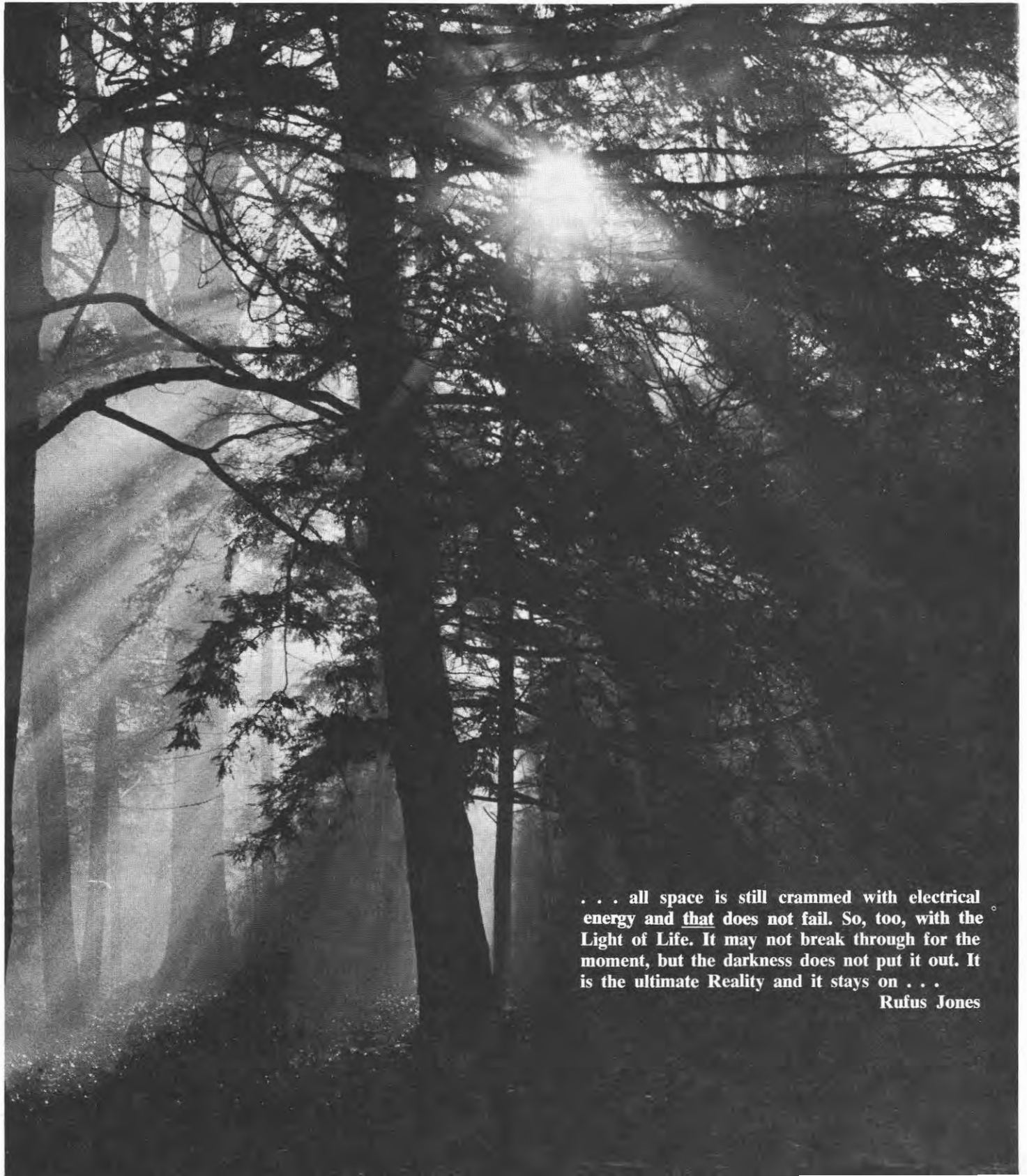


March 15, 1974

FRIENDS JOURNAL

Quaker Thought and Life Today



... all space is still crammed with electrical energy and that does not fail. So, too, with the Light of Life. It may not break through for the moment, but the darkness does not put it out. It is the ultimate Reality and it stays on . . .

Rufus Jones



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THE PHOTOGRAPH ON THE COVER is the work of Kenneth P. Miller whose photographs appear frequently in the Journal.

Torture 1974-Style

NEW SCIENTIST MAGAZINE reports that sophisticated techniques of human torture are now part of government policy in over 30 countries, and they employ specialists in many fields of science to administer them.

The hardware of the modern torturer makes the Rack and the Iron Maiden look crude and messy by comparison. In Brazil one device is an interrogation room equipped with speakers and a television screen used to create a sound and light show which is designed to drive a victim to the point of a nervous breakdown. In one torture session images of the victim's family were interspersed with those of approaching high-speed trains, dizzying blasts of strobe lights and the sounds of piercing screams.

Technology does its part with devices like the piquads (an electrified straight pin inserted under the fingernail), a combination dental drill and electroshock apparatus used in a victim's mouth in what is called the "mad dentist" torture, and the Mitroni vest named after its alleged inventor, an American AID official. The device is an inflatable vest in which the pressure can be increased to the point of crushing a victim's rib cage.

Drug torture is probably the most diabolical. By carefully organizing their injections, torturing doctors or pharmacologists can control a wide range of pain and euphoria or can simply force the body awake for more torture. In Uruguay doctors use a two-part series of sodium pentothal (the "truth drug"), and taquiflexil, a curare-based drug that causes agonizing muscle contractions. While alternating the euphoria of the sodium pentothal with the pain of taquiflexil, doctors try to elicit information from their patients.

A favorite drug in Russia is aminazin that induces a maddening restlessness in the victim. This treatment may also be combined with the practice of finding certain dissident Russians insane and committing them indefinitely to asylums.

Investigators tracking down the source of some of these tools and techniques have named the United States as a major exporter of torture equipment and training center for police from Saigon, Uruguay and Brazil where the tortures used are remarkably similar. In each case these police had attended the International Police Academy in Washington, D.C.

The ultimate blame for the new look in torture, however, rests with those scientists who provide their expertise and develop the techniques for this official sadism.

—Reprinted with permission of Science Digest. The Hearst Corporation: December, 1973. All Rights Reserved.

Editor's note: A few days after a New York Friend sent us this article, the United Nations Educational, Scientific and Cultural Organization announced that an international conference to prevent torture could not be held at UNESCO's conference center in Geneva as scheduled because some member nations had objected to such a use of UN facilities.

To Be or not To Be

AT ODD MOMENTS during the past few months I have been thinking about the verb "to be." In the process, my appreciation for this tiny combination of letters is steadily increasing.

Consider, for example, how vital the verb in all its forms is to the English language. In the few sentences I have written so far, it is used four—no, make that five—times. A similar count of almost any portion of the language will show more uses of "is, are, was, were, being, been" than any other word. English really would not be much of a language without it.

Or consider how simple it is, how it slips in quietly and performs its function without drawing attention to itself. Plain . . . simple. . . small . . . yet vital. It almost seems to be a Quaker verb.

God Is

But those aspects of my appreciation came later. I first began to consider the verb in conjunction with some thoughts about God that I was trying to clarify. Without going into my head and replaying all that I considered, let me offer my conclusion. I decided very simply that God IS.

With apologies to those readers who have difficulties with the word "God," and would prefer the use of "Divine Spirit" or "Inner Light" or some other term, let me try to get rid of any or all hangups by pointing out that I am not really interested in the noun and what it does or does not communicate to you. It is the verb, the action part of that sentence that I want to emphasize.

The significance of what came to me is that God—no matter how you define, interpret or experience her, him or it—IS. That is, God exists.

Basic Fact

It also came to me that it is vitally important for Friends to acknowledge this basic fact at every opportunity. Not just to the outside world, where disbelief seems in many places to have replaced skepticism, but within Friendly circles as well. All too often we have become so involved in trying to define and explain that we have neglected or forgotten to expect to experience through the Presence the simple fact that God IS.

In the past, that expectation constantly permeated every aspect of the life of both the Society of Friends and of individual Friends. When Quakers went to meeting they found God speaking to and through them because that is what they expected to find. Meeting for worship was as much an affirmation of their faith as anything else. Today, life and Quakerism and meeting are many things but how

often do they affirm what we expect to experience—the fact that God IS?

Once my mind began to travel along that sort of path and I made those kinds of word associations, I found all sorts of interesting examples of the word "be" in some form being closely linked with God.

One Friend spoke in meeting for worship of what he saw as a continuous theme running through all 300 years of Quakerism: The tenderness of God toward us and the need for us therefore "to be tender one towards another not only for our sake but for God's."

Being tender myself for other couplings of God and "to be," I listened with great interest while the clerk of our meeting read some of the following Advices from Philadelphia Yearly Meeting's Faith and Practice:

- Be alert to give help and ready to receive it.
- Be diligent in attendance at meetings and in inward preparation for them.
- Be ready to speak under the leading of the Light.
- Be alert to the personalities and the needs of others.
- Attend to Pure Wisdom and be teachable.
- Be faithful in maintaining our testimony against all war as contrary to the spirit and teaching of Christ.

God of Peace

—Finally, "Be steadfast and faithful in your allegiance and service to your Lord, and the God of peace be with you."

That seemed to be the end all and be all of this association until a Friend shared the following from an earlier issue of the Journal with some of us as we searched for more awareness of how to be sensitive to each other and to the Presence: "If there is error (and in human affairs there often is) then it may be that Friends have gotten sold on the idea of Doing Good, instead of Being Good, or better, of Godly Being."

To be or not to be good—that really is the question, isn't it Friends? JDL

This delightful verse turned up in a copy of the Friends Intelligencer dated Ninth Month 21, 1929 that a friend sent to us:

*'Last night I slept in an editor's bed,
When no editor man was nigh;
And I thought, as I lay in that downy bed,
How easily editors lie.'*

Our Ministry to the Dying and the Bereaved

by Phyllis B. Taylor

"To everything there is a season and a time to every purpose under the heaven: A time to be born and a time to die; a time to weep, and a time to laugh; a time to rend and a time to sew . . ." Ecclesiastes 3

DURING THE LAST seventy-five years the advent of technology in medicine, the breakdown of extended families and the boom in hospitals and nursing homes have tended to make us forget the full cycle of life described in the Old Testament. Dr. Cicily Saunders, the noted British physician who has worked in exciting, creative ways with terminally ill patients and their families, reminds us that "Death is a part of life and if you leave it out you do two things: you impoverish life, for the quality of life is enriched by recognizing it as finite, and you impoverish the dying by cutting yourself off from them. Both of you lose out."

Given the developments of this century, how can we develop a ministry to the dying and the bereaved that will really meet their needs?

Come to Terms

First, we must come to terms with our own feelings about death. Dr. Elizabeth Kubler-Ross, who has done pioneering work in this country, perceives "the need to examine more closely our own reactions when working with patients as they will always be reflected in the patient's behavior and can contribute a great deal to his well-being or detriment." The isolation that terminally ill people feel is often a direct result of our inability to deal with our own feelings. Thus, we avoid any emotional or physical involvement with them.

