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The deeply moving and powerful artwork on the cover of this issue is the creation of Bob Dickinson, a Philadelphia artist. His brilliant juxtaposition of the concrete-aggregate and glass reception area for a corporation in North Carolina and the Vietnamese woman carrying the bagged body of her child speaks for itself. Both pictures appeared in national magazines during mid-April, 1975.

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The First Word

Shadow and Light

LOOKING BACK, I guess it was in 1956, while I was young and still idealistic about humanity in general and the United States in particular, that I came across the writings of George F. Kennan. I remember struggling in those days to understand the fears and suspicions among Americans of "Communism" and not being able to relate to them. It seemed to me that fear and suspicion themselves were the worst enemies, and that the proof could be found in the Cold War hostility that had replaced the spirit of hope I had felt so strongly a decade earlier when the United Nations had been formed toward the end of World War II.

George Kennan, meanwhile, had ended a career in the U.S. State Department as a Foreign Service officer, policy planner and ambassador to the Union of Soviet Socialist Republics, and was lecturing and writing about his experiences. When I came across his book, *American Diplomacy 1900-1950*, I felt I had found a voice crying in the wilderness. George Kennan was saying that "There can be no genuine stability in any system which is based on the evil and weakness in man's nature," and that we should not judge the Russian people by a system which had transformed "the Russian Revolution . . . a hopeful turn in human events . . . into the shabby purgatory of the police state."

"Only men," George Kennan wrote with what seemed to me great insight, who feel "a profound sense of personal failure could find satisfaction in doing to others those things which are always involved in such a system; and whoever has had occasion to look deeply into the eyes of a Communist police officer will have found there, in that dark well of disciplined hatred and suspicion, the tiny gleam of despairing fright which is the proof of this statement. Those who begin by clothing a personal lust for power and revenge with the staggering deceptions and oversimplifications of totalitarianism end up by fighting themselves—in a dreary, hopeless encounter which projects itself onto the subject peoples and makes of their happiness and their faith its battlefield."

And while I was reading and George Kennan was writing, where were you, woman on the cover, back in 1956? Playing in a hamlet somewhere in Vietnam . . . helping your family eke out a living . . . feeling your body preparing itself to bear a child? You would never in your wildest, most terrifying nightmares have dreamed that the fear and suspicion which I sensed then, and the gleam of fright which George Kennan saw, and many other human feelings and failings would combine two decades later to produce the horror you have known.

Yet as early as 1954 George Kennan had shared these insights about what America should and should not do in response to Communism in Asia:

" . . . We are dealing here with reflections of wholly real

and even profound indigenous conditions . . . with great emotional forces and not with rational reactions. . . . A strictly military approach . . . will be not only inadequate but downright harmful. . . ."

And then he had said, "If there is any great lesson we Americans need to learn with regard to the methodology of foreign policy, it is that we must be gardeners and not mechanics . . . (secing) the development of international life as an organic and not a mechanical process" and learning to act "gently and patiently, with understanding and sympathy . . . not tearing the plants up by the roots when they fail to behave as we wish them to. . . ."

You, woman on the cover, could tell us about harmful approaches and gardening and tearing things up by the roots, couldn't you? Except that most of us don't know your language, or are really too busy with other, more important matters to take the time to listen. Try to understand our priorities, won't you? Nothing personal, of course.

It never is anything personal, is it? Perhaps that is at the base of what has gone so wrong in our world. What could be more impersonal than the background in that cover photograph? Is our architecture a symptom that we are becoming a nation of people with "concrete-aggregate" in our hearts and "glass reception areas" in our minds?

Twenty years ago George Kennan touched on this same question when he wrote that the devastation of this country's natural resources and beauty, its blighted areas, community demoralization and generally inhuman conditions are directly related to our relationships not only among ourselves but among all peoples. These problems, he said, "are not only the problems of America; they are the problems of people everywhere. To the extent that we Americans become able to show that we are aware of these problems, and that we are approaching them with coherent and effective ideas of our own which we have the courage to put into effect in our own lives, to that extent a new dimension will come into our relations with the peoples beyond our borders, to that extent, in fact, the dreams of those earlier generations of Americans who saw us as leaders and helpers to the peoples of the world at large will begin to take on flesh and reality."

Ponder that passage a bit, as I did, and Indochina becomes even a deeper, more profound tragedy. If American foreign policy reflects, in George Kennan's words, "the spirit and purpose of American national life itself," have we supplied guns and bombs and planes because we could not provide ideas and inspiration and vision? "In the lives of nations," George Kennan went on, "the really worthwhile things cannot and will not be hidden. Thoreau wrote: 'There is no ill which may not be dissipated, like the dark, if you let in a stronger light upon it. . . . If the light we use is but a paltry and narrow taper, most objects will cast a shadow wider than themselves.'"

The cover and other pages in this issue provide painful but, we believe, necessary reminders of the width of the shadow we Americans have helped cast across the land and the people of Indochina. On pages 304-305 Senator Mark Hatfield writes clearly and concisely about the "ma-

lignancy in the heart of this nation" and suggests how we may begin to find the courage to remove it by facing the darker side of truth. On the same pages are places where Friends may write for more ongoing information about what is happening in Indochina and what they might do in response.

Perhaps the most important thing that needs to be done, however, is mount what Milton Mayer in an earlier issue of the Journal called "a mission to our own hearts." The fact is that most American Friends, like most Americans, have spent the past two decades working on and worrying about business, professional, economic, scholastic or other matters and not about what was being done in our name and with our money to the people of Indochina and what was not being done here at home.

Friends, we need to hold ourselves—each of us—up to the Light and ask not that our will but that the Divine Will be done. We need to pray, Friends, for the sensitivity that will help us to see what we are doing not only to the people in Indochina, but to one another. And we need to seek the courage to change.

Above all we need to look deep into the eyes and the hearts of ourselves and of one another. I am haunted not only by the woman carrying the bagged body of her child and the background on which she is superimposed, but by George Kennan's image of eyes reflecting personal failure. Instead of seeing them in the faces of Soviet secret police, however, I see failure in the eyes of millions of dispirited Americans. As deep and profound as the Indochina tragedy is for the people there, I find myself wondering as it begins to end for them whether a deeper and more profound tragedy is just beginning for us.

Deeper and more profound because we, unlike the woman on the cover, profess to believe in a God of infinite love and to follow the teachings of one who showed us how to put our beliefs into practice. If we can wage war in the name of peace, what hate are we capable of in the name of love or cruelty in the name of mercy? Those questions come to mind because I ask myself which system produced by revolution, American or Russian, during the past two decades has become more of a police state in the name and for the defense of freedom?

Yet even as I share these thoughts, I remember something else George Kennan wrote:

"Only too often in life we find ourselves beset by demons, sometimes outside ourselves, sometimes within us, who have power over us only so long as they are able to monopolize our attention and lose that power when we refuse to permit ourselves to be diverted and intimidated by them and when we simply go on with the real work we know we have to do."

For Friends, the real work now, as it has been always, is to make peace by being peaceful. The place for American Friends to work, it seems to me, is first within ourselves, our Meetings, our personal interrelationships and our nation. Just as the real foreign policy of the United States is formed by what the nation is internally, so it is within where we will find "the virtue of that life and power that took away the occasion of all wars." JDL



Illustration by Joseph Levenson

ONE OF RELIGION's constant traps is its tendency to be enmeshed in complacency, tradition and finality. The Society of Friends can offer no disclaimers in this regard, especially the natural reluctance it seems to have, to part with some of its sacred tenets, and to move beyond the framework of Fox, Penn, Barclay, Jones, Trueblood and other worthies, into a different realm.

Quakerism has always been a faith on the cutting edge of Life, and it is strange to find so little sympathy, so little attention in monthly meetings, conferences, publications, study centre releases, about the frontier beyond its present frontier, that is, the endless, fascinating world of the paranormal.

History is filled with the treasures of seers, prophets, mystics, mediums. No portion of recorded history, sacred or profane, is left without representation of paranormal experiences, flowing from all sorts of people, on different levels of everyday living, but on wholly different planes of consciousness.

It is a strange anomaly, indeed, to find a mysticism-oriented Society, whose very heartbeat has been a contact with the Eternal Now, the Unseen Presence, the Vital Centre of all life, fearful of opening itself up to the manifestation of the veridical evidence of paranormal experience. The Society is really foot-dragging in having a detached sophistication about such common phenomena as clairvoyance, mediumship, telekinesis, pre-cognition, materialization, and all the range of what is called *psi*.

While other churches, from mainland Episcopal, to the venerable Roman Catholic, to New Thought groups are moving ahead, Friends seem to be still talking in an old-fashioned idiom.

A Society that prides itself upon its contributions to science, and with an outstanding disproportionate share

New Frontiers of the Spirit

by James E. Milord

of Royal Academy members in the halls of high science, should be in the vanguard of paranormal investigation, and the release of those profound experiences into its life of worship and social concern.

But such is not the case. Friends are singularly lacking both in participation in the work of the Spiritual Frontiers Fellowship, Cayce groups, Psychical Science circles, or in the writing of vitally needed experiential witnesses to the deeper meaning of "the communion of the saints."

The dreams, visions, trances, prophecies, healings and what-have-you of the Old and New Testament are the very embodiment of what science now lays bare to the world, with whole libraries of evidence.

As the famous Unitarian minister, John Haynes Holmes put it: "The evidence for survival is in."

There is no need for further debate about whether the human personality survives death. We have moved a long way from soothsaying, horoscopes, and table-tipping. The work of Arthur Ford, Eileen Garret, Sir Oliver Lodge, Dr. Cleve Backster, the Rhine team, and Frederick Meyers has aroused the whole scientific Establishment. The great electrical wizard, Charles P. Steinmetz predicted—"Someday the scientists will turn their laboratories over to the study of God, and prayer, and the spiritual forces which as yet have hardly been scratched"—and his vision is now a reality.

Nearly fifty American universities offer paranormal divisions of study in their disciplines. It is no longer a fad, nor a field for mere curious investigation. It is no longer an uncharted zone of life, science's usual domain. Our age seems to be demanding "signs" as people demanded in the time of Jesus. There can hardly be found any honest person of science today who is not profoundly interested in the dimensions beyond the natural world.

The tide is turning away from separation of the two worlds, and the conflict between science and religion, the walls that have separated them, are crumbling fast. People in the field of paranormal research cannot keep abreast of the movements of the spirit among churchpeople toward the scientific support, the new intermingling of the world of spirit and nature.

People today are no longer willing to just sit in Friends quiet meeting, without knowing the "mechanics" of prayer.

They want to know how it works. Is prayer a thought from mind to mind—a telepathic experience? Was Jesus' appearance real? Were his healings miraculous, or within the realm of the natural, but beyond the range of our normal understanding?

Events are being recorded within university walls, in psychiatrists' offices, behind psychical research walls that are overlooked or ignored, sometimes with arrogance, by the very institutions which should be taking the most notice: the churches!

Dr. Frank Swann, formerly director of the Bartol Re-

search Foundation and the Franklin Institute in Philadelphia, is perhaps the greatest astro-physicist of our generation. Swann is one of the activators of the Spiritual Frontiers Fellowship in Evanston, a group of nearly 10,000 eager, enlightened and energetic researchers and supporters of an enlivening movement of church people, scientists and enthusiasts.

He feels that people's visions of themselves must be totally revamped. The churches' caution has kept them from moving forward to explore psychic phenomena, to see where it can be brought to bear upon the enrichment of life, the sharpening of psychic skills, and renewal of a dynamic of faith that has all but withered away into mere social concerns, vagueness and humanitarianism.

The New Testament speaks about communion with Christ, with those who have passed on, with saints, angels, the whole company of heaven. All our rich inheritance about the unseen world, healing and mystic visions offer to the church and to the world a last chance to regain itself from the "slippery slopes" of the 1960's.

Laboratories are now showing us what is common among all religions, that a psychic world exists, that telepathy, clairvoyance, psychokinesis are, indeed, related to the Christian faith.

Henri Bergson, the philosopher, said that "mind in itself, is aware of everything, everywhere, without regard to space or to time; but the function of our brains is to shut out most of this knowledge in the interest of biological efficiency."

Is this not a supporting affirmation of what scientists working in the Cayce Foundation in Virginia Beach are discovering through analysis of the "sleeping prophet's" thousands of trances?

Teilhard de Chardin said that the psychic temperature is at the boiling point. But to listen to Quaker skepticism is like listening to the reactionary cries of Bible-thumpers of the last century who opposed automobiles and trains as being the work of the devil!

Is it because Friends are now scandalized in Jesus? I know of meetings where non-Christian "Friends" abound, and where the name of Jesus is uncomfortably heard. Such Friends have bought the de-mythologizing school of thought so whole-hog, that they actually believe all of those experiences of early Christians are irrelevant, quaint, and naive.

Psychic experiences are the catalytic agent so desperately needed to create the synthesis required to restore faith—not in the supernatural, but in the paranormal.

Bishop Pike was once asked if he believed in the supernatural, and he answered: "Certainly not." No person of faith today, except for the most ultra-conservative believe in a "supernatural." But not to believe in the paranormal, in the psychic manifestations of spiritual healing, telepathy, mediumship is to be decidedly reactionary, anti-scientific, and superficial.

When Friends pray, they are invoking *natural* laws of God. God's love pours through people, using them as channels, producing "vibes," as it were, in others, by direct thought transmission.

Einstein said that "science without religion is lame,

religion without science is blind." Because Fox's belief was naive, unscientific, and without lab analysis, does not mitigate the power of the validity of his beliefs. He was no Einstein, but felt with Einstein those profound emotions in experiencing the mystical state of mind.

Einstein called that emotive power "the sower of all true science. He to whom the emotion is a stranger, who can no longer wonder and stand rapt in awe, is as good as dead. To know that what is impenetrable to us really exists, manifesting itself as the highest wisdom and the most radiant beauty which our dull faculties can comprehend only in their primitive forms—this knowledge, this feeling is at the center of true religiousness."

