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Journey Into Inner Space



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The woodcut on the cover is the work of Joseph Levenson of New York, a frequent contributor to these pages. Peter Walsh drew the illustration on page 363.

The First Word

Journey Into Inner Space

By C. Edward Crowther

EDITOR'S NOTE: This issue of the Journal will contain reader response to recent articles on simplicity and sexuality. More on simplicity also will appear in the August issue. The article below adds a needed dimension to both subjects.

I WOULD OFFER three ingredients in my slight awareness of what wholeness might look like. I refer to that trinity of loving, the combination of which, I believe, makes the quality of wholeness which I, for one, aspire to. The trinity (if indeed that is not an unfortunate word in this particular church), of loving would be: love of self, love of neighbor, and, I would add, love of God.

My wholeness as a human being consists of the consummation, the putting together of those three great loves within my own skin, which, analytically speaking, is my life. And so I increasingly accept life as being an ongoing interior journey into the potential wholeness which you and I possess. Some people take different roads to becoming the unique, whole person that we are all born with the capacity to become.

Whether I speak of Holy Mother Church, or marriage, or success, or money, or any of those things which many of us spend a lifetime in seeking to attain, I speak of external objects which increasingly I realize do not have the capacity to satisfy my own desire to express, as Paul Tillich described it, the courage to be in my own becoming.

Many people would define their religious belief as being contained within the Golden Rule: Doing unto others as you would have them do unto you. The big snag about the Golden Rule is that which properly precedes it—the dictum from Jesus which demands that we love our neighbors as we love ourselves. Provided that you love yourself, the Golden Rule is a beautiful rule; but if you hate yourself and apply the Golden Rule, then God help your neighbor.

Somewhere in the truth of that, I believe, lies the secret of the elusive reason as to why war exists. Always in the name of a cause in which we believe so passionately, but never compassionately, we are prepared to kill for the passion of our beliefs. If Vietnam, for instance, was a war of love of country, then God help us when we apply the Golden Rule to it. The same would go, I suspect, for all war. I cannot kill you if I love you, but I can kill you very easily if I hate me.

If I appear to neglect the two sections—love of neighbor and love of God—it is because I think that sometimes, especially in our churches, we have misplaced our priority. We

This article is taken from a sermon by the Rt. Rev. C. Edward Crowther, Assistant Bishop of the Episcopal Diocese of California, in the First Unitarian Church of Berkeley, Cal. It is reprinted by permission of The Churchman.

have invited people to love a God whom they cannot see. We have invited people to begin perhaps by loving neighbors whom they can see all too clearly. And we have left to the very end that which I think should be at the very beginning of the search for reality: Love of self—the genuine and the joyful self-esteem leading to a sense of celebration and of joy.

Self-love, of course, is not selfishness. Eric Fromm in the book *Escape from Freedom* says that selfishness is one kind of greediness. Like all greediness, it contains an insatiability. As a consequence there is no satisfaction. Greed—the greed of our selfishness—is a bottomless pit which exhausts the person in an endless effort to satisfy the need without ever reaching satisfaction. The selfish person is filled with a burning envy of anyone who might have more. This type of person is basically not fond of himself at all, but deeply dislikes himself. Selfishness, in fact, Dr. Fromm says, is rooted in this very lack of fondness for oneself. Narcissism, like selfishness, is an over-compensation for the basic lack of self-love. He does not love others because he cannot love himself. Attitudes toward other people are conditioned by our fundamental attitude to ourselves. Bertrand Russell summarized it rather well when he wrote that a man cannot possibly be at peace with others until he has learned to be at peace with himself.

(In) Carl Jung's *Modern Man in Search of a Soul* Jung says . . . "Perhaps this (understanding of our effort to achieve true love of self) sounds very simple, but simple things are always the most difficult in actual life. It requires the greatest discipline to be simple and the acceptance of self is the essence of the moral problem and the epitome of the whole outlook upon life." What if I should discover that among the poorest of all the beggars, among the most impudent of all the offenders—the very Enemy himself—are all within me, that I myself stand in need of the alms of my own kindness, that I myself am the enemy who must be loved? What then?

