illinois Y.M.) and is survived by his wife, Beverly, and his children, Matthew, age 7, Elise, age 5, and Nancy, age 3; his parents, Donald and Helen Jean Nelson; two sisters, Carol Walgren and Kathryn Irvin; and his grandparents, J. Turner and Kathryn Mills also survive. Memorial services were held October 22 in the Meetinghouse, after the manner of Friends.

WRIGHT—On November 10, ELIZABETH COX WRIGHT, aged 74. Professor Emeritus of English Literature at Swarthmore College. She taught there from 1930 to 1964 after receiving her AB degree from Wellesley College and Ph.D. from the University of Pennsylvania. She is survived by her husband, Edward Needles Wright, of Kendal at Longwood, Kennett Square, Pa., formerly of Rose Valley; her daughter, Judith Wright Matchett of Seattle, WA; her son, Christopher Wright of Renton, WA; and five grandchildren.



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1) Our membership generally is declining, with a marked absence of young people to carry on the responsibility which we presently shoulder;

2) Membership in the Society of Friends, and religion in general, should be a free institution unencumbered by the continual reminder of the need for worldly possessions;

3) In fact, the per capita costs to each monthly meeting have not only risen, but can be expected to rise—thus burdening the future generations with financial pressures with which they may not be able to cope. Signed: John M. Barney, Media, PA.

## Books and Publications

**QUAKER MONTHLY**: What are those British Friends thinking? Enjoy this monthly menu of seven thought-provoking articles. Not too little, not too much. Subscription, \$2.75. Sample on request. Quaker Monthly, Friends House, Euston Road, London NW 1, 2 BJ, England.

**AN INSPIRATION** for many seekers: Meditations on the Adversities and Queries of New York Yearly Meeting, by Edmund P. Hillpern. 30 pages, 25¢. Published by an ad hoc committee of Morningside Heights Meeting (Columbia campus, NYC) to celebrate the 80th birthday of the author, a psychologist and chairman of the New York subcommittee on counseling. Stresses daily meditations as important for a wholesome life. Order from Livia Lucas, treas. 432 Armada Rd. South, Venice, FL 33595.

## Opportunities

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**WEEKEND WORKSHOPS** for single men and women, recently divorced persons, engaged couples, married couples, and for anyone on awareness and on expressive movement. Write Bob and Margaret Blood, 2005 Pennacraft, Ann Arbor, Michigan 48103 for details.

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## Positions Vacant

**EXECUTIVE HOUSEKEEPER**—co-educational day and boarding school near West Chester, Pennsylvania. To assume responsibilities April or May 1974. Quarters and board available if desired. Contact John Batley, Business Manager, Westtown School, Westtown, Pa. 19395—telephone 215-399-0123.

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**ASSOCIATE SECRETARY WANTED**. Work with Young Friends, Religious Education, Peace and Social Order Committees. Baltimore Yearly Meeting, 17100 Quaker Lane, Sandy Spring, MD 20860.

**COUPLE** to assist superintendents of Friends Boarding Home in Philadelphia area. Apartment, meals and salary. For information apply, with resume of experience to Box B-576. F. J.

## Wanted

**WOMAN** to live with elderly couple of Friends in their home in Hatboro, PA. Share housekeeping. References required. Box L-582, Friends Journal.

## For Sale

**ONE AND A HALF** acre Maine rocky shore lot including part ownership surrounding 640 acres permanent wilderness preserve. Magnificent view Bar Harbor area. Road and electricity available. \$20,000. Heath, 21 Matlack Lane, Villanova PA 19085.

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# MEETING ANNOUNCEMENTS

## Alaska

**ANCHORAGE**—4600 Abbott Rd., 1 p.m., Sunday, unprogrammed worship. Phone: 344-3208 or 688-2498.

**FAIRBANKS**—Unprogrammed worship, First-days, 9 a.m., Home Economics Lounge, Third Floor, Eielson Building. Discussion follows. Phone: 479-6801.

## Argentina

**BUENOS AIRES**—Worship and Monthly Meeting, one Saturday each month in suburbs, Vicente Lopez. Phone: 791-5880 (Buenos Aires).

## Arizona

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

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

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

**TUCSON**—Friends Meeting, 129 N. Warren: Sunday School, 10 a.m.; worship (semi-programmed) 11 a.m. Clerk, Harry Prevo, 297-0394.

