

April 15, 1974

FRIENDS JOURNAL

Quaker Thought and Life Today



Squirrel Tree

Give the tree to squirrels who run
In spirals up its lumpy trunk,
Chatt'ring to where the branch has shrunk
To nothing, shrieking at the sun.

Squirrels have no exotic needs,
Nor ask that happiness be poured
Into a tank to be assured
It can be measured into deeds.

They take their tree as they found it,
Round, rough, unevenly branched;
Accept, without being avalanched
By tears, the patch of earth around it.

A few nuts to store contents them.
They do not swallow commitment,
But chew it slowly with remitment
From flow'r right down the rooted stem.

Nor do squirrels insist they leave
A ripple in your reflections
To test the subjective directions
Circumstantial ego can achieve.

Squirrels simply *are*. Like their tree,
They stand as undefined as air,
Measuring themselves to outwear
Their habitat instinctively.

Give the tree to squirrels who know
Without knowing what is good for them;
Not a single branch will they condemn,
Nor ever tell it how to grow.

ROBERT S. JOHNSON



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The Growing Edge

A HEALTH CARING COMMUNITY (distant young relative of a group insurance plan) has evolved over the last several years among a number of young Friends who have been involved in each others' lives through Young Friends of North America and the New Swarthmoor community. Members contribute \$50 to \$75 a year, then draw freely on the fund as substantial medical expenses arise. The money, rather than sitting in a bank, is on loan to a Mennonite-sponsored health clinic in the Appalachian mountains. At the end of each year, a tenth of the remaining amount is given away to programs here and abroad which are focused on improving medical services and meeting basic health needs.

Members are interested in sharing not only mutual financial support, but also information on healthy living and alternative forms of health care and in helping those who wish to get medical training. They also see the need to give each other personal, emotional and moral support during doctor visits, hospital stays and convalescence.

Although this health caring community cannot provide the financial resources to meet a major medical emergency, it helps people to share the burden of more "ordinary" health expenses, to deal with a wide variety of medical issues in a supportive context, and to begin to work through in their own lives a vision of what an ideal health care system might be.

New School

A new school established by Community Friends Meeting of Cleveland demonstrates that the centuries-old Quaker witness and outreach through education is continuing. In announcing the school Friends said:

"The Meeting School is a corporate effort . . . to understand our responsibilities for the education of our children and to bring that education into harmony with our religious beliefs . . . Friends' values are the core of the school. Throughout our day we attempt to foster a spirit of worship, simplicity, service, and respect for the worth and potential of each individual. We are creating a religious environment that encourages us to seek truth, insight, and a sense of celebration in every dimension of life—past, present, and future."

The school, temporarily in a home, has six children and six staff members (four volunteers). The intention is to grow slowly to a maximum of about 30 families. Each family is actively involved in the school, as are other concerned Friends. A program of study is developed individually for each student which emphasizes community living and service to greater society. As they grow, they intend to keep a concern for simplicity and to make full use of the wider community's resources (libraries, gymnasium) rather than duplicate them. The composition of the school, although mostly Friends, reflects the diversity of the city of Cleveland Heights where it is located. Meeting members hope that their school becomes a model which can be repeated in other communities, and would be happy to help other Friends develop their own schools.

The First Word

"And God said, Let the waters under the heaven be gathered together unto one place, and let the dry land appear: and it was so. And God called the dry land Earth; and the gathering together of the waters called he Seas: and God saw that it was good" . . .

... But Will It Be So?

ONE OF THE PROBLEMS facing Friends in their concerns for the right ordering of the human condition is the multiplicity of the issues facing us. A second problem is their complexity, so that gaining the knowledge necessary to the understanding of one particular issue tends to preclude the opportunity of becoming knowledgeable in others. This leads to a third problem—how to choose our priorities. To what issues shall we "give" ourselves in ways which will equip us for usefulness in their solution?

I want to make a pitch for Friends to face squarely one issue: the future use or abuse of the sea, its contents, and its bed. Comprising almost 70 percent of the earth's surface, this is a large and complex issue! It seems to me to enshrine within its complexity a number of concerns lying at the very heart of Quaker religious witness—indeed, of the entire Christian gospel. This is my list.

(a) *The environment issue.* It would be possible for mankind to die of thirst before dying of hunger, if we allow pollution of the oceans by spillage, waste disposal and chemicals to continue.

(b) *The ecological issue.* If we overfish, poison, destroy or otherwise upset the vast life of the sea, while at the same time extracting its inanimate production, what imbalances will result?

(c) *The hunger issue.* If our technology and scientific capacity were used, not to pillage, but to nurture sensitively the food resources of the sea (always with an eye on imbalances!) malnutrition might cease to stalk the earth. What does the world need most, protein or manganese?

(d) *The Third World or "Gap" issue.* If the riches of the sea, live or dead, flow to those who are now able to go and get them, the rich nations must get richer and the poor relatively poorer. Yet we question the morality of even poor nations who keep their oil to themselves!

(e) *The issue of sovereignty.* In a shrunken world whose major problems can only be solved by cooperative actions 140 nation states are in great trouble, even when they don't know it. The sea is today's classic challenge to the whole human family.

(f) *The issue of the U.N.'s future.* If mankind misses this opportunity of giving some real power to the United Nations to utilize the wealth from the sea—a little on itself, much more for the benefit of the poorer peoples—what are we really saying about the future of this (or any successor) world organization?

(g) *The issue of peace and war.* If the greed and pride of nations spread into the oceans, and if the nations behave there as they have on the much smaller land-mass—

nuclear testing, jockeying for on-sea and under-sea power, disputing sea boundaries, "colonializing" the sea bed, grabbing the wealth—what is the hope for peace?

(h) *The issue of the rule of law.* If the nations cannot, after repeated attempts, move from anarchy to some form of international law, must we conclude that greed and the lust for power are not controllable?

(i) *The issue of massive power.* "Enlightened capitalism" and "enlightened communism" are both on trial. If great national corporations, multinational corporations, or agencies set up by government appear to be serving narrow interests rather than the universal good, who shall curb their powers?

Finally, and running in and through all the other issues, is the issue of morals. The sea offers humankind its last chance to take earth's common resources and use them for the commonweal. It is a chance peculiarly for the advanced nations because we are the ones faced with both the temptation and the ability to do otherwise. This is the point in space and in time where and when a revolution in the relationship between men and between nations might begin, where a new ideal, a totally new success-value might be born—and, to come close to home, where Christians might turn Christian.

If I am completely in error in any of these points I hope Friends will write and say so. If lack of scientific mentality, or over-simplification due to brevity, or enthusiasm has made for exaggeration or minor inaccuracy, please don't let my weaknesses get between Friends and the basic issues. If working on this cause presents itself as a deeply religious Quaker activity, get in touch with the pundits. Henry Beerits at the Quaker United Nations Office in New York and Miriam and Sam Levering with their Ocean Education Project in Washington are a few of the Friends who have "given" themselves, and who would be glad to help others make a similar "gift."

COLIN W. BELL

Human individuality is the basis of every value—spiritual, moral, intellectual, creative—in human life. To preserve it in a world of expanding and aggressive authoritarianism there must be a determination that freedom shall be defended wherever it is attacked and under whatever color or excuse. Those who attack freedom in the name of freedom are no less dangerous than those who attack it in the name of authority and discipline. Those who profess a belief in freedom but shirk the obligations it imposes, share the guilt of its enemies—Archibald MacLeish.

The Supreme Revelation of God

by Miriam M. H. Thrall

RELIGION is the welling up within the heart of the sense of God, his immanence, his power as a creative force within the seed, which if recognized and utilized in the individual's life, becomes the source of that individual's own creativity and the development of the gifts with which he was born.

This inborn religious impulse in man should never be confused with the rites that sometimes are associated with it as a means, however inadequate, of expressing the flame within the heart.

Nor should religion be confused with theology. Theology is an attempt to theorize, to put into words what is believed about God, either by a group or by an individual. Individual belief may change from time to time; that of the group tends to become static, since even a comparatively small number of people find it difficult to think in unison. Wide diversities of theology and philosophy often are found.

Miriam Thrall, a member of Haverford (Buck Lane, PA) Meeting, formerly of Green Street (Philadelphia) Meeting, has served for many years on committees of worship and ministry. A retired teacher and researcher, she has published a book, *Rebellious Fraser's* and articles on research and religion.

Hildegard Herbster



In contrast to this flux of ritual and theology, doctrine and means of worship, is the eternal flame of man's yearning for God. Tendencies today to negate the force of this flame within the heart, as well as man's failure to develop his creative gifts that spring from it, are responsible for much of the confusion and corruption that plague society. Instead of emphasizing rites and theology, we should emphasize the presence of God within all men, irrespective of the culture and the age in to which they have been born. Some cultures express this flame more adequately than others, but all should be recognized as representing the group's means of commonly shared worship of God, and as such should be sympathetically studied for their particular beauty and validity.

Passages of poetry or other writings that express depth of religious feeling often transcend ritual with a message so universal that it is impossible to ascertain the national or cultural background of the writer. We of the West can learn much from the East's emphasis on man's eternal yearning for God and for the creative life that such yearning brings. Too frequently we westerners neglect our God-given gifts and thereby diminish our culture. A Japanese invitation to attend a party for pleasure of watching a snowstorm, for instance, includes asking each person to express his pleasure in a poem appropriate to the occasion. Any nation that neglects the continued involvement of its citizens in the cultural interests that spring from God-given gifts becomes poorer in proportion to its neglect.

Deteriorating Culture

Our culture in the United States is bound to deteriorate if we continue our emphasis on assembly-line means of production, which deprive the individual of opportunities to develop his or her own gifts, with accompanying knowledge of the arts and the human associations which the arts provide. This development of God's gifts to the individual should be looked upon as a religious obligation; the culture of a nation is a religious obligation; and the understanding of other cultures on which the peace of the world depends is likewise a religious obligation.