Jung asserts that neurosis is an inner cleavage: The state of being at war with oneself. He concludes that everything that accentuates this cleavage makes the patient worse, and everything that mitigates it tends to heal: The recognition that within ourselves lies the enemy. We have seen the enemy, and it is man. But taking it a little beyond that, we have seen the enemy who is man, and the enemy is me—my shadow, my fragmentation, my brokenness, which I can all too easily project on the brokenness and the shadows and the fragmentation of a world in which there is bigotry and unnecessary hunger, and brutal behavior, destructiveness, evil, unkindness, uncharitableness. All of these things tend to project that which lies within me.

Plato said that the State is the individual writ large, that society is the individual in very big print. This is a clue to the nature of projection. But the point that Jung was making, I think, is not so much that we need go around beating our breasts as we see the fragmentation of the world, and say "Ah yes! That merely reflects the rotten person that I am." Rather Jung is saying there is no place for that kind of breast beating. The love which the good person seeks to project onto this fragmented world is his desire to heal that fragmentation.

So unloveable do many of us believe we have become—so conditional has the love which we have received been—so necessary has it become for us to externalize the applause which greets us—so performance-oriented have so many of us become—that we are driven to ever-increasing needs to perform, to attain, to acquire, to accumulate. Only if we can produce are we accepted as loveable beings. Only if we attain can we be accepted as loveable beings. We buy it and we judge our-

selves by it. And so we adjust. We become braggarts, constantly presenting our credentials, because without credentials we have no significance, no value; and no value means no loveableness. The sin of pride is perhaps the sin, not of misplaced self-love, but of misplaced unloveableness.

Or we become over-critical. We project our self-criticism in the very facile recognition of it in other people. "Judge not, lest ye be judged," Jesus said to those who escape from their unloveableness and its pain into projected criticism upon other people. Or perhaps we become rationalizers. We've got to pass the test of performance and therefore we proclaim it in ourselves. Or perhaps we become overly shy. We wall ourselves into ourselves and take no risks. Or we become self-depreciators. We present such an abject picture of ourselves to others that others will expect very little of us and therefore we cannot fail. Or we become defensively docile people. We become submissive observers of regulations and we hide behind the rules so that we cannot be faulted. We take out insurance policies against being criticized, because to be criticized is not to be accepted by the external object of affirmation and if that goes, then we're lost. Or we become loners. Our wounded spirits reason that it's safer not to get involved with any participant in the hostile world out there. Or we become overachievers. The belief is that what we do will make up for what we have failed to be in ourselves. Our achievements and our possessions become external extensions of ourselves. We wear our masks. We become, for instance, the Nice Guy. One of the saddest guys, bartering for a little recognition by the readiness of his smile is his happy mask which people want to see.

Or something which I've been spending a great deal of time on recently at the University, in terms of research into hypnotherapy, is anger—the way we act out—the way we turn ourselves in on ourselves or on others destructively. It manifests itself in many psychosomatic symptoms. That long day's journey into night, which many of us know something about, called depression, some people see as the cushion which protects us from the shattering pain of the reality which we cannot face. So we retreat into a dark night to preserve us from the bright laser cutting surgical knife of a pain which one day we will have to face.

William Glasser, author of *Reality Therapy* makes two assumptions which I share: Two assumptions based on the need for self-love, self-esteem, appreciation or celebration of oneself. First of all, Dr. Glasser says, all psychic problems, from slight neuroses to deep immobilizing psychoses are symptomatic of the frustration of the fundamental human need for a sense of personal worth. Secondly, he says, the self-image of the individual will be the radical determining factor of all our behavior, the one to the other.