Friends are falling off in attendance. The reasons are obvious. We are no longer interested in hearing re-hashings of what we can read in the newspapers. Social actions are not enough. The element of that awe, of which Einstein speaks, is all too often missing.

I invited an agnostic friend to a worship meeting on Sunday some months ago. She watched, listened to the few dull sentiments expressed, and whispered to me: "But I can do this in my garden."

The input of profound, or at least deeply moving psychic experiences, channels employed by God to draw us to Himself, were missing. Certainly, almost everyone in the meeting has had some kind of deep experience; but to mention it is either too embarrassing or "out of place." How far Friends have travelled from the real days of "quaking" and "threshing!" When was the last time you saw a tear shed at a Meeting? That would smack of the "charismatic" movement, and would not be "appropriate."

The resurrection of Jesus, is either true or false. The resurrection of every one who has passed on, is either true or false. Either our loved ones are with us, or they are not. The Communion of Saints is either true or not. Jesus lives, or he does not.

Do we have to wait for a scientist like Werner von Braun to tell us that "Science has found that nothing can disappear without a trace. Nature does not know extinction. All it knows is transformation."?

In a recent poll, 90 per cent of Americans admitted to a belief in God, but only 31 per cent declared a belief in an after-life. How ironic, when people in white coats—the traditional "enemies" of religion so-called, are the ones who will lead the people in the pews, the God-professors, but resurrection-deniers, back to the true fold, to the household of faith.

Persons like Dr. Ian Stevenson, neurologist-psychiatrist of Virginia University in studies indicative of re-incarnation, is not a tinkerer. No one can accuse Paramahansa Yogananda of being an idler when he talks of his visions. Cleve Backster's findings of a "heartbeat" in an unfertilized egg, with his polygraph, is no parlor game activity. Bishop Pike, Michael Polyani, Carl Jung, Karl Menninger, and Arthur Ford are not charlatans. They are hard-nosed investigators who delight in exposing the fraudulent, but also proclaim with the exultant joy of Paul of Tarsus—a cynical murderer who turned into a psychic—the manifold blessings, graces and summits of the love of God.

"Lifeboat Ethics" and the Quaker Conscience

by R. B. Crowell

TWO BOMBSHELL essays by Garret Hardin have raised some deeply perplexing questions for any who claim a Christian social conscience in the 1970's. The articles powerfully attack the roots and rationale, the spiritual and moral presuppositions, of all current extra-national charitable endeavors. Quakers are particularly vulnerable to his attack, because of our long history of commitment to food and medical relief projects overseas.

Hardin's article, "The Tragedy of the Commons" in the December, 1968 issue of *Science Magazine*, has been reprinted at least as widely as any article in recent times, gathering force and recognition with each year since its release—testimony to the inescapability of the issues raised therein. A second essay, "Lifeboat Ethics—The Case Against Helping the Poor" in *Psychology Today* last September, is likely to see as great a replication, if not greater.

The essential question Hardin joins is, "Can America, with its tremendous resources, feed all those starving nations?" His answer amounts to: "No, nor should we even try to." If he were a crackpot or a misanthropist, Quakers would not need to give him a second hearing. But he is a convert from an earlier deep involvement in efforts to feed the starving, a bioscientist with a lifelong commitment to serving human needs.

The combined power of the essays is immense for two primary reasons. First, they have appeared during a siege of years in which this country, like many "developed" countries, is plagued with an invasive neo-isolationism—an apparently cyclic state which overtakes a people whenever its internal problems threaten to outstrip its will or its capacity to handle them. Second, the arguments presented are so provocative that even the most ardent internationalist must pause to give them their due, and rethink his or her own position. His salient points may be summarized as follows:

1) *There are technical problems for which there are no technical solutions.* i.e., it is physically impossible for us, or for all of the food-surplus nations together, to supply nearly enough food to save the hundreds of starving millions from their plight now or in the foreseeable future.

2) *The technical problem of world hunger is ominously worsening.* The nations most in need of massive food relief are perennially the ones with the highest population growth rate. Let America's 210 million, for instance, resolve to feed an equal number in a cluster of typical starving nations. In 87 years the recipients of our charity would have multiplied to *eight times* our numbers—3½ billion against our (by then) 420 million. It is ironic and terrifying that decade after decade the starving nations

remain the most prolific.

3) *The food-producing areas of the world must no longer be thought of as a Commons.* However nicely democratic the notion of the Commons has been, the results in our own day have been devastating. Vast lands of America's west, open national grazing lands, have been harshly overgrazed, with subsequent massive erosion and weed dominance—because too many users of the Commons wish to stretch its utility to their private benefit, and "it only takes one less than everybody" to spoil a Commons. In great former fishing grounds of the world's oceans, species after species of edible fish are close to



Photograph by John Taylor

extinction, victims of the fleets in a commercial Commons. India, a typical starving land, has decimated its once-sufficient forest preserves, and each succeeding year loses more arable land to floods and erosion.

4) *What once was the moral thing to do—i.e., feed the starving and nurse the sick—may now in fact be immoral.* This startling argument is supported by a Hardin corollary: "The morality of an act is a function of the state of the system at the time it is performed." While heated theological and humanistic arguments could arise from that proposition, it seems particularly true with regard to the Commons. Killing a bison, or burning grasslands, or harpooning a whale, may be moral or immoral—may

harm people or help them—depending *solely* upon the human-ecologic system at the time of the act. If bison, grasslands, or whales, are in danger of disappearance, such acts are clearly immoral. If a nation such as India, with 600 million, has already dangerously overburdened its lands despite tens of billions of dollars spent to increase agricultural productivity, then what must be said of allowing its population to increase to 1.2 billion in 28 years, to 2.5 billion in 28 more? Yet America could assure that there *will be* billions of suffering, starving Indians in that near future simply by giving massive food and medical relief to the 600 million today. "Every Indian life saved through medical or nutritional assistance from abroad diminishes the quality of life for those who remain, and for subsequent generations . . . Will future generations of Indians thank us for hastening the destruction of their environment? Will our good intentions be sufficient excuse for the consequences of our actions?" Those questions put by Hardin can in no wise be shrugged off as wrongheaded, inconsequential, or unrealistic.

5) *The resources of earth are not infinite.* Each nation with a food surplus cannot be considered as having an endless surplus. America knows what happened, for instance, to its cubic miles of stored wheat not long ago. Each food-productive land is like a lifeboat with swimming hordes around it. There are many times more people begging to be let aboard than the boat can possibly hold. Democratic justice and "ideal" charity demands that they all be taken aboard somehow; when they board, the boat swamps and everyone drowns. The survival of any demands that most of the swimmers be excluded. Hardin recognizes such moral choices are clearly abhorrent to a great many. To those overburdened with guilt at being among the fortunate, he says, "Get out and yield your place to others." Such acts of guilty charity, repeated enough, will "eliminate that sort of conscience from the lifeboat."

6) *International Food Banks, as proposed, will merely aggravate the problem.* Such banks could be useful were the present straits a passing emergency, but the "emergency" is permanent and worsening. An international food bank is another form of Commons, which would simply make it easier for the selfish and improvident to continue their alarming growth at the expense of the provident. For the improvident will of course suffer the greatest emergencies as their populations grow, and receive the greatest aid. The food bank Commons would, thus, institutionalize the growth differential between the rich and the poor countries, offering short range help and enormously magnifying the longer range perils. The foreseeable ending is the "eventual ruin (of) all who share in the Commons." Hardin quotes a former Rockefeller Foundation vice president long occupied with world hunger problems, who noted that "cancerous growths demand food; but as far as I know, they have never been cured by getting it."

Hardin's final argument is that we must somehow change our notions of justice and charity to accord with new realities.

How, as Quakers, are we to respond to the challenges of Hardin's position, a position being more widely accepted each day among groups of policy makers? We who have been so deeply engaged in worldwide programs of medical and nutritional assistance that "Quaker relief" has become a byword among the suffering nations, has all our work to heal the sick and feed the hungry been wrong? Has our Quaker conscience been sensitized to the wrong things?

I do not believe that Hardin or any of us could say our work *has been* wrong. In following the clear mind of Christ for these many generations, we were ministering under the finest moral vision, but to the needs of a world that *may not exist any more*. We must concede the possibility that Hardin knows what he is talking about. If so, then the *greatest* needs of humanity have changed utterly, have changed suddenly, almost overnight.

I think that as Quakers we have been burdened by the Present, our ears attuned to the sounds of suffering in the here and now, our actions geared wholly to the immediate reach outward. Hardin is not telling us, by any stretch of imagination, that we must deafen ourselves to

Use Wisdom, Man

Hold in restraint the atom's awesome might
 Restore the sea with waves of purity
 Let no shot mar the mountain's misty height
 Let wild things roam and find security.
 Restrain the forces which accelerate
 To push us towards a cataclysmic end
 Seek quiet, with a time to contemplate
 Which way our thoughts and actions portend.
 So use the wind's great boundless energy
 The sun's beneficent and endless source of power,
 Great thermal springs, the tidal waves of sea,
 To fuel our needs, our never ending dower.
 The choice is yours, humanity, withhold your greed
 And find the answers to all nature's need.

ELIZABETH LEEDS TAIT

the cries of the needy. He is demanding, instead, that true humanitarians learn to hear the anguished pleading of other voices, also—the cries reaching toward us from the *future*, from the unborn billions whom we may be condemning to misery and terror if we make the wrong choices today. He is asking for another order of charitable priorities, on behalf of those who cannot protect themselves in any way, and are absolutely dependent upon us for the world into which they will be born.

If all the rules have changed, if the total human-ecological system has truly come to an exponential crisis

never before encountered, then it may well behoove us as Quakers to draw back briefly and search out again the mind of Christ. *How* may we best serve human need with such resources as we have? *Who* is more important, or more critical—the tens of millions who starve today, or the hundreds of millions who may starve tomorrow? Because they are not “here yet”, can we eschew all responsibility for the yet-to-be-born? Does the eye of the Lord look beyond just this generation? If so, perhaps ours must also.

Despite the paucity of our numbers, Quaker world charity has commonly served as a prototype and model for other, much vaster, efforts than our own. In this way our aims and dollars have been magnified mightily through the work of other hands. Is it time for us to consider striking a new model, engaging our energies and resources to another set of urgencies? If the clock is running out, it is much easier for a small body such as we are to re-group our forces and re-direct our aims than it is for massive programs established by bureaucratized agencies, whether governmental or churchly.

Long since we have known this: We cannot do everything for everybody. But we can do, and have done, important things which have made important differences to the quality of human life. Perhaps now is the time to focus our most intensive humanitarian efforts upon the single problem of birth control among the prolific, miserable nations. As Hardin makes abundantly clear, the *problem is not food*; the problem is excessively growing populations. If Quaker world relief were to make a dramatic and sustained shift in such a direction, we might again provide the model for a crucial change in humanitarian efforts everywhere, and later generations might indeed “rise up and call us blessed.”

At any rate, it is perhaps time for the calling of a national Quaker conference on world relief, drawing upon the resources of expertise within our Society and outside of it, for light upon this matter. Maybe we are already doing the best that can be done; but perhaps we are far from it. We need to gather in the spirit of the Lord, and wait His guidance, and garner what wisdom is available to us. It is no frivolous issue at stake.



Photograph by John Taylor



CHRIST'S WIFE



by Lisa B. Kuenning

WHEN QUAKERS Elizabeth Williams and Mary Fisher were arrested for preaching in 1653 the Mayor of Cambridge asked who their husbands were. The women replied, "We have no husband but Christ, and he sent us." "Upon this the Mayor grew angry, called them Whores, and issued his Warrant to the Constable to whip them at the Market-Cross till the Blood ran down their Bodies."

Christ as husband to his disciples, individually and corporately, is a familiar idea from scripture, but only the Quakers made systematic use of it to transcend the sexism of false Christianity. To those who quoted the apostle Paul ("let them ask their husbands at home") to exclude women from vocal participation in the church, George Fox responded, "when they have learnt of Christ their husband at home, they are not forbidden from prophesying or praying." At times Fox seems to take all the apostolic sayings on subordination of women as an allegory: "Now the woman, (which is the church), must be subject to her husband in all things. Jesus Christ is the husband"—a reading Paul himself opened up: "a man shall . . . be joined to his wife, and the two shall become one." This is a great mystery, and I take it to mean Christ and the church."

It is well known that women had a prominence in early Quakerism unparalleled in the religions of their time and perhaps of our own. Little attention has been given to the theological reasons for this, and perhaps it is most often assumed that 17th-century Quakers were modern liberals, impelled by their culture to force democratic sentiments into Biblical language. Many feminists now think liberation can more directly be reached by scrapping the Bible; on this point they are in full accord with the male-chauvinists of hierarchical denominations. Both quote the same passages to prove that Christianity implies female inferiority. But Fox dealt differently with the question.

In a letter to women's meetings which runs twenty-four pages of small print, Fox defends women's right to take an equal part in church government and to hold their own

women's meetings, Christ is sufficient." The issue, for Fox, did not ultimately turn on the correct exegesis of this or that scripture, but neither did it turn on humanistic reasoning. Christ himself, as the immediate teacher of his people, was the Quaker's guide to interpreting the Bible. It was his voice that sent Elizabeth Williams and Mary Fisher on their mission, and his voice that taught Fox to recognize the same voice when it spoke in a woman.

Fox often points out that the subjection of women to men resulted from the refusal of both to be subject to God. "Now, whilst Adam and Eve . . . kept God's commandment, and obeyed his voice, they were help-mates in the image of God, . . . neither did God set the man over the woman." But, "they disobeyed God's voice and command, and hearkened unto the serpent, and so were subjected



under hope of being as gods, and of being wiser than God had made them." One of the first consequences of the Fall was the institution of oppressive sex roles in very much the terms that they are still complained of today. Eve will suffer in childbearing, and her husband will rule over her. Adam is condemned to hard and frustrating toil for their bread. But unlike many of their contemporaries, who saw the curse as a permanent charter of male-female relations, Quakers insisted that Christ "who bruises the serpent's head" had undone the Fall. "Stand up for your liberty in the light," Fox exhorts women Friends, for "males and females are one in Christ Jesus . . . who restored man and woman up into the image of God, to be helps-meet in the righteousness and holiness, as they were in before they fell."