Second, we must seriously address ourselves to the needs of the patients by learning from them. Many have found it helpful to identify stages that terminal patients go through in order to make more sense out of their behavior.

Dr. Kubler-Ross identified the first stage as one of Denial and Isolation, or "No, not me . . ." This stage enables the patient to cope with the initial news and to mobilize less radical defenses. Although the denial stage is dropped as the person becomes more obviously ill and

Phyllis Taylor, a member of Coulter Street, Germantown, PA, Meeting, is a nurse who has worked with other nurses and with doctors on the care of the terminally ill. Her article and the reading list that follows were prepared for a recent Friends General Conference Religious Life Committee discussion.

has to deal with the specific problems of family, business and finances, the feeling of isolation often continues as a result primarily of our inability to deal with our feelings.

Denial-Isolation is usually followed by the Anger Stage, or "Why me!" The anger is often directed everywhere. It is vital that we understand that the patient is not really angry at family, friends or the medical staff but at what they represent: life and future, all the things the patient will lose or is losing.

Third is the Bargaining Stage, or "Yes me, but . . ." This can be an attempt to gain more time to deal with the patient's sense of guilt about his/her role as a father or mother, a daughter or son or a religious person. The bargain is made with God or the medical staff. When the terms of the bargain are not kept as is usually the case the patient goes into the fourth stage, Depression, or "Yes me . . ."

Quiet Presence

Often the patient is silent, cries, does not want to see friends or do many things. He or she is losing everything and everyone who has ever been meaningful and therefore is naturally very depressed. What is needed in this stage is people who will be quietly present and loving.

The last stage is one of Acceptance, "Yes . . ." "I have now finished all of my unfinished business. I have said all of the words that have to be said. I am ready to go." At this stage it is the comfort of being together that counts.

Some other things that one can do to meet patients' needs are to really hear what they are saying, not just the words; to help them have as much control over their lives as possible by including them in critical decisions about treatments or anything else; to let them know that they will not be abandoned and that we will try to meet any pain; and to encourage them to verbalize their feelings without us making judgments or running away.

Mourning Completely

The family of the terminally ill person needs a great deal of support, for their distress will also be reflected in the patient and, after the death, will manifest itself in physical and emotional illness unless they receive the kind of help that frees them to mourn as completely as possible. We can support the family by explaining the stages the patient is going through and helping them recognize that they, too, go through some of the same stages as the patient. We also can assist them with day-



Photograph by Terry Foss

to-day problems such as financial matters; encourage them to discharge their feelings without judgment on our part, and help them to "let go."

The Greatest Grief

Kubler-Ross says that "It is this discrepancy between the patient's wish and readiness (to die) and the expectation of those in his environment which causes the greatest grief and turmoil in our patients . . . Our goal should always be to help the patient and his family face the crisis together in order to achieve acceptance of this final reality simultaneously." The emotions of grief and guilt often go hand-in-hand and we must address ourselves to both.

After the death the family will have to work through their feelings, and it is important for us to provide a continuing supportive community. In working through grief one has to deal with the shock of the death; the real suffering which goes on and manifests itself physically with tightness in the throat and an empty feeling in the stomach and emotionally with a slight sense of unreality, restlessness, inability to concentrate and preoccupation with the deceased; and finally recovery. What is happening during the grieving process is an emancipation from the constant memory of the deceased, a readjustment to the environment in which the deceased is missing and the

formation of new relationships.

Who can better teach us about what is most helpful than patients and their families? What we have learned from the patients, then, is that they are aware of the seriousness of their illnesses whether they are told or not; that they resent being treated like children and not being considered when important decisions are being made; that they want to know if there is still some hope (and there might be hope simply because those around are going to fight the disease with every ounce of ingenuity they have) and assurance they will not be abandoned; and that they want to die without pain and loneliness. We, as a supportive community, can try to make sure that all these needs are met. We have learned from the families that support is vital during the illness and after the death of the loved one. These needs also can be met if we are willing to really be involved.

What is Needed

I came across a poem by Martha Buhler that states what is needed. She says:

"Catch hold of Death and tear him from this place?
Say, 'Arise' to her and erase the effects of time and ruin?
No. No indeed.
But be and feel and give and understand.
Praise God . . . Yes! Yes!"

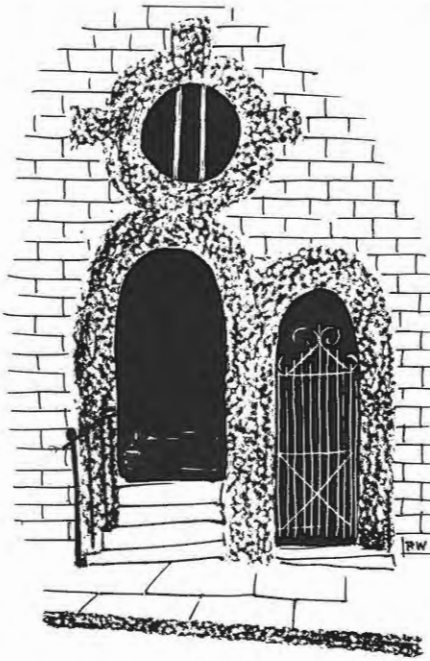
Suggested Readings on Death and Dying

General:

- Brim, Orville G., Jr., and others, eds.
The Dying Patient. Russell Sage,
1970, \$10.00.
- Mitford, Jessica.
The American Way of Death. Simon
& Schuster, 1963, \$1.95.
- Pearson, Leonard, ed.
Death and Dying: Current Issues in
the Treatment of the Dying Person.
Western Reserve Univ. Pr., 1969,
\$1.95.
- *Kubler-Ross, Elizabeth.
On Death and Dying. Macmillan,
1969, \$1.95.
- Shneidman, Edwin S., ed.
Death and the College Student.
Behavioral Publications, 1972, 04.95.

Patterns of Recovery:

- Armstrong, William H.
Through Troubled Waters, Harper,
1973, \$3.95.
- Clerk, N. W.
A Grief Observed. Seabury, 1963,
\$2.00.
- Gunther, John.
Death Be Not Proud. Harper, 1949,
\$4.95.
- Kreis, Bernadine and Alice Pattie.
Up from Grief. Seabury, 1969, \$3.95.
- Paton, Alan.
For You Departed. Scribners, 1969,
\$5.95.
- Rose, Ada Campbell.
Acquainted with Grief. Westminster,
1972, \$4.50.
- Wechsler, James A., with Nancy F.
Wechsler and Holly W. Karpf.



In a Darkness. Norton, 1972, \$5.95.

- *Yates, Elizabeth.
Up the Golden Stair. Dutton, 1966,
\$2.95.

Meaning of Mortality:

- Dunne, John.
The City of the Gods: A Study in
Myth and Mortality. Macmillan,
1965, \$2.95.
- Gatch, Milton McC.
Death: Meaning and Mortality in

- Christian Thought and Contempo-
rary Culture. Seabury, 1969, \$5.95.
- Pelikan, Jaroslav.
The Shape of Death: Life, Death,
and Immortality in the Early Fathers.
Abingdon, 1961, \$2.25.
- *Bro, Harmon H.
Paradoxes of Life and Death, Fall-
Winter issue, 1961, of *Inward Light*.

Children and Death:

- Cleaver, Vera and Bill.
Grover. Lippincott, 1970, \$3.50. (Fic-
tion.)
- Coburn, John B.
Anne and the Sand Dobbies. Seabury,
1964, \$3.50. (A personal account.)
- Fassler, Joan.
My Grandpa Died Today. Behavioral
Publications, 1971, \$3.95. (Fiction.)
- *Mitchell, Marjorie Editha.
The Child's Attitude to Death.
Schocken, 1966, \$4.95.
- Warburg, Sandol Stoddard.
Growing Time. Houghton-Mifflin,
1969, \$3.95. (Fiction.)

Readings:

- Rich, Bernice, comp.
Bible Readings in Times of Sorrow.
Nelson, 1967, \$1.25.
- Robson, Alice, comp.
Undying Life. Friends Home Service
Committee, 1958, \$.50.
- Vining, Elizabeth Gray.
Shadow and Light in Bereavement.
Philadelphia Yearly Meeting, 1959,
\$1.50.

Reflections

In childhood, I remember suddenly
Finding a diamond dewdrop,
sparkling, trembling
Tiny, rounded, vivid crystal world
Unimaginably perfect.
Colored, proportioned, shaped
With unbelievable exactness.
Happy to discover this secret treasure,
I was also vaguely troubled
For nothing delicate could long endure
Spring's midday sun or cool April winds.
Much older now, sometimes I chance
to find

In someone known, or maybe scarcely
known,
Such love and courage, faith and
fortitude
As seem reflections of divine ideals
Miniaturized for human comprehension.
I cherish now such brief experiences
Of loveliness whether in man or nature
Grateful and sad, as when I was a child
But knowing gravely in maturity,
How part of beauty is fragility
And part of loving, knowledge of
the end.

MADGE H. DONNER

Reflections on a Rainy Day

O.M. with a B.—3

Dear Noah Vail:

The good thing about imagining God as an Old Man with a Beard is that it helps us appreciate two other things about Him that go against the grain for most of us. Namely, that He's incredibly smarter than we are or can ever hope to be, and that He is boss, and *will* be boss whether we like it or not.

Early Friends, for example, explained over and over to King Charles II that his father, Charles I, had gotten his head cut off because God willed it, and because God is capable of using even Puritans to get His way. And they told the Puritans that Charles II had returned to power because God is capable of using even a Stuart king to get His way.

A lot of us today have learned enough sophomore psychology to think we understand unconscious motivations that make us and others behave this or that way, and then comes the amazing leap in faith (lessness) which says that therefore God has nothing much to do with anything. I think God is smart enough to use our unconscious motivations to get us to do His will.

In fact, I think it's pretty nigh impossible to refuse to do His will; when we try to refuse, not only are we sorry, we also don't succeed. All this also applies to the doing of good works, too—they may or may not get done, but in either case they turn out to have effects Someone Else wanted, and it's sheer accident if they're tangential to what we thought we wanted to achieve.

The Old Man with a Beard is clearly a Victorian papa of the best kind, very loving, but also very definitely in charge, letting His family know why He does this or doesn't do that only by whim and erratically, whose overall superior wisdom and judgment it's just unthinkable to question. All of which really does require us to think of Him as old, a man, and bearded.