In other words, the Golden Rule has come full circle into much of contemporary psychiatry.



fo-rum (fôr'əm, fôr'-) *n.* pl. -rums or **fora** (fôr'ə, fôr'ə). 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.

FORUM:

Dear Friends,

I WELCOME enthusiastically the exploration of the topic of simplicity among Friends. Sadly, however, I felt put off by and out of touch with most of the points of view in the April 15 issue. After reflecting on this reaction and upon discovering that it was shared by at least one Friend whose simplicity I admire, I am writing to request that you devote at least one more issue of the *Journal* to the subject, adopting a different editorial criterion. I am looking for spiritual and practical guidance on Thomas Kelly's theme of "life simplified by concerns." I am looking for advice for those, like myself, who are very far from "satisfied that it is the divine right of America to live at the expense of the rest of the world," but who are not ready to withdraw from the segment of society in which they and their families find themselves. Ed Lazar's article is excellent; there must be more observations to be shared in this vein. Keep probing.

Rosalind Spier
Glastonbury, CT

Dear Friend

THE PROBLEM of how many human beings can find safety on this Lifeboat Earth is a very serious one which should have been faced yesterday.

Birth control is essential, but even with birth control the world's population will continue to double every 30 years or so.

I would suggest that the life-style of members of the Society of Friends, and of the United States, is as important to this old Lifeboat Earth as is birth control. We are now living higher on the hog than any nation in history, and trying to sell our way of life to the rest of the world because the more that we sell abroad the more we can keep for ourselves. The wealthy of even the most primitive nations are doing a good job of copying our style. Because of the lifeboat problem, and the limited natural resources on this boat, this cannot go on indefinitely whatever our wealth.

If we would lower our average standard of living by say 25 per cent, it would be a beginning and an example. It also would reduce the tensions between the haves and the have-nots, as essential as controlling the number of mouths to be fed. As relatively wealthy citizens many Friends would have to reduce their living standards more than 25 per cent. Of course, our neighbors who are now living below this average standard should not be expected to take any reduction.

These are, I believe, spiritual problems, which are in tune with the New Testament and with the teachings of Jesus. They will seem impossible to many, but not long ago flying to the moon was impossible. What would thee suggest?

Henry W. Ridgway
Mickleton, NJ

Dear Friends

AS ONE who spent two years in India as a World Health Organization assistant in launching the government of India's family planning program, and later directed the research program for Planned Parenthood Federation of America, I cannot ignore the horrifyingly increased hunger the world will experience if population doubles in the next thirty years.

By the end of the century the world will have a 100 percent increase in persons, but at best a food increase of 50 percent. Only massive use of birth control can avoid that horrifying prospect. Therefore, is it not imperative that we put all our energies into making the limitation of family size available, and acceptable to all people?

The technical resources are available—not perfect, but practicable and widely acceptable. In the United States they have brought us virtually to zero growth—and that has been done voluntarily. It can be done in other countries, around the world.

Is it too much to hope that we can devise an effective public policy that combines the sharing of food with the development of effective family planning around the world? We have done it here, done it through voluntary action in families. And a substantial proportion of women using publicly provided contra-

SIMPLICITY

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ception are also recipients of welfare assistance. The form of combining food aid and birth control will of course vary in different cultures but the combination can be made, and made without coercion.

What better way to redeem America's 'image' in the world? And how better could Quakers work for the bettering of the human condition than by helping to devise such a policy?

Margaret Snyder
Arlington, VA

Dear Friends

ALMOST 50 years ago Rufus Jones, commenting on the superficial ritualism that had been made of Friends' plain speech and dress, wrote: "One of the most serious weaknesses in the entire period of Quaker history has been the mistaken attempt to get simplicity by easy short-cut methods." In reading the April 15 issue on simplicity, particularly with respect to the world food crisis, I find that some Friends are still trying for short-cuts; for as fine and as urgent as the exhortations were they failed to give more than a superficial consideration (if they give even that) to some very hard-nosed problems:

If we are to be scrupulously honest about the seeming triumph of the Malthusian principle we cannot fail to consider the spiralling birth rates in precisely those areas and amongst those populations of the world most susceptible to malnutrition and famine. However, except for a passing reference to birth rates none of the contributors seemed concerned with demography.