Loyalty to one's own creed, however, should not prevent the recognition of the contribution of other rites and theologies. But have not Christians a special obligation to promote their own religion, to bear witness to the supreme revelation of God in the life of Jesus? The surest way of spreading one's faith may well be by living it rather than by teaching it, the way Jesus of Nazareth chose and urged his disciples to choose. As the champion of the poor and the neglected as well as the children of the world, he embodied in his own life his doctrine of love. Neither Hosea, who preached love, nor Amos, who wrote of the wrongs of poverty, nor yet Buddha, who

brooded upon those wrongs for six years, made love a commandment of the first importance as Jesus did. Nor did these men attempt to work among those whom they pitied—the downtrodden and the sinners.

Jesus had a divine insight into men's minds, an unerring depth of knowledge beyond anything modern psychology knows, an ability to read not only the conscious but the unconscious minds of men and to establish immediate control, without preliminary ceremonies or contacts. He would seem to have utilized forces the existence of which the world is only now beginning to know and has not yet begun to understand. Radar may timelessly bound to Andromeda and back; does it also connect mind with mind? The hypnotist has learned to control the unconscious mechanism of man but does not yet understand the nature of his means.

Still Healing

Others have healed and are still healing, but not with the swiftness, the complete lack of rites of Jesus, such as the laying on of hands and uttered prayer and supplication. He spoke and acted with the assurance of one who knows his power, as measureless as the forces he controls.

Jesus spent long periods of meditation with God, the intimacy of whose fatherhood he taught his disciples to depend on, even as he himself depended on him. A basic need of all deeply religious men is centered period of reflection, uninterrupted, lighted by divine love. When Jesus felt this need, he retired to the mountains, from which he returned refreshed by the comfort and filled with the strength of God's love.

There have been periods since his divinely ordered life on earth when the doctrine of love almost magically has caught fire with enough force to rescue culture from oncoming deterioration. St. Francis of Assisi walked in its inspired light and brought peace to rival Italian cities and to the hearts of troubled people, following meticulously in the footsteps of Jesus. Centuries before St. Francis, in the early days of the first monasteries, these footsteps were a broad highway, on which monks went forth to work among those who needed help and made their cloisters centers of learning and the arts. The work that was accomplished was impressive as was the meditative preparation for that accomplishment.

Monastery Emphasis

Monasteries trained men who became political leaders and officials, even kings. Education was given without cost to those who desired it. Men and women were encouraged to develop whatever gifts they had been given by God. Much of this early emphasis of the monasteries has been forgotten or overlooked in our day of material values.

Yet progress that stalks ahead of God's creations and thereby loses track of how gifts are being developed in other classes, in other countries, and of the need for



Woodcut by Joseph Levenson

mutual understanding and sympathy is not true progress.

The peace of the world should not be jeopardized by failure to establish the sympathetic understanding that comes through mutual participation in the worldwide gifts of God—the pleasure in the arts, in music and the dance, poetry, the theater, athletic games. Perhaps more assured harmony is gained by international cultural dialog than through debates at protracted conventions to restore some semblance of toleration.

If religion is to help secure the stability and happiness of the world we must understand the various rites and creeds by which religion is expressed and the varying cultures which surround those rites and creeds. We also must foster the intercourse of the world's young people as agents of potential global peace. And we, as Jesus, must live love-filled lives.

Lesson for Living

by Robert F. Tatman

JESUS and the disciples had spent a long, hard day, spreading the Good News up and down the eastern shore of the Sea of Galilee, and when they came upon a big, old tree on a hillside they could not resist the opportunity to relax beneath its branches.

Jesus leaned against the trunk and watched the disciples as they unwound from the day's tensions. Most of them sprawled out on their bellies and went to sleep; a couple lay on their backs, staring at the sky through the tree's branches. Matthew had pulled a scroll, ink, and pen from his pouch and was busily writing down what Jesus had said that day. (Matthew's memory wasn't all that good, and sometimes he got things a little confused, but at least he was getting it down for posterity.) Peter was drawing vaguely geometric designs in the dirt with a stick. He was itchy, and would rather have played a fast game of kick-the-ball or something like that, but the others obviously weren't in the mood for that, and he never did anything to upset or hurt anyone if he could help it. (Peter was the least sophisticated of the disciples, and also one of the ones closest to Jesus. The Rabbi once described him as "the only man I ever met who had the good sense not to grow up," but Matthew didn't think that was worth writing down.)

Children Materialized

After a while, a group of children materialized out of nowhere, as children have a way of doing. Totally absorbed in their game of Romans and Thieves, they came running over toward the tree, hollering and kicking up a cloud of dust, and Matthew decided that this had to stop. He jumped to his feet and yelled at them to cut it out. When they stopped, puzzled, Matthew ran over and scowled at them. "Look here," he scolded, "how do you expect the Rabbi to save the world if He doesn't get His rest?" (Matthew always Spoke in Capitals when referring to Jesus.)

This went on for a while, and Jesus watched with some amusement as Matthew tried to use grown-up logic on the children. Finally he decided it had gone far enough. "All right, Matthew," he called out, "leave them alone."

Robert Tatman, a member of Merion (PA) Meeting, worked with A Quaker Action Group, War Resisters League, Fellowship of Reconciliation, Philadelphia Resistance, Backbenchers, National Wildlife Federation and National Geographic Society. He describes himself as a passionate cartoonist and science fiction fan with a deep concern for mankind.

Matthew paused in his lecture, and the children, wondering who this spokesman for their cause was, ran over to Jesus. He talked with them for a little while, about the kinds of things children talk about, and then, with two of the little ones hugging him, said to the disciples, "Let them come. Let them play all they want. Look, my friends, what I'm going to tell you is absolutely true. For a long time now I've been talking about the Kingdom of Heaven. Well, I tell you, you won't be able to enter the Kingdom of Heaven unless you come like one of these little children."

Where to Sleep?

Peter climbed slowly to his feet, and, with a mischievous gleam in his eye, asked Jesus, "Does that mean kicking and yelling and screaming?" Jesus grinned, and, with an equally mischievous gleam in his eye, replied, "On occasion." "That's what I *thought* you meant," cried Peter, and with a joyous yelp, he ran off to join the children in a rough-and-tumble game of wrestling.

Matthew was troubled by all this. He came over and sat down by Jesus, saying nothing for a long time. Finally, having gotten his thoughts in order, he asked, "Rabbi, isn't this awfully undignified? I mean, aren't we going to lose a lot of potential supporters by behaving this way?"

Rough-and-Tumble

Jesus sighed. "Sometimes, Matthew," he said, "I wonder if you ever really listen to me. Look at those little children." His arm swept out, taking in the happily-playing lot, who by now included five disciples. "Do you think they ever worry about where they're going to sleep tonight, or what clothes they're going to wear, or what they're going to eat? Of course not. They know that their parents will take care of them."

Jesus and Matthew sat quietly for a while, looking at the happy mob rolling and screaming in the dirt. Finally Jesus said, "You worry too much. Be like those children. Don't worry about where you're going to sleep, or what you'll wear, or what you'll eat. Think only about today, right now, this very moment, and let God—our heavenly Father—take care of the details, just as the parents of those children take care of them." With that he closed his eyes and leaned his head back against the tree, and Matthew moved away, sensing that he wanted to get some sleep.

Matthew sat down again with his scroll and his ink and his pen, and began writing down what he had just been taught. But first he thought about it for a long, long time.

Reflections on a Rainy Day

by Noah Vail

Today's Weather: Changeable

ROUGH DRAFT for a talk on essential Quakerism:

"Although Quakerism has no written creed. . .

"(or, possibly, *while* Quakerism has no written creed. . .)

"(or even, in fact, *because* Quakerism has no written creed. . .)

"it may nevertheless be possible. . .

"(or, perhaps, it *should* therefore be possible. . .

"(well, when you get right down to it, it *is* therefore possible. . .)

"to summarize Quakerism under seven general categories. . .

"(or, maybe, five outstanding characteristics. . .)

"(or, dammit, three things which *I* like.)"

End of rough draft for talk on essential Quakerism.

Most of us these days are not really interested in becoming Quakers, or even in finding out what it might mean to become Quakers, or whether we really want to become Quakers.

We are all too busy working like beavers to make Quakerism become whatever *we* are interested in.

Do we find personal enjoyment and satisfaction in working in the arts and crafts? Then Quakerism must become an artsy-craftsy jubilee, with potter's wheels and looms in the meetinghouse and macrame hanging from every Quaker conference.

Do we get a secret emotional charge out of a nice, quiet meeting for worship? Then away with dull business meetings, and testimonies, and queries and advices. If you would all just shut up and let me meditate. . .

Or are we all wrapped up in the anti-war movement, or ecology, or solving the energy crisis? Then Quakerism must lay all else aside to provide a series of discussion groups and demonstrations for our little group of serious thinkers.

Or do we find our greatest satisfaction in personal financial security, and the knowledge that we have provided for our loved ones against every eventuality? Then Quakerism must be equated with stability and fiscal responsibility, and every meeting for business become an exercise in property management and prudent investment policies.

Or are we in need of personal counseling to improve our emotional stability? Quakerism must drop all its other concerns to minister to our immediate personal needs, preferably with as great a variety of untried techniques of amateur psychology as we can assemble.

It's the easiest thing in the world to remake a meeting, or an entire Society, in our own image. With a little more effort, and a couple of more converts, we can turn Quakerism into a branch of Gay Liberation, a string of middle-class retirement homes, the world's largest consumer of peanut butter and soy beans, or a gold-plated, brass-bound mutual fund investing only in blue-chip securities. (Or possibly all four—we Friends are tolerant.)

Of course, there's another type of image-remaking that was once supposed to go on in our Society, and that isn't quite so easy: something about being transformed ourselves into Somebody Else's image. But who wants to hear about that, these days?