JONAH FITZWHALE

Dear Jonah FitzWhale:

Your most interesting letter was recently delivered to the ark by an exceptionally wet carrier pigeon. It is an honor to hear from such a well-known chronicler of the interior life as Jonah FitzWhale, and a great comfort to learn that I am not after all the sole geriatricohirsutolater still extant in the Society of Friends. You will be glad to know that several other endorsements of the Old Man with a Beard have also been received here. Perhaps you and I can start a new schism, if they ever open up the

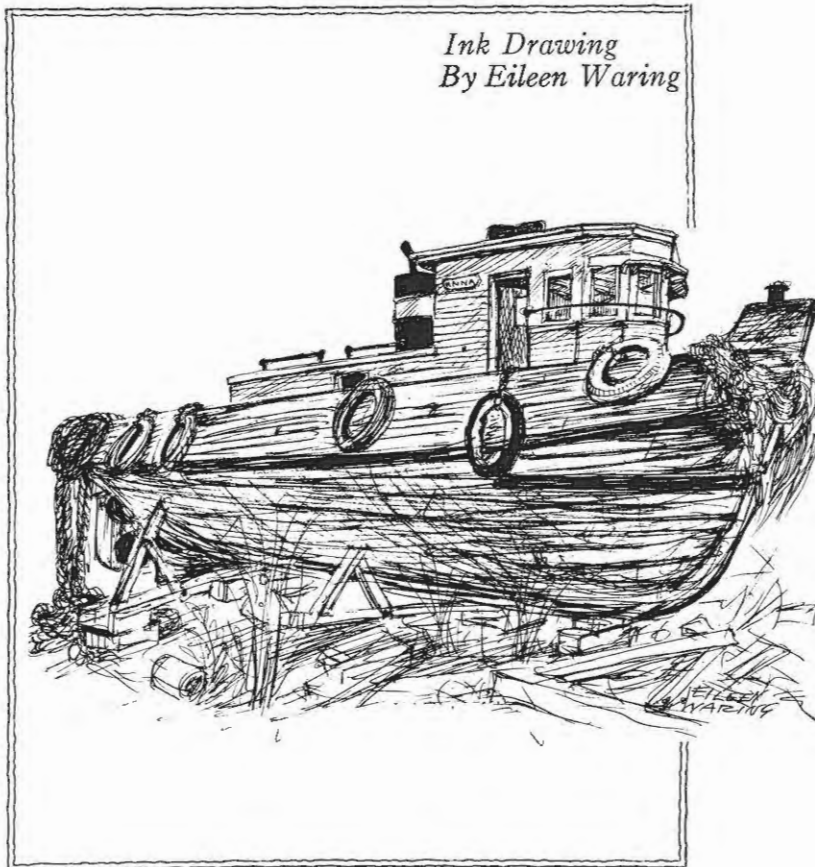
Suez Canal. At the moment, I seem to be stranded on top of a mountain by a lack of energy, and I suppose you, like most of our compatriots, have been tossed up on some beach somewhere. One thing our civilization does *not* have is a fool shortage.

I never got beyond freshman psychology myself, so I don't even understand my conscious motivations. I suppose that's why your historical references to the two not particularly bonnie Charlies have rather unsettled my thinking about Richard the One. Are you seriously suggesting that the Same Fellow may have had a hand in both his 1972 landslide and his current spectacular skid? Most of the Quakers I know are going to have a lot of trouble swallowing one or another half of that proposition. Maybe you could lend them Hubert Hubris, your pet whale, if he's not too busy cruising the Potomac looking for castaways.

Or maybe, as one Friend suggested to me when I read him your letter, it's time we also heard now from Joshua FitzBattle.

NOAH VAIL

*Ink Drawing
By Eileen Waring*





Religion and Politics

by Bronson Clark

Editor's note: As Friends continue to seek light on the question of religion and politics the following statement by the executive secretary (l.) of the American Friends Service Committee may be helpful. It is reprinted from Quaker Service Bulletin.

IS AFSC a political organization? Does AFSC, which is clearly a religious organization, function as a secular and political organization as well? What should the relationship be between AFSC, which often has special knowledge based on program experience at home and abroad, with various branches of the government?

Political Society

Such questions are often asked of the AFSC by those who support us financially as well as by our critics and indeed by ourselves from within the AFSC committees and staff.

Politics is the art by which society governs itself. In a military dictatorship there is not much politics, either of the electoral variety or of the kind where issues facing a people are openly debated, examined or discussed. In our own society, there are serious discrepancies between the rich, the powerful, the informed, and the poor, the weak, and the poorly informed, which distort our political process. Still there exists a very sizeable area for changing how our society is organized and how we govern ourselves. Here there is an important role for those motivated by religious beliefs.

The AFSC attempts to put into the turmoil of the daily market place the lofty and religious ideals of the

divine right of each individual to life itself, to good health, education, and adequate shelter, and, very importantly, a right to work at some ennobling and worthwhile endeavor which produces a sense of personal worth and dignity. The political document which established this society put it in terms of a right to "life, liberty, and the pursuit of happiness"—a political statement, but for us one with important religious connotations.

Thus it is that AFSC programs relating to criminal justice, to how migrant farm children receive adequate housing and education or how we might help a Vietnamese civilian secure an artificial limb, have strong religious and political implications. Many of the great war and peace issues confronting us are affected by the level of military arms produced and sold or given abroad in U. S. military aid programs. AFSC seminar participants from many lands grapple with issues which divide the human family, such as the severe resource imbalances between the developing and developed powers. Political? Yes, but focussed on the divine quality of all persons.

AFSC Expertise

Often AFSC representatives are requested by Congressional Committees to appear before the lawmakers so that our expertise can be of use to them. We have

done this on issues from the treatment of political prisoners in South Vietnam to the need for Congress to override the Nixon Administration treatment of the poor, the elderly, and even the children. The tragic cost of reversing hard-won programs of social legislation has been given expression by AFSC staff, often Native American Indians, Chicanos or black staff or committee members who speak from personal involvement at the community level. This occurs within the political process, but grows from a religious conviction about the nature of humankind.

Electoral Politics

There is an area of politics which concerns itself with the election of specific candidates to office and there is considerable attention in our society to such electoral politics. This is clearly not the proper work of AFSC and we take no part in it. But denials of social justice, betrayals of our religious and political heritage, lapses in the moral quality of leadership, and conscription of human beings to commit organized violence on one another—these are the great problem areas of our society wherein AFSC must, as Martin Buber said, attempt “. . . to drive the principle of love into the hard ground of political reality.”

Beyond Our Imagination

IN LONDON'S BRITISH MUSEUM I saw the Elgin Marbles from the Parthenon and was particularly struck by the seated figures of the Goddesses Demeter and her daughter, Penelope. One figure is seated slightly in front of and leaning gently against the other but because both figures have lost their heads, the experts cannot agree which is which!

Which would you say is in front? It must be the more active Penelope who sits in front but leans lightly against her mother for repose and strength.

The Greeks were fortunate to conceive of the Divine in the form of persons—and in this case women—who act as creative persons through their own free will. How much more vital to conceive of God as alive and active than as head of an organization that follows tradition and rules!

I see God active for us, with us, through us, in spite of us, throughout the Universe and all around us, at work, out of his own free will, in endless love and wisdom, creating joy and beauty through us—in the Divine image that is far beyond our imagination.

G. C. PERLEBERG

*Ink Drawing
By Eileen Waring*



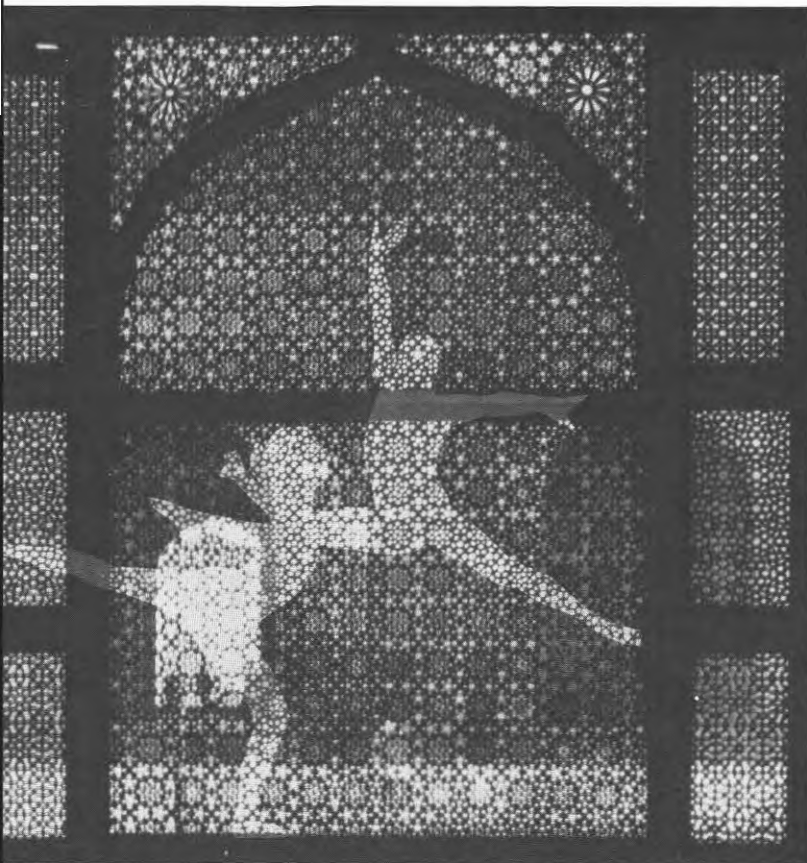
Glimpses of the Search for God

by Martha Dart

MORE THAN 2,000 years ago Anuradhapura in Ceylon was a Holy City for Buddhists and has remained sacred down through the intervening years. A branch of the Bodhi tree under which Buddha attained his enlightenment was planted there 2,200 years ago and has been carefully tended ever since—a small, slender tree supported on iron crutches.

We will not soon forget the expression on the face of a white-clad, white-haired woman kneeling beside the tree, her dark eyes glowing as she looked up at the lacy branches against the sky, her hands clasped in prayer. Nor will we forget the sense of peace and serenity in the whole area of this ruined city. Trees have grown over the ruins of the old monasteries where many thousands of monks have lived and worshiped, and in the stillness, one still feels that special sense of Presence which permeates places of worship the world over.

Photographer Ken Miller uses pattern of North Indian Mosque for foreground of superimposed dancers.



One evening at sunset we strolled quietly through the area close to a restored dagaba, or stupa, where there was a functioning shrine. Suddenly out of the stillness came the sound of a bell ringing and the beating of drums. Then we heard in the distance the sound of chanting as a procession of men, women, and children, some obviously family groups, came toward the shrine bearing lotus blossoms. Since this was not a place where tourists ordinarily come we were the only Westerners anywhere around. We stood aside quietly and watched. As the sunset faded into darkness the whole area was illuminated. In a strange way we felt at one with the people who, we later discovered, come there daily to search for God in evening prayers.

In the ancient city of Madurai in South India, one can enter the Meenakshi Temple any morning of the week and be caught up in the spirit of worship that is so actively alive there. College professors and shopkeepers, along with those less formally occupied, arrange their days so that they have time for individual worship in the temple. An observer will not find group worship going on but he will see large numbers of individual people completely oblivious to those around them, each doing his own puja (worship). Some will be prostrating themselves, some bathing in the Golden Lotus tank to purify themselves before worship, others going through a particular ritual.

No Idol Worship

Contrary to the notion of most Westerners, these people are not worshipping idols as such, but the symbol of the particular manifestation of God to whom they feel most closely drawn. Through these symbols, God becomes an individual person to them. Often life in the temple resembles a family group. The statue symbolizing Meenakshi is taken out for a morning airing around the town. People will turn to each other and ask, "Is Meenakshi back yet?" and anticipate her return as would family members awaiting a loved one. Communion with God in this ancient city is part of daily life.