It is rather provincial and somewhat inane (though radical chic) to assume that the basic problem with the world's food crisis lies at America's door and that a change in the American lifestyle will, almost singlehandedly, materially affect the crisis. In fairness and in fact, serious consideration must be given to those other national and cultural lifestyles that contribute more immediately to the depressed status of their populations. For examples:

There was considerable mention of the minuscule land trust movement, with the usual accolade to the American Indian (always a crowd-pleaser) and to communal ownership but no consideration as to why those areas which have clung to tribal ownership, such as sub-Saharan Africa, are among the world's hungriest.

Surely, a change in American attitudes will have

little effect on those peoples who insist on a lifestyle that considers livestock as a symbol of wealth rather than a means of cultivation and, with apologies to the vegetarian *cultus*, a food source of necessary protein.

Thoughtful agronomists for many years have urged the harnessing of native livestock to pull simple farm implements and the use of non-chemical fertilizers, such as manure, to increase crop output. This basic approach would also fight soil erosion and thereby increase the area's dwindling water supplies and, perhaps more importantly, free these peoples from their economic dependence on imported chemical fertilizers and oil-consuming heavy equipment. Incidentally, lest Friends assume that the United States is the only rapacious Daddy Warbucks they should review the current balance-of-payment statistics and see the growing economic dependence of these areas on imports from the "socialist" countries of East Europe.

In India a necessary change seems essential in the Hindu life-style with respect to the interrelation of the sacred cow, the harijans' access to village water supplies and the depressed crop production. Another serious Indian problem is the home-grown brand of usury (they thought it up themselves without even a course in the Harvard Business School); this is a problem which has not received the concerted effort of the Indian Government let alone the consideration of some Friends.

Even some Friends, insisting on their own version of reverence-for-life, may have to come to grips with their attitudes toward pets in view of the dizzying progression of our pet population and its equally-staggering consumption of cereals, meat and fish. Last year Friends Journal supported the save-the-whales campaign but made no mention of the fact that a major portion of whale-flesh goes to feed our multi-millions canine population. If it comes to a choice between Fido and Moby Dick on which side will we find Friends?

Another serious problem that received no discussion in

MORE FORUM: SIMPLICITY

the issue was the limited use of the world's arable land: In the Third World it has been estimated that only one-half of the arable land is under cultivation and of this total only one-third is for agriculture and two-thirds for pasturage. The drift away from the land and to urban life is one endemic to all peoples but seems particularly acute in the developing nations. The only nation that seems to be dealing with this problem is China where 75-80% of the population is engaged in agriculture—however, do Friends wish to adopt China's policies of keeping-em-down-on-the-farm?

Beyond the basic nitty-gritty problems of the food crisis there is a deep-rooted esthetic and philosophical element in determining why Western man is where he is today in relation to his environment and why non-Western man is quickly rushing to the same stance. In a very remarkable but little-read book (the seeming fate of most remarkable books) Peter Shephard, an ecologist, writes:

"The beginnings of landscape painting and modern garden art in the fifteenth century were part of a revolution in thinking which is still going on. As men had ceased to identify them-

selves with the biota at the time of the birth of agriculture, they passed another mark in the evolution of consciousness. . . . It was a remarkable 'passing over of life and meaning from macrocosm to the microcosm' in which ideas became—as nature had become long before—general property rather than part of the fiber and bone of the individual. . . . It was a further shaping of the ego which would leave men in the dilemma of knowing that the price of stepping back from the world to see it objectively was separation." (A. Knopf, 1967)

We may disagree with this view of nature but we cannot make it go away simply by failing to do our homework or ignoring it; we may urgently and sincerely march off to a commune with our non-ironed denims, singing our own songs and strumming our guitars (and, hopefully, denims and guitars will be at least cottage if not handmade) but we should not expect that these noble efforts will suddenly fill the bellies of our hungry brothers, let alone set the world aright.