**TUCSON**—Pima Friends Meeting (Pacific Yearly Meeting), 739 E. 5th Street, Worship, 10:00 a.m., Nelle Noble, Clerk, 6741 Tivani Drive, 298-7349.

## California

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

**CLAREMONT**—Worship, 9:30 a.m. Classes for children. 727 W. Harrison Ave., Claremont, CA 9-1711.

**DAVIS**—Meeting for worship, 9:45 a.m., 345 L St. Visitors call 753-5890.

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

**HAYWARD**—Worship, 11 a.m. Old Chapel, 890 Fargo, San Leandro. Clerk 658-5789.

**LA JOLLA**—Meeting, 11 a.m., 7380 Eads Avenue. Visitors call 296-2264 or 454-7459.

**LONG BEACH**—Meeting for worship, 10:00 a.m., 1950 Knoxville Ave. 431-4015 or 831-4066.

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

**MARIN**—Worship 10 a.m., Mill Valley Community Church Annex, Olive and Lovell. DU 3-5303.

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

**ORANGE COUNTY**—Worship 10:30 a.m., Univ. of Cal. at Irvine, Parking Lot 7.

**PALO ALTO**—Meeting for worship, 11 a.m., First-day classes for children, 11:15, 957 Colorado.

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

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

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

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

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

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

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

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

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

**SANTA MONICA**—First-day School at 10, meeting at 11. 1440 Harvard St. Call 451-3865.

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

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

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

## Colorado

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

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

## Connecticut

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

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

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

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

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

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

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

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

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## Delaware

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

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

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

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

**ODESSA**—Worship, 1st Sundays, 11 a.m.

**WILMINGTON**—4th & West Sts., Meeting 11:00 a.m.; School Rd., Meeting 9:15 a.m. Nursery at both. Phone 652-4491.

## District of Columbia

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

**WASHINGTON**—Sidwell Friends Library —Meeting, second Sunday, 11:00, during school year, 3825 Wisconsin Avenue, N. W.

## Florida

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

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

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

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

**LAKE WALES**—At Lake Walk-in-Water Heights. Worship, 11 a.m. 676-5597.

**MIAMI-CORAL GABLES**—Meeting, 10 a.m., 1185 Sunset Road. Thyra Allen Jacobs, clerk, 361-2862; AFSC Peace Center, 443-9836.

**ORLANDO-WINTER PARK** — Meeting, 10:30 a.m., 316 E. Marks St., Orlando. Phone: 241-6301.

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

**SARASOTA**—Meeting for worship, First-day School, 11 a.m., Music Room, College Hall, New College Campus. Adult discussion, 10 a.m. Leon L. Allen, clerk, 743-9683. For information call 955-9589.

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

## Georgia

**ATLANTA**—Worship and First-day School, 10 a.m., 1384 Fairview Road N.E., Atlanta

30306. Margaret Kaiser, Clerk. Phone: 634-0452. Quaker House. Telephone: 373-7986.

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

## Hawaii

**HONOLULU**—Sundays, 2426 Oahu Avenue. 9:45, hymn sing; 10, worship; 11:15, adult study group. Babysitting, 10:15 to 11. Phone: 988-2714.

## Illinois

**CARBONDALE**—Unprogrammed worship. Sundays, 10 a.m., usually at the Student Christian Foundation, 913 S. Illinois. Phone, 457-6542 or 549-2029.

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

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

**CHICAGO** — Northside (unprogrammed). Worship 10 a.m. For information and meeting location, phone: 477-5660 or 327-1307.

**CRETE**—Thorn Creek Meeting, 10:30. 700 Exchange. 312-481-8068.

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

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

**DOWNERS GROVE**—(west suburban Chicago)—Worship and First-day School 10:30 a.m., 5710 Lomond Ave. (3 blocks west of Belmont, 1 block south of Maple). Phone: 968-3861 or 665-0864.

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

**LAKE FOREST**—Worship 10 a.m. at Meeting House. West Old Elm Road and Ridge Road. Mail address Box 95, Lake Forest, Ill. 60045. Phone area: 312, 234-0366.

**McNABB**—Clear Creek Meeting. Unprogrammed worship 11 a.m. First Day School 10 a.m. Meeting House 2 mi. So., 1 mi. E. McNabb.

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

**QUINCY**—Unprogrammed meeting, 10:00 a.m. Phone: 223-3902 or 222-6704 for location.

**ROCKFORD**—Rock Valley Meeting. Worship, 10:30 a.m. Meeting Room, Christ the Carpenter Church, 522 Morgan St. Information: call 964-0716.