Ajmer in the Rajasthan desert is one of the holy places in India. Pilgrims come great distances to worship at the tomb of Kwaja Mohinuddin Chisti, a Muslim saint in the eleventh century. Many well-to-do Muslims, and interestingly enough Hindus as well, pay their respects to the memory of this saint by providing food for the poor of both religions. In the courtyard of the shrine two huge brass vessels, each capable of holding a ton of rice and set over fireplaces, are periodically used to produce buttered, sweetened rice for any and all who come there. The spirit of cooperation between Muslims and Hindus to help those in need is felt in the atmosphere of this place where

daily worship and the sharing of food has been going on for hundreds of years.

It is an unforgettable experience to be in a land where the search for and worship of God have come down through the centuries and are still part of daily life today: the Sikh taxi driver in New Delhi stopping his taxi for a moment in front of the Sikh temple to clasp the palms of his hands together in a moment of worship; the Muslim facing Mecca and bowing in prayer wherever he may be at the appointed time; classical music all based on religious epics and prayers; the housewife tending the household shrine as her first duty of the day; casual conversation in which a spiritual dimension to life is taken for granted. Most impressive of all, perhaps, is to realize anew in ways that are experiential rather than intellectual that the search for God is universal and has been going on continuously since ancient times.

Martha Dart, former resident director of Davis House, Washington, DC, with her husband Leonard, is currently living in India. She is a member of Claremont, CA, Meeting.



Feet and Other Quakerly Things

by **Marta M. Roebuck**

EVERYBODY HAS A COUPLE of homes where they can enter without knocking and always feel welcome. Your parents' house, your best friend's house, and for me, God's house on Woodburn Avenue here in Raleigh.

It's an old house, once visited by Rufus Jones. On the right of the entry hall is a sunny room filled with comfortable old chairs and children's playthings. To the left are the meetingrooms connected by a large glass door. The first contains a floor to ceiling library and a table full of pamphlets. The second has traditional Quaker pictures hanging on its green walls and leads into the pantry—where the casseroles and trays of good food are lined up during monthly meeting's potluck supper. Next to it is the kitchen, leading out into the large backyard where Zog, the Siamese cat, spends so much of his time. Upstairs and downstairs in Quaker House live people—students from North Carolina State University whose low room rent covers many house expenses.

This house stands on a mildly noisy street among many old trees. It has a feeling of quietness. On First-day morning the sounds and the feeling are there as a background for worship.

As I sit in a Friendly circle I think back to the Protestant church I attended. There, I used to sit in the rows and rows of straight pews and stare at the backs of

people's heads. Instead of concentrating on the sermon, I would often find myself examining clothes and hair.

Now, as I try to personally converse with God, my downcast eyes occasionally stray to feet. I notice lots of sturdy boots, some sandals, low heels, sneakers, and an infrequent bare foot. (And sometimes the most fantastic Argyle socks!) Then my eyes close again or wander to the window, and I'm talking to God myself.

In the meetinghouse there is no collection taken ever, no passing of plates or ringing of doorbells to raise money. What need do simple folk have for a lot of money? There is no minister's salary to pay—these people go to God directly. Yet there is something compelling about knowing you are in God's house, with all those surrounding you centering down in that very room.

There is no building fund, the house is complete of itself. No janitorial salary, but instead a Meeting work day several times a year, when everyone gathers to beat rugs, wash windows and scour porcelain.

There's no organist's salary, no mortgage on a church parking lot, none of the burdens so many congregations take on. Instead, the Meeting's concerns are all for helping others and lending its resources towards the cause of peace.

My thoughts this past First-day went back again and again to a happy idea. If God were to live on earth bodily, would it be in one of the gorgeous churches, literal architectural triumphs of brick and stained glass, that I drive past on the way to meeting each First-day? Or would God live in a big old shingle house with a wide porch and lots of friends inside?

Marta M. Roebuck of Greensboro, NC, is a newly convinced Friend. Formerly a reporter for the Associated Press, she now is raising a family and freelancing.

Friends Around the World

South Central Yearly Meeting: Amazing Grace

by Eleanor Hammond

"AMAZING GRACE! how sweet the sound . . ." swelled in our final meeting for worship. After the wave of joy within me subsided, I could only marvel that Friends who so rarely sing hymns together all seem to know the words to join in such an inspiration.

South Central Yearly Meeting over Thanksgiving weekend in Austin was rather slow getting into the "meat" of the gathering. (I can see where "meet" would fit, too.) At first we were preoccupied by the new order of things: staying in Friends' homes and preparing some of our own meals. The simple-living Friends last year convinced most of us that we waste too much money on luxury accommodations—and besides it's more fun to share in the living. From this standpoint this yearly meeting was most successful,

encouraging the greatest number of attenders ever.

In our typically Quaker way (so unlike Roberts Rules) the business meeting struggled: to speak to the question of responsibility in those who govern, to speak to all of us who misuse the resources of the world, to write an epistle to express the true sense of the meeting. Within the gathering in general, some prayed silently: for compassion for the "hippies" who wandered in from the local drug center, for those who thoughtlessly smoked in the gathering, for those very young Friends overheard urging even younger Friends to "fight" and "hit him".

(AND after the weekend, how many of us, anxious to return home, drove faster than 50 miles an hour?)

Saturday night's Family Fair was a

celebration in sharing. Several enthusiastic young Friends shared their love for folk dancing and patiently taught others. For those with interests less physical, there were crafts: beautiful macramé on display and aptly taught, knitting and crocheting, lineoleum block prints and potato prints too. For the musically inclined there was a recorder (the musical instrument, y'all) session, plus guitar playing, and singing. Lots of variety to please any "druthers".

Douglas and Dorothy Steere were on hand all weekend guiding us to recognize the Light in its infinite manifestations. Feeling lost and blind, we may wait for the leading of the Spirit but must be ready to accept this limitless energy and use it "to leaven the bread". We are surely blessed by this Amazing Grace!

Divorce Support: Something Concrete?

"WOULDN'T IT BE GREAT," we were asking each other at last summer's Nova Institute in Vermont, "if we could use our Clearness Committees more for support during divorces, deaths, marital problems, and parental upheavals?" Some women were discussing practical solutions to such everyday problems as the horror of holidays, the need to get away from it all (at times), the ugliness of some arguments, the isolation of parenting. We'd just heard Donnell Boardman's poetic presentation on *Marriages — Bent and Unbent*, and been deeply stirred, despite much disagreement, because we all hungered for something concrete and stable to help in times of upheaval.

Some toyed with the idea of a phone-in center since a few of us were being trained in counseling over the phone. "But," one woman countered, "I need to get away sometimes and have my family really wonder if I'm coming back!" Another woman suggested that she'd love to open her home to people in crisis, but only if it were a give and take arrangement. For instance, someone separating from her husband who

went to another friend's house would have to be willing to help with child care, cooking, and cleaning (the three deadly C's). We wondered if a *Directory of Havens* with families' names who would welcome visitors under stress could be compiled and made available to Friends.

"Why do the visitors have to be in upheaval," another woman asked. "Couldn't families take inexpensive vacations by sharing homes or staying overnight at homes on the list?" Someone said this was common in France. "Maybe not just for vacations," someone else chimed in. "We could stay if we were attending conventions, taking courses, getting acquainted with possible adoptive children, visiting a clinic for a physical checkup, or many other things."

And so the ideas came tumbling out as we talked months ago under the New England sun. Now, here I am back home remembering it all with joy and longing. Who knows, maybe we'll see the formation of something concrete from all these marvelous suggestions?

NANCY TOMPKINS



Woodcut
By Jan Owen

Waiting for Business

You probably have heard the one about the man who had important business to transact with a Quaker. He was told the Friend was at the meeting-house. "Yes, I found him all right, so I went in and talked to him," the man reported later. "They were all just sitting around waiting for the meeting to start."—Wilmington (DE) Monthly Meeting Newsletter.



Photograph by Terry Foss

Quaker Writers Conference 1974

by Candida Palmer

SNOOPY, the dog-turned-author in Charles Schulz's "Peanuts" strip, rarely has his paws actually touching the typewriter keys although the attached balloons contemplate breathtaking episodes of some enthralling novel.

Familiar?

If you are a writer who spends more time in Snoopy's condition than producing copy; or if you're tired of battling Red Barons disguised as editors and you need some fresh inspiration, the 1974 Conference of Quaker Writers may provide just the lift you need out of your present rut.

Snoopy as author spoofs the all-too-familiar non-writing "writer." Schulz recently showed him completely submerged under mountainous snow, still at the typewriter, saying, "Tell my editors to expect my manuscript by spring!" Spring is indeed a fine time for getting those completed manuscripts submitted, and for Quaker writers to get together for some revitalization of creative energies.

Since the inception of these annual gatherings in 1971, they have tried to

focus new thought on the deeper underlying problem and necessity with which all writers contend: that of *creative tension*, without which little of significance is produced by artist, writer or publisher.

Can Quaker writers help one another to become more productive despite the personal wear and tear, the frequent discouragement, the mountains of other demands, or whatever else may be producing tension but not creating? Previous conference participants provided expertise and personal experience in various facets of this all important *creative tension*. Past Conferences of Quaker Writers, held in New York state, Michigan and at Pendle Hill, have attracted talent from many genres of work in the field, both seasoned and neophyte practitioners. They seemed to have been helpful.

Thus, the 1974 Conference of Quaker Writers is planned for April 5-7, at the Quaker Hill Conference Center, Richmond, Indiana. It will feature resource persons from the religious book

publishers, authors of books for children, experienced writers in advocacy and religious journalism, editors and publishers. A fine group of poets is expected again who will want to spend far more time than one weekend allows for reading and discussing each other's work. Most important, the conference will once more be an occasion for making new lower-case friends, all of whom have been through the writing mill somehow and know "where it's at."

Borne home has been the fact that Friends deeply cherish a testimony of the ministry of all believers. Perhaps the greatest measure of success, then, comes to participants individually or in the group when they can say with Graham Greene's conviction that for a writer, as much as for a priest, there is no such thing as success; "there is only failing at failure."

If you too need supportive help with "failing at failure," give a thought to attending the Conference of Quaker Writers 1974.

Write a Prisoner

ACCORDING TO the *Prisoners Free Press*, mimeographed journal published in Philadelphia, many prisoners boycotted the traditional prisoners' Christmas dinner, "even though it is the only decent meal most of us would have all year," as a protest against "everything Attica represents," particularly the shooting down and convicting of those who revolted there in 1971. When prisoners attempted to hold a memorial meeting in the prison yard, they were charged with being ringleaders in a "conspiracy to create a riot" and placed in the Segregation Unit.

The Free Press published the names of prisoners who would like to receive correspondence. Four are:
Samuel Dunfee #96406

Box PMB, Atlanta, GA 30315

"Sam would like to hear from females of any age or race."

Elbert Evans #30031

Box 51, Comstock, NY 12821

"Mr. Evans would like to correspond Sisters in the Free World. It will be necessary to send him your name and address for correspondence approval."

Glen R. Keeley

B 36299 A Lentro

Soledad, CA 93960

"Glen is a red-headed country boy (25 years of age). He would like to hear from someone who shares his interest in the outdoors."

Fred Robers #36274

Box B, Soledad, CA 93960

"Fred has offered to send free, original poems to correspondents."