Some Friends, well-intentioned as they may be, seem to be filled with what Thomas Kelly called "sweet platitudinous breathings" whose "immersion in the world's suffering is like tickling our toes in the ocean of sorrow and need." Unfortunately, it seems that they will go on "tickling their toes" until they realize that the body has a head as well as a heart.

Joseph Frango
Brooklyn, New York

Dear Friends:

IF AN ANGEL appeared and told you that if you did not reduce your use of energy by ten percent, the person you most love would die in two years, what would you do?

Yet we know that our pollution of the environment from energy use and from chemicals causes people to die. Think of the bereavements you know, and ask, "Is it worth it?"

Are non-returnable containers worth it? Is air conditioning worth it? Are big automobiles worth it?

Simplifying our lives and our economy is not easy. We can only find the mental and emotional energy to do it by thinking about its consequences.

Bruce Hawkins
Northampton, MA

Dear Friend,

WHAT ARE these "new realities" that Garret Hardin and Friend Crowell perceive that may require us to alter our "notions of justice and charity?" Hunger? Poverty? Famine?

The matter of how to proceed when there are many who are hungry and the food supply appears insufficient was demonstrated for us 2000 years ago. We begin by recognizing that whatever can be made available is to be shared by all. And we do this neither in guilt nor in hatred—masking anxiety, but in companionship with the rest of humanity and in growing awareness of the love of God for each of us.

I guess I would like to find in the Journal material addressed to Friends that would help to restore in me the trust I badly need to keep me from running into dark corners with my basket of loaves and fishes.

In peace and love,
Elizabeth Schmidt
Chicago, IL

Dear Friends

ARTICLES ON "simplicity" (FJ 4/15) raise as many questions as they answer. As Cynthia Arvio stated "... Quakers of the past believed in simplicity in order to bring them closer to God." The differences arise on what the external means shall be to realize the kind of simplicity of living which allows one time for God and the realization of His will.

The check list on simple living on page 230 has its merits but seems to infer that doing such things as becoming a vegetarian will simplify one's life. Suppose we take that list a step farther:

Food: eliminate all pets which eat meat or grains

Clothing: when adding something new to the wardrobe, dispose of something old, rather than accumulating clothes. Dispose of automatic washer and dryer and revert to the clothes-line out in the sun.

Shelter: determine the necessary and unnecessary gadgets, not the same for everyone, for instance: air-conditioner, vacuum sweeper, blender, mixer, toaster, de-and humidifier, fans, stereo, tape recorder, television. . . .

Transportation: one car, if any, per family

Education: discourage children from professional occupations which require a degree

Jobs: find one which leaves some time free to be alone and free from work

Money: the principle of tithing has nothing to do with life-style. Make tithing a part of one's practice, regardless of income

Leisure: learn to enjoy the old art of sitting and rocking while contemplating or while visiting with family or friends.

Friends need to be less judgmental about simplicity. One gets the feeling that becoming a vegetarian, baking bread, wearing "revolutionary lifestyle clothes," or even walking add some righteous quality to a person. Each of us must choose and that choice is made in the search to be one with God.

Alice Brown
Johnston, IA

Dear Friends

CONCERNING THE article "Lifeboat Ethics" and the Quaker Conscience, this is indeed a question that needs to be pondered deeply with a search for new answers in the light of God's love. Certainly there is dire need to find ways of lessening the runaway population explosion! But it is no accident that an excessive

birth rate exists in underdeveloped and/or deprived areas, for it is tied directly to the status and condition of women. Where a society makes way for its women to aspire to achieving their potential as a whole person, in whatever direction it may lead, the birth rate is lower, for having children can take its rightful place as just one part of women's fulfillment.