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

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

## Indiana

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

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

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

**RICHMOND**—Clear Creek Meeting, Stout Memorial Meetinghouse, Earlham College. Unprogrammed worship, 9:15 a.m. Clerk, Mary Lane Hiatt 962-6857. (June 20-Sept. 19, 10 a.m.)

**WEST LAFAYETTE**—Worship 9:45 a.m., 176 E. Stadium Ave. Clerk, Merritt S. Webster. 743-4772.

## Iowa

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

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

## Kansas

**WICHITA**—University Friends Meeting, 1840 University Avenue. First-day School 9:45 a.m., Meeting for worship 11:00 a.m. Richard P. Newby, Minister; Thomas Swain, Director of Christian Education. Phone 262-0471.

## Kentucky

**LEXINGTON**—Unprogrammed worship and First-day School, 4 p.m. For information, call 277-2928.

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

## Louisiana

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

**NEW ORLEANS**—Worship Sundays, 10:30 a.m., Community Service Center, 4000 Magazine Street. For information, telephone 368-1146 or 822-3411.

## Maine

**CAPE NEDDICK**—Seacoast meeting for worship, Kuhnhouse, Cape Neddick, 11 a.m. Phone 207-363-4139.

**MID-COAST AREA**—Regular meetings for worship. For information telephone 882-7107 (Wiscasset) or 236-3064 (Camden).

**PORTLAND** — Forest Avenue Meeting, Route 302. Unprogrammed worship and First-day School, 10 a.m. Phone: 773-6964. Adult discussion, 11:00.

## Maryland

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

**ANNAPOLIS**—Worship, 11 a.m., former St. Paul's Chapel, Rt. 178 (General's Hwy.) and Crownsville Rd., Crownsville, Md. Lois Cusick, clerk, (301-757-3332).

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

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

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

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

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

## Massachusetts

**ACTON**—Meeting for worship and First-day School, Sunday, 10:00 a.m., Women's Club, Main Street, Sibylle J. Barlow, Clerk (617) 369-9299.

**AMHERST-NORTHAMPTON-GREENFIELD**—Meeting for worship and First-day School 10:30 Mt. Toby Meetinghouse, Route 63 in Leverett. Phone 584-2788.

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

**BOSTON**—Village Street Friends, Boston's first, 48 Dwight St., First-day, 3:45 p.m.

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

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

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

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

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

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

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

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

**WORCESTER**—Pleasant Street Friends Meeting, 901 Pleasant Street. Meeting for worship each First-day, 11 a.m. Telephone: PL 4-3887

## Michigan

**ANN ARBOR**—Worship-Sharing, 9:30 a.m.; Meeting for Worship, 10; Adult Discussion, 11:15. Meetinghouse, 1420 Hill St. Clerk: John Musgrave, 2460 James, (phone: 761-7264).

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

**DETROIT**—Meeting, Sunday, 10:30 a.m., University Center, W. Kirby at Anthony Wayne Dr. Correspondence: Friends School in Detroit, 1100 St. Aubin Blvd. 48207. Phone: 962-6722.

**EAST LANSING**—Worship and First-day School, Sunday, 1 p.m. Discussion, 2 p.m. All Saints Church library, 800 Abbot Rd. Call ED 7-0241.

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

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

## Minnesota

**MINNEAPOLIS**—Unprogrammed meeting 9 a.m., First-day School 10 a.m., Programmed meeting 11 a.m., W. 44th Street and York Ave. So. Phone: 926-6159 or 332-5610.

**ST. PAUL**—Twin Cities Friends Meeting. Unprogrammed worship, 9 and 11 a.m.; programmed activity or Friendly conversation, 10. Friends House, 295 Summit Ave. 222-3350.

## Missouri

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

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

## Nebraska

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

## Nevada

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

**RENO**—Meeting for worship 11 a.m., First-day School and discussion 10 a.m., Friends House, 560 Cranleigh Drive, Telephone 323-1302. Mail address, P.O. Box 602, Reno 89504.

## New Hampshire

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

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

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

**MONADNOCK**—Worship 10:45 a.m., (July-Aug. 9:30) First-day School same time. Library Hall, Peterborough, Enter off parking lot.

## New Jersey

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

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

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

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

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

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

**HADDONFIELD**—Friends Ave. and Lake St. Worship, 10 a.m. First-day School follows, except summer. Babysitting provided during both. Phone: 428-6242 or 429-9186.