Telephone Tax

"THIS YEAR South Vietnam is receiving \$2 billion in U. S. aid—90% of their budget—and \$1.5 billion more in direct American military aid." The quotation is from a letter sent to local papers by the clerk of Community Friends Meeting in Cincinnati in order to state publicly the meeting's continued refusal to pay the telephone war tax.

Pay or Pay

IN MEDIA (PA) Monthly Meeting it was reported that a notice had been received from IRS to the effect that unless the back telephone tax were paid, there would be a levy against the meeting bank account. The meeting newsletter comments: "It was felt that we should pay this back tax in spite of our position on war taxes. . ."

Business Meeting Suggestions

FROM CENTRAL PHILADELPHIA Monthly Meeting's Newsletter come the following suggestions by George Willoughby on the conduct of meetings for business. "Friends," he says, "must continue to be innovative in developing processes for dealing with human conflict . . . Our experience of seeking God's will through finding the sense of the meeting is the key to dealing with conflicts in our Society." He lists the following points as useful suggestions:

1. Acceptance of the idea that the meeting for business is an appropriate place for members to speak truth to each other; to share our feelings, frustrations and concerns.
2. Let the meeting be member-centered, not focus around a clerk or other functionaries. We, as members, must take responsibility for the meeting, and for the decisions that must be made.
3. When a difficult decision is reached, it would be helpful to review the decision at a following meeting, to enable others who were absent to share in the decision, and to test that decision itself.
4. Let us return to an old practice of reading the minutes of the meeting before the meeting is closed.
5. Let's conduct our meetings in a smaller, more friendly room, where

we can sit facing each other, physically closer, encouraging the feeling that we are a community of people who care about each other, and like to be with each other . . .

6. At the end of the meeting we must take time to evaluate the meeting; to consciously look back at what we have done. . . . A period of evaluation can help us to learn to talk about the meeting—both the good things and those we did not like—right there in the meeting before Friends and God. This is openness.

Maryland Friends Council

"AN OPEN-ENDED, dynamically oriented group" is the way the newly formed Maryland Friends Council describes itself. It is an action group organized to practice and support Quaker beliefs and testimonies at home and on the job. One of its initial commitments is to "respond to the effort to reintroduce capital punishment in Maryland," but it is also interested in welfare and justice reform, civil rights, and crisis problems such as food shortage. Its mailing address is 2303 Metzert Road, Adelphi, MD 20783.

Arizona Group Formed

TWENTY-ONE QUAKERS in Arizona have established a Friends Committee on Arizona Legislation (FCAL).

The Committee's focus will be to advance the great historic testimonies of Friends on abolishing the death penalty, prison reform, peace, racial and civil liberties, economic justice, and personal and public integrity and morality. Methods will be persistent persuasion and sharing with the members of the state legislature what God leads them to believe is right.

Ralph Raymond of Mesa, Vern Elfbrandt of Tucson, and Norma Price of Tempe were named clerk, secretary, and treasurer respectively of the Steering Committee. Loren Austin of Tempe was designated legislative representative.

Friends Seek Soldier Aid

THE PEACE and Social Concerns Committee of Radnor Monthly Meeting has asked Representative Meeting for \$1,000 "to be put with funds from several other large bodies of churches to be used to defend the rights of servicemen now stationed in Germany. One-fourth of the cases relate to conscientious objections and the rest are race related."

Earlham Names New President

THE BOARD OF TRUSTEES of Earlham College, Richmond, IN, has named Franklin W. Wallin President of the 127 year-old Quaker institution.

Wallin will take up his Earlham duties August 1. He will come to Earlham from the presidency of the Institute for World Order, Inc., of New York city, an assignment he undertook on leave from Colgate University, Hamilton, NY, where he had been Provost and Dean from 1968 to July 1, 1973.

The Earlham President-elect, who is 49, graduated from the University of California, Berkeley, and in 1953 was awarded the Ph. D. degree from the same institution. His academic specialty is modern European history, with special reference to France.

From 1953-1968 Wallin was associate professor of history and an ad-

ministrator at Wayne State University, Detroit, Michigan. During those years he served as assistant to the president and was involved in all aspects of university administration.

From 1964-1966 Wallin was European director of international seminars for the American Friends Service Committee (AFSC) in Geneva, Switzerland.

He spent 1966-67 as a Fellow in Academic Administration for the American Council on Education, based at Swarthmore College, Swarthmore, Pa.

A member of the Society of Friends, Wallin has served on the Quaker United Nations Committee, the AFSC International Affairs Division Committee, and the United Nations Association Youth Division. His interest in secondary school education led him to raise funds to establish Friends School in Detroit.



Franklin W. Wallin

"Minute 60"

AMONG THE "exciting projects" supported by "Minute 60" Committee of New England Yearly Meeting are:

- 1) "A Passamaquoddy Survival Project where two Indian women plan to build a smoke house and other buildings to preserve fish and game, to tan hides and to store roots, seeds and berries in an effort to teach their people the old ways of Indian self-sufficiency.
- 2) Spruce Run Association in Bangor, ME, which aims to provide emergency help, including temporary shelter and counseling, to low income women and their children in marital crisis situations."

US Drops Supplies Case

Six years after a California Quaker filed suit to stop the United States government from blocking the flow of medical supplies to North Vietnam, the government has decided not to continue the case. Thus, the constitutional questions the suit raises will not be decided.

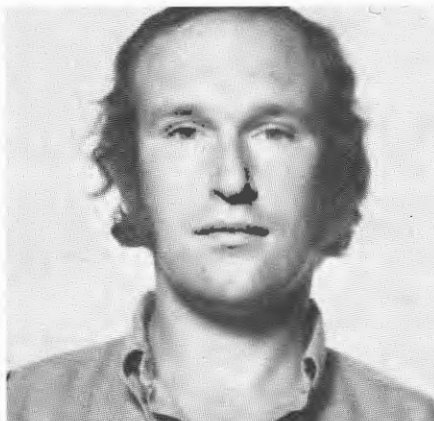
The case dates back to 1967 when the attempts by E. Parl Welch to send \$2,000 worth of medical supplies to Vietnam were blocked by the U. S. Treasury Department. E. Parl Welch,

now clerk of Santa Monica Meeting, claimed his constitutional rights of freedom of religion and use of personal property were being violated.

Rather than continue the suit, the Department of Justice removed the requirement for impartial observation of distribution of relief supplies. It was this requirement that the Treasury Department used to block the efforts of E. Parl Welch and other Friends to provide relief to both North and South Vietnam.

Sophie and Paul Quinn-Judge and Diane Jones, (l-r) recently were released unharmed in South Vietnam after being "captured" by Vietcong. The Quinn-Judge's have returned to their work as

American Friends Service Committee representatives in Saigon. Diane Jones, formerly with AFSC's Quang Ngai Rehabilitation Center, returned to the United States as previously planned.



"To Lift Up Love"

A DREAM of Quakers for almost three decades to provide "a focal point from which to continue the ongoing struggle to lift up love and put down hatred" has taken the final step toward reality. It came at groundbreaking ceremonies and the start of construction of a new building that will complete a Friends Center complex at 15th and Race Streets in center-city Philadelphia.

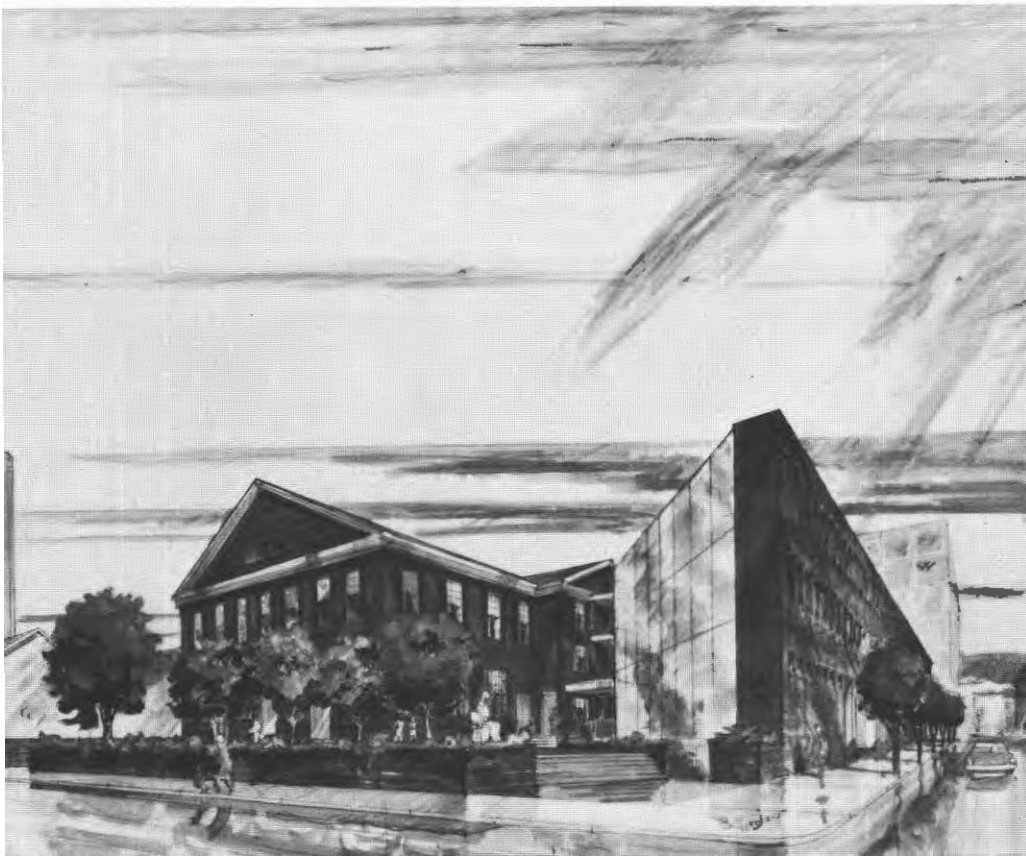
The new structure, expected to be completed in mid-1975, will house the national office of the American Friends Service Committee and the staff offices of Philadelphia Yearly Meeting. An adjacent building at 1515 Cherry Street that was built in 1856 and has been refurbished will be used by Central Philadelphia Monthly Meeting and for many other Friends activities. A third building also already renovated at 1520 Race Street will become the permanent location for Friends General Conference, Friends Council on Education, the American Section of Friends World Committee for Consultation, and Friends Journal.

"We start with a dream that Clarence Pickett had in 1945 when he headed the Service Committee," Allen White, president of Friends Center Corporation, said at the ceremonies held January 15. "It was Clarence Pickett's vision that by drawing Friends' organizations together, we could have a stronger, more vital outreach to the world. In the years since then, many people have caught sight of that vision and have shared in the struggle to bring it to reality.

"So it seems appropriate that today, on the birthday of Martin Luther King who had an even greater dream, we in our small way begin to build something that will help us break down some of the barriers between human beings and allow us to more effectively minister to the great needs of people. Bricks and mortar have very little to do with what is being done here today."

Although the new building will be contemporary in style, it has been designed by Paul Cope and Mather Lipincott to blend with the other build-

Artist's rendition of the Friends' Center, as viewed from Fifteenth and Cherry Street. At left is 1515 Cherry Street Meeting house, at right the new office building currently under construction.