It was very interesting to compare the two photographs by John Taylor, used in the article. The first was a composite of sixteen faces, representing, I presume, the many areas of the world where this concern exists. Eleven are definitely men; three are women, and two could be either. Most are smiling. In the second picture, one shot representing the masses (which could have been from any overpopulated country), one can count the men with ease, for the women far outnumber them. All have dour faces. Men are predominantly chosen to represent the countries—status—but women are chosen to represent the problem—too many people.

The problem is not a "single (one) of birth control among the prolific miserable nations." It is much deeper, and involves the whole attitude towards women of both men and of themselves! Where women are encouraged to derive satisfactions in life besides child bearing, and to make use of and have accepted with equal importance whatever their God-given talents may be, the birth rate drops.

When people are dying of starvation, it is difficult to think of God-given talents. And cultural attitudes are not easy to change. The situation is very difficult, and solutions will not be easy or clear cut. But when people want to change, they do. If a recognition of basic motivations is not fed into any attempts to solve the problem of overpopulation, we are doomed to failure. Surely the way of love and understanding has a place here.

This is United Nations Women's Year. Let us all take heed, for world population control may well be tied to universal emancipation of women as one with men before God.

Interestingly, both this article and the two ones upon which it was based were written by men (although I suppose "R.B." could be a woman). What do other women think about it? It is well worth reading.

Joanna B. Savery
West Chester, PA

"Simplicity or Over-Simplification"?

by David H. Scull

SOMETIMES WORDS which are strong and good in themselves are asked to carry more of a load than they will bear. Simplicity is one such word; sharing is another. Each one hides a complex or multi-faceted concept, and because of this there seems to be a very great deal of shallow thinking going on. What emerges, out of basic ideas that are lovely and important and ennobling, is the feeling that *all* we need to do, or *mainly* what we need to do, or at the *center* of what we need to do to help the have-nots of the developing world, is to "simplify" and to "share." The fact that so many genuinely sacrificial, caring people follow this line makes it important to try to point out how misleading, mischievous, and even pernicious it is.

"Diet for a Small Planet" is quoted admiringly in FJ's simplicity issue. A Friend recently cited one of its recommendations to the effect that if land now producing tea and coffee were planted instead to nutritious foods the country concerned would be much better off. Is this intended to be a "recipe" for immediate, or at least short-term, practical action along the lines of much of the book? If so, where? Take Kenya, the country other than my own which I've come to know best. If the thousands of acres now in tea and coffee were plowed up and put to maize or some other crop, what would happen? Kenya now earns substantial foreign exchange from such crops as these (pyrethrum is another, non-nutritive but the base of the major non-chemical insecticide; who decides on the land use, if the highest value of production is not to be the criterion?). In any case with these foreign earnings Kenya buys for its people a great deal more total food value than it could grow on the same land.

There is great emotional power in the familiar illustration, sometimes done "live," of people around a table being served food with helpings proportionate to the various countries of the world. As a prod to the conscience nothing could do better. But the basic idea here is that food is something to be served, to be handed out. Useful as the analogy is, there is nothing to remind that food needs to be *produced* by *someone*. It needs to be processed, transported, distributed, preserved against rodents, rot and rob-

bery. Is the imagination powerful enough to create the whole social-economic process involved?

Every analogy has its good and bad points, depending on what one wants to emphasize. Suppose the same masses of people are swimming in a great lake. Most are in water so deep they can just breathe, or occasionally touch toe to bottom. Some drown. Some have water-wings and manage

"The word simplicity itself leads to confusion because there are at least two major kinds."

better. Towards one end the water (that's poverty, by the way) gets shallower, and by the time we get where *we* live a lot of us are in "poverty" only up to *our* ankles. But among us are various prophets who have dug holes under themselves so they will actually be waist-deep in the water, thus living more like those who are swimming, and the shovels-full of earth they have dug are in theory thrown out to the swimmers to reduce the depth of water. The point is that if people are in *real* trouble you try to do something to help *them*, and first, you ask them what they need. Life boats? Stilts? Water wings? Even, conceivably, bathing suits to wear when they get out of the water. If your conscience bothers you, you may very well get lower in the water by some means, but don't kid yourself that you are thereby doing anything to help the poor swimmers out of their depth.