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

**MEDFORD**—Main St. First-day School, 10 a.m. Union St., adult group, 10 a.m., meeting for worship 10:45 a.m.

**MICKLETON**—Meeting for worship, 10 a.m., First-day School, 11 a.m. Kings Highway, Mickleton, N.J.

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

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



through Sept.) and 11 a.m. Visitors welcome.

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

**NEW BRUNSWICK**—Meeting for worship and First-day School, 11 a.m., Quaker House, 33 Ramsen Ave. Phone: 545-8283.

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

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

**QUAKERTOWN**—Meeting for worship and First-day School, 11 a.m. Clerk, Robert M. Cox, R.D. Box 342, Frenchtown, N. J. 08825. Phone, 996-4491.

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

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

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

**SHREWSBURY**—First-day School, 10:30 a.m., meeting for worship, 11:00 a.m. (July, August, 10:00 a.m.). Route 35 and Sycamore, Phone 671-2651 or 431-0637.

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

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

**WOODSTOWN**—First-day School, 9:45 a.m. Meeting for worship, 11 a.m. N. Main St., Woodstown, N. J. Phone 358-2532.

## New Mexico

**ALBUQUERQUE**—Meeting and First-day School, 10:30 a.m., 815 Girard Blvd., N.E. Ham Brown, clerk. Phone 256-9345.

**GALLUP**—Sunday, 9:15 a.m., worship at 102 Viro Circle. Sylvia Abeyta, clerk. 863-4697.

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

## New York

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

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

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

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

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

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

**FLUSHING**—Meeting for worship, 11 a.m.; open house, 2 p.m. to 5 p.m., Sundays, 137-16 Northern Blvd.

**GRAHAMSVILLE**—Greenfield & Never-sink. Worship, 10:30, Sundays, at homes of Friends.

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

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

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

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

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

**MANHASSET, LONG ISLAND**—First-day School, 9:45 a.m.; meeting, 11 a.m. (July, Aug. 10 a.m.) Northern Blvd. at Shelter Rock Road.

**NEW PALTZ**—Meeting Sunday, 10:30 a.m., Elting Library, Main St. 658-2363.

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

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about First-day Schools, Monthly Meetings, suppers, etc.

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

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

**PURCHASE**—Purchase Street (Route 120) at Lake Street, Purchase, New York. First-day School, 10:45 a.m. Meeting, 11 a.m. Clerk, Walter Haase, 88 Downs Ave., Stamford, Conn. 06902; 203-324-9736.

**QUAKER STREET**. Mid-Oct. to Mid-Apr. Unprogrammed worship followed by discussion, 8 p.m. 2nd and 4th Sundays, Cobleskill Methodist Church lounge, Cobleskill, NY.

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

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

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

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

**SCHENECTADY**—Meeting for worship, 11:00 a.m. Old Chapel, Union College Campus. Phone 518-456-4540.

**SOUTH GLENS FALLS**—Friends Meeting, 27 Saratoga Ave. Bible School, 9:30 a.m.; worship, 10:30. Don Stanley, Pastor.

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

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

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

## North Carolina

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

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FRED A. WERNER, Chairman of the Board



**CHAPEL HILL**—Meeting for worship, 11 a.m. Clerk: Robert Mayer, phone 942-3318.

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

**DURHAM**—Meeting 10:30 at 404 Alexander Avenue. Contact David Smith 489-6029 or Don Wells 489-7240.

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

**GREENSBORO**—Friendship Meeting (unprogrammed). Guilford College, Moon Room of Dana Auditorium, 11 a.m. Judith Harvey, clerk. 273-0436.

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

**RALEIGH**—Meeting 10:00 a.m., 120 Woodburn Road. Clerk, Steve Routh, 834-2223.

**WINSTON-SALEM**—Unprogrammed worship in Friends' homes, Sundays, 11 a.m. Call F. M. James, 919-723-4690.

## Ohio

**CINCINNATI** — Community Meeting (United) FGC & FUM—Unprogrammed worship, 10 a.m.; First-day School, 11:15, 3960 Winding Way, 45219. (513) 861-4353. John Hubbard, clerk, (513) 271-1589.

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

**CLEVELAND**—Community Meeting for worship, 7 p.m. at Friends School, Magnolia, University Circle Area. Elliott Cornell, Clerk, 932-8049 or 321-7456.