Christ's victory over the serpent, his accession to all authority in heaven and earth, undermines or renders almost irrelevant human hierarchical arrangements. No human husband can assert this kind of authority. No woman, married or single, need feel that any man's voice outranks the inward voice of the Bridegroom. Paul's affirmation—"there is neither male nor female; for you are all one in Christ Jesus"—might even be rendered: We are all female now. "I am your sister in our Spouse," writes the Quaker apostle John Perrot from his prison cell in Rome.

To modern feminists in search of a God who can be called "she" or "it," all this may sound terribly sexist. Christ, the source of all power and direction to his disciples, is portrayed as a husband leading his wife—doesn't



business meetings. He first cites every passage in the Old and New Testaments that says anything good about a woman, and makes out a fair if tedious case. But after he has run through the exhaustive and exhausting catalogue from Sarah to Priscilla, he uplevels the whole discussion by adding, "And if there were no scripture for our men's and

this perpetuate the imagery of masculine superiority in its most extreme form? Will the young woman who (as one recently said to me) "has trouble with the male Jesus" find him any less troublesome if told she should obey him as her husband?

But what we are offered here is a new dimension to the meaning of "husband" and wife." Inherent in human imagination from time immemorial is a vision of marriage. Its heart is a burning, glorious love and loyalty and self-giving; and though these passions are mutual, they are not exactly symmetrical. The man's love is expressed in pursuit of his bride, and in defending her thereafter at any cost to himself; the woman's in ecstatic surrender to the lover whom she will follow wherever he goes.

We are right to insist that these archetypes not be imposed on flesh and blood people. But are we right in outlawing the vision itself? What if the creator was trying to say something when he made us male and female? What



if the whole ugly history of sexual oppression comes, as Genesis suggests, from a perversion of that truth by men and women alienated from God? If so, no social movement will banish the basic problem, and our attempts at liberation will only bring new forms of slavery. A more radical solution is needed.

Man and woman realize their equal dignity not when each sets up as her own master but when each comes to know Christ as master. The crucified and risen Lord takes on the burden of eternal masculinity that no mortal man can bear; his people give him the unconditional loyalty that no one can give to a human being without idolatry. The two become one body, never to be put asunder.

What does this do for our ordinary little marriages—the John and Mary who, though husband and wife, are both "sisters in our Spouse"? First, it takes the desperate urgency out of human sex-roles. No member of the disciple community has time to fuss about her masculinity or femininity—the relationship of Christ is so much more primary and compelling. Important decisions are made by finding out what he says to both partners. Small decisions—the details of who does which chores—can be worked out whatever way is convenient to two people whose central purpose is the same, without their going out of the way either to fulfill conventional sex-roles or to defy them. In our Publishers of Truth community one couple follows the traditional pattern of husband as breadwinner, wife as homemaker. Another shares the income-producing and housekeeping tasks roughly down the middle. It doesn't matter, for our egos are not invested in the maintenance work, and nobody imagines for a minute that the partner who earns the most money heads the household. The household, like the whole community, is headed by Christ.

A second result is chastity without oppression. A marriage of disciples is, of course, monogamous and lifelong, a reliable unit within the Christian community; but it does not achieve this stability by either partner's being chained to the other in a personality-warping bondage. Rather the permanence of the relationship results from both persons' being united to Christ in a bond stronger than any which humans can forge. The partners' growth in love and unity comes from the obedience of each to the Lord, the apex of their triangle.

The same priority of commitment results in single members, male or female, being as full participants in the community as married ones—a kind of fellowship hard to achieve in groups where the interests of married members are centered on the family.

Women's liberationists miss the point when they try to feminize the deity. The Lord has to be a "he" to put every lesser he in his place, just as he has to be King to defuse the arrogance of human governments. Great and ancient institutions, with their tarnished glory, are supplanted by Christ, not by his simply negating them but by his transfiguring them—they are shadow; he is substance. Even war is not just denied, but "The Lamb had and hath the Kings of the Earth to war withal . . . who will overcome with the Sword of the Spirit, the Word of his Mouth." But those who wage the Lamb's War don't kill anyone (though they may get killed); and nobody's freedom is diminished in the Lamb's Marriage (though his wife may get whipped at the Market-Cross). For he came proclaiming release to the captives; and the wedding he proposes is a love match, and an adventure in liberation transcending all others.

Ucinam Homo?

This crystal grain of sand
This twisted string of kelp
This ebon mussel shell
This grooved and perfect wheel
This lichen covered rock
This surging, restless sea
In what dim eon past
Was shaped such symmetry?

The footstep that I leave
On firm and sandy span
How recently its like
Foretold a thinking human.
Will its stay be as brief
As that which now the sea
Has quickly erased
With smooth finality?

ELIZABETH LEEDS TAIT

Photograph by Alissa Crandall

When Friends and Brothers Part. . .

by George W. Brehm

"And I will restore the years the locusts have eaten." Joel 2:25

FREDDY ORTIZ:

He's 28. He's a gentle man, a quite man. An artist. A sensitive person. A loyal brother.

His art, his paintings, have won him awards and recognition. They've been displayed in museums in Houston, in Washington, in Albany, in New York. Newsweek and Time magazines have reported on the travelling art show, which is comprised of his and other Auburn prison-inmate artists' accomplishments.

Freddy's lean, pale face shows need for warm sunlight. His large dark eyes, solemn and expressive, tell a tale of wasted years: Since 17, he's been imprisoned at Auburn, along with his brother Carlos, now 27.

Their story has been told by Morton Hunt in his book *The Mugging* (paperback, Signet Press, 29 E. 22nd St., N.Y., N.Y. 10010). Hunt related a tragic account of two brothers convicted of a crime they didn't commit; the alleged perpetrator of the murder has never been convicted, never served a day. But Freddy and Carlos have borne their cross for 11 years, serving life sentences, maintaining their innocence, fighting for their freedom, drawing closer together as brothers.

This year Freddy has been freed. Carlos was not.

How does Freddy Ortiz feel now? What have the years done to him?

"Prison taught me a lot. I matured here. It took me away from fantasies, brought me to reality. I learned to keep sorrows and problems to myself," he says. "I learned not to let things get to me. Cope. Learn to accept things as they come.

"It was a rude shock when my first appeal was denied and my lawyer said she couldn't continue on the case. I felt abandoned. I knew Carlos and I would be here a long, long time . . ."

After this shattering experience, Freddy went about the



Illustration by Joseph Levenson

serious business of assembling the pieces, learning survival, coping with dreary frustration, looking for hope.

He dived into the vagaries, the mysteries of law. For six years, he studied among the archives of court decisions and opinions. He perfected and submitted his own appeal—still pending—to establish his innocence.

Refusing to vegetate, he gained his High School Equivalency Diploma in just fifteen weeks of intense study. He served as librarian at Auburn's school, supervising and instructing an I.C.S. self-study course for other inmates. Next he turned his attention to those less fortunate than himself. For one year he taught the illiterate, giving self-assurance to many men snarled and baffled in a world of strange words and verbal symbols.

Soon the Logan Jaycees, an institutional chapter, entered his life.

"At first, I joined to come out of the cold, to flee the winter, the frozen gray stones," he says. "But I found it gave me a chance to get involved. I found warmth, friendship, comradeship, a generally relaxing atmosphere for a couple of hours each week."

Freddy joined an "Art Appreciation Class," developing his talent, unleashing bottled feelings into warm brightly colored paintings. Later he became chairman of the class.

He involved himself in progressive Jaycee programs like "Real Estate," "Leadership in Action," and "Speak-Up." Of the latter program he says, "I'm still nervous, but now I can stand up and speak in front of people."

In the autumn of 1974, Freddy and Carlos attended their first worship service of the Religious Society of Friends, the Quakers, at New York's Auburn Correctional Facility. It was a new experience for the closely knit brothers. The inspirational meditation period, the silence, the waiting for the Light, touched tender spiritual and social nerves for both of them. The whispered testimonies, speaking the Truth—the teachings of Jesus—rising from the lips of "outside" Friends, and other inmate Quakers, enlightened and uplifted them: For Freddy and Carlos it was a moving yet quiet adventure in Christian sharing, of

searching for the Way.

Both are good men, kind men, rehabilitated men. Both have lived model lives "behind the wall." Both applied for commutation of their life sentences from the New York Governor, questing freedom.

On December 23, 1974 Freddy learned he'd been commuted. Carlos had not!

"When he got the news he cried," Carlos says. "He wished it was me not him." They walked the cold stone yard that wintry night. Brothers, each knowing they'd soon part.

"I cried because it was like losing someone in the family," Freddy says, his sensitivity surfacing. "Even though I'm going out, it's as though I'm still here. I know what he's going through: the same routine, the same drudgery.

"When he came out into the yard, each day, he'd look for me. Now I won't be there. . . ."

How does Freddy Ortiz face the future, entering the free world in a time of economic crisis?

"Nobody is going to give me those eleven years back—for a crime I didn't commit," he says. "But I have to rehabilitate myself to the world outside. When I go out there,

I've got to start from scratch."

But Carlos is his main concern. Instead of returning to sunny Puerto Rico, where the bloom and color would come back to his face; instead of rejoining his family, he'll stay in the Auburn community, striving to find ways to free his brother.

"That's my plan for the coming year—to make sure Carlos comes out. I've got to get on the case: Free Carlos!"

Once in the Old Testament, the question was asked, "Am I my brother's keeper?" Today, Freddy Ortiz' answer is: "Yes! I am. . . ."



George Brehm is a member of the Auburn Prison Friends Meeting for Worship. So is Carlos Ortiz, #59524, who still attends the Friends worship services at the Auburn Correctional Facility, Auburn, N.Y. 13021 on Saturday and Sunday afternoons: Awaiting the Light.

"Like It Is" at Pendle Hill

by John Yungblut

FOUNDED SOME 45 years ago just outside Philadelphia in Wallingford, Pennsylvania, Pendle Hill then and now has seen its purpose and opportunity as providing a small center for study and contemplation for Friends and non-Friends alike.

While Pendle Hill is therefore a school, it is also a community in that those in the resident program* live together as one large family with shared responsibilities. The experiment in community is a vital part of the learning and growing process. This dual purpose of being at once an academic institution, on however informal a basis, and a community, inevitably gives rise to certain ongoing tensions. We are clear, though, that we must not sacrifice either aspiration: toward academic excellence on the one hand nor toward the experience of "community" on the other.

The central concern of our Board of Managers, reflected also in the selection of staff, is that Pendle Hill constantly rededicate itself to representing the faith and practice of the Religious Society of Friends. The courses

offered regularly include subjects relating to Bible studies, comparative religion, personal religion, the historical testimonies and characteristics of Quakerism, literature, the arts, and crafts. Friends are interested in much more, but first things must come first and we are limited by time, space and resources. While we feel responsible for interpreting and representing the Society of Friends, we have no interest in winning students to membership.

At the center of our life, as it were the very heartbeat, is our daily meeting for worship after the manner of Friends. In silence we seek the spiritual center of both the individual and the community. We believe this practice of worship to be our best heritage. Always we wait with varied expectation the consummation of our hopes: a gathered meeting in which the living God is experienced within and among us. These meetings are the central source of our inspiration, the potential solvent for our non-creative tensions, the inaudible "beat" from which we take the tempo and derive the basic rhythm of our community life.

Our way of doing business and arriving at decisions relates integrally to our manner of worship. We believe the Holy Spirit is to be our guide in both practices. Therefore we operate by consensus, and only those decisions may be reached and minuted to which all are prepared

* This article deals only with the resident program. The reader may obtain more information about it as well as the very large Extension program by writing to Pendle Hill, Wallingford, PA 19086.

to give consent in a spirit of unity. This is often a very slow and sometimes a very painful process, requiring patience, intense listening, forbearance and tenderness toward one another, whether of the level of the Board of Managers and its committees, the Administrative Committee, the various departments or the community meetings. Each grouping has decisions to make according to its sphere of responsibility. Again, this very commitment gives rise to tensions as well as creative experiences of solidarity. Since we are a "company of sinners" rather than a community of saints, how can it be otherwise?

As a Society of Friends, our historical testimonies commit us to the principles of nonviolence, of simplicity of life, of the equality of everyone in the sight of God, of tenderness and sensitivity and a spirit of love toward one another. In practice and existentially, as individuals and therefore as a community, we daily fall far below our aspirations. This inevitably gives rise to occasional moods of individual discomfort, desolation and depression, brought on by self-judgment, as well as to feelings of hostility and rebellion at what may feel like undeserved "guilt trips" laid upon us by others, and to frustrations and tempers unpleasant to experience or to witness. All this is part of our human condition, but somewhat intensified at Pendle Hill because of our professed aspirations as a community. "The worst is always the corruption of the best." So while we wistfully long for the best at Pendle Hill, we now and again experience something that feels like very much less.

There are other special opportunities Pendle Hill can provide beyond a stimulating place to embark on serious study and to participate in community living. If one is engaged in a quest for his/her deepest self, for true identity, and for reality in religious experience, Pendle Hill may well be helpful because there are always a number of persons here bent on the same pilgrimage. If one is concerned to cultivate the contemplative in him/herself, while s/he will have to exercise severe self-discipline, Pendle Hill does afford more opportunity for doing so than most settings in our urban and technological society.

If one has arrived at the end of a chapter in life and the beginning of a new one, and is searching for new direction, new vocation, and needs a comparatively quiet space of time in which to make this important decision, Pendle Hill may be the right place. Many have found it conducive to such decision-making. Others have come to write or to complete a project and have done so while also participating in study and community life.