Another semantic problem, found in many situations but I think particularly in the whole simplicity-sharing-development literature, is the confusion over "WE." Who is we? In one sentence it appears to be the lone concerned individual and a few others who need to live according to their own conscience. But it is an easy transition from that to larger numbers. Is the small example now a model for large but still limited numbers, or is it a universal model which it is dreamed/hoped/expected will be followed by everybody? Or in the same piece, the "we" seems to mean all Americans, or American foreign or economic policy for the country as a whole.

David Roberts, teaching in Liberia, illustrates this dilemma (p. 239). He is delightfully living in a very simple, sparsely settled, low-need society. (He doesn't take into

David Scull is head of Partnership for Productivity which he founded to help the peoples of developing countries. A member of Langley Hill Meeting in Virginia, he is active in a number of Friends organizations.

account the fact that the Liberians each year slash, burn, temporarily plant, and then leave many thousands of acres for erosion to destroy, but that's not the point I want to make.) He says "there is nothing that a butcher does that I couldn't do myself." If he means to be giving advice, or setting up a model, who is it for? His own Greensboro, N.C. had 144,000 in 1970. Assume 100 can eat one cow; does he mean that 1,440 people in Greensboro should or could each become a part-time butcher? I'm not poking fun. The point is that if all 210 million people in the United States were to try to live spread-out lives like many back-to-nature simplifiers, the cost in transportation, public services and so on would be unsupportable as we already know from the costs of suburban sprawl. So to whom are they telling their story? Often, I suspect, if a writer or speaker were really consistent and truthful he would be talking about a Utopia which would work fine as long as maybe 100,000 people tried to join it. But not for 210 million. Nor yet for the world's billions.

The "we" question also comes up in this way. After a meatless meal such as Ed Lazar suggests, do we get up having "done our bit" and feel relieved of guilt? Or has it motivated us to consider some of the policies of our government—"we" in that sense—ranging from the merely indifferent to the truly iniquitous? Are we moved to sit down and write to our senator about the tariff or the price policy which discriminates against the developing countries, which is exactly where our collective American impact is really felt? Ask any informed representative of almost any have-not country: he'll tell you to have a hearty meal with juicy dripping red beef, if that's what it takes to motivate you to do something constructive about some of these national policies, and never mind the meatless meal.

Please—I do not in the least belittle restraint and sacrifice in eating, nor economy in expenditure or simplicity in clothing and living. But aside from the internal spiritual benefits, to me the key question then becomes: Does this both motivate and enable us to contribute more significantly to development and do we make it our business to identify truly constructive approaches? There are dedicated Quakers, as well as many others, in overseas development projects helping people to help themselves by becoming more productive; are we supporting them? There are jobs for private voluntary agencies to do which neither a national government nor the United Nations can perform as well as people-to-people activity; can we identify some of them and are we helping? Senators and Congressmen will listen especially to men and women who can testify about conditions abroad on the basis of their own experience, and much legislation can be constructively influenced; are our efforts behind them? Is this where the money you've just saved on your meatless meal is going?

The word simplicity itself leads to confusion, because there are at least two major kinds. One is the simplicity of choice, which is open to us in our American culture; no matter how many luxuries we have shed, the choosing itself is a luxury. In terms of the truly "simple" world, any simple living group whose members are not at hard physical labor from dawn to dusk is in some significant way rid-

ing on the coattails of a highly productive economy. For the other simplicity is the hard simplicity of no-choice, the enforced simplicity of the African or Asian or Latino peasant. It is not at all wrong to choose spartan simplicity if one is so led; what is wrong is to kid yourself or anyone else that the two simplicities are in any way connected.