Photograph
by Ted Hetzel



Joining h
Center a
look on
Jonathan

ings in both size and appearance. It will be three stories in height, plus a basement, and will connect with the other buildings by passageways.

Cost of the 56,000-square-foot building will be slightly more than \$2 million. Almost half of that amount has already been raised or pledged.

Also participating in the ceremonies at the 1515 Cherry Street meetinghouse were Bronson Clark, executive secretary of AFSC, and Mary M. Cuthbertson, clerk of Central Philadelphia Monthly Meeting.

Bronson Clark said the Center "would be a focal point for the ongoing challenge of lifting up love and putting down hatred that is the business of not only the Service Committee but of all Friends."

Mary Cuthbertson said the Friends Center was a symbol "of Quaker faith that there is much goodness in the world and that by serving together we can provide a new spirit of witness to the strength of our faith and a new framework in which to transform that faith into good works."

Gracing the entranceway of the complex will be a larger-than-life statue of Mary Dyer, a Quaker who died for her faith when she was hanged on Boston Common in 1660. Sylvia Shaw Judson, sculptress of the statue, was present for the ceremony.

Construction of the new building will be managed by Parametrics under an Affirmative Action plan that will use minority contractors and workers.



to dig into the final phase of making a Friends City while groundbreaking ceremony attendees (l to r) Mary M. Cuthbertson, Allen White, Rhodes and Bronson Clark.

AFSC Names Top Executive

LOUIS W. SCHNEIDER, staff director of program operations for the American Friends Service Committee during the past fourteen years, will succeed Bronson P. Clark as executive secretary of AFSC when Bronson leaves the post in June.

In choosing Louis Schneider, the Board of Directors and the selection committee selected a person who is thoroughly familiar with every aspect of Service Committee work and whose concern for peace, social justice and human life with dignity springs from lifelong religious belief and commitment.

Louis Schneider was born 58 years

ago in Brooklyn. He attended New York public schools, graduated from Columbia and from Union Theological Seminary, and served as minister of the Morse Mere Community Church in Ridgefield, New Jersey, from 1938 to 1941.

His 32 years with the Service Committee began in 1942 when he became an administrator in wartime Civilian Public Service camps for conscientious objectors. Since then he has first assisted and then directed the personnel and the foreign service functions of the Com-



Louis W. Schneider

Appalachian Center Seeks Emergency Aid

A SITUATION of extreme emergency exists at the Appalachian South Folklore Center at Pipestem, West Virginia, where a fire in January destroyed the main structure, a lifetime collection of Appalachian artifacts, dining hall equipment, food supplies, and the dozens of irreplaceable portraits of mountain people painted by Connie West, who with husband Don West began building the Center eight years ago.

The Center is used for camps and workshops for mountain children to help them know and appreciate their heritage and to bring educational opportunities year-round to the people of Appalachia.

The Wests intended to place the paintings and artifacts in an arts and craft museum which they

planned to build as they had constructed the Center: hauling rock with their bare hands, using stripped trees from their property and utilizing whatever materials were indigenous to Appalachia.

The losses are not covered by insurance so I have pledged to do all I can to help them recover and remain a hope and inspiration to the mountain people. Will you help too? Checks (tax deductible) can be made out to Appalachian South Folklife Center, Box 5, Pipestem, W. Va. 25979. They can use all kinds of equipment, furniture, materials and help from experienced carpenters. Their telephone number is (304)-466-0543. A list of books and pamphlets published by the center also is available upon request.

HONEY KNOPP

mittee. In 1960 he was appointed associate executive secretary for program administration. During his years with the Foreign Service Section he traveled to 38 countries, including North Vietnam in 1969-70.

Louis Schneider's other Quaker activities include service as a trustee of Philadelphia Yearly Meeting and its Representative Meeting. He and his wife, Frances, who is a teacher at Westtown School, are members of Uwchlan Monthly Meeting. They have three children.

Classified Advertisements

Opportunities

PENDLE HILL offers a managed retained income plan which can speak to your present needs and its future needs. Contact: Brett White, Pendle Hill, Wallingford, PA 19086.

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

For Sale

FARM IN TWENTY-THREE-YEAR-OLD QUAKER COMMUNITY. Highlands of Costa Rica. Temperature range 60° to 80° F. About 65 acres adjoining wildlife preserve, approximately two-thirds in year-round pasture and one-third in virgin timber. Mountain streams. Young fruit trees. New four-room stucco cottage. Utter privacy, yet on road to dairy plant, general store and the outside world. \$40,000. Terms: \$10,000 down, balance over ten years at 5%. Box G-586, Friends Journal.

NON-COMPETITIVE games for children and adults. Play together, not against each other. Free catalog. Family Pastimes, Boissevain, Manitoba, Canada, ROK OEO.

Books and Publications

FRIENDS FELLOWSHIPS INTERNATIONAL: A new direction in Quakerism. Order training manual from International Friends, P.O. Box 7166, Richmond, VA 23221. Donation \$3.

EXTRA CRANKS FREE—Quakerana in Pictures, by Candida Palmer. "... this little picture book ... pokes gentle fun at our Quaker foibles, beliefs and practices by transforming them into Rube Goldberg type devices ..." Friends Journal review, \$1.50 each, 4 for \$5.00 ppd., from Quaker Independent Publishing, P.O. Box 176, Rio Grande, Ohio 45674; also from Friends Book Stores.

Accommodations Abroad

MEXICO CITY FRIENDS CENTER. Pleasant, reasonable accommodations. Reservations, Casa de los Amigos, Ignacio Mariscal 132, Mexico 1, D. F. Friends Meetings, Sundays, 11 a.m.

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

LONDON "Kenyon" 23 Sutherland Avenue, London W.9. Room and breakfast \$7.50. With private bath \$10.00. Other meals if required. Pleasant garden, TV room. Convenient theatres and shops. Tel: 01 286 9665.

Services Offered

RE-UPHOLSTERY—SLIPCOVERS Serving Delaware County (PA), Westchester area, Germantown-Main Line, Northern section Delaware state. Telephone 215-586-7592. More than forty years' experience.

For Rent

FURNISHED APARTMENT FOR SUMMER. Washington, D. C. DuPont Circle area. Near Florida-Avenue Meeting House. Available Fifth through Eighth Months. Living room with fireplace, dining area, kitchen (disposal and dishwasher), two bedrooms (one double and one single), and bath. Furnished with antiques and fully equipped. No children or pets. References required. \$300 per month. Box G-587, Friends Journal.

LARGE COTTAGE, Buck Hill Falls, Pennsylvania (one gas tank away). Sleeps 16—2½ baths. Modern kitchen and laundry. Adjacent to sports area: tennis, pool, lawn bowling, golf, riding—within walking distance. \$200.00 per week. Lower rates, longer period. Box C-592, Friends Journal.

MAINE COTTAGE RETREAT, Penobscot Bay. Six rooms, baths, walk to store, sailing, swimming, golf. Utilities included. Box H-590, Friends Journal.

SPACIOUS APARTMENT in large private home close to Merion Meeting. Suitable for one or two adults. Telephone: 664-7989.

ROOM AND BATH in private home on ridge above bay park. Front screened porch; secluded wooded yard; public transportation at the door. Meals available; special diets, if needed. Elderly gentleman preferred. Write: 2348 Tigertail Ave., Miami, FL 33133; or call 854-7239.

Camps

MAINE WILDERNESS PROGRAM. Canoeing. Mountain climbing. Fishing. Farming. Animals. Discover and practice environmental alternatives. Small group. Coed. Base camp in mountain country on beautiful 600 acre private nature preserve. Contact: Kris & Donna Kamys, Colby Hewitt Lane, Careswell St., Marshfield, MA. Tel. 617 834-7534.

WOOLMAN HILL EDUCATIONAL WORK-CAMP July 1-August 10. Animal husbandry, organic gardening, carpentry. For 20 good people 14-18 who want to teach their hands and hearts something cooperatively. Write: Work-camp, Woolman Hill, Deerfield, MA 01342.

Schools

SIXTY STUDENTS and twenty faculty are striving to live as Friends in a college preparatory, coed boarding high school. Experience based learning through classes, farm work program, ceramics, weaving, photography, fine arts, drama. 1974-75 tuition \$1650. Inquiries and applications now accepted. SCATTERGOOD SCHOOL, founded 1890, Charles Mullendore, Director, West Branch, IA 52358.

JOHN WOOLMAN SCHOOL, Nevada City, Calif. 95959: college preparatory, art (pottery, weaving, drawing, painting), garden. Grades 9-12. Located in the foothills of the Sierra Nevadas. Maximum, 65 students. Accredited by WASC. 916-273-3183.

THE MEETING SCHOOL, Rindge, New Hampshire 03461 — communal, coeducational, college preparatory. Farm and family living. Grades 10 to 12. For information, write P. Stine Schultz.

Travel

FOR CHILDREN 13-15: Summer 1974. Experienced married couple leads second horse-drawn cart tour of rural Greece for small co-ed group. Learn language, culture, history. A challenging, growing experience; a healthy and unique cross-cultural adventure. Grassroots Educational Expeditions, Arthur Morgan School, Route 5, Burnsville, NC 28714.

Personal

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Announcements

Deaths

SALYER — On November 15, Ann Heap Salyer, aged 60, a member of Honolulu Meeting. Ann Salyer was born at Muskogee, Oklahoma, of Cherokee Indian stock. She received a bachelor's degree from the University of Missouri in 1936, and a master's there in 1937. She married John Salyer in 1940 and through him learned of Friendly ways.

While John was in Civilian Public Service during World War II, she worked as a dietitian, first in North Carolina where their daughter, Carolyn Ann, was born, and then at Pendle Hill. Following his discharge they taught at the Tucson Indian Training School in Arizona, where they joined Tucson Friends Meeting. For five years they worked on the Papago reservation for the Bureau of Indian Affairs and drove 240 miles to Meeting for Worship. In 1953 the Salyers bought a house in Tucson, which Ann ran for the next three years as a dormitory for American Indians attending the University of Arizona. (The house is now called Salyer House and is owned and used for meeting purposes by Pima Friends Meeting.)

In 1955 Ann Salyer renewed an early interest in Girl Scouting and directed Mt. Lemon Summer Camp. She also conducted leadership training courses for volunteer leaders. In 1962 the Salyers went to work full-time for the American Friends Service Com-

mittee and spent four years in Nigeria where they led international volunteer work camps, constructed a juvenile center at Port Harcourt, a hospital and a bridge at Abariba, and a secondary school classroom building at Benin.

From 1966 to 1968 All Salyer and her husband worked at Intertribal Friendship House at Oakland, CA, before going to Honolulu as resident couple of Friends Center of Honolulu Friends Meeting. Ann Salyer helped open the Hawaii area office of AFSC. She helped organize relief activities for Vietnamese. Ann and John Salyer were foster parents for over a year of Chi, a paraplegic victim of the Vietnam War.