Experience has convinced us that each individual student needs a consultant from our staff to assist the student in adjusting more creatively to the community and to be of help in any of the various program areas.

Each student is assigned, of course, a share of house-keeping responsibilities. These include a daily kitchen or dining room assignment, a chore beyond the care of one's own room, and a community work morning one day a week. These are not always agreeable tasks, but they are part of the rhythm of any community life and, accepted cheerfully, have a way of becoming a salutary experience,

on balance—a good part of the wholeness of our shared life. Curiously, they even can be a not unwelcome part of "knowing others in the things that are eternal."

In short, it might be said that Pendle Hill is neither better nor worse than other places that might be found in other parts of the world. It is itself part of the world! It will sometimes seem the best of places, at other times the worst of places. It can, for different persons, be simultaneously a blessed community or a "disaster area." Indeed, for the same person it can be both within the space of a single day, even a single hour. Yet it might fairly be said that Pendle Hill is never bereft of caring persons, or of seekers longing to know one another in God and God in one another. If there were not a Pendle Hill, Friends would be inwardly driven to apply themselves tomorrow to creating a comparable place. Given the Society of Friends, it is an altogether inescapable experiment. It will continue to fail momentarily, and we trust there will momentarily continue to be miniature in-breaks of the Divine Presence in our midst.

Life

I used to think you were such a burden.
How I longed to throw you off and be
free . . .

Free from tears, from sorrow.
Free from hurt and the pain of caring.
I wanted so to be indifferent to you
To feel nothing . . . To see nothing.

At times you were so dark—grays,
black—blurred white. No clear
image I could keep in my head.
Now I see you with new eyes—
Darting reds—soaring high seeking
you.

Daffodil yellow—dancing on the
hilltop, bending to the wind to
rise again.

Indigo blue—(I've never really seen
a blue like you) but I see you
clearly

Luring me on to the green of life
that changes to flaming orange,
earth brown, nothing—
hidden life—

Sprouting again.
Reaching up—timidly but with
direction

Leaves held up to the sky
Daring life to come again.
And so do I!

JOAN BAUER

FORUM

fo-rum (fôr'əm, fôr'-) *n.*, *pl.* -rums or **fora** (fôr'a, fôr'a). 1. The public square or marketplace of an ancient Roman city that was the assembly place for judicial and other public activity. 2. a. Any public meeting place for open discussion. b. Any medium for open discussion, as a radio or television program. 3. A court of law; a tribunal. 4. **Capital F.** The forum in ancient Rome.

DEAR FRIEND:

Lately the Friends Journal has contained much that is in defense of fornication. One gets the impression that to some Friends brotherhood means sharing bodies more freely than anyone would think of sharing a toothbrush or handkerchief. Or do they share these as widely as they recommend sharing bodies, I wonder?

May I put in a word in defense of sanitation, human dignity and chaste love? There are, I believe, still in the Society of Friends many, indeed most, who believe that sexual intimacy is not the same as brotherhood—who believe that such intimacy is to be reserved for one person who is close as one's skin and as permanent as life itself. Other relationships can be rich, Friendly and warm but this kind of love is exclusive. Those who think otherwise have surely been cheated of the real thing.

One would say, "Let them glean what they can from their liaisons" if they did not insist on poisoning our young with their iconoclastic philosophy. They are the "killers of the dream"—the dream that there is possible in this world a relationship that demands our allegiance, rewards our fidelity and is a covenant with the Almighty One, a relationship in which two people support and trust and complement each other so each becomes more whole. That this relationship has been exploited by some and betrayed by others is not a condemnation of the relationship. It is a condemnation of exploitation and deceit.

If only because sex is the source of human life we should realize that it is awesome and mysterious and not to be indulged in lightly. Unless we recognize that it is holy ground our sins are likely to be visited upon our children and our children's children unto the 3rd and 4th generations due to both natural and psychological consequences.

But I do not argue from fear. I deplore the notion that sexual fidelity was necessary only because of the fear of pregnancy or V. D. (Incidentally, studies have shown that cervical cancer is less prevalent among women who have had only one sexual partner). My plea is that my grandchildren be allowed to grow up with stars in their eyes anticipating a union with one who will fulfill and sustain them through the years, cushioning life's blows and expanding its horizons. I wish that Friends were not so glib on this subject. I would prefer to hold the dream in my heart and by example pass it on to my children and

children's children, but the Journal seems to cry out for my witness.

Jesus didn't condemn the "woman taken in Adultery" but he did say "Go and *sin* no more."

Sincerely yours,
JEANNETTE A. SMITH
New Bedford, MA



by Phil Mullen

THE 1974 INDEX for this Journal listed one article under the heading "Sex"; this year things will be different. As a gay Friend who is very much concerned to make our Society a less oppressive place for gay people, I read Bill Edgerton's article and the subsequent forum on sexuality with intense interest. What follows is my response (an informed response, I hope) to those articles.

Bill began it all by pointing out, quite correctly, that one is not a bigot merely because one defends certain value judgments about sexual behavior. Our Society, as Dick Thompson subsequently observed, has always depended in large part on a living witness to certain value judgments, and there is nothing about sexuality which makes it an unsuitable arena for Quaker witness. It is not enough, however, simply to judge; the point is to judge *rightly*. Any value judgment, I think, must meet two tests: it must be such as reason does not contradict; and it must be such as one can square with one's light. The two criteria, Quakers generally believe, are ultimately one.

Here, then, is a value judgment which I find defensible both by reason and by the Light: Some (though certainly not all) acts of homosexuality *and* bisexuality *and* heterosexuality are morally right. The trick, of course, is to single them out. It certainly behooves Quakers to seek for a common moral view of behavior, and the pages of this Journal are unquestionably a suitable place for discussions of this sort. Yet the discussion should be rational, spiritual, and loving—and I confess that some of what I have read could scarcely be said to be loving. Nothing is gained by insulting one another: I must not call Bill or Dick "bigot," and they must refrain from characterising me as a "pervert." Invective is not argument.

Moreover, the form of the argument is as critical as its tone. Ray Immerwahr, whose comments relied so heavily on his personal experience, must command every reader's respect. Bill's remarks, by contrast, were much more *a priori* in tone, much more dependent on a pre-articulated moral *theory*. This certainly does not make Bill's witness valueless, but qualifies the sort of value it may have. Bill feels, for example, that the Society of Friends is in danger if gay people are accepted as complete equals of straight (heterosexual) Friends. I disagree, and part of my reason

for disagreeing is that I know gay Quakers who are every inch as dedicated and admirable as their straight counterparts. Like Kent Larrabee, I found Bill's article (and even more, Dick's letter) lacking in real concern for gay people.

I think straight people may not realize how shot through with condescension are their most comfortable assumptions. Sexism, like racism, is likely to be invisible except to the oppressed. I resent, for example, Bill's comparison of the average gay person to those unfortunate humans who are too ugly to find mates. Both types, he thought, deserve our compassion. But being gay is *not* like being hideous; I can tell you that, because I see it from the inside. Think for a minute of how shocked we would now be to hear a white Friend calmly compare being black to being hideous.

Some (particularly some blacks) object to the analogy between the oppression of gays and the oppression of blacks, on the ground that blacks do not choose their race, whereas gays must choose to be gay. Here, surely, experience is more relevant than theory. I never did choose to be gay; as a matter of fact, it came to me as a rather unpleasant surprise. (No one, not even the most ardent liberated gay activist, would deny that being gay involves a great deal of ill treatment, as things now stand.) I suggest that my straight Friends look within themselves, in the hope of pin-pointing the precise time at which they "chose" to be straight. If, as I suspect, they find that it just seems "natural" to them to be straight, then by what right do they claim that my case is any different?

Sexuality, on any account, is a very complex phenomenon. Its multiple causes are biochemical and cultural, and there are respectable scientists who argue that the cultural basis for being gay or straight has been laid before a person is four years old. No gay person I have ever known has chosen to feel gay. The feelings were simply discovered, and what one did about those feelings, perhaps, was left to be chosen.

I wonder if Bill, Dick, and other straight Friends are aware that in 1973 (in what could scarcely be called a "grass roots" movement) the Philadelphia Yearly Meeting minuted its opposition to discrimination against homosexuals in "employment, housing, and the right to worship." If Dick thinks me a pervert, Bill finds me a danger to the Society's existence, and even Ray considers me as one who stands in need of psychological counselling, how are these Friends regarding me as an equal? Do we assume that straight people need counselling about the "problem" of being straight? I do not wish to be discriminated against even by well-intentioned condescension.

It is frequently assumed that gay people are sick. I wonder if Friends who make this assumption are aware of two enormously relevant facts: in April, 1974, the American Psychiatric Association re-asserted its previous decision to remove homosexuality from the category of "Mental Illness" in its diagnostic manual; and in January, 1975, the American Psychological Association urged "all mental health professionals to take the lead in removing the stigma of mental illness that has long been associated with homosexual orientations." If psychiatrists and psychologists no longer consider gay people *ipso facto* sick or disturbed, what rational ground does any lay Friend have for that assumption?

Gay Friends like me are not likely to maintain a comfortable silence about ourselves. (It was never comfortable

for us.) Bill, I suppose, does not find it essential to run home, lock his doors and pull down his blinds before putting his arm around his spouse; why must I? Dick, in all probability, does not assume that his affections will corrupt the young; why should mine? Ray's marriage, if he so desired, could be supported by his Meeting; why couldn't mine?

When I approached Central Philadelphia for membership, I concealed the fact that I was actively gay. As a result, I felt some discomfort over my lack of frankness. Since that time, happily, I have become much more open—and have even received loving support from some straight Friends. The Monthly Meeting, after all, is ideally the group in which every Friend can feel most welcome, most loved, and most supported. Why else call ourselves friends? Sexuality and love are major parts of the human personality, and the Meeting ignores them at its own peril. To claim, for example, that sexuality is a private affair is to ignore a great many facts. Marriage between straight Friends, as I have mentioned, is a public act. Less happily, in William Penn's Commonwealth my most private acts of love are subject to legal sanction. I risk unemployment and insult unless I resort to constant duplicity. Our own Yearly Meeting, by the 1973 minute, has implicitly admitted that sexuality has public implications. In Congress this year, Bella Abzug and Robert Nix, among others, have proposed legislation extending civil rights to gay people; in Philadelphia, as in other cities, similar bills are before city councils. Sexism, like racism, is far from a purely private oppression.

My own work on the Yearly Meeting Committee on Homosexuality, as well as within my own Meeting, has opened my eyes to the fact that real discussion of human sexuality is likely to be a painful matter for Friends. As one older woman said to another gay Friend, she simply didn't like to think about sex, of any kind, at all! More typically, straight male Friends are likely to be pained by the issue. Masculinity, as it is experienced within our culture, is a hard-won achievement, and the liberated woman or gay male threatens to upset a very delicately balanced mentality. The straight male who calls me a pervert may be doing so because he dimly feels that to acknowledge my lifestyle is to open the gates to his own bisexual potential. Yet I ask straight Friends to cope with such fears and master them, as they may rightly ask me to cope with my eagerness and temper it with patience.

Every one of our 99 monthly Meetings ought to embark on a discussion of sexuality and love. Quaker women, as well as gay Quakers (male and female), are called on to be more open. (Did anyone else regret that all the Friends whose comments were printed in this Journal, on this issue, were males?) Let Friends consider carefully, as Central Philadelphia's Committee on Worship and Ministry phrased it, whether *all* members of our Meetings are "fully experiencing the caring structure of the Meeting without prejudice or discrimination based on affectional preference."



THE UGLY agony of Indochina is made all the more tortuous by the delusive refusal of this nation to accept the culpability for decades of a morally indefensible policy whose final failure is now being revealed. . . . We have refused to admit that we have been wrong. And look at the suffering that has resulted from that pride.

Let us recall what we all know. A Vietnamese nationalist, who was also a communist, led a struggle against French colonialism and Japanese imperialism. He almost succeeded in 1945. But then the French came back. Since Secretary Acheson faced the vindictiveness of those who believed he had "lost China," we quickly forgot our anti-colonial rhetoric and looked the other way. The costs domestically and then internationally of "losing Vietnam," as if it ever was ours to lose, propelled us to pay for France's neo-colonial war, and then disregard the Geneva Agreement. Half of Vietnam could still be kept as proof our policy had not failed.

President Kennedy wanted to show Khrushchev he was tough and keep our pride intact, so he chose to "fight on the frontiers of freedom" in a client state whose leader we had installed and then later removed. When the military and political viability of our policy collapsed, in early 1965, we called the Vietnamese civil war, a "war of aggression" as if fought between two historically sovereign states. That was the rationale for the troops and bombs of President Johnson's policy which wreaked havoc over all the land.

President Nixon and Secretary Kissinger never questioned the intent of that policy, but only changed its tactics; Vietnamese deaths were increasingly substituted for Americans, and we were told that in order to withdraw our troops another peaceful and innocent country—Cambodia—had to be thrust into the onslaught of this war. So hundreds of thousands more of Indochina's innocent ones fled the fury of our devastation dropped from the skies. By



The Seeds . . .



Christmas after the re-election in 1972, we bombed again to convince Hanoi we had no constraints about destroying their cities and those still living in them.

These were the costs of a "peace with honor," which yielded neither peace for the people of Indochina nor any sort of "honor" for this nation.

Indochina has been a malignancy in the heart of this nation. Now, faced with the demise of all our efforts, if we shun from any admission of wrong, our soul will be poisoned by such failure.

So let us hear no talk at this late date about preserving American honor and prestige. Let us not console ourselves with vain assurances that we have "done all we could," sacrificing so generously for a worthy cause which fate willed to failure. No, our cause in Indochina has been wrong from the start. It has been a singular moral catastrophe for America, wrong in its initial purpose, and escalated to an outrage as we sacrificed lives in a vain attempt to keep unblemished our national pride.