Mogens Boserup, economics professor at the University of Copenhagen, has written, under the title "Sharing Is a Myth," an article which the United Nations Development Forum featured in its March 1975 issue. (The magazine is available from any UN information office and copies of his article are available in moderate quantities from Partnership for Productivity, P.O. Box 170, Annandale, VA. Self-addressed stamped envelope appreciated.) His main thesis is that "It is a fallacy to believe that the problem of development aid could or should be tackled by some kind of sharing of available quantities of particular materials . . . this whole idea is not only wrong, but even counter-productive."

People have an inner need to feel self-reliant. They want to contribute in some significant way to their own self-support. Permanent charity should not be the moral basis, and will not provide a viable economic basis, for any long-term system. Saying that we base it on "simplicity" and "sharing" will not change this. We (Friends and all Americans) need to find ways to develop self-help; we need to provide the tools and skills so that large groups of people can become increasingly able to sustain themselves not only with regard to food but also with regard to the broader needs of life. There is, it seems to me, some danger that in a preoccupation with concepts such as "simplicity" and "sharing" Friends may be led to forget these human needs.

"One of the most serious weaknesses in the entire period of Quaker history has been the mistaken attempt to get simplicity by easy short-cut methods."

—Rufus Jones

Helping people to become more productive does not by any means imply exporting an American or Western system, but at some appropriate level of their own devising they should indeed become efficient and productive enough not to be at the mercy of the highly industrialized world.

How can we get from here to where we all want to be? I don't know. My friends who are thinking primarily in such terms as simplicity and sharing surely have their hearts in the right place. But even nice and noble ideas need to be challenged. I hope the above may contribute to a useful dialogue.

A PERSONAL NOTE ON FORUM: SIMPLICITY

Emphasis on Spirit, Not Plenty

Testimony to

a Partnership

with Cynthia

*by Raymond Paavo Arvio, simple
and centered in Pomona, New York*

IT'S CLEAR TO anyone thinking that everything can't happen in Philadelphia and that only some things start in Philadelphia.

I was delighting in how much money I would be able to refuse to pay the federal government this year (some freelance writing makes it easier to be an objector!), and reflecting sadly that each year the government's spiteful levy somehow gets to the bank (too bad!), when your suitably-dated April 15 issue arrived.

Not only did the issue speak to my condition but it spoke to the condition of a Religious Society that all-too-often seems to assume its roots are in history rather than in the moment, where all history is made. It is no wonder that we see a resurgence of ancient Jesusism in the Society, because it's so hard to live now. See what Barclay said. . . . and so on. Who cares? What matters is what the Spirit indicates right now.

But I don't want to comment on the Old Timers (both meanings) who carry too much weight (more than they should) in the Society.

I really want to write about Cynthia Arvio.

The job Cynthia did as your contributing editor was superb. But your editorial description of Cynthia might mislead readers. You said she "moved into one of the houses in the Life Center here in Philadelphia as part of the process of simplifying and centering her own life."

The statement is wrong.

I am deeply in love with Cynthia. I have known her since 1951, when we met at A.F.S.C. offices in Philadelphia. I was earning \$23 a week and she was earning \$32. Since that time, and I offer this as a modest but complete rebuttal to your description of her, I have never met anyone as concerned about simple living or as centered in her life as Cynthia. Your words suggest that somehow the life

she has lived, and presumably the life I am living now, is cluttered, vain and perhaps somewhat elegant.

It might be more adequate to say that "Cynthia has taken her life-long concern for simplicity and for the centered life from her family home in Pomona to her new home in the Life Center in Philadelphia."

The challenges of our marriage and life together have been exciting. From our early days as a young family, when prison uncertainties marked our time together, we have practiced freedom as we perceived it step at a time. At first it was freedom to live and not kill. As we matured