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

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

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

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

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

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

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

**WILMINGTON**—Friends Meeting, Mulberry and Locust Sts.: 10-10:45 a.m., Meeting for Celebration; 10:45-11:30 a.m., Adult and Youth Learning Experiences; 10-11:30 a.m., Children's Program. Lawrence Barker, minister, (513) 382-2349.

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

## Oregon

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

## Pennsylvania

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

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

**CARLISLE**—Dickinson campus. Worship 7:00 p.m., First and Fourth Days. 243-2853.

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

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

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

**DOWNINGTOWN**—800 E. Lancaster Avenue (South side old Rt. 30, 1/2 mile east of town). First-day School (except summer months), and worship, 10:30 a.m. Phone: 269-2899.

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

**DUNNINGS CREEK**—At Fishertown, 10 miles north of Bedford; First-day School, 9:30 a.m., meeting for worship, 10:30 a.m.

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

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

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

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

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

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

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

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

**LANDSOWNE**—Lansdowne and Stewart Aves., First-day School and Adult Forum, 9:45 a.m.; worship, 11.

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

**LEWISBURG**—Vaughn Literature Bldg. Library, Bucknell U. Worship, 10 a.m. Sundays, Sept. thru May, Clerk, Ruby E. Cooper, 717-523-0391.

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

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

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

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

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

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

**MUNCY at PENNSDALE**—Meeting for worship, 11 a.m. Ann Kimura, Clerk. Phone: (717) 745-3473 or (717) 323-5498.

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

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

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

**PHILADELPHIA**—Meetings, 10:30 a.m., unless specified; telephone LO 8-4111 for information about First-day Schools. Byberry, one mile east of Roosevelt Boulevard at Southampton Road, 11 a.m. Central Philadelphia, 15th & Race Sts. Cheltenham, Jeanes Hospital grounds, Fox Chase, 11:15 a.m. Chestnut Hill, 100 E. Mermaid Lane. Fair Hill, Germantown and Cambria, Annual meeting, 10:15, second First-day in Tenth Month.

Fourth and Arch Sts. First- and Fifth-days. Frankford, Penn. and Orthodox Sts., 11 a.m.  
Frankford, Unity and Waln Streets, 11 a.m.  
Germantown Meeting. Coulter Street and Germantown Avenue.  
Green Street Meeting, 45 W. School House Lane.  
Powelton. For location call EV 6-5134 evenings and weekends.

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

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

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

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

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

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

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

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

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

**SUMNEYTOWN-GREEN LANE AREA** — Unami Monthly Meeting—Meets on Walters Rd., Sumneytown. Morning and evening worship alternating First-days, followed usually by potluck and discussion. For information, call 234-8424.

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

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

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

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

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

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

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

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

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

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

## Rhode Island

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

## South Dakota

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

## Tennessee

**NASHVILLE** — Meeting and First-day School, Sundays, 10:00 a.m., 1108 18th Ave. S. Clerk, Hugh LaFollette, Phone: 255-0332.

**WEST KNOXVILLE**—First-day School, 10 a.m., worship, 11 a.m. D. W. Newton. Phone: 588-0876.

## Texas

**AMARILLO**—Worship, Sundays, 3 p.m., 3802 W. 45th St. Hershel Stanley, lay leader. Classes for children & adults.

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

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

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

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

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

**SAN ANTONIO**—Unprogrammed meeting for worship, 11 a.m., First-days, Central Y.W.C.A. Phone 732-2740.

## Utah

**LOGAN**—Meeting, 11 a.m., home of Allen Stokes, 1722 Saddle Hill Dr., 752-2702.

## Vermont

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

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

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

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

**SHREWSBURY** — Meeting. Worship Sunday, 11 a.m., home of Edith Gorman. Cuttingsville, Vt. Phone, 492-3431 or Liz Yeats, 773-8742.

## Virginia

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

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

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

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

**ROANOKE-BLACKSBURG** — Genevieve Waring, clerk, 3952 Bosworth Dr., Roanoke 24014. Phone, 703-343-6769.

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

## Washington

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

## West Virginia

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

## Wisconsin

**BELOIT**—See Rockford, Illinois.

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

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

**MILWAUKEE**—11 a.m., First-days, 2319 E. Kenwood Blvd. 414-272-0040; 414-962-2100 Call for alternative time June-August.

**OSHKOSH**—Sunday 11 a.m., meeting and First-day school, 1336 N. Main.

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

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