But then what about our enemy? Is he exempt from any moral culpability for the grief inflicted upon Indochina? Of course not. He has fought brutally for his cause, believing like ourselves, that terror and the bloodshed of innocents are acceptable means for achieving his ends. That was an as-

To Rede

by Ma



Photo

AS THIS issue of *Friends* J day situation in Vietnam tion would be outdated readers. Instead, we suggest more timely information

Indochina Program, Ant tee, 160 N. 15th St., Phil Friends Committee on St., N.E., Washington, D Friends Peace Committ 1515 Cherry St., Philadelph Clergy & Laity Concern York 10017.

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National Council of #572, New York 10027. Indochina Resource Ce ington, DC 20036.



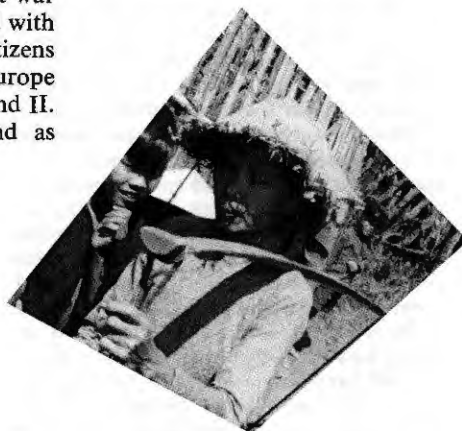
Hole

sumption shared by both Vietnamese parties in this war. All must be condemned for resorting to the immorality of violence.

So now, when our failure is unveiled before all the world, let us not delude ourselves further with talk of good motives; and let us hear no rationalizing murmurs about the ineptitude of those we paid to fight for our policy.

If we are to recover from this dark night of our nation's soul, it will only come through a clear and frank admission of wrong. Then we can endeavor to reconstruct a relationship with the world built not around our power, which has proved unable to secure the ends it sought, but structured instead upon alleviating the overwhelming human needs in a world divided between rich and poor. . . . We can begin by taking the food already committed and being shipped to governments of Cambodia (150,000 tons of rice) and Vietnam (100,000 of rice) and make it available through international, apolitical channels, to all who find themselves in need. Then we can cooperate in an international, post-war relief effort, such as that conducted with the involvement of our private citizens and organizations, throughout Europe in the aftermath of World War I and II.

But above all, as a nation and as



... Of War?



individuals, we can face in a spirit of repentance the full weight of the suffering which our collective pretensions, pride, and fear have inflicted upon others, and turn to heal these wounds within ourselves as well as those so injured.

I know full well we all would not like to face this darker side of truth. As Carl Jung has written,

"The centre of all inequity is invariably found to lie a few miles behind the enemy lines. Because the individual has this same primitive psychology, every attempt to bring these age-old projections to consciousness is felt to be irritating."

So we know how uncomfortable it is to look at our sin. But if we repress it, and refuse to acknowledge our own corporate potential for inflicting destruction on others, then I fear that the agony of Indochina will be repeated, perhaps more subtly but still as tragically, throughout the globe.

To face our collective wrong means also recognizing individually the violence and hatred in each of our inner lives. There is a connection. As Jung said after World War II in words that are prophetic for this day:

"This war has pitilessly revealed to civilized man that he is still a barbarian, and has at the same time shown what an iron scourge lies in store for him if ever again he should be tempted to make his neighbour responsible for his own evil qualities. The psychology of the individual is reflected in the psychology of the nation. What the nation does is done also by each individual, and so long as the individual continues to do it, the nation will do likewise. Only a change in attitude of the individual can initiate a change in the psychology of the nation."

So that, perhaps, is where we each can begin during this hour of history. Let us ask for the courage to face the truth, for only then can we seek our redemption.

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Part III

Food and Development Aid to Other Countries

by Ed Lazar

A DECENTRALIST position starts at home. I have emphasized consumption, production, distribution, and land use by our own population because perhaps the most important contribution we can make to other countries is to have effective people-oriented programs in our own country.

A decentralist aid program is one which identifies and supports local programs which are themselves cooperative, and which encourages self-determination and local development which benefits all the people in the community. Aid should especially help those with fewer resources and skills. The goal of people addressing the food crisis must be to enable the hungry to grow food and to feed themselves; in many areas this will require major land reform including redistribution as well as other radical non-violent social change.

There are village development groups such as the Gandhian Sarvodaya movement in India which merit our individual and group support. In addition some non-governmental agencies in the US and other countries currently have what I consider to be positive aid programs which meet the criteria of helping increase self-sufficiency and community. A few examples are Oxfam, United Kingdom, Oxfam America which has farm extension programs in several parts of Africa, the AFSC which has an Assistance to African Drought Victims in Mali program, and the International Independence Institute which has helped set up cooperative land programs in this country and overseas.

These and other deserving non-governmental agencies need contributions to maintain and spread their work. One proven method of gathering support for such "people to people" aid is to organize a one day fast and contribute the proceeds to a food-development related agency. One suggestion is to show the new film *Diet For A Small Planet* (Bullfrog Films Inc.) to a school, community or church group, and subsequently have a 24 hour fast (supper, breakfast, lunch) which is broken collectively with a pot-luck meatless supper. On November 21, 1974, Oxfam America sponsored a one day Fast for a World Harvest which has thus far raised more than \$136,000 for their overseas work.

We are fortunate in that we still have a protein surplus in the US even though it is

poorly distributed. Yet according to the New World Coalition, the US imports thousands of tons of animal and vegetable protein annually from Latin America, South Asia, and Africa. This includes peanut products from India and fish from Latin America both of which are used as ingredients in animal feed in this country. Incredibly we take protein from protein deficient areas in order to feed our livestock.

In terms of aid to other countries the best national aid we can give to less developed countries is to stop exploiting their natural resources and to help them to be independent of our foreign policy. Of the world's resources used each year, some 40% is now used by the US, which represents 6% of the world population. These are key statistics for understanding US aid and foreign policy.

Due to the resulting poverty of the majority of the people, increased production is often not consumed in the area in which food is produced—it goes to urban and sometimes foreign markets where it can get the best price. Thus the hungry do not necessarily eat better when the much discussed "green revolution" takes place—this is an essential point rarely appreciated by planners. My own conclusion is that in many countries, including India, no US aid would have been better than the kind of aid we provided and in some cases still provide.

Fertilizer aid given without consideration to other factors has in many cases been used to produce non-food cash crops. Some of the best land in Brazil, Bangladesh, and India, just to name three of the sixty-one countries with food deficits, are used for coffee, jute, tobacco and tea production. I spent several months in Assam which used to be a food-sufficient area but now is reported to be a hunger area. Assam is growing and exporting a large tea crop so that India can have foreign exchange to pay for fertilizer and oil, partly so that it can grow cash crops—round and round it goes but now there are hungry Assamese. Many food-short countries still do not themselves give top priority to feeding their own people. China is a good example of a country which has made a commitment to feed its own people and is doing so.

The US is the largest food exporter in the world, and this can be a very positive feature of our society if we can de-politicize our food aid and food trade. The political use of US food aid recently received some attention when it was learned that in fiscal 1974 nearly half of the Food for Peace money, some \$499 million, went to Indochina at a time when there were greater food needs in Africa and the Indian

subcontinent. US food aid and aid from other surplus nations is needed and should be administered by UN agencies on a non-political basis for extreme hunger situations. Since US Public Law 480 was passed, over twenty years ago in 1954, more than 40 billion dollars worth of food was either given away by the US or sold on concessional terms. This is equivalent to maintaining our military establishment for about 5½ months. The Soviet Union, Western Europe, and other food import areas along with the US need to change priorities away from armaments and towards food production. I'm reminded of a slogan from the days of the 1961 San Francisco to Moscow peace walk: "Bread Not Bombs."



Some planners are unwilling to address the food crisis at all; they feel that overpopulation is the problem to be dealt with and they usually mean overpopulation in less developed countries. This approach leads to being against food aid for the wrong reasons. First, it doesn't acknowledge that it is the children of the industrialized nations who are in fact using up the world's resources and that in ecological terms it is we in North America who are overpopulated. Secondly, this approach misses the point that it is a lack of security—personal, familial, and societal—which is a major part of the desire to have large families in rural parts of the world. A society that has economic security and a sense of control over its own destiny is able to voluntarily limit its own population and stop the spiraling competition between more mouths and limited food and other resources.

Changes in consumption, land use, and aid which have been outlined here are elements of a decentralist approach which is based on respect for people and for their ability to develop cooperative institutions which can provide security. We are an interdependent world, and my emphasis on self-sufficiency is not a call for isolationism; rather it is a recognition that world community must be created with strong units voluntarily sharing and cooperating. Dependence on food aid, which may be necessary for immediate situations, increases insecurity; in the intermediate and long-range future it is the small cooperative self-help models, being developed by people around the world, which offer hope for a healthy and secure society.

ED LAZAR works with the New England Regional Office of the American Friends Service Committee. He worked with the Gandhian movement in India as a public health nutritionist relating agriculture to local nutrition needs.

Toward a World Perspective



Spirit Into Life

ANTICIPATION IS beginning to build as time and plans for the 1975 General Conference of Friends continue to move toward their rendezvous June 28-July 5 in Berea, Kentucky.

Much of the anticipation stems from the conference theme, Spirit into Life, and the unique combination of location, leaders and leadings that offer a unique opportunity for Friends to rediscover and reaffirm what it means to live a spirit-centered life.

The compact campus of Berea College and the cultural ties between it, the town and the surrounding Appalachian area will provide a rich supplement to the traditional conference program. Crafts, music, dancing and an evening of drama are among the contributions the conference location will offer.

Among the speakers who will lead all-conference programs will be Douglas Steere, Paul Lacey, Martin Cobin, Cratis Williams and possibly Dorothy Hutchinson if she is sufficiently recovered from recent physical difficulties.

Conference planners as usual have had to refine an almost endless list of workshop possibilities down into a richly varied selection which has been grouped in three categories: The Meeting: Its Spirit and Life; The Individual: Search and Renewal; and The Social Conscience at Work. The workshops will begin with a plenary session on Monday morning and then meet for portions or all of each morning throughout the week.

For many conferees the afternoon free time will provide opportunity for family activities, field trips, crafts, sports and recreation, or for various groups to meet informally and share concerns that arise during the week. A Quaker Fair will be a highlight of Friday afternoon.

Worship is an integral part of every Friends conference and Berea '75 is no exception. Family worship before the day's various activities begin is sched-

uled for 8:45-9:15 o'clock each morning. Periods of worship will open and close each plenary session.

For more detailed information and registration forms, write to Friends General Conference, 1520 Race St., Philadelphia 19102.



I W Y

TWO PUBLICATIONS of the United Nations Development Programme (UNDP) deserve to be consulted this (International Women's—IWY—) year; yes, even by the "mere men."

The first is UNDP's service bulletin for Non-Governmental Organizations (NGO's); *Commitment*, particularly Number 4 of 1974. It stresses as IWY objectives not just "equality" but "a partnership of responsibility;" "not simply the betterment of women but of all humankind." And it emphasizes that The Year is "for all women everywhere."

The second publication, *Ways and Means*, outlines the worldwide IWY program. It carries six provocative pictures, each accompanied by a series of searching questions such as, "Do you think that the roles of men and women are totally interchangeable—or that each sex may have, to some extent, equal but differing contributions to make? What problems can be caused by rapid changes in sex roles—and how can these problems be forestalled or minimized?" There is also a checklist for NGO action, but most important names and addresses of organizations where potential IWY resources may be obtained. UNDP's own address is: United Nations, New York; *Commitment's* is: 345 E. 46 St., New York 10017. M. C. Morris

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July 13-20 BECOMING OURSELVES. An experiential workshop for men and women to explore the meanings of becoming one's own person. Diedrick Snoek, Professor of Psychology, Smith College, Friend.

August 2-4 AN INFORMAL VISIT WITH KENNETH BOULDING. Kenneth will "stay over" after addressing NY Yearly Meeting. Conversation, discussion, worship.

August 2-7 UNSTRUCTURED FRIENDLY LIVING. Come for all or part of the time. Pursue individual interests.

August 8-10 & 11-12 SPIRITUAL HEALING. A weekend of spiritual healing in the Quaker context, with an optional two days for further experience. Lawrence Apsey, Charlotte Troutwine Braun, Glad Schwantes: long-time learner/practitioners, Friends.

August 15-17 FAMILY CLUSTER WEEKEND. Fun, experiences, discussion—toward supporting the family (one and two parent) in its nurturing roles. Carmel Merrill, trained leader, Friend.

August 22-24 WORKSHOP FOR ELIMINATING SELF-DEFEATING BEHAVIORS. A personal behavior change program that works. Miriam G. Burke, Associate Professor of Counseling & Psychology, Earlham School of Religion.

POWELL HOUSE is the conference and retreat center of New York Yearly Meeting. Located 23 miles southeast of Albany, NY, in the Taconic Hills, it is within an easy drive of Tanglewood, Saratoga Springs, and other summer attractions. Within walking distance are a Shaker museum, a bird sanctuary, and stables. The Powell House campsite is available most of the summer.

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The CIA and the Cult of Intelligence. By MARCHETTI, VICTOR, and MARKS, JOHN D., Dell Publishing Co., N.Y. 1974. \$1.75. 397 pp.

Inside the Company: CIA Diary. By PHILIP AGEE. Penguin Books 1975. Canada \$2.95 (not for sale in USA), 640 pp.

BOTH OF THESE paperbacks should be read by every serious student of contemporary USA, particularly by those concerned with the causes of war. They describe accurately and in detail some of the efforts of four administrations to weaken democratic and constitutional government throughout the third world, and to protect military dictatorship.