In the summer of 1973 they represented Honolulu Meeting at Pacific Yearly Meeting at Moraga, CA, before returning to Honolulu to take up the positions of supervisors of the Waikiki Youth Hostel. At a memorial service held on her birthday, December 14, messages from a cross-section of the people of Hawaii who had come to know and love Ann Salyer stressed her empathy for everyone she met and her openness and honesty and directness—the way in which she exemplified the Quaker way in her everyday living.

STAPLER—On December 5, at Chandler Hall Nursing Home, Newtown, Pa, Robert Kenderine Stapler, aged 77. He was a member of Newtown PA, Meeting and active in many organizations. He is survived by his wife, Mildred Miller Stapler, their daughters and three grandchildren.

Coming Events

April

22-25—The Peace Churches Confront the Military, Robert H. Cory, Jr., William Penn House.

At Frankford Friends Forum, Unity and Waln Sts., Philadelphia, PA, 19124.

7—The Socialist Century, Scott Nearing, 3 p.m.

At Pendle Hill, Wallingford, Pa. 19086.

5-7—Conflict and Cooperation

26-28—Fairy Tales and Clay
At Powell House, Old Chatham, New York 12136.

19-21—Seminar for Inner Growth

26-28—"Strategy for a Living Revolution," George Lakey

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Reviews of Books

Beyond God the Father, Toward a Philosophy of Women's Liberation.
MARY DALY. Beacon Press. 225 pages.
\$8.95

"OBSCENE IS NOT the picture of a naked woman who exposes her pubic hair but that of a fully clad general who exposes his medals rewarded in a war of aggression. Obscene is not the ritual of the Hippies but the declaration of a high dignitary of the Church that war is necessary for peace."

Daly quotes Herbert Marcuse in asserting that women are forced to evaluate the world through an alien value system and that being forced to use this conceptual system is gang rape. She places the blame for this distortion at the roots of western culture, Judeo-Christian mythology and its male-created symbol system.

Because man held Eve responsible for humanity's fall from paradise, men have enabled themselves to externalize evil and in turn justify a social structure that jails prostitutes while clients go free; that allow a Massachusetts legislator opposed to abortion to argue that "those who play must pay;" and that countenances a president, who has authorized the carpet-bombing of villages, to say, "I cannot square abortion with my personal belief in the sanctity of human life."

Daly says women must recognize that the real sin was not eating from the tree of knowledge but the justification of sexual caste. It is the sexual caste system that is behind all oppression. Even the leaders of our antiwar movement fail to recognize the connection between militarism and sexism.

The method of liberation, according to Daly, is to cut away the images and symbols that perpetuate a phallogocentric value system. In turning our backs on the patriarchal value system and our patriarchally created roles, women, who then face nothingness, must have the existential courage to live in new spaces. These new spaces that we create in our "ontological affirmation of self" are "... real and significant alternatives to the prefabricated identities provided within the enclosed spaces of patriarchal institutions ... such as churches, universities, national and international politics and families." In redefining our roles men are forced to redefine their own.

Daly, who presently teaches theology at Boston College, goes beyond the limited understanding of women's liberation as the legalization of abortion and the passage of the equal rights amendment. In rejecting the values, images, symbols set down by a patriarchal society, women have the potential to transform human consciousness. "... the becoming of women implies universal human becoming. It has everything to do with the search for ultimate meaning and reality, which some would call God."

SUZANNE C. POVSE

The People: Growth and Survival. By GERHARD HIRSCHFELD. Aldine Publishing Company, Chicago. 239 pages

THIS ESSAY IS SIMPLE, lucid, repetitious, the labor of love of the Executive Director of the Council for the Study of Mankind, Inc., with a masculine bias. There is a Foreword by Kenneth Boulding, raising a number of questions which he cannot answer, hoping the reader can.

Hirschfeld retells briefly what most of us learned in history courses, but rearranged for his thesis, which is the necessity for a world-oriented society of equal, peaceful, prosperous human beings. The whole is well-footnoted.

He seems to have largely ignored the effect of ecological crises on the classes. But he comes through strong on the importance and priority of moral and spiritual values as the real foundation for a new order for humanity.

In an Appendix, labeled "Mankind Believers: an Action Program", he sets out his blueprint to achieve dignity, peace, and prosperity for humanity. This calls for a world culture, great faith and commitment, reorientation of education, new perspectives on medical care, automation, freedom; realization of existing inadequacies; empathy and understanding, as well as new efforts in art, economics, religion, science; imaginative and responsible leaders, and a coordinated procedure. It is all laboriously designed even including political party teams faintly reminiscent of the "busy work" of Nazi discipline. But, of course, the object of allegiance is service for humanity, instead of a nation.

MARIE S. KLOOZ



Economics and the Gospel. By RICHARD K. TAYLOR. Pilgrim Press Book. 116 pages

Economics and the Gospel is one of a series of books on Shalom.

What is Shalom? We hear the word occasionally, used in greeting and in parting. I thought it meant "peace."

Shalom is an Old Testament word meaning not only peace, but also "unity, partnership, well-being, health, wholeness, community, justice," and harmony with life and nature.

Richard K. Taylor views the creation of a humane society as a divine imperative. Shalom is more than a *vision* of peace and justice. It incorporates the struggle to turn that vision into a reality. Quoting from the Old and New Testaments, he develops several themes to show that concern for economic justice is deeply rooted in our Judeo-Christian heritage. He challenges us to examine the economic system which has developed in the United States, and to compare what is with what might be. Shalom includes wholeness, and wholeness precludes applying one ethical standard to economics and another to morality and religion. His analysis of our present economic system is thought-provoking and not unfair, giving both its benefits and its serious faults.

This book is not an attempt to formulate a new economic theory. The author does not offer a new economic system, guaranteed to cure our social ills. It is an attempt to develop a theology of economic justice. It should be welcomed by Friends who are struggling to think through the problem of how to practice Quaker simplicity and advance our testimonies of peace and social justice while living in a materialistic, money and success-oriented society.

This book is a useful guide in the search for ways to develop more humane social institutions. Each of the five chapters is arranged in two sections, the first giving background information, the second some suggestions for action. This is a good format for use as a text for group study. At the end of each chapter are questions for discussion and a list of suggested readings.

ANNE KRIEBEL

Income and Ideology. An Analysis of the American Political Formula. By Joan Huber and William H. Form. The Free Press. 226 pages. \$8.95

THE TRADITIONAL thinking of the rich in the United States has been that their success is the result of industry, thrift, and intelligence. The poor, in contrast, tend to think they did not have the advantage of the upper classes when attempting to move up in society. But the explanation of the rich is undergoing broad changes which originally the depression in the 1930's and the successful efforts of the Blacks as well as of women had started. The present book investigates the social as well as the political implications of these changes in our thinking. It has a rich statistical and anecdotal material illustrating the new as well as the old and unchanged thinking in both groups.



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Cinema

by Robert Steele

The Paper Chase has a value which was never suspected by its producer, Robert Thompson. Uppermost in his mind was to film an entertaining love story which would not be too similar to *Love Story*. This young producer told me in a straight, nonpretentious way that if *The Paper Chase* makes half the money that the movie of Eric Segal's *Love Story* made, he will be satisfied. The paramount motive in the conception of the film was to make money, which is to be expected for all commercial films or else the producer could never make another film. The film is making money. It must be giving the public what it wants.

In this story of a wayward courtship, a law student is briefly deterred by his studies and ambitions from getting the girl, but he does get the girl in the end. Because he throws away his grade report without looking at it, we deduce that he won't be so one-tracked again. Escapades of students boning up for exams are thrown in which make the film humorous and enjoyable. The best feature of the film is a superb performance given by John Houseman, whom we have known for years as the distinguished producer of the Mercury Theater and the Theater Guild but never as an actor. Houseman is forceful as a terrorizing professor of law at Harvard University.

According to the producer, the novel upon which the film was based was written by John Jay Oshorn, Jr., while

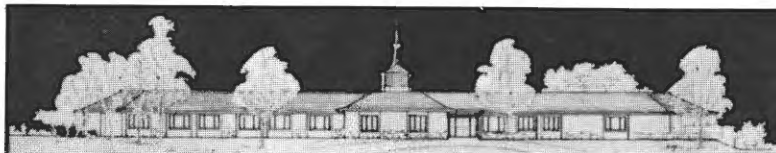
he was a law student at Harvard. One wonders if he also managed a degree. The book has been toned down for the movie. The pressure to get through first-year law school in the novel is too much for one student, and he commits suicide. In the film this student tries to end it all, but is as inept at self-murder as he is at cramming for an exam.

If there is any truth in the film about what a student goes through to get a law degree, then we have an inkling why so many members of the law profession are not persons we would choose to have our sisters marry or persons we would like to have join us for a holiday. Their studies are so grueling that it becomes understandable if they have "done it" for life—if they feel they have earned a position which means they are entitled to huge fees for little work. (Of course, there are exceptional men and women in the law profession, but I find them hard to locate.) Their studies have little to do with their becoming wise human beings who can feel and think with justice and maturity. No, their studies revolve around their memorization of cases and their ability to come up quickly with deft, persuasive answers. Their training—it is training, rather than education—turns them into articulate and canny legal Green Berets. The competition in the law profession for juicy clients and cases gets started in law school by the competition engendered among the students.

Harvard University did not like some of the publicity that followed its being the locale for *Love Story*. Consequently, the administration permitted only three-days shooting for *Paper Chase* on campus. The eight weeks of shooting in Toronto are interspersed with the exteriors shot in Cambridge, so that the whole film looks as if it is all-Harvard.

Timothy Bottoms proves again, as he did in *The Last Picture Show*, that he is an appealing actor who can create a character. Lindsay Wagner, as the professor's daughter who competes for Bottom's attention, looks less model and more actress in this starring role.

James Bridges, the director, may have the final word: "I made *The Paper Chase* because I loved the tone of it and it appeals to my sense of life. It's a film about people with brains. It doesn't talk down to audiences. It's an entertainment, and, yet, it's there on several levels."



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Letters to the Editor

"Don't Give Up"

I AM WRITING to offer hope to those who want to change from the homosexual path that they may be or are now taking to a heterosexual path. I have made that change. I tried unsuccessfully from adolescence on to develop good solid heterosexual relationships but finally gave up and lived for several years exclusively as a homosexual.

Then I realized that since I had *decided* to live a homosexual life I also could decide to live a heterosexual life. I could, that is (and I firmly believe this also applies to most other homosexual men and women) if I wanted to deal with and overcome fears and hatreds that I had for women, to become aware of the ways in which I had turned off my sexual feelings for them, and to allow myself to have and to nurture those basic heterosexual feelings that *all* of us have been given by God, no matter how they may have been covered up during childhood.

Now I hope that others who are feeling doubts about their being homosexual will become aware that it is their decision, and that with the help of God and the awareness that it *is* possible to change, that they will make the effort.

The lives of my friends who have continued down the homosexual path seem so empty, in comparison to the true fulfillment that a relationship sanctified by marriage with the opposite sex has to offer. To my brothers and sisters who are struggling with this, I say, "Please don't give up, because you can change!"