Do your own thing, I always say, and the devil take the foremost.

The "Plain Language"

LANGUAGE has always fascinated me, and I have often thought about the "plain language" of the Friends: its origin, use and gradual abandonment.

In the seventeenth century it was customary in England—as it continues to be in Germany and France—to use the singular form of the second person pronoun (*thou, thy, thine, thee*) in familiar conversation, that is, in addressing members of the immediate family, close friends, children, servants and people of a so-called lower class. The more formal pronoun (*ye, your, yours, you*) conveyed the idea of respect.

Friends, feeling that this distinction was not in keeping with their teaching that "All men are equal in the sight of God", attempted to remove it by using the intimate form with everyone. Some Friends even went so far as to use it in speaking to animals.

As the years have passed many Quaker customs, including the manner of dress, have fallen into disuse because they have ceased to serve their intended purpose.

In fact, they do exactly the opposite. The leveling has come about at the *you* level instead of at the *thou* level, as earlier Friends had hoped. Unintentionally a few Friends have assumed a "holier than thou" attitude, like that of the little Quaker girl who, annoyed by one of her non-Quaker playmates, said, "Oh, thee little *you*, thee!"

I distinctly remember an incident that occurred in a group with whom I was living of several Friends (*thee's*) and a small minority of non-Friends (*you's*). One day we were shocked when a non-Friend said impatiently, "Oh, in this house one doesn't count for anything unless one is a Friend!" We suddenly realized that our use of the "plain language" had set up a barrier which we had never intended.

So it would seem that the "plain language," along with the scoop bonnet and the broad-brimmed hat, has outlived its usefulness, and we should not regret that it is gradually being abandoned.

LOUISE K. CLEMENT

Religion and Politics (Continued)

Editor's note: Quakers continue to search for light in the matter of religion, politics and Watergate. Here is a sample of what they recently have found.

Dear Mr. Nixon:

WHILE YOU call yourself a Quaker, many of your past policy decisions are different from those we would have chosen on the basis of Quaker testimony.

Examples of these past decisions, and therefore evidence of the differences between your beliefs and ours, are the following:

1. Attempted dismantling of HEW,
2. Alleged corruption of our electoral system,
3. Five years of continued and extended warfare in Indochina,
4. Continued support of military and oppressive dictatorships, *i.e.*, Thieu's government in South Viet Nam, by funding massive police and prison systems,
5. Massive illegal arrests of May Day demonstrators in Washington, D.C.,
6. Bombing of Cambodia and Laos,
7. High military appropriations,
8. Maintenance of an "enemy list" and extensive surveillance of those who disagree with you.

The basis for our discomfort with these actions is their incongruity with the teachings of Christ as we understand them . . .

If these aims are not meaningful to you, we believe you should publicly withdraw your membership from the Society of Friends. If they are meaningful to you, we urge you to have the courage to revise your policies accordingly or, finding that impossible, to resign from offices. Actions taken in truth and humility, recognizing mistakes of the past, will be accepted and applauded by people of good will.

... Many of us (also) support impeachment proceedings so that the criminality of your actions may be assessed. If you are guilty of wrong-doings we want you to resign rather than wasting the time and energy of Congress in the impeachment and trial proceedings. And if you are innocent, we wish you the courage to prove it more effectively than you have so far.

We sincerely invite you to meet in silence with us or any Friends Meeting of your choice . . .

UNIVERSITY FRIENDS MEETING
St. Louis, Missouri

Educational Experience

PERHAPS a small part of the educational experience it was for us to write the letter above can be shared . . .

1. It tested the depth of our belief in that of God in every man, and our belief in the value of addressing ourselves to that bit of God in a man from whom we

feel as alienated as we do from Richard Nixon.

2. We found ourselves, in struggling to address that bit of light within him, beginning to care for him in spite of our alienation.
3. It made us realize our temptation to exploit our religion. As one member wrote: To use religion as a foundation with which to enter politics may be helpful and creative, but to use one's religion to defend or criticize one's own or someone else's politics may not be speaking truth to power. Religion then becomes a standard under which any battle may be waged.

BARRY DAVIS,
Minute Clerk

University Friends Meeting

Evangelical Friends

... Only a small minority of evangelical Quakers are clamoring for the resignation of President Nixon. Rather, we concur with Scripture which says we should pray for those in authority, plead God's mercy upon them, and give thanks for them (1 Timothy 2:1-2). We are to obey those over us, give them honor and respect (Romans 13:7).

Many of us agree with the position of Mr. Nixon's home church, the East Whittier Friends Church in California, as stated by his pastor, the Rev. T. Eugene Coffin in a recent United Press article carried by The Oregonian, that a man should be judged innocent until proven guilty. We do not condone wickedness in high places. But we feel our government has a sophisticated and effective process for determining whether the President is guilty enough to be condemned. That process has not yet completed its function. There is no other citizen of our great country, even a common criminal, who is so thoroughly charged, condemned and prosecuted before the trial is completed, as our President has been. He deserves at least as much justice as everyone else.

NORVAL HADLEY,
General Superintendent,
Northwest Yearly Meeting of Friends

Censure Editor

IN REGARD to your article, "The Bethesda Declaration of Friends," (FJ 1/15), I think the editor should be censured for the most blatantly political piece which I have ever seen in a Quaker magazine. The listed actions by the President are all falsehoods, equivocations, or half-truths. You made it appear that all the Friends in the Washington Metropolitan Area supported this "declaration," whereas it was by some Friends at a called meeting and was signed by only five of them. Further, the printing in the smaller type of the important footnote about "meeting affiliation for identification" was an attempt to deceive.

President Nixon is a great man who has done more for world peace than any president since Woodrow Wilson. He should be highly praised for engineering a peace conference between Egyptians and Israelis and the recent pullback of military forces.

Thou dost not remember the time when Friends' standards did not include falsehood and deceit?

H. CHANDLEE FORMAN
(Haverford Monthly Meeting)
Easton, MD

Do Friends Have an Obligation?

THE DEEPER I got into the question of the obligation of Friends to act in the social realm growing out of our religious beliefs, the more confused I got. What I would like to do, therefore is to offer a brief report as to where my journeys through this extremely complex area have led me, throw it open for discussion; and hopefully then draw from the Meeting (in Honolulu) a consensus as to what the Peace and Social Order Committee might next do in the realm of the crisis in moral leadership.

I tried to get a rational handle on this enormously complex question by going back to some important documents in our history. To remind us all I would like to share a paragraph from the Declaration of Independence:

"— We hold these truths to be self-evident . . . — That to secure these rights, Governments are instituted among Men, deriving their just powers from the consent of the governed. That whenever any Form of Government becomes destructive of these ends, it is the Right of the People to alter or abolish it . . . Prudence, indeed, will dictate that Governments long established should not be changed for light and transient causes; and accordingly all experience hath shown that mankind are more disposed to suffer, while evils are sufferable, than to right themselves by abolishing the forms to which they are accustomed. But when a long train of abuses and usurpations, pursuing invariably the same Object evinces a design to reduce them under absolute Despotism, it is their right, it is their duty, to throw off such Government, and to provide new Guard for their future security."

I do say that there is a long chain of abuses and usurpations which I feel the Meeting must take corporate note of. I think Watergate is a symptom, not a cause. It's the tip of the iceberg of the national sickness which is the result of playing the game of winners and losers, the result of equating money with power, the result of abdicating our people's demands for the truth about their government.

Do we, growing again out of our prayerful consideration, want Congress to throw its weight behind the inquiry for the truth by instituting impeachment proceedings in the House?

The meeting answered by calling on the Congress "to proceed with impeachment as an orderly method of seeking the facts surrounding the conduct of the Presidency and the possible malfeasance of the President . . ."

DOUG PRICE
Honolulu, HI

Love Not Justice

SO FRIENDS are now pressing for impeachment! Well, I wish them all the power that comes when one walks in the steps of Jesus. But I cannot walk where they are walking, and I wonder how they can believe that they are carrying on the traditions of Friends. (Perhaps just because Nixon is not?—a weak ground indeed.)

Government has always had a variety of devices for dealing with political transgressors. Impeachment is one of them. Some of the noblest and best cherished testimonies of Friends—most recently the Friends Suburban Project and the AFSC study, "Struggle for Justice", for example—have grown out of a concern about the operation of these devices. But in all of this witness the concern has been one of compassion for the victims of these penal devices, not that there have not been enough victims. I find the call for more prosecution— whoever the targets may be—painfully out of line with the traditions and testimonies of Friends as I am familiar with them.

Jesus, it will be recalled, brought us a gospel of love, not justice. The gospel of justice is in the Old Testament: "I punish the children for the sins of the fathers to the third and fourth generations of those who hate me." But the compassion of Jesus, and of those who walk in his ways, is available to those who ask, however undeserving, whether they be sinners, tax-collectors, tavern-keepers, prostitutes, soldiers, or what.

Although we are too scornful of theology to be Christians in the strict sense, do we not take the life of Jesus as a pattern, a model? So what concern is it of ours, then, whether Richard Nixon deserves impeachment? Is it any part of the concern of Jesus to insure the "integrity" of the political process? Cannot we leave the prosecution of scoundrels to others?

NEWTON GARVER
East Concord, NY

A Spiritual Crisis

"THE WATERGATE investigation will have been a poor investment if it leads to the Oval Office. It has got to lead—perhaps *through* the Oval Office—to the Constitutional Convention . . . We have got to have new law—and the law is a teacher.

But what can the teacher teach and—more importantly—what can't it?

Can the teacher teach men to be, not legal, but ethical? Can common honesty and common decency be instrumentalized? Can probity be prescribed and rascality enjoined? Can candor ever be an operation? This is the basic issue on which all the other basic issues turn. The crisis of our time and of all times is not at bottom a constitutional crisis. It is a spiritual crisis . . . consider a recent observation by a British journalist—an observation that may have been intended sardonically. The journalist said: "If the American people had demanded moral leadership, Richard Nixon would have been willing to give them even that."

MILTON MAYER
Santa Barbara, CA

Speaking Out: On Friendly Epistles

Editor's note: Epistles, like everything else in Quakerism, produce a variety of reactions, two of which are presented below. Nancy Breitsprecher's needs no explanation. Sandra Moon Farley's grew out of her experience on the epistle committee of Pacific Yearly Meeting's Young Friends Meeting where she found epistles "weedy with 'Quakerese' so that the food and flowers are choked out" and felt pressure "to have our epistle 'sound right' or 'use the proper vocabulary and make positives out of any negatives.'" She writes and we publish her "Epistle" to encourage not the form but the substance of "real communication between yearly meetings."



Nancy Breitsprecher: A Shared Vision

FROM EARLY DAYS Friends have communicated through epistles—ministry of the word to those afar. As they have sought unity in the Light, Quakers have felt a need to reach out to each other, to share personal insight. The resulting sense of corporate unity has helped support Friends as they ventured into religious experience.

Or if we look at the Society as a network, a web of unity and supportive love, the connections woven between individuals form the fabric. When our own faith seems weak the fabric itself can sustain us. Epistles can be words braided into strength and caring—faith sent out in tangible form to restore and reinforce.

Last summer in a session of Illinois Yearly Meeting that seemed to be generating heat instead of light, the recording clerk rose and read a passage from the Northern Pacific Yearly Meeting epistle that described a sketch of plants growing individually above ground but with roots mingled beneath. The image broke the tension, and provided some welcome perspective. The impact was heightened by the knowledge other Friends had shared with us, reaching 2,000 miles to speak to our condition.

An analysis by Alice Walton for the yearly meeting showed that 15 epistles came from yearly meetings in the United States, two more from the American continent and ten from other countries.

Nine epistles emphasized Christ as central. Five were from Friends organized as churches. Five included letters from Young Friends. Five spoke of the peace testimony or of the burden of war; five mentioned injustice to minorities. Four expressed concern with property and investments. Two raised the question of pollution and the environment. Sixteen discussed the immense changes in society.

Netherlands Yearly Meeting pointed out "It is as if we are once again standing at the burning bush." Philadelphia Friends cautioned that "No light burns without consuming energy and we have not been willing to be consumed."

Denmark Friends asked: "How can the advice which Friends have given to each other over the years on simplicity in their pattern of living be applied to the affluent society of today?" New England Friends "long to feel that unity among us which underlies all our relationships if only we can reach deeply enough to find it." Lake Erie Friends recognized the "strain between the need for liberation on the one hand and for disciplined love on the other." Wilmington sent "our greetings with the hope you will find in them some witness to the power of truth and be encouraged."

Witness, truth and love abounding came through the earnest sentences of Friends epistles. Some used economy of words, some Quakerese. Some were self-conscious, some immersed in concern. Some seemed unable to come to grips with problems and surface rhetoric appeared to mask need. All were part of a shared vision. Words recurred and re-echoed like phrases from a search party lost in a forest: "This is where we are. Where are you?"

Nancy Breitsprecher, a member of Madison, WI, Meeting, contributes frequently to these pages.

Sandra Moon Farley: An All-Purpose Epistle

To Friends everywhere:

We have been blessed in this year's _____ Yearly Meeting by pleasure taken in our beautiful surroundings, here at _____ where we have gathered for our _____th Yearly Meeting. Visitors from _____ Yearly Meeting and from _____ Yearly Meeting have enriched us with a greater understanding of the diversity among Friends. We enjoyed the opportunities here provided for _____ (developing new friendships, strengthening old ties, sharing concerns with each other, witnessing to the Light.)

A consideration of our _____ (queries, advice) on _____ led us into _____ (serious, soul-searching, fruitful, deep) discussions where we recognized that though we share the same source of light, that of God in every man/person, we each perceive it in differing ways. Still, however, in the _____ (silence, beauty, depth) of our worship and in the _____ (meaningful, enlightened, spiritual) ministries which came from it we found _____ (a measure of unity in the yearnings of the spirit, a deep sense of commitment to Christ, healing in the power of the Holy Spirit, joy and comfort.)

We have experienced a growing awareness of our roots, especially as they relate to our responsibilities in this time of crisis. We were called to seek out new ways to meet

the _____ (new, exciting, continuing) challenges we face in communicating our concerns. _____

(This concern, or insert appropriate concern) was most clearly brought before us by our young Friends whose _____ (enthusiasm, commitment, willingness to share, involvement, faith) has/have been a source of inspiration to us all.

Hearing of the courage of Friends who _____ (have suffered for their faith, have given up their old lives, have survived natural/manmade calamities) has brought joy among us. We were uplifted by evidences presented of the healing power of the Spirit at work in the lives of _____, and _____ as well as in the lives of George Fox and _____ (insert a Quaker "saint") who stand as examples of lives of Quaker Simplicity for all of us to attempt to follow.

As the members of the _____ Yearly Meeting family prepare to go their separate ways, for yet another year, we find ourselves _____ (refreshed, encouraged, challenged, renewed) to face the tasks before us after these few days together walking in the light. We send our _____ (warmest, filial, Christian, loving) greetings to Friends around the world. May your searchings through the ocean of darkness always lead you to the ocean of Light.

On behalf of the _____ Yearly Meeting,
Sandra Farley, Thomas Farley, epistle committee

Sandra M. Farley, active in Marin Monthly Meeting, San Rafael, CA, is recording clerk of the College Park Quarterly Meeting. In addition to her work with Friends she has an active interest in improvisational theater.

*Photograph
by Terry Foss*



Efflorescence

I thought that beauty suffered pain:
Inexorable fee, a price exorbitant
For scattered pleasures met with on a barren way.
The flowering cherry, frail, sublime;
How can it outweigh the cruelty
Of unstaunched blood, the grin of vengeance,
The stench of crawling death?
I know-no plan, no reason for the blossoms or the blight.
But I have found that beauty after pain is sweet.
And in this spring, the stone of sorrow
On some celestial scale, is overbalanced
By a yellow daffodil.

BRINTON TURKLE

Triumph in the Seed

The greenleaf and the berry switch the eyes
with their memory and sharp anticipation,—
clear as the water in the melting gutters
of long ago when spring struck my skittery
boy life, or as the September I was blinded
by love in your Quaker grandmother's woods.

Palaces of faithfulness invisibly lord
the earth where the children, too old for
their stockings to be hung up, hang them anyway.
Too old,—too old to be young again,—they stand
for their pictures, seedlings reaching for the day
they will be children through their children's eyes.

RALPH SLOTTEN

The Open Door

I stand before an open door,
The rising sun casts shadows from great trees;
The beauty of a new-born day
Quiets the awakening mind
To inner stillness.

My spirit lifts in wordless prayer,
A depth of reverence
A surge of thankfulness
Fills my heart.
God has given me another day.

FLORENCE MEREDITH



Photograph by William Bliss

about meeting 10-13-73

From universe to universe
we travel together,
each time returning here
to silence.
You speak
(I speak)
building momentary worlds,
visions which spread light
then rise above the aeons,
bursting, giving birth to unity.
From universe to universe
we journey,
from atom to atom.
Gods, shining visions,
depthless voids
spiral among us
for an instant.
Yet in each end
we return to oneness
in a still room,
in awakening love.

JENNIFER TIFFANY

a place for kids

I wish you would put a place for kids in the Friends Journal book. Please put it in for kids.
From Sarita Elston, your friend.

She sat down suddenly
beneath the mulberry tree
and when she stood up—
the back of her old dress
showed purple berry stains.
The little girl
laughed.
Let's look for wild strawberries
she said.

BETSY CROM

We would like a
C
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FRIENDS
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U
R Your friend
John Stilwell

Sight Sound Smell Taste Touch

Sight

Whenever I see a dead flower I feel very sad.
For deep down in my heart I know how beautiful a
flower can be.
Flowers are beautiful to see and smell,
And it is terrible to waste such a precious thing.

Sound

At night I sometimes hear the sound of a cricket,
In the early morn I sometimes hear the chirp of a bird.
Love passes through the outer world and life is beautiful.

Smell

When I smell a rose my heart fills with love.
I often think that love should not be wasted.
For we have the gift of joy and life.

Taste

When I taste fresh fruit I think of spring.
Strange but beautiful flowers grow and birds flutter
through the sky.
For when spring arrives love arrives.

Touch

When I touch a coat made of real rabbit's fur I feel sad.
I know that the rabbit is dead and animals love life
just as much as we do.

BARBARA SIEGEL

Ink Drawing
by Jan Owen



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Friends Around the World

Quaker Leadership Seminar

FRIENDS FROM OREGON to Maine and from California to Tennessee participated in the 1974 Quaker Leadership Seminar January 28-February 1 at William Penn House in Washington which focused on stewardship of the world's resources. In the opening session Father Al Fritsch, scientist-priest who heads the Center for Science in the Public Interest, presented stewardship as an urgent spiritual concern, deeper than mere groping for survival, and said it calls for the most inspired ministry and enlightened leadership.

Information about the work of the International Development Association and of the Office of Environmental Affairs provided international perspective. This was expanded in interviews

with author Richard Barnet, Council on Environmental Quality specialist Dr. Jack Perry, and scientist-philosopher-Congressman George Brown.

Friends Ed Snyder and Miriam Levering of the Friends Committee on National Legislation described various practical means of effective citizen action. Conferees also learned about specifics of how to stimulate search for alternative sources of energy to avoid the dangerous expansion of nuclear fission power plant construction, were told of the work of "Members of Congress for Peace Through Law" and discussed ways to strengthen the witness of Friends at home.

LEONORE HOLLANDER

National Committee of Concern

THE NATIONAL COMMITTEE of Concern held its fourth and largest annual meeting at 15th Street Meetinghouse in New York in January, with delegates coming from as far as Texas to attend. One of the high points of the weekend was the review of the film, "A Position of Faith," which the Committee has purchased for use by Friends meetings. The film is a documentary of the struggles a young seminarian went through to be recorded as a minister in the United Church of Christ. His is probably the first instance of a person's being "recorded" as a minister by any of the major Christian denominations in this country, who has openly and unashamedly stated he is homosexual.

Reports were also heard about the progress and activities of several of the local committees, and of the Minutes of New York, Philadelphia, Baltimore and Pacific Yearly meetings calling for an end to discrimination against people simply because of their sexual

orientation. The meeting began and ended with worship.

The committee now includes members from most yearly meetings on the continent. Anyone wishing more information should write Committee of Concern, 3208 Portland Ave. S., Minneapolis, MN 55407.

GEOFFREY KAISER

Homework Ban Needed

HOW MANY STUDENTS (or others) are afflicted with a brain that does not function unless coordinated with chewing? Debbie Moodey, of Wilmington (Delaware) Friends School, contributed some "food for thought" to the *Whittier Miscellany* by confessing that she achieves her homework, after her parents have retired to bed, by virtue of cookies and cokes and (later) "countless cups of tea." The larger the homework assignments, the greater the amount of snack food she needs to eat. Her conclusion is that homework is not only fattening, but over an extended period of time has proven "calorically disastrous" and the only way to halt the degeneration of the Friends School physique is a total ban on homework.

A Life with Zest

Elizabeth Sheppard Lewis, 1875-1973

EBULLIENT though she may appear in the accompanying picture, Elizabeth Lewis actually was far from happy when it was taken the day she retired in 1967 as receptionist for the Friends Institute in Philadelphia and its erstwhile tenant, the American Friends Service Committee. After all, she was only a year or so past 90, and still overflowing with the energy and devotion that she gave without stint to whatever worthy causes could make use of her talents. Retirement, she felt, was only for those who were really old and had lost their zest for life.

Hence when Friends Journal inquired whether she might care to voluntarily help with the magazine she assented with enthusiasm. Until a bad fall in 1970 brought an end to her freedom she cheerfully spent a day each week at the Journal office, doing routine clerical chores which less buoyant workers might have considered boring or demeaning.

This is not to imply that a day a week at the Journal consumed all of Elizabeth Lewis' abounding vigor. Far from it! There were, for instance, the nature-study classes for children that she taught in a community center. And her volunteer work for East Seal campaigns. And nature walks to lead. And various things that always needed doing for Valley Friends Meeting (near King of Prussia, Pa.), where she was a long-time active member. (It bothered her a little that after she was 91, having sold her car and given up driving, she had to depend on other people to drive her to meeting from her home in St. Davids.) And there was frequent attendance at sessions of Philadelphia Yearly Meeting's Meeting for Social Concerns, many of whose concerns were likely to be hers also.

Then too, there was jogging: with her 93d birthday well behind her, Elizabeth Lewis decided that perhaps she was not getting enough exercise (she never weighed much more than a well-endowed skeleton), so she took to jogging around the block every morning before breakfast.

And in particular there was the matter of selling and giving away Dr. Edward Wjldman's *This Week Out of Doors*, a long-out-of-print nature book which she considered so invaluable that in 1969 she had 1,500 copies of it reprinted at her own expense. For years she herself had been a teacher of natural science, a profession she left when in



her 50's she married Dr. O.G.L. Lewis, a Philadelphia dentist.

As Valley Meeting's memorial minute put it after her death last November 1 (less than two weeks short of her 98th birthday): "What can we say about this wonderful lady who 'walked cheerfully over the earth, answering that of God in everyone'? . . . She loved every living thing with infectious enthusiasm, and was beloved by young and old alike. For her there was no such thing as a racial or class barrier or a generation gap . . ."

No generation gap! That brings back memories of the time someone told Elizabeth of the death of a one-time close friend and she exclaimed, "But she's younger than I am!" after a moment's pause she added wryly, "But then of course *everybody's* younger than I am."

It all depends on what you mean by "young."

FRANCES W. BROWIN

FRIENDS SCHOOL HEADMASTER

The Board of Trustees of Friends Select School, Philadelphia, has appointed a Search Committee, and begun the task of locating a new Headmaster to replace G. Laurence Blauvelt, who will retire in June, 1975.

Persons wishing to apply for the position, or to submit the names of prospective candidates, may write M. Albert Linton, Jr., Search Committee Chairman, Friends Select School, The Parkway at 17th Street, Philadelphia, 19103.

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Economic Responsibility: A New Quaker Frontier?

by Richard P. Moses

IN RECENT years Friends have been paying increased attention to the economic implications of their personal and corporate witness. For many years it was enough for us to avoid involvement with direct investment in military contractors, and tobacco and alcohol producers. But in this age of conglomerates and multi-national corporations these simplistic standards are not enough. It is clearly time for Friends to examine broader consequences of their economic actions and to consider such questions as equal opportunity employment, employee safety and health, environmental problems, social responsibility programs, and the nebulous area of business ethics.

Those directly involved in business realize that these are complex questions. For example, does a firm which shows marked progress toward social goals in its employee programs deserve commendation, even though it may have minor commitments to Pentagon contracts? On the other hand, if a firm is "clean" of all military involvement but practices discrimination in employee relations, how "pure" is it? Thoughtful Friends who are involved in commercial decisions have been seeking answers which will promote both social justice and sound business practices.

Out of this growing sense of concern came two conferences in the fall of 1972. Held under the separate auspices of Friends General Conference and Friends Peace Committee, these gatherings helped Friends begin to explore in-

vestment responsibilities in today's complex world. From both came a request for some form of continuing dialog between Friends on these important questions of corporate responsibility. Thus, a full weekend conference sponsored by Friends World Committee was held last October. Friends from a broad spectrum of yearly meetings, colleges, and other groups representing all the mainstems of Quaker belief shared concerns and common problems.

From this weekend of sharing and searching came a clear call to organize a national Quaker thrust toward social responsibility in investment. As a result, Friends appointed by the World Committee met on February 14 to organize the Friends Committee on Economic Responsibility. Under the chairmanship of Harold Cope, president of Friend University, Wichita, Kansas, the committee agreed to begin by consolidating the many different sources of data available into one single informative report which will be regularly available to both individuals and fiduciary groups on a fee basis. On a broader scale, the committee also will communicate to and for Friends about a wide range of economic matters.

For better or for worse, Friends *are* involved in the whole field of economic responsibility. Short of completely opting out of any activity, we make economic decisions daily. Similarly, when Friends act corporately, in Meeting or as fiduciaries, we again *are* involved. Given those realities, how can Friends help

achieve more socially responsible actions in the economic realm?

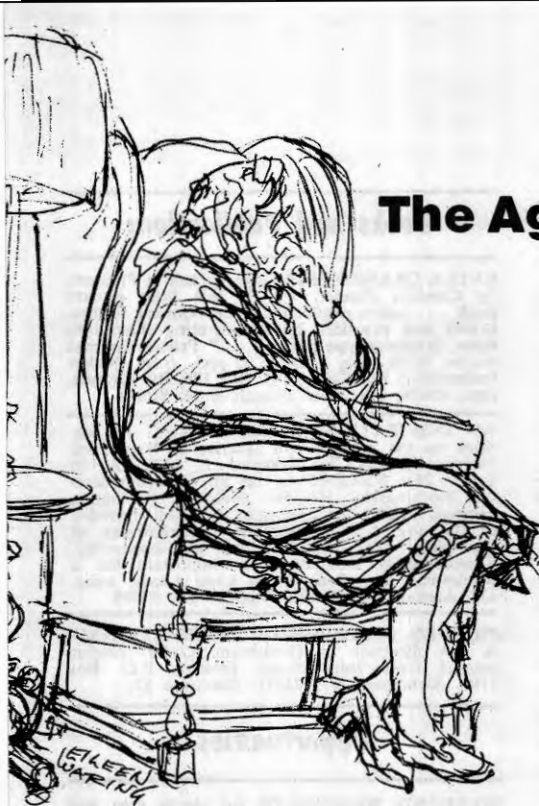
As fiduciaries—and in a sense we all hold at least our own resources in trust—there are three broad courses open to us. For convenience let's call them influence, clean, and socially constructive. As stockholders we can seek to influence corporate action through dialog with corporate officers and by joining in proxy pools to influence management to make certain decisions. Or we can divest ourselves of securities where we do not approve of corporate policies, thereby cleaning ourselves of any involvement with decisions or actions counter to our beliefs. Or we can seek out investments at either high or low risk which could have major effects on socially constructive goals and programs.

Each of these has both positive and negative aspects. By retaining ownership we might endorse a bad course of action, yet we have no influence without ownership. Likewise, some are charged by law with certain responsibilities, yet a high risk investment might violate that trust. Given these realities, what is our unique Quaker witness?

One of the most distinctive contributions of Friends through the years has been our personal witness for Truth. Quaker history is studded with the names of Friends in all generations who witnessed to their concerns by speaking clearly and arguing forthrightly in a one-to-one relationship that will permit a spirit of love to be felt. It is this witness that needs to be made within the power centers of corporate life. Company officers see their prime responsibility as being to stockholders, yet many of them are disturbed by the winds of change blowing through the world of business as elsewhere. Forthright, factual dialog that will help develop sensitivity to social problems can strengthen corporate actions for social good, provide support for those thoughtful executives who see need for change, and can achieve results by appealing to the best in all men. Such thoughtful representation by qualified Friends can have influence far beyond the few proxies we can marshal to endorse or unseat a board of directors. It is here that Friends Committee on Economic Responsibility can witness for all Friends and truly "Speak Truth to Power," in 1974 and the years beyond.



Photograph
Patsy Formant



The Aged in America—A Quaker Concern?

by Margaret Bacon

death.

The idea of returning to a modified form of the extended family is disturbing to many middle-class Americans. We have had several generations to adjust to the nuclear family, and even though the pattern has had many adverse effects on family life, many of us are reluctant to give up the personal freedom it provides. Many middle-aged couples are convinced that they would be unable to live with another generation. And many older people prefer to be alone, or with their peers so for them the retirement community is a happy choice.

For every modestly affluent couple who voluntarily chooses to move to Florida or to live in a retirement community, however, there is at least one person on the bottom of the economic ladder forced into unwanted isolation by the same pattern. I may choose where I want to live after 65, but if I choose to segregate myself, I may be reinforcing a system which is cruel to those with less means.

Another question is consumption. Environmentalists warn that the American nuclear family is the most wasteful unit in the world. If shortages of energy and other materials continue, and we do not refuse (at gunpoint) to share with the rest of the world, we may well have to double up in communes or larger family units. What better commune than the extended family, where grandparents and grandchildren learn to know each other in the course of daily living? If the fuel shortage leads to a rebirth of the neighborhood community, a return to extended family living will be more possible.

Worldwide the trend is away from the retirement community in the country, and toward the establishment of more community facilities where older people can find companionship, eat a hot meal, perhaps do some volunteer work, and still remain in their own homes. Workers from such centers go out to visit the homebound, and provide hot meals, nursing care, and household help. These centers and services permit many families to continue to care for aged relatives either in separate quarters in their own homes, or in a small apartment nearby without great sacrifice. The availability of

inexpensive medical care in most European countries, and in the socialist nations of Asia, makes the burden of keeping elderly persons in the community lighter for all.

The Society of Friends has built many fine retirement communities for its members and many men and women are living happier, busier, healthier lives as a result. Before we plan to build a great many more, however, we might be well advised to analyze the direction in which we are moving. Perhaps we could provide better medical care for our aged members through a form of group health insurance, and the building of more nursing homes, so that the specter of a long terminal illness does not cloud family relationships.

In addition to rethinking provisions for our own members should we not as a Society begin to take an interest in the entire problem of the aged, and the dilemma of the aged poor? Quakers are proud of their leadership in penal reform, in the establishment of humane care for the mentally ill, in equal rights for women, in the abolition of slavery, in the just treatment of Indians. But we have not shown much leadership, or concern to date, (as far as I am aware), about the growing national disgrace of the elderly poor.

There are several practical directions such a concern could take. We could sponsor subsidized housing for the aged in center city, if the federal government removes its freeze from this program. We could sponsor several Late Start centers. We could experiment with developing communal arrangement under which elderly poor could share resources, by living together, for example in a large residence or a rooming house. We could alert our monthly meetings to the problem in their own neighborhoods, and suggest that members volunteer for local Late Start or Meals on Wheels programs.

One reason that many well-meaning Americans, including Quakers, are unaware of the problems of the elderly poor is that they are invisible. Accepting society's low evaluation of themselves, they shrink away and hide. If we search them out, we will sensitize ourselves to their needs. Then Quaker concern will rise, and way will open to new and creative solutions.

THERE ARE TWENTY MILLION people in the United States over the age of 65. Of these at least 35 percent or seven million live around, or below, the poverty level. One third, or more than six and one-half million, are inadequately housed. At least two million are living alone, many in hotel rooms or rooming houses. Many of these are ill but have no way of getting to a doctor or a clinic. They are desperately lonely but lack the self-confidence to reach out for companionship. For them, the golden years are a time of loneliness and despair.

The callousness with which American society treats the elderly poor reflects the low value we place on old age. In the United States today youth is glorified. Middle-aged people dye their hair, and make every effort to continue to look young. The elderly treat old age as a bitter joke. They apologize for their infirmities, feel reluctant to impose upon their children or grandchildren, and segregate themselves from the rest of society.

"Any country that uses segregation to solve its problems deserves its fate," Ramsey Clark, former U.S. attorney general, said at the past annual meeting of the American Friends Service Committee. He referred not to blacks but to the segregation of the aged. He contrasted our pattern to that in Vietnam where the elders are beloved and kept in the very center of family life until the end. He spoke of our loss because children do not know their grandparents and great grandparents, and are unacquainted with illness and

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SECRETARY (typing) and REGISTERED NURSE for July and August to live at Camp Choconut (see advertisement this issue). May exchange services for son's tuition. Other children welcome. A working vacation in the mountains of rural Pennsylvania. Also, **WATERFRONT** counselor, WSI, Box 33F, Gladwyne, PA 19035. Telephone: LA 5-4140.

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Books and Publications

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.

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

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

Opportunities

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 Penncraft, Ann Arbor, Michigan 48103 for details.

Positions Vacant

LIVE-IN STAFF for Quaker House, Fayetteville, NC, to provide military counseling and a witness for peace to G.I.s at Fort Bragg. A good understanding of and appreciation for Quakerism and nonviolence required. Contact Lyle Snider, 1004 Buchanan Blvd., Durham, NC 27701.

HOUSEKEEPER / MOTHER'S HELPER for widowed woman physician with three school-age children. Live in or out. Walking distance of Moorestown, NJ, Friends meetinghouse. Write: Box G-599, Friends Journal.

PROGRAM AND ADMINISTRATIVE DIRECTOR for Beacon Hill Friends House in downtown Boston, a residential center primarily for graduate student age, beginning June or September 1974. The House wishes to explore new avenues for training Quaker leadership. Write: Beacon Hill Friends House, 6 Chestnut Street, Boston, MA 02108.

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

Announcements

Births

ALLEN—On First month 16, a daughter, SYLVAN WHITE ALLEN, to Jonathan and Anita Allen of the Raleigh, NC, Meeting.

Marriages

CONROW-MULLOWNEX—On February 9, under the care of Rancocas, NJ, Meeting, CLAUDINE LEAR MULLOWNEY and A. ENGLE CONROW. Claudine is a member of Moorestown, NJ, Meeting.

DAY-TURNER—On October 27, under the care of Alfred, Alfred Station, NY, Meeting, JOHN FREDERIC TURNER and JACQUELINE DAY, both member of the meeting.

Deaths

BERKHEIMER—On January 1, JOYCE HAMMOND BERKHEIMER, aged 23, a member of Kennett, Kennett Square, PA, Meeting. She is survived by her parents Mary and Robert A. Hammond, and a brother Robert A. Hammond, Jr., all members of Kennett Meeting.

DARLINGTON—On August 26, DAVID SHARPLES DARLINGTON, aged 70, a member of Middletown Preparative Meeting, Lima, PA. He is survived by his wife Mary Louise and four daughters, Catherine Kilburn, Martha Russell, Mayland Crosson, and

Dorothea Troutman and by 12 grandchildren.

JOHNSON—On January 18, EDITH WARNER JOHNSON, a member of Haverford, PA, Meeting. She is survived by two sons, Eric W. and Walter.

PHILIPS—On February 10, MARIAN CROSMAN PHILIPS, a member of Haverford, PA, Meeting. She is survived by a son, David, and a daughter, Elizabeth Hastings.

RIDGWAY—On January 23, LYDIA BRADWAY, aged 80, a birthright Friend who joined the Salvation Army when a young woman. She is survived by two sisters, Mary MacKenzie of La Grange Park, IL, and Elizabeth of Harrisburg, PA, and a brother, Henry of Mickleton, NJ.

Counseling Service Family Relations Committee of Philadelphia Yearly Meeting

For appointment call counselors
between 8 and 10 P.M.

Christopher Nicholson, A.C.S.W.,
Germantown, VI 4-7076.

Helen H. McKoy, M.Ed., German-
town, GE 8-4822

Annemargret L. Osterkamp, A.C.
S.W., Center City, GE 8-2329

Holland McSwain, Jr., A.C.S.W.,
West Chester, 436-4901

Ruth M. Scheibner, Ph.D., Ambler,
643-7770

Josephine W. Johns, M.A., Media,
Pa., LO 6-7238

Valerie G. Gladfelter, A.C.S.W.,
Willingboro, N. J., 609-871-3397
(May call her 9 a.m. to 10 p.m.)

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Coming Events

April

5-7—Quaker Writers' Conference, Quaker Hill, Richmond, IN

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

At Pendle Hill, Wallingford, Pa. 19086.

26-28—Fairy Tales and Clay

Monday Lecture Series, 8p.m., the Barn. *Racial Developments in Southern Africa and America*, John Yungblut, Moderator.

15—Black Theatre as an Instrument of Non-Violent Social Change: Edythe Bagley, Professor Drama, Cheyney State College, PA

22—Current Attitudes among Black Youth: Jeri Traylor, Public School Teacher, Washington, DC

29—From Protest to Political Power, Andrew Young, Congressman from Atlanta

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

Housing: a nationwide crisis. By MAX-
 WELL S. STEWART. Public Affairs Pam-
 phlet No. 495, 381, Park Avenue South,
 New York 10016. 27 pages. 35¢

PUBLIC HOUSING PROJECTS? "The re-
 sponse to almost every proposal . . .
 has been a chorus of: 'Not near me'."

With these words the author of this
 concise little pamphlet, who is also
 editorial consultant for the entire Public
 Affairs educational series, strikes at
 the real root of the housing problem in
 this country.

From the passage of the Federal
 Housing Act in 1949 to the Nixon Ad-
 ministration's suspension of subsidies in
 1973, the failure of various housing
 schemes—such as urban renewal which
 has "destroyed far more low- and
 moderate-income housing than it has
 built"—to achieve their full aims, is
 analyzed; the deception of statistical
 success on paper exposed. Allied fac-
 tors, such as the decline of mass trans-
 portation, are also discussed and various
 possible remedies, such as rehabilitating
 existing housing or proliferating mobile
 homes, are considered—and rejected
 (as long-term solutions). The greatest
 hope at present is seen by the author
 in the New Town or garden-city move-
 ment exemplified by Columbia, Mary-
 land. This, however, is not a public,
 but rather a private project of scatter-
 site housing, offering mixed facilities
 to attract varying income groups. Even
 here there are problems that remain
 unsolved.

Underlying all these considerations
 is the "indifference that many com-
 fortable Americans show toward the
 hundreds of thousands of families who
 cannot find decent housing," and this

again is reflected in the lack of remedial
 legislation. Which brings us back to
 the statement quoted at the start of
 this review: "One of the major, usually
 unspoken, obstacles to be overcome
 . . . is racial prejudice." And this, in
 turn, points up the fact, unspoken
 though implied in the booklet, that the
 problem is basically a moral or ethical
 rather than an economic or legislative
 one.

Finally, and (if mention is permis-
 sible) incidentally, it is personally
 gratifying to the reviewer to find a
 former student of his cited in this
 pamphlet as a reference authority:
 (*New Towns In-Town*, by Martha
 Dethick, The Urban Institute, Washing-
 ton, D.C., 1972).

M. C. MORRIS

God Is Red. By VINE DELORIA, JR.
 Grosset & Dunlap. 376 pages.

THE AUTHOR of *God Is Red*, considered
 by many to be the leading spokesman
 for the Indians, comes from a dis-
 tinguished family of scholars and
 clergymen. While some of the Indian
 beliefs and concepts he presents are
 hard to accept, even to comprehend,
 one is inclined to consider them serious-
 ly as, according to Deloria, they offer
 an alternative to Christianity which he
 and many others feel has failed its fol-
 lowers both in theology and in its ap-
 plication to social issues.

While there are similarities between
 the religions of the Indians (tribes dif-
 fer) and the Christian religion, there
 are more dissimilarities. While the
 American Indian has his own "Great
 Spirit" there is no personal relationship
 involved as there is in the Christian
 religion and its God. There is no
 salvation in tribal religions apart from
 the continuance of the tribe. Land,
 community and religion are an integrat-
 ed whole.

Deloria contends that the traditions,
 beliefs and customs of the American
 Indians are the guidelines for man-
 kind's future. He feels that religion has
 little to do with sermons and scrip-
 tures; that it is a force in itself. He
 asks, "Who will listen to the trees,
 the animals, the birds, the voices of
 the land? He adds, "The invaders of
 the North American continent will
 finally discover that for this land *God
 Is Red.*"

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FRED A. WERNER, Chairman of the Board

Mental Institutions in America: Social Policy to 1875 by GERALD N. GROB, Professor of History, Rutgers University The Free Press, N.Y. pages 458. \$10.95

THIS HISTORY will be of particular interest to everyone who works in the mental health field and to those who are interested in the evolution of state supported health and welfare programs.

The text is long (400 pages), and it is documented with numerous, detailed footnotes, several appendices, and a 50-page bibliography. The author is perhaps a better scholar than a writer, as he has included too much detail and repeats himself several times. But these are minor impediments in a remarkable document which traces the care of the mentally ill in America from Colonial times to 1875. The conflict in state legislatures regarding the funding and standards of care that took place during the last century are very similar to the problems experienced in this century.

Mr. Grob has reported ably on the intricate relationships between the mentally ill, poverty, and minority groups. He provides the reader with good insights into the establishment of psychiatry in the 1840's, the conflict between the American Medical Association and hospital superintendents, and the monumental problems that changed many effective hospitals of the 1840's into overcrowded, inadequate facilities a decade later.

This history reflects the tragic quality that has characterized our approach to the mentally ill, the elderly, welfare recipients, and criminals. The author has promised another volume to cover 1875 to the present, and I am looking forward to this with high expectations.

CHRISTOPHER NICHOLSON

Meetings. By MARTIN BUBER. Edited with a new introduction and bibliography by Maurice Friedman. Open Court Publishing Company. 115 pages. \$5.95

PROBABLY any posthumously published writing of an author who has been so prolific during his lifetime as Buber is bound to be fragmentary, and this collection is so. It has some obscure and awkward passages. Whether these are due to the fragmentary nature of the material, or whether Maurice Friedman's usual felicity in translation failed him, it is impossible to judge from the English version.

Nevertheless, there are interesting

autobiographical sidelights here, and also passages of the brilliant insight we are used to finding in Buber's major works. One example: After a sharp conflict between two leaders, in which Buber had felt that the leader of his own party had been unfair and had used false weapons against the opponent, he writes: "I was twenty-four years of age and this was perhaps the first time I set foot on the soil of tragedy where there is no longer such a thing as being in the right. There was only one thing to learn that was greater still: how out of the grave of being in the right, the right is resurrected. But this is something I only learned many years later."

Nearly half the book is composed of Maurice Friedman's definitive bibliography of Buber's works. This, even for an amateur student Buber, is a valuable thing to have on one's shelf.

MILDRED B. YOUNG

The World Is a Ball. By TAMARA COMSTOCK. Hermes House, Los Angeles. 93 pages. \$2.45

THESE POEMS are best read aloud. They have spilled out fresh from a loving, robust heart. Sweet tenderness and explosive power are both here. The writer expresses deep religious feeling and makes a healthy declaration of freedom to be real. The poetry is direct and immediate, and is so well done that it feels uncomplicated. There are some sonnets and a ballad scattered through the collection. The poet is "not a fool, or if I am, God's in it." The reader will find himself immersed in a very personal kind of universality. If some lines seem shocking, it is the poet's response to the occasion.

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Letters to the Editor

Sometime Social Value of Obscenity

MY WIFE, our two children, and I were among the very few whites at a recent performance of the Negro Ensemble Company's "The River Niger" for the benefit of the employee association at the hospital where I work. One of the Black women saw our children and warned that the language in the play would be "quite strong." I assured her the children had heard all the bad words before and probably used them on occasion. We then watched a most moving drama of Black slum frustration, of impotent anger against crushing injustice.

Should the play have been translated into more "polite" language? Some Friends might favor such a change, but the result could be ludicrous. I remember the critic George Jean Nathan ridiculing an actor for "manipulating a plug of chewing tobacco out of the way of the King's English!" But, more important, I believe the "strong" language is not only appropriate to the

locale, it also helps define the problem, endows it with the emotional overtones that apply the proper emphasis.

I remember three times during the production when the language descended to a level appropriate to the scene. At least twice the dramatic impact would have been weakened or lost had less realistic dialog been substituted. Of course obscenity is frequently excessive and unnecessary. But let Friends remain receptive when it truly speaks to the human condition. If we remain deaf to every style of talk but our own, we run the risk of ignoring some messages and some people our religion would not wish us to desert.

FELIX FERARU
Great Neck, NY

Second Bite

MARTIN G. GIESBRECHT begins his article, "The Second Bite of the Apple," (FJ 2/1) by postulating for Adam and Eve a sophisticated alternative to human sexual behavior—cloning through



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Adam's rib. He returns again to a medieval virtue when at the end of the article he asks 'shall we take new vows of chastity?'

For some members of the human family the control of sexuality has extended to the ascetic; that is the way some of us have always asserted man the ethereal rather than man the biological. From Dr. John Rock's article quoting Dr. Frederick Flynn, below is a generalization that I believe applies to the choice of asexual or rather non-sexual behavior:

Man has always frustrated nature from the time he invented the first tool and will continue to do so until on his last day on earth he lays down his latest invention . . . Fundamentalists, of course, will always greet each new tool with the cry 'Violation of nature.' But if this be frustration of nature, the human cry is 'Give us more of it' . . . In short, frustration of nature is often necessary for man's very survival.

Even after the completed years of family living, one sometimes wonders about 'the road not taken.' Is acceptance of oneself as a sexual being largely nature's compromise to insure bodily continuity?

VIOLET BRUNER WINDELL
Ramsey, IN

Not Certainty, But Constancy

ONE RECENT SUNDAY morning while alone with God, I was overwhelmed with a feeling of strangeness I cannot describe. I was face to face with death and my own mortality. I died in that moment, yet I lived. I knew experientially that life and death were one, that there is a totality to all of life, that the essential I is inextinguishable. While I could not see beyond the veil I knew death meant union with the Godhead. I was not afraid, but overwhelmed.

A week after this experience I realize how good God was to show me there is nothing in life and nothing in death to fear, and that there is a tremendous sense of fitness in the universe. There are no random acts in my life, even in picking up a piece of straw, as Brother Lawrence writes.

With Augustine I pray not for certainty but constancy.

SHEILA O'SHEA
Williston, VT

Getting it Together

MANY FRIENDS are feeling a renewed urgency to get back to the task of building bridges to their fellows and strengthening the family ties that bind all men to each other. In an age where the put-down and the drive for individual rights dominate our society, the need for renewing the sense of brotherhood which gives meaning to our existence appears vital to our emotional survival.

An example of the difficulties facing us may be useful in examining alternatives we may pursue.

The most noteworthy put-down is the hostility expressed toward President Nixon by many Friends. I wince at the feelings of hatred, anger and rejection he has recently received from members of our Friendly society. Not only is President Nixon a human being, and thus deserving of our love, and understanding, but he is a member of the society. His forbearers have added much to the heritage which enriches us all. We may condemn actions which have been attributed to him or his administration, but are any of us fit to judge the man? If a member of a family acts against the family traditions and beliefs is it not partially a sign of weaknesses in the family? Perhaps we do not wish to seek ways to meet the President's needs. It is, after all, his choices and his beliefs which will determine his behavior. But we only hurt ourselves and our ability to build bridges between each other when we indulge in the practice of destroying the bonds that link us to those with whom we disagree.

Getting it together. That means trust, harmony and inner peace. Violent or negative feelings toward any man disturb our ability to feel love for others or even ourselves. We must

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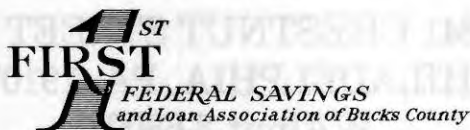
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seek to be tolerant and forgiving of others—especially those most difficult to love. It is also necessary to be tolerant and forgiving of ourselves, realizing that it is natural to feel and express negative emotions at times, but critically important to realize negativism for what it is and not let it result in permanent or destructive behavior patterns. To be together is to be at peace with ourselves and the world in which we live. When we look inward, we should only find love.

RICHARD A. ECKERT
Santa Ana, CA

Nuggets of Truth

JOHN YUNGBLUT's article "Soundings for Bridge-Building" (FJ 10/1/73) seemed to be an honest, sensitive and courageous attempt to interpret the depths of a Friend's faith to other Friends. Perhaps because it spoke my mind, and because its views were tenderly expressed I thought it would evoke a fruitful response in the columns of Friends Journal. I was wrong. There were few letters. One of criticism seemed to me to miss entirely the spirit and purpose of the article. There was, I think, no response from those to whom John Yungblut stretched out his hand.

I wrote to John of my appreciation and to the editor of Friends Journal, expressing my hope that reprints would be widely circulated. The article was used by members of this Meeting (Honolulu Friends Meeting) as a background document for a series of meetings we are holding to try and face the implications of Quaker testimonies for our lives today.

Every life is a continuing adventure into the Infinite, from which we return with our own nuggets of Truth. Being finite, each one of us brings back small

and often different little golden nuggets from our adventures into God's truth. Friends are really very shy about sharing their nuggets with each other, and learning not only from their shared points of unity but also, and greatly, from their differences. Why is this?

COLIN W. BELL
Honolulu, HI

A Little Longer

IN PREPARATION for a retreat, I have just read the three parts of "Communicating Our Experience" by Kenneth Barnes (FJ 10/15, 11/1, 11/15/73).

When the first part appeared, I read it and was anxious to know what else Kenneth Barnes was going to say. Even so, when the later issues came, though I put them to one side, I have not got down to reading them until now.

This makes me want to suggest that occasionally running a long article in the Journal where there is one of special import might be something to consider—an experiment similar to devoting one issue to one topic?

We enjoy the Journal and find that you are making it exciting and challenging.

MARGARET JUMP
Portland, OR

Muste Not Jew

JOHN HOLT's short article "The Non-violent Reality" (FJ 1/15) compresses a great deal of wisdom and insight into a few lines. I hope to share it with others in our discussion group on non-violence at San Francisco Friends Meeting.

John Holt made one slight error, however: A. J. Muste was not a Jew, except insofar as he was rooted in both the old and new testaments, had many of the qualities of the true prophet, and like his namesake Abraham went forth seeking a city, he knew not where. (The last one was Hanoi; but wherever he went he carried with him the City of God.)

Milton Mayer, who later became his friend, is Jewish; and he was attending one of his first Quaker meetings on the day that A. J. Muste made the comment on loving Hitler. He says that his reaction was, "I'm going to get hold of that cat after Meeting and shove those words down his throat. Telling me I have to love Hitler!" But as the

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Meeting went on, he realized that Muste wasn't trying to tell him anything; he was simply sharing an insight from the depths of himself. "I was beginning to get the idea," says Mayer, "of a Quaker Meeting—and of A. J. Muste."

VIRGINIA NEFF
San Francisco, CA

On Swearing—An Answer

SAM LEGG, (FJ 1/1) queries: "If I am called to testify on behalf of someone, don't I run the risk of hurting rather than helping that person if I antagonize the court by my insistence on upholding a personal testimony (against taking oaths) that means much to me, but may have no importance to my friend?"

Even among the strictest of judges, the situation can usually be handled easily. The attorney calling the witness may meet with the judge in chambers before the hearing or trial. If that is not possible, he or she can ask to approach the bench for a sidebar conference just before calling the witness. The tipstaff might also be summoned. The attorney explains that this witness will affirm in his or her own words the truthfulness of the matter to be asserted, rather than take an oath or "affirmation" in the form of an oath. It is the surprise of not knowing what is going to happen next which startles the court far more than the content of an affirmation to truthfulness.

The newly adopted federal rules on evidence state that the purpose of an oath is to awaken the conscience of the declarant. Given the present scene in Washington, many of whom involved were lawyers, one wonders about the efficacy of an oath of office.

We Friends today seem to have a greater problem with "test oaths" for employment, rather than judicial oaths. By some strange reasoning, the Supreme Court seems to avoid the whole Quaker position here, and has been content to dwell on Communist conspiracies while denying a Quaker the right to employment as a teacher for failure to swear or affirm to a "test oath."

After the assassinations, Vietnam, and now Watergate, this is no time to relax our testimonies. "There is no time like this present, therefore prize this time for your soul's sake."

DAVID R. MORRISON
Attorney
Philadelphia

Inspiring Issue

I ALWAYS LOOK forward to the arrival of Friends Journal, and I found the January 1 issue particularly stimulating. The cover was eye-catching enough to attract my fifteen-year-old son to a rare reading of a Journal article. The article by Thomas Drake provided much material for thoughtful meditation. John Himmelein's "It's the real thing . . ." made a strong emotional impact.

Thank you for a truly inspiring issue.

CAROL ERNEST
Santa Barbara, CA

DOGMA and experience are not enemies to each other; the one lays out beliefs for men to see; the other sets men looking for beliefs that will interpret what they have seen. It is only arrogance that makes enemies of them: the arrogance of dogma, that says, This has been revealed to others: you must believe it; or the arrogance of experience, that says, That has not been revealed to me, therefore it is not true. HAROLD LOUKES

Young Tourist

THE YOUNG TOURIST CULTURAL Travel Agency is a small company which was recently formed by a group of Kenya women to encourage friends to see more of East Africa and in particular Kenya.

The group is nondenominational, but as a Quaker member of the group I wanted to let Friends and friends of Friends know about this opportunity to visit Africa.

Write for more information to P.O. Box 73505, Nairobi, Kenya.

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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.

Canada

VICTORIA, B.C.—Meeting for worship (unprogrammed), 11 a.m. 1831 Fern St.

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.

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

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

Delaware

CAMDEN—2 miles south of Dover. Meeting and First-day School 11 a.m. 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.

REHOBOTH BEACH—Worship 11 a.m. 5 Pine Reach Rd. Phone 227-2888.

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. Darden Asbury Pylon, clerk, 665-0630; AFSC Peace Center, 443-9836.

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

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

SARASOTA—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 Telfair Street. Lester Bowles, clerk. Phone: 733-4220.

Hawaii

HONOLULU—Sundays, 2426 Oahu Avenue. 9:45, hymn sing; 10, worship and First-day School. Overnight inquiries welcomed. 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, Howard Alexander, 966-5453. (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; Meetinghouse 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, Sibylle J. Barlow, Clerk (617) 369-9299.

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

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

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

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

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

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

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

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

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

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

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

Michigan

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

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

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

EAST LANSING—Worship and First-day School, Sunday, 1 p.m. 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

ROLLA—Meeting 6:30 p.m., 7th & Pine St. Phone: 341-3754.

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

Nebraska

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

Nevada

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

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

New Hampshire

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

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

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

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

New Jersey

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

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

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

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

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

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

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

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

MEDFORD—Main St. First-day School 10 a.m. 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.

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

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

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.

FARMINGDALE, LONG ISLAND—Bethpage Preparative Meeting. Worship 11 a.m. Sundays, Meeting House Rd. opposite Bethpage State Park Clubhouse.

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.

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

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 Pky., Sundays, 10:30 a.m.; some Tuesdays, 8 p.m.

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

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

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

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

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

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

North Carolina

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

CHAPEL HILL—Meeting for worship, 11 a.m. Clerk: Edwin L. Brown, phone 967-6010.

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.

Oho

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

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

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

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

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

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

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

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

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

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

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

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

Oregon

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

Pennsylvania

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

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

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

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

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

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

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

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

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—Leslie Nieves, clerk, 905 Preston, Blacksburg 24060. Phone 703-552-2131.

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.

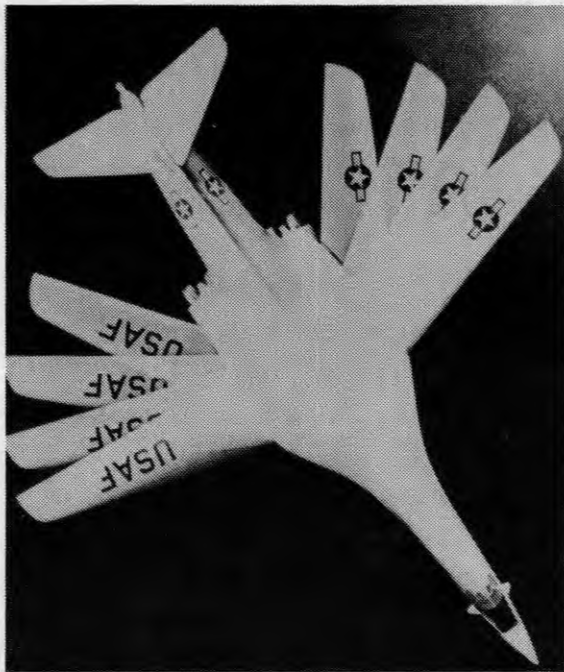
MADISON—Sunday, 11 a.m., Friends House, 2002 Monroe St., 256-2249; and 11:15, Yahara Allowed Meeting, 619 Riverside Drive, 249-7255

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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The B-1 Bomber system, including weapons, maintenance, fuel and a new tanker fleet, may cost the taxpayers \$50 billion.

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- Write your Congress people and the corporations about your position on the B-1.
- Write AFSC for more information and make a donation to this important campaign today!



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- ☐ Enclosed is a contribution for the B-1 Peace Conversion Campaign.

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