The first is topically arranged—the "cult" and "theory" of clandestine intelligence gathering; special operations (para-military and other); propaganda and disinformation; the CIA's proprietary ("false front") organizations and covers; its influence on our foreign

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Reviews of Books

policy; Congressional control; etc. This is the first book in American history to have been subject to pre-publication censorship.

The diary relates one agent's activities in Ecuador, Uruguay, Mexico and Washington D.C., including his walking in the light. Its index of CIA agents' names fills 26 pages. Many of the incidents are breath-taking, such as that of the capture of Che Guevarra.

The CIA mentality presents a dangerous challenge to American ideals. Its objectives are repression, reaction, fascism. Its influences can be most effectively offset, in this reviewer's opinion, by the practice of Christian virtues, especially those of honesty, truth, openness, simplicity. The reading of either of these paperbacks increases the incentives for strengthening these virtues.

RICHARD AND RITA POST

Family Planning—Today's Choices. By DOROTHY MILLSTONE. Public Affairs Pamphlet No. 513, 381 Park Avenue South, New York, N. Y. 10016. 28 pages. 35¢.

HERE IS what (especially young) people need these days: a frank, unequivocal discussion of contraceptives in current use—their advantages and their dangers. Not only are various contraceptive devices described and compared as to relative effectiveness, they are also illustrated by photographs.

The rapid change in attitude toward birth control during the past twenty years is traced as background for this brief study. Problems of teenagers and of low income couples come in for special emphasis. Two exemplificative quotations attest their seriousness: "About a third of an estimated 6 million sexually active fertile women, aged 15 to 45 and living at the poverty level, are still not receiving family planning services." And: "In 1971, American girls 12 to 14 years old—seventh, eighth, and ninth graders—gave birth to 12,000 babies. And that total was a thousand more births than the previous year. Most of these births occurred outside marriage; in fact, about half of all U.S. out-of-wedlock births occur among teenagers. Although unwed teen-

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agers account for less than 5 percent of all births, they contribute nearly 8 percent of all unintended pregnancies."

Although the booklet may tend to exaggerate somewhat the claims made for "the pill," it certainly does not hesitate to state bluntly and clearly what the main obstacles to planned parenthood are, and what ought to—and can—be done about them. With this little pamphlet, Dorothy Millstone has made a significant contribution to this second "what." It deserves to be read widely.

M. C. MORRIS

Aging: The Fulfillment of Life. By HENRI J. W. NOUWEN and WALTER J. GAFFNEY. Photographs by Ron van den Bosch. Doubleday & Co. 152 pages. \$5.95.

THE AUTHORS of this book look at aging from various positions, the dark, the shadow side and the lighter, the sunny side. On the dark side they express the thought that in a society like ours where "being" is identified with "having," old age is, in general, not honored. They seem to be saying that if "having" could be considered in less material terms—money, goods, power—and thought of more as assets of the spirit—wisdom, hope, growth—old age might be more highly esteemed.

Continuing on the dark side, the authors say that too often old age is not, or appears not to be, respected; that too often relatives and friends, perhaps hoping to spare the elderly all unpleasantness, or thinking of them as not understanding, or perhaps as not caring, keep hidden all of their struggles, their disappointments, even their successes and their hopes. The old person is thereby shut away from life, forced into an unreal existence. For some of the elderly this exclusion is the most difficult part of the aging process. The authors tell us that in Sparta the old went off into the hills to die; that in Bali they were sacrificed by their own people; that today in our country the results seem, at times, to be much the same but the means are more sophisticated.

Having given this rather dark, bleak picture of aging, the authors turn up the lights. They call the readers' attention to the humor, hope, vision, creativity and other qualities of life that many of the aged possess and that the world so much needs. They list a number of illustrious world citizens who have made their greatest contributions

to society in their later years. For instance, there was Pope John who gave life to an old church, Mother Teresa, who offered hope to the sick and dying in India, Rembrandt and his superb self-portraits, made when his life was nearing the end, and the aged Einstein and the elderly Schweitzer, both of whom gave of their greatness with vigor and love until the shadow fell.

The many photographic illustrations throughout the book add greatly to its effectiveness and its beauty. In relation to the appropriateness of each picture, the questions arise, "Why the wheel?", "Why the old bridge?", "Why a flower with petals missing?", "Why a flowering tree?" and many other "Why's". Since the illustrations are all untitled, the readers may have the satisfaction of titling each for themselves, greatly adding to its meaning for them.

It is an attractive, provocative book. For whom was it written? The authors say, "It is a book for all of us since we all age and so fulfill the cycle of our lives."

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Spirit into Life

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Three thoughts for this Memorial Day,
and all that follow:

"There they lay, the blue and the gray;
the same rich, young American blood
flowing out in little rivulets of crimson;
each thinking he was in the right."

—A Union Soldier, surveying the carnage
after the Battle of Champion
Hill, in Mississippi, May, 1863. Quoted
in "The Civil War" by Shelby Foote
(Random House).

"I asked for all things, that I might
enjoy life; I was given life, that I might
enjoy all things . . ."

—From "Prayer of an Unknown Con-
federate Soldier," clipped from a
newspaper by Dr. John Ellis Large,
and quoted in his book, "Think on
These Things" (Harper).

"Our dead brothers still live for us,
and bid us think of life, not death-of
life to which in their youth they lent the
passion and glory of the spring. As I
listen, the great chorus of life and joy
begins again, and amid the awful or-
chestra of seen and unseen powers and
destinies of good and evil our trumpets
sound once more a note of daring, hope,
and will."

—From the 1884 Memorial Day Ad-
dress of Oliver Wendell Holmes, Jr.,
son of Oliver Wendell Holmes, the
physician, poet, and philosopher. The
younger Holmes served with bravery
as an officer in the Civil War, and,
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Letters to the Editor

Why be a Quaker in 1975?

WHY BE a Quaker? This may first lead
to the question: How does one be a
Quaker? George Fox, the lives of "the
Valiant 60," Rufus M. Jones and others
may help us find answers that satisfy
to a degree but always we must come
back to: what do I think?

How does one be a Quaker? Cer-
tainly not by birth into the Society of
Friends. That fact is recognized today
and needs no further comment.

Certainly not by the simple act of
applying for membership and having
one's name placed on the monthly
meeting's roll of members. Those think-
ing that the act of writing for mem-
bership, no matter how thoughtfully
they have prepared their letters, will
make them Quakers and valued mem-
bers of the monthly meeting are sadly
mistaken. Being enrolled as a member
may be a sure and steady first step or
it may be a hindrance and a block in
the desire to be a Quaker.

How does one be a Quaker? To me,
the answer lies in growth. It is slow,
perhaps unsteady, but it is always
growth in learning.

First—growth in learning to adjust to
viewpoints other than our own. In a
Monthly Meeting, we find members
who are positive that their Light is
clear, although exactly opposite from
our own clear Light. Our faith that
there is that of God in all persons may
be put to severe tests in our own
Monthly Meeting.

Second—Growth in learning that God
speaks in many voices, many ways and
ever we must accept this as a basic
fact. New experiences of God's Truth
may come in very unexpected ways.

Third—Growth in learning that God
is in every situation. We may pray to
be of service but always we must ac-
knowledge that another person may be
used in the way we had desired. Our
responsibility is to be prepared to sow
a small seed as well as glory in the
gathering of a large harvest. God is at
the helm in all situations.

Fourth—Growth in learning to see and
accept that God, the Creator, ever con-
tinues creation. We can never say, "I
have learned." Always, it is, "I am
learning and I will be a Quaker today
and all days as best I know according
to the Light given me. I am learning
to build upon the experiences of Truth
given me."

Now to return to the first question,
"Why be a Quaker?" Would there be
smaller numbers of more dedicated, ac-
tive members if members and applicants
alike were asked: *Is membership of suf-
ficient value to me for the time, effort
and patience required?* Those who an-
swer "no" may say, "I am too busy
with my many interests and responsi-
bilities to undertake to give or receive
anything from membership. I shall not
bother to resign for I have pleasant
memories of Quakers. I shall drift
along. . . ."

Those who answer "yes" may say,
"To be a Quaker in 1975 comes first
in my life. It is a joyous privilege. It
is a steadying influence. It is a glorious
challenge to grow and to learn God's
will and way as we recognize God as
our Divine Creator, ever guiding, ever
creating in His world."

ELIZA A. FOULKE
Gwynedd, PA

Volunteerism

RE: INDIANA YEARLY MEETING'S CONCERN
(FJ 11/15/74) as to continued support
of AFSC. Do you suppose a hungry
person in Honduras or a victim in Viet-
nam cares whether it is a missionary
or an AFSC worker who extends the
loving hand of brotherhood and sister-
hood?

We must each do as we feel the Lord
leads us and this does not mean there
need be conflict.

My suggestion to those who are un-
happy with the direction AFSC or the
mission programs are taking is not to
withdraw and criticize but to offer
themselves as volunteers to the agency
with which they disagree. Get appoint-
ed to their boards, attend their public
meetings, work in their day-by-day ac-

tivities. If you still wish a change, let it be known. Results can be achieved. As a volunteer, I know!

RAY FARMER
Bisbee, AZ

God's Shining Light

THE SCHWEITZER issue of the Journal appeals to me greatly and has helped focus a query in my mind: Do we really believe in what we quote so often, "the light that lighteth every man that comes into the world"? Or do we believe, as it seems to me Quakers' talkings and writings make it appear, in the light that lighteth every Quaker and every non-Christian that comes into the world but which God extinguished in every man for over 1,000 years from the forming of the New Testament Canon to the time of George Fox and which He has continued to extinguish in our fellow-Christians of other denominations ever since?

Living in the Bible Belt and attending a (Cumberland) Presbyterian Church, I find the same tragic rejection of 1,000 years of God's shining light in the lives of those monks, nuns, priests, and friars who carried the gospel to our wild ancestral tribes of Western Europe always at the risk, and often at the cost of martyrdom, and who provided shelter for travelers who would else have perished of hunger, cold, wild beasts and wilder men; who nursed the sick in epidemics, who tirelessly copied and preserved the Scriptures, who kept alive the spirit and practice of worship, contributing their glorious expressions in music, stone and glass, and without whose witness to the light within the message of Christ would never have reached Luther or Calvin or Fox.

The great Reformation leaders were rejected and persecuted by the Church they sought to reform. It is understandable that they in turn rejected the good with the bad. But it is now 300 years and more later. Before we crystallize into the new idolatries—Quakers of George Fox, Presbyterians, Baptists and others of the Bible, may we not recover the 1,000 years of God's dealings with those men and women through whom that light, life, and breath of God was transmitted to us; and may we not recall that He who said, "You shall have no other Gods before me" was neither Calvin or Luther or Fox but the eternal, invisible One whose judgment seats are away up out of our sight and who for-

ever transcends all our human efforts to comprehend and interpret Him, yet who is also forever with us, the light, the life, the breath of God within?

MARGARET McCULLOCH
Memphis, TN

Reservoir of Love

AS MEMBERS of Abington Meeting we must accept our share of responsibility for an atmosphere in our Meeting that to us seems friendly but that has been described in the FORUM (FJ 3/15) as cold and inhospitable. As persons who twenty years ago were newcomers ourselves, we must at the same time attest to the reservoir of love and concern that we have found to be ever-present at Abington.

We appreciate the letter because the larger Friends' Meetings must wrestle constantly with the problem of how always to be sensitive and welcoming to the many seekers who come to our doors. We should all be grateful for the frankness that keeps us alert to our failures and our opportunities.

DANIEL AND EMILY CONLON
Jenkintown, PA

Leadership Needed

CONGRATULATIONS for publishing "Thoughts on the Morning News" (FJ 3/15) with its life-saving practice of the vegetarian diet. For over fifteen years I have been trying to get Friends to take leadership in this reform, even as they have done with war, slavery and equal rights.

Please give us more space on the subject in the Journal.

HENRY BAILEY STEVENS
Durham, NH

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Announcements

Births

WALLING—On January 29, 1975,
EMILY FRANCES WALLING, to Alec and
 Jean Walling. Jean is a member of Cro-
 ton Valley Meeting, Mt. Kisco, NY.

WHARTON—On January 26, 1975,
SARAH MOODY WHARTON, to Elinor M.
 and Robert H. Wharton in London,
 England. Elinor is a member of Birm-
 ingham Monthly Meeting, West Ches-
 ter, PA.

Marriages

CADWALLADER-KOSTESICH — On De-
 cember 7, 1974, **ELIZABETH CORRIS**
KOSTESICH and **THOMAS ELI CADWAL-**
LADER, Horsham (PA) Friends Meet-
 ing. Elizabeth is the daughter of Jacob
 and Barbara D. Kotesich and Thomas
 is the son of G. Atlee and Margaret
 Cadwallader.

ROBINSON-COPITHORNE—On Nov. 24,
 1974, **PETER YORK ROBINSON** and
MARYSUSAN COPITHORNE in German-
 town Friends Meeting House, Phila.,
 PA, under the care of Germantown

and Willistown Monthly Meetings. Pe-
 ter is a member of Willistown Monthly
 Meeting, Chester County, PA, and Mary
 Susan and her mother are members of
 Germantown Monthly Meeting.

SCHREFFLER-SUSZUKI—On Saturday,
 August 24, 1974, **KEIKO SUSZUKI** and
ROBERT SCHREFFLER, under the care
 of Schuylkill Friends Meeting, Phoenix-
 ville, PA. Robert and his parents are
 members of Schuylkill Friends Meeting.

Deaths

BASSETT—On February 18, aged 80,
MILTON BASSETT, a member of Woods-
 town Meeting, NJ.

DUGUID—On March 4, **MARY ELKIN-**
TON DUGUID, aged 86, a member of
 Friends Meeting at Cambridge, MA.
 During World War I, she and her late
 husband, William M., were relief work-
 ers for the Red Cross and for AFSC
 in France. They helped establish the
 Friends Meeting in Cambridge. She is
 survived by her sister Frances E. Stokes;
 her sister-in-law, Isobel V. Duguid; her
 brother-in-law, John B. Duguid; five
 nieces and six nephews.