ONE WHO CHANGED

In Name Only

MARGARETHE LACHMUND's letter (FJ 10/1) in regard to Friends and President Nixon has implications beyond the problems arising from birthright membership. In my experience, many birthright members are also convinced and a blessing to their meetings. Therefore birthright membership is not the real problem but nominal membership. We all know Friends by application whose commitment to Friends principles and life has lapsed: they no longer attend meetings for worship and husiness; they make no contribution to the life and work of the meeting; their way of life, if it is known, is not in accord with Friends testimonies. For reality in membership, merely remove the negatives in the foregoing. When we come to see that nominal membership is a contradiction in terms, we shall have to fret over President Nixon no longer.

Since I have been living outside the U.S., I have often been approached by both Friends and others sincerely interested in understanding how Nixon can be a Friend. If the questioner is a Friend, I inquire whether his meeting has any nominal members. Then I ask: "What would you do if one of these became the prime minister and carried out a policy which is contrary to Friends testimonies?" If an Anglican, Roman Catholic, or member of a Protestant church is the questioner, I ask whether his church has any nominal members with a similar follow-up question?

Our history tells of a Society which has always aimed at reality: nominal Christianity, nominal worship, and nominal sacraments have been rejected. Perhaps nominal membership should

now be scrutinized. If we examine our membership lists and find some who are members in name only, we must face the fact that one of them may become President.

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Nixon Follows Light

WE ARE UNHAPPY to hear that Friends Journal and a number of meetings have considered asking President Nixon to resign from his job or from meeting.

Guidance by the Inner Light is more basic to Quaker faith than pacifism. Since Mr. Nixon has led his country by his own Inner Voice, even though his aides betrayed his trust, he is still a good President and a faithful Quaker.

HARRIET M. HARRIS
Clarksburg, MD



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by Carol Murphy

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Impeachment or Disownment?

WHAT TREE are we barking up?

A conference of Washington-area Friends has been writing to Meetings, urging us all to come out *as Friends and as Meetings* in favor of impeaching President Nixon; and at least one Meeting has so minuted.

What hothers me about this is a question: Would any of us feel a special urgency on this issue, if Richard Nixon were not theoretically a member of the Society of Friends?

For years I've felt satisfied, when people throw up Nixon's alleged Quakerism to me, to explain that I am not in spiritual unity with him, and do not regard him as a co-religionist. If necessary, I add that I do not consider as co-religionists anybody who does consider Richard Nixon as a co-religionist, and so I do not regard his Meeting as a valid Meeting. I suspect the let's-impeach-Nixon Friends are actually the let's-disown-Nixon Friends; if so, impeachment is not the tree they should be barking up.

This is not to suggest Meetings cannot or should not call for impeachment. But: Why was there no such movement among us in regard to Lyndon Johnson, whose personal ethics were no better than Nixon's, who also was personally enriched by a political career, and who probably was much more of a war criminal? Maybe the answer is, "There should have been, and it took a Nixon for us to see our duty."

At any rate we should be clear we are not confusing impeachment with disownment.

R. W. TUCKER
Philadelphia, PA

Truly New Age

I TRULY APPRECIATE the thrust of your Jan. 1 issue; I would hope that the Society of Friends would be alive to "a truly new age," as Thomas Drake put it. The struggle is redefined and needs to be faced with the faith and courage that have always been necessary for continued growth. Do we have the courage to give up our self-satisfaction, the humility to ask for forgiveness, and the joy to render ourselves up to the Lord as his loving children?

I love the Society of Friends and feel that its members are my people, my community in many ways. But right now I'm seeing that as a *starting* place, maybe a re-starting (renewal) place. I don't see the Society as a sacred institution, and I become worried when "Quakerism" becomes a place of thoughtless rest, a dead end. However, if Quakerism does become that, it's not the end of the world; a renewal may come from either inside or outside our Society. My hope is that all of us may continue and rejoice in the seeking and finding of the Lord's will.

MEG RICHARDSON
Chicago

Nihilistic Attitude

THOMAS DRAKE'S "After the Wasteland" (FJ 1/1/74) suggests a nihilistic attitude which can aggravate the evils which he deplors.

Reason may need to be supplemented by emotion and mystical insight; but these without reason are at least as capable of error as unaided reason can be. As Lord Peter Wimsey once remarked, "When blood is their argument, all arguments are apt to be—merely bloody."

Hence my dismay at Thomas Drake's apparently unqualified disparagement of reason. The slogan he attributes to engineers and managers—"If it can be done, it must be done"—is even more reasonable in reverse. But the possibility of saying "If it must be done, it can be done" requires all the resources of reason, science and technology; otherwise we cannot even identify the problems.

Friends are blessed with the prophetic insights of George Fox. But George Fox did not reject William Penn, rather be welcomed Penn's insights as supplements to his own. It can be argued



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that our present unhappy situation is in large measure the result of having ignored Penn's insights.

Nuclear weapons were not made to satisfy the vanity of scientists. They were produced to meet what seemed the real and present danger that such weapons would become available to the ruthless leader of a nation in a desperate situation. Unless Friends and others follow William Penn's lead and seek adequate alternatives to war as a means of dealing with conflicts within the human family, there is real possibility that the Wasteland may become coextensive with Earth.

RICHARD R. WOOD
Moorestown, NJ

World Government for Peace

STEWART MEACHAM has asked an important question (FJ 12/15) "Why is he (President Nixon) allowed to wear the Vietnam crimes as a badge of honor and a symbol of peace, yet Watergate threatens his impeachment?"

The answer is clear: The dictionary defines "crime" as an act committed in violation of law.

What Nixon (and others) are responsible for in connection with Watergate are crimes, since they violate the constitution and the law of the land. Therefore they can be dealt with by the courts.

But Nixon has not violated the constitution of the world, because there is no constitution. But he has not broken the laws of the world, government, because there is no world government.

To make such actions as those in Vietnam into "crimes" we must pass laws forbidding them. To pass and enforce such laws, we must establish world government. Only then can war-makers be dealt with by the courts. Only then will the world have peace.

MORGAN HARRIS
Culver City, CA

On Defense of Israel

I HAVE HEARD Friends say that peace can come to the Middle East only when the exiled and driven out people are back on their land and in their homes . . . !

No one feels comfortable about the iniquities towards displaced Arabs, but it is disheartening not to see expressed a sympathy towards the Israeli Jew as well. Rather than emphasize the irrationality of the 'Jewish' position, there should be more expression of good will

and understanding towards the people of Israel—a land that comprises Arabs as well, and both Moslem and Christian. Where is the voice of justice . . . of Quaker Christian humanity to exert pressure in public communication and politics that is exerted in the case of black, red, white and tan peoples at home and abroad? Let many more Quakers speak out in the spirit of human caring toward Israel and its people just as we reach to help the Arab with understanding. That is the only hope.

ELAINE GALEN COLKER
Downers Grove, IL

Muste Not a Jew

JOHN HOLT (FJ 1/15) incorrectly states that A. J. Muste was a Jew. He wasn't, except in the sense that perhaps all good Christians are Jews first in their ethical structure.

I think I know where Holt got the impression AJ was a Jew; "Rabbi Muste" was a sort of affectionate name some of us called him. His relationship to his flock was more that of a rabbi/teacher than a father/confessor. Abe Kaufmann of the WRL referred to AJ as "God-and-a-half." He wasn't that, either, but the name certainly had meaning!

When AJ emigrated to the U.S. from Holland as a small child he followed the Dutch Reformed teaching, and was ordained a minister in the Reformed Church in America upon graduation from New Brunswick Theological Seminary. He later served a Congregational Church, a Friends Meeting, and a Presbyterian congregation. He considered himself both a Presbyterian and a Friend in his later years.

MARION BROMLEY
Cincinnati, OH

(Several other readers also caught this error—Ed)

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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., Violet Broadribb, Clerk. Ph. 623-3923.

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. Ph. 916-442-8768.

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

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

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

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

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

SANTA MONICA—First-day School at 10, meeting at 11. 1440 Harvard St. Call 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 Jacocks, clerk, 361-2862; AFSC Peace Center, 443-9836.

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

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

SARASOTA—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. Sue Kenworthy, Clerk. Phone: 288-1490. 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—Worship 10 a.m. Phone Mildred G. Protzman, clerk, 422-9116, for meeting location.

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

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

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

LAKE FOREST—Worship 10 a.m. at Meeting House. West Old Elm Road and Ridge Road. Mail address Box 95, Lake Forest, Ill. 60045. Phone area: 312, 724-3975.

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

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

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

ROCKFORD—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 10 a.m., 176 E. Stadium Ave. Clerk, Merritt S. Webster. 743-4772.

Iowa

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

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

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

Kansas

WICHITA—University Friends Meeting, 1840 University Avenue. First-day School 9:45 a.m., Meeting for worship 11:00 a.m. Floyd Pope, clerk. 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 a.m., Community Service Center, 4000 Magazine Street. Phone 895-5313 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, Sibylla 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 Edmonds 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. 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. First-day 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. Meeting for Worship 10:45 a.m. Summer months—Union St.

MICKELTON—Meeting for worship, 10 a.m., First-day School, 11 a.m. Kings Highway, Mickleton, N.J. Phone 609-423-3356 or 0300.

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

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

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

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

MULLICA HILL—First Day school, 10 a.m.; meeting for worship, 11 a.m. Main St., Mullica Hill, N.J.

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, Richard S. Weeder, RD 5, Flemington, NJ 08822. Phone 1-201-782-0256.

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

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

SALEM—Meeting for worship 11 a.m. First Day school 9:45 a.m. East Broadway, Salem.

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

SHREWSBURY—First-day School, 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, 10 a.m., worship at 1715 Helena Dr. Sylvia Abeyta, clerk. 863-4697 or 863-6725.

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.

HUDSON—Meeting for worship, 10 a.m. Union St between 3rd and 4th Sts. Margarita G. Moeschl, clerk. 518-943-4105.

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

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.

2 Washington Sq. N.

Earl Hall, Columbia, University
110 Schermerhorn St. Brooklyn

Phone 212-777-8866 (Mon.-Fri. 9-5) about First-day Schools, Monthly Meetings, suppers, etc.

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

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. Unprogramed 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 Pkty., 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.

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 Crossman, 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.

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.

HAVERFORD—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.

LANSLOWNE—Lansdowne and Stewart Aves., First-day School and Adult Forum, 9:30 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-PENNSBURG AREA — Unami Monthly Meeting meets 1st, 3rd and 5th First-days at 11 a.m., 2nd and 4th First-days at 5 p.m. Meetinghouse at 5th and Macoby Sts., Pennsburg. Phone 679-7942.

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

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

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

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

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

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

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

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

South Carolina

COLUMBIA — Meeting and First-day School, 11 a.m., 3203 Bratton St. Phone 254-2034.

South Dakota

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

Tennessee

NASHVILLE — Meeting and First-day School, Sundays, 10:00 a.m., 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: 693-8540

Texas

AMARILLO—High Plains Worship Group, Sundays, 10:30 a.m. For information write 3401 W. 10th St., Amarillo, TX 79106 or call 806-374-7639.

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.

PLAINFIELD—Worship 10:30 a.m. Sunday, Phone Gilson, Danville, 802-684-2261 or Lowe, Montpelier, 802-223-3742.

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

SHREWSBURY — Meeting. Worship Sunday, 11 a.m., home of Edith Gorman. Cuttingsville, Vt. Phone, 492-3431 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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