MAUSTELLER—On March 14, 1975,
RACHEL T. MAUSTELLER, a member of
 Millville Meeting, PA.

PENTLER—On February 19, **CHARLES**
FREDERIC PENTLER, a member of Palo
 Alto Meeting, CA, aged 64.

SMITH—On January 16, 1975, **FLOR-**
ENCE SMITH, aged 72, a sojourning
 member of Chestnut Hill (PA) Meet-
 ing. She spent her life in service to
 others as principal of Friends' School
 for Girls, Jamaica, BWI, working for
 AFSC, and in her work for the meet-
 ing's Peace and Social Concerns Com-
 mittee.

WAR AND PEACE IN THE MIDDLE EAST: THE HUMAN DIMENSION

A Pendle Hill Summer Session
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A chance to talk and live with
 nationals from Middle Eastern
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Write: Summer Sessions
Pendle Hill
Wallingford, PA 19086

STRONG—On February 11, 1975, MARY J. WILLIAMS STRONG, sojourning member at San Jose Meeting, CA, aged 98.

Catherine Frazer

CATHERINE FRAZER died on December 10, 1974 at the age of 85. She was one of the founders of the Pleasant Street Friends Meeting in Worcester, MA, in 1952. From its beginning she lived in the Meetinghouse as a Resident Friend. She was a most gracious hostess there, welcoming all who came with genuine sincerity. She served as Treasurer of the Meeting all those years, and also as Director of the Overseas Relief Clothing Program for the American Friends Service Committee in the Worcester area. This was a huge job, which began in 1941 when her husband, Oliver Frazer, was pastor of Worcester Monthly Meeting. It involved coordinating the collection, sorting, mending, packing and shipping of clothing donated by individuals all over the region. For some time it was a project of the Worcester Area Council of Churches.

Louis Schneider, Executive Secretary of the AFSC, wrote the following letter to us since Catherine Frazer's death:

"Although we rarely saw Catherine Frazer, the strength of her spirit, of her dedication and her tireless energy reached us here. For thirty-three years Catherine Frazer has led the AFSC clothing program in Worcester, a record of length of service equalled in no other collection center. During that time the incredible number of 521,611 pounds of clothing were shipped from your Meeting under her devoted leadership.

"We are deeply grateful to have had the privilege of working with Catherine Frazer in a common concern for the well-being of others."

This list of Catherine Frazer's activities does not communicate her warm, unassuming but definite personality nor the spiritual strength which upheld her through many periods of ill health and other difficulties. Her presence in the Meetinghouse formed for many members and friends in the community the heart of the Meeting. Her absence will be felt in every aspect of our group life.

Coming Events

May

23-26—Youth Center Conference, "The Land, Spring Planting, Ancient Growth Rituals . . ." Junior and Senior High Conference, Powell House, R.D. 1, Box 101, Old Chatham, NY 12136.

June

5-8—Third Believers' Church conference, Pepperdine University, Malibu, California. Theme will be "Restitution, Dissent and Renewal." For more information write Richard T. Hughes, Conference Coordinator, Believers' Church Conference, Division of Religion, Pepperdine University, Malibu, CA 90265.

8—The McCutchen Open House, The New York Yearly Meeting Boarding and Nursing Homes, 21 Rockview Avenue, North Plainfield, NJ, 2:30-4:00 p.m.

12-15—Intermountain Yearly Meeting, Ghost Ranch, Abiquiu, New Mexico. Please contact: Leanne Goodenow, 2136 S. Josephine, Denver, CO 80210.

12-15—Lake Erie Yearly Meeting, Hiram College, Ohio. Contact person: Rilma Buckman, 3601 Lynbrook Drive, Toledo, OH 43614.

18-22—Rocky Mountain Yearly Meeting, Quaker Ridge Camp, Woodland, CO. Contact person: Arthur James Ellis, 1207 Caldwell, Goodland, KS 67735.

20-24—California Yearly Meeting, Yorba Linda Friends Meeting, CA. Contact person: Glen Rinard, P.O. Box 1607, Whittier, CA 90609.

24-29—New England Yearly Meeting, Wheaton College, Norton, MA. Contact person: Caleb A. Smith, 374 Hawthorn St., New Bedford, MA 02740.

25-29—North Carolina Yearly Meeting, Chowan College, Murfreesboro, NC. Contact person: George C. Parker, Woodland, NC 27897.

28-July 5—General Conference of Friends, Berea College, Berea, Ky. (See page 307)

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(May call her 9 a.m. to 10 p.m.)

Rachel T. Hare-Mustin, Ph.D.,
Wayne, 215-687-1130
(Also has office in Delaware.)

David Harley, A.C.S.W., Bethlehem Area, 215-437-1396

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

Helen H. McKoy, M.Ed., Germantown, GE 8-4822

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

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

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

Alexander F. Scott, M.S.S., Wynnewood, 215-642-0166

Consultants: Ross Roby, M.D., Howard Page Wood, M.D.

Classified Advertisements

Accommodations Abroad

MEXICO CITY FRIENDS CENTER. Pleasant, reasonable accommodations. Reservations, Casa de los Amigos, Ignacio Mariscal 132, Mexico 1, D. F. Friends Meeting, Sundays, 11 a.m. Phone 535-27-52.

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

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OXFORD, ENGLAND—From fall 1975. New furnished apartment in delightfully green surroundings one mile from city center. 2 bedrooms, study, lounge/dining room, American conveniences. Phone collect (212) MO6-8048.

Announcements

BOB AND MARGARET BLOOD (Ann Arbor Meeting) will lead a couples workshop on "Intimacy and Interdependence" at Esalen Institute, Big Sur, California 93920, June 20-22 and a Formerly Married Workshop at La Casa de Maria, 800 El Bosque Road, Santa Barbara 93108, June 27-29. Write the host organizations for details and registrations.

Books and Publications

WIDER QUAKER FELLOWSHIP, 152-A North 15th Street, Philadelphia, Pennsylvania 19102 offers quarterly mailings of Quaker-oriented literature.

THE PLUMMERS OF HARMONY GROVE, by Edgar Palmer. Three centuries of Quakerism in fictional diaries. "I commend the Friends United Press for bringing out this unusual book."—Elton Trueblood. \$3.95.

SEVERAL QUAKER GENEALOGIES; many Quaker books (journals, history of the Friends, local histories, etc.) and miscellaneous books. John V. Hollingsworth, R.F.D., Chadds Ford, PA 19317. Phone: (215) 388-6969.

Camps

LITTLE KIDS—OUR SPECIALTY. High in a North Carolina mountain valley we have for 20 years been providing farm and wilderness experience for children 7 through 10; 35 of them at a time. We especially like to have children of Friends families and try to adjust the cost to individual needs. A few places left for the 1975 season. Bob and Dorothy Barrus, CAMP CELO, Route 5, Burnsville NC 28714.

For Rent

N.Y.C. SUBLET, July-August. Brooklyn brownstone, 2 bedrooms, charming high-ceilinged rooms, parquet floors, patio, garden. 15 minutes Manhattan, 30 minutes beach. Piano, dishwasher, washer, dryer. \$950, including utilities. Owens (Friends), 187 Prospect Place, Brooklyn 11238. (212) 622-8319.

DOWNEAST MAINE. Rent main and/or guest cabin on shore near wildlife preserve. Cabins sleep five or four. Each has hot water, kitchen, shower, outhouse. Available June to mid-July. \$250 or \$175 for two week period, plus utilities. Simple, secluded, quiet. **FOR SALE:** Variety beautiful 1½ acre ocean lots, other locations. \$18,000 to \$22,000. Inquire airmail. Wellfield Cottage, Jordans Way, Jordans, Beaconsfield, HP9 2SP, Bucks, England.

TWO-BEDROOM furnished home on beautiful Oregon coast; June 1-Nov. 1; 30 feet of windows facing ocean. \$275/month or \$1000/5 months, or make offer. Contact Hartsoughs, Box 1321, Depoe Bay, OR 97341.

BEACON HILL FRIENDS HOUSE—BOSTON. Studying or working in the Boston area? Come stay with us, 18 women and men eager about Quaker principles, with congenial family-style living. Central to campuses and the area's facilities. Vacancies available for summer or next school year, at \$38-40 weekly total includes all food. For inquiries or application contact Abe Sangrey, director, 6 Chestnut St., Boston, MA 02108 (617-227-9118)

RETIREMENT APARTMENTS for couples. Yearly Meeting Friends Home, "The McCutchen." Living room, bath, bedroom, kitchenette; some with den. Dinner included. Now renting. Contact for details, Marianne Longstreet, Administrator, The McCutchen, 21 Rockview Avenue, North Plainfield, NJ 07060. Tel. 201-755-8600.

NEAR GENEVA, SWITZERLAND. House for rent September through May. Four bedrooms, modern facilities, completely furnished. Picturesque setting in French village on lake shore. Accessible to fine libraries. Excellent skiing. Reasonable. Box B-646, Friends Journal.

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

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MONOPOLY GAME. Professor researching true history of Monopoly game, especially as it was played around Atlantic City Friends School and at Westtown around 1930. Contact Ralph Anspach, 1060 Keith Ave., Berkeley, CA 94708, or call collect (415) 525-7744.

Positions Vacant

FRIENDS SCHOOL, Miami, FL, needs teachers with training and/or experience in an open, ungraded school. 30 children, ages 3-7. Write: Darden Pyron, 6907 Trionfo St., Coral Gables, FL 33146.

COUPLE to be houseparents and to teach physics and chemistry, September, 1975. The Meeting School, Rindge, NH 03461.

MARRIED COUPLE or **SINGLE MALE, FEMALE.** Summer, 1975. Assist youth directors at New York Yearly Meeting's Conference and Retreat Center. Help run 5 conferences. Skills with outdoor activities. Life-saving, arts for Junior/Senior High age desirable. Support emphasis on spiritual growth as program basis. Room, board, salary. Send resume to Youth Directors, Powell House, RD 1, Box 101, Old Chatham, NY 12136. (518) 794-8811.

THE LAURAMOORE Friends Boarding Home, Indiana Yearly Meeting (FGC), needs an older Quaker lady as assistant manager. Our residents are all Social Security age. We offer no nursing care. Assistant works evening hours. Must live in. Must start work by August 1, 1975. The Lauramoore, 504 N.W. 5th St., Richmond, IN 47374. (317) 962-2984.

Positions Wanted

YOUNG WOMAN, 27, living New York, Master of Music Degree in Piano, needs any kind of summer job. Write: Oriental, 825 West End Ave., Apt. 9-G, New York, NY 10025, or call (212) 865-2863.

SIXTEEN YEAR OLD, experienced in child care, looking for summer mother's helper job. Renee Audet, Sandy Spring Friends School, Sandy Spring, MD 20860.

Schools

THE MEETING SCHOOL, Rindge, New Hampshire 03461. A closely knit community and school committed to the development of each individual's potential. Coeducational, accredited by New England Association of Schools and Colleges. Grades 10-12. Students live in faculty homes sharing cooking, house cleaning, farm chores. Work-study programs—animal husbandry, horticulture, forestry. Ceramics—Studio Art—Weaving. For information write Dorothy Hagar Albright.

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COTTAGE and LODGE in Vermont. Both secluded, rustic but completely furnished, gas and wood stoves, running hot/cold water, no electricity. Hundreds acres wilderness, brooks, unspoiled lake, neighboring mountains. Cottage suitable large family \$70 weekly for couple, \$7 each additional person. Lodge up to two families \$100, \$7 each person over 4. June-September. Box D-642, Friends Journal.

PT CLYDE, MAINE. Modest, secluded cottage; wooded point, private road. Utilities except telephone \$500 month, \$1350 three months. Rohrbaugh, Rockport, ME. (207) 236-3673.

BRIDGESIDE INN, Vinalhaven Island, Maine. Quiet, small, on water. Emphasizing fine food, island relaxation. Information: Peter Goodwin, 410 W. Cheltenham Ave., Philadelphia, PA 19144.

ENJOY the White Mountains in a secluded cabin with running water, electricity, fireplace, and lake. Mrs. Wendell F. Oliver, 800 West Market Street, West Chester, PA 19380.

Wanted

LARGE APARTMENT OR SMALL HOUSE—July or August 1—with quiet country atmosphere, by married couple, early thirties, continuing studies Amherst, MA. Plan three-year stay. Will do housekeeping, gardening, etc. to subsidize rent. Box Z-644, Friends Journal.

Meeting Announcements

Spain

MADRID—Worship Group first and fourth Sunday, third Saturday, 6 p.m., San Gerardo 38-5C. Josefina Fernandez, coordinator.

Alaska

FAIRBANKS—Unprogrammed worship, First-days, 9 a.m., Home Economics Lounge, Third Floor, Eielson Building, Univ. of Alaska. Phone: 479-6782.

Arizona

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

PHOENIX—Sundays: 10 a.m., 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. Pastor, Kenneth Jones, 886-6011.

TUCSON—Pima Friends Meeting (Pacific Yearly Meeting), 739 E. 5th St., Worship, 10 a.m. Violet Broadribb, Clerk. Ph. 298-8933.

California

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

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

DAVIS—Meetings for worship: 1st Day, 9:45 a.m.; 4th Day, 5:45 p.m., 345 L St. Visitors call 753-5924.

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

HAYWARD—Worship 10 a.m. 22502 Woodroe St., 94541. Phone: (415) 651-1543.

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

LONG BEACH—Meeting for worship, 10:00 a.m., Garden Room, Brethren Manor, 3333 Pacific. Call 434-1004 or 831-4066.

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

MALIBU—Worship Group. Call (213) 457-3041.

MARIN—Worship 10:30 a.m., The Priory, 217 Laurel Grove, Kentfield. 383-5303.

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

ORANGE COUNTY—Worship 10:30 a.m. University of California at Irvine (Univ. Club, Trailer T-1). 548-8082 or 552-7691.

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

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

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

RIVERSIDE—Unprogrammed worship, 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 DIEGO—Unprogrammed worship, First-days 10:30 a.m., 4848 Seminole Dr., 296-2264.

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

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

SAN JOSE—Meeting, 11 a.m.; children's and adults' classes, 10 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 828-4069.

SONOMA COUNTY—Redwood Forest Meeting, 11 a.m., worship and First-day school, 61 W. Cotati Ave., Cotati, CA. Phone: (707) 795-5932 or 823-0501.

VISTA—Unprogrammed meeting, 10 a.m. Call 726-4437 or 724-4496. P.O. Box 1443, Vista 92083.

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

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

Colorado

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

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

Connecticut

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

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

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

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

STAMFORD-GREENWICH—Meeting for worship and First-day School, 10 a.m. West-over and Roxbury Roads, Stamford. Clerk, Barbara T. Abbott, 151 Shore Rd., Old Greenwich, CT 06870, Phone: 203-637-0645.

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

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

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

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 10 to 11 a.m. 5 Pine Reach Rd. Phone 227-2888.

WILMINGTON—Wilmington Meeting, 4th and West Streets. 10 a.m., worship and children's First-day school; 11 a.m., adult First-day school and child care. Inquiries 652-4491 or 475-3060. Alapocas Meeting at Friends School. 9:15 a.m., worship and child care; 10:15 a.m., First-day school. Inquiries 792-1668.

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.

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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. 696-1380.

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

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 Street, 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—Music Room, College Hall, New College. Adult discussion, 10 a.m. Worship, 11 a.m. Mary Margaret McAdoo, clerk, 355-2592.

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. Phone 549-4010 or 457-6542.

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 10:30 a.m. For information and meeting location, phone: 477-5660 or 664-1923.

CRETE—Thorn Creek meeting, (Chicago) south suburban) 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.

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

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

LAKE FOREST—Worship 10:30 a.m. at Meeting House. West Old Elm and Ridge Roads, Mail: Box 95, Lake Forest, 60045. Phone: (312) 234-3395.

MENABE—Clear Creek Meeting. Unprogrammed worship 11 a.m. First Day School 10 a.m. Meeting House 2 mi. So., 1 mi. E. McNabb. Call 815-882-2381.

PEORIA-GALESBURG—Unprogrammed meeting 11 a.m. in Galesburg. Phone: 343-7097 or 245-2959 for location.

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

ROCKFORD—Meeting for worship every First-day, 10:30 a.m. at 326 N. Avon St., Rockford, IL 61103. Phone 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 1-70, US 40; 1-70 exit Wilbur Wright Rd, 1 1/4 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.

DUBUQUE—Meetings in members' homes. Write: 1810 Grandview Ave. or telephone 556-3685.

IOWA CITY—Unprogrammed Meeting for Worship, 11 a.m. Sunday. 311 N. Linn, Iowa City. Clerks, Agnes Kuhn and Cathy Lange. Telephone 337-2298.

MARSHALLTOWN—Worship 10 a.m., Farm Bureau Bldg., S. 6th St. 752-3824.

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. Unprogrammed meeting 8:45 a.m., First-day School 9:45 a.m. Meeting for worship 11 a.m. David Kingrey, Minister. Phone 262-0471.

Kentucky

LEXINGTON—Unprogrammed worship and First-day School, 4 p.m. For information, call 266-2653.

LOUISVILLE—Meeting for worship 10:30 a.m. Children's classes 11:00 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

BAR HARBOR—Acadia Meeting for Worship 6:30 p.m. in Maine Seacoast Mission, 127 West St., Bar Harbor. Phone: 288-5419, 288-4941, or 244-7113.

CAPE NEDDICK—Seacoast Meeting for Worship, Kuhnhouse, Cape Neddick. Labor Day through April at call of correspondent, Brenda Kuhn, (207) 363-4139.

MID-COAST AREA—Unprogrammed meeting for worship 10 a.m. Damariscotta library. Phone 882-7107 or 586-6155 for information.

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

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. Donald Sillars, clerk, (301) 262-3581.

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.

COLUMBIA—A new meeting! 5 p.m. Phelps Luck Ngbhd Ctr. J. McAdoo, Cl., 5209 Eliot Oak Rd. 21044. 596-5212.

EASTON—Third Haven Meeting and First-day School, 11 a.m., 405 South Washington St. Frank Zeigler, clerk, 634-2491; Lorraine Claggett, 822-0669. 1st Sun. June through last Sun. 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., Donlan Hall, corner Massachusetts Ave. and Spruce St., W. Acton. Clerk, Elizabeth H. Boardman, (617) 263-5562.

AMHERST-NORTHAMPTON-GREENFIELD—Meeting for worship 11 a.m. First-day School 10:00 a.m. Mt. Toby Meetinghouse, Route 63 in Leverett. Phone 253-9427.

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 Edmonds Rd. (2 mi. W of Nobscot) Worship 10:30 a.m. First Day School 10:45 a.m. Visitors welcome. Phone 877-0481.

LAWRENCE—45 Avon St., Bible School, 10 a.m., worship 11 a.m., Monthly Meeting first Wednesday 7:30 p.m. Clerk, Mrs. Ruth Mellor, 189 Hampshire St., Methuen, 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. 28A, meeting for worship, Sunday 11 a.m.

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

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

Michigan

ANN ARBOR—Meeting for Worship, 10; adult discussion, 11:30 Meetinghouse, 1420 Hill St. Clerk: Thomas Taylor, 324 Hilldale Dr., 48105. Phone 769-3354.

BIRMINGHAM—Phone: 646-7022.

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, 10:00 a.m., 7th Floor, University Center Bldg., Wayne State University. Correspondence: 4011 Norfolk, Detroit, 48221. Phone: 341-9404.

EAST LANSING—Worship and First-day School, Sunday, 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 349-1754.

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.

ST. PAUL—Twin Cities Friends Meeting. Unprogrammed worship and First-day school 10:30 a.m. Friends House, 295 Summit Ave. 222-3350.

Missouri

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

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

ROLLA—Unprogrammed meeting for worship, Sundays, 6:30 p.m., Elkins Church Education Bldg., First & Elm Sts.

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

Nebraska

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

Nevada

LAS VEGAS—Paradise Meeting; worship 11 a.m., 3451 Middlebury, 458-5817.

RENO—Meeting for worship and First-day school, 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.

PETERBOROUGH—Monadnock Meeting. Worship 10:30 a.m. First-day school same time. Library Hall, Peterborough. Enter off parking lot.

WEST EPPING—Allowed meeting, Friends St. Worship 10:30, 1st and 3rd First Days. Call Patrick Jackson, 679-8255.

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 227-8210.

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.

MICKLETON—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, NJ.

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

PLAINFIELD—Meeting for worship and First-day School 10:30 a.m. Watchung Ave. at E. Third St., 757-5736. Open Monday 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, 10:30 a.m. Clerk, Richard S. Weeder, RD 5, Flemington, NJ 08822. Phone 1-201-782-0256.

RANOCAS—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, 11:00 a.m., meeting for worship, 11 a.m. (July, August, 10 a.m.) Route 35 and Sycamore, Phone 741-0141 or 671-2651.

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

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

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

New Mexico

ALBUQUERQUE—Meeting and First-day School, 10:30 a.m., 815 Girard Blvd., N.E. Seely Chandler, clerk. Phone 265-0569.

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

SANTA 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.

AUBURN—Unprogrammed Meeting. 1 p.m., 7th day worship. By appointment only. Auburn Prison, 135 State St., Auburn NY 13021. Requests must be processed through Phyllis Rantanen, Coordinator, 21 N. Main St., Moravia, NY 13118. (315) 497-9540.

BROOKLYN—110 Schermerhorn St. Worship and First Day School Sundays 11 a.m.; adult discussion 10 a.m.; coffee hour noon. Child care provided. Pay phone: MAIN 5-8705.

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

CHAPPAQUA—Quaker Road (Route 120). Meeting for worship and First-day School 10:30 a.m. 914-238-9894. Clerk: 914-628-8127.

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.

GRAHAMSVILLE—Greenfield & Neversink. Worship, 11 a.m. Sundays at Meeting House.

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.

LONG ISLAND (Queens, Nassau, Suffolk Counties) — Unprogrammed Meetings for Worship, 11 a.m. First Days, unless otherwise noted:

FARMINGDALE — **BETHPAGE** — Meeting House Rd., opposite Bethpage State Park Clubhouse.

FLUSHING—137-16 Northern Blvd., Discussion group 10 a.m. First-day School 11 a.m. Open house 2-4 p.m. 1st and 3rd First Days except 1st, 2nd, 8th and 12th Months.

HUNTINGTON — **LLOYD HARBOR** — Friends World College, Plover Lane. (516) 423-3672.

JERICHO—Old Jericho Tpk. off Rte. 106 near junction with 25A.

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

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

ST. JAMES—**CONSCIENCE BAY**—W. of 50 Acre Rd. near Moriches Rd. First-day School 11:15 a.m. (516) 751-2048.

SOUTHAMPTON—**EASTERN L.I.**—Administration Bldg., Southampton College, 1st and 3rd First-days.

SOUTHOLD—Custer Institute, Main Bay-view Rd., 10:30 a.m.

WESTBURY—Post Ave. and Jericho Tpk. First-day School (Primary) 11 a.m. (516) ED3-3178.

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

NEW PALTZ—Meeting 10:30 a.m. First National Bank Bldg., 191 Main St. 255-7532.

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 St. 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.

ORCHARD PARK—Meeting for worship and First-day school, 11 a.m. E. Quaker Street at Freeman Road. Phone: 662-5972.

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

PURCHASE—Purchase Street (Route 120) at Lake Street, Purchase, New York. First-day School, 10:45 a.m. Meeting, 11 a.m. Clerk, Maryanne Lockyer, Sunset Dr., Thornwood, NY 10594. (914) 769-4494.

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

ROCHESTER—Meeting and 1st-day School, 11 a.m. 9/7-6/14; 10 a.m. 6/15-9/6. 41 Westminster Rd.

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

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

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

SCHENECTADY—Meeting for worship, 11:00 a.m. Old Chapel, Union College Campus. Jeanne Schwarz, clerk, Galway, NY 12074.

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

North Carolina

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

CHAPEL HILL—Meeting for worship, 11 a.m. Clerk: 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 688-4486 or John Stratton 383-5371.

FAYETTEVILLE—Meeting 1 p.m., Quaker House, 223 Hillside Ave. Phone the Arnings, 485-3213.

GREENSBORO—Friendship Meeting (unprogrammed). Guilford College, Moon Room of Dana Auditorium, 11 a.m. George White, clerk, 294-0317.

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

RALEIGH—Unprogrammed meeting 10 a.m., 120 Woodburn Rd. Clerk, Nancy Routh, 834-2223.

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

WOODLAND—Cedar Grove Meeting: Sabbath School, 10:00; meeting for worship, 11:00 a.m. Janie O. Sams, clerk.

Ohio

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

CINCINNATI—Community Meeting (United) FGC & FUM—Unprogrammed worship, 10 a.m., 3960 Winding Way, 45219. (513) 861-4353. Wilhelmina Branson, clerk. (513) 221-0868.

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

CLEVELAND—Community Meeting, unprogrammed, Sunday evenings. Call Judy Brutz 321-7456 or Elaine DeVol 723-8809.

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.

HUDSON—Unprogrammed Friends Meeting for worship, Sunday 4 p.m. at The Old Church of the Green, 1 E. Main St., Hudson. (216) 653-9595.

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

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

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

TOLEDO—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.

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

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., Jenkintown. (East of York Rd., north of Philadelphia.) First-day school, 10; worship, 11:15. Child care. TU4-2865.

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

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

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.

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

DOYLESTOWN—East Oakland 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 miles W. of 662 and 562 intersection at Yellow House.

FALLSINGTON (Bucks County)—Falls Meeting, Main St., First-day School 10 a.m., meeting for worship, 11. 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.

GOSHEN—Goshenville, intersection of Rt. 352 and Paoli Pike. First-day school, 10:30 a.m.; meeting for worship, 11:15 a.m.

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

HARRISBURG—6th and Herr Sts., 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.

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

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

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

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

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

LEWISBURG—Vaughan Literature Bldg. Library, Bucknell U. Worship, 11 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, 10:30 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) 998-2462 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.

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 Wain Streets, 11 a.m. Germantown Meeting, Coulter Street and Germantown Avenue.
Green Street Meeting, 45 W. School House Lane.

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 St. First-day School, 9:30 a.m.; meeting for worship, 10:45 a.m.

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

SWARTHMORE—Whittier Place, College Campus. Meeting & 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 a.m.

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.

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

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., 2804 Acklen Ave. Clerk, Betty Johnson. Phone: (615)-255-0332.

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

Texas

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

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

DALLAS—Evening Meeting for Worship and Community, Sunday 5:30 p.m. 4603 Lovers Lane. Pot luck supper. Call 352-3496 for information.

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, Ruth W. Marsh, 729-3756.

SAN ANTONIO—Unprogrammed meeting for worship, 11 a.m., first and third Sunday, Central Y.W.C.A. Phone 732-2740.

Utah

LOGAN—Meeting 11 a.m., CCF House, 1315 E. 7th North. Phone 752-2702.

OGDEN—Sundays 11 a.m., Mattie Harris Hall, 525 27th. 825-6979.

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.

Virginia

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

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

McLEAN—Langley Hill Meeting, Sunday, 10:30 a.m. Junction old 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 North Washington. Worship, 10:15. Phone: 687-8497 or 687-0500.

Washington

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

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

West Virginia

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

Wisconsin

BELOIT—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—10 a.m. Y.W.C.A. 610 N. Jackson, (Rm. 406) 278-0850 or 962-2100.

OSHKOSH—Sunday 11 a.m., meeting and First-day school, 502 N. Main St.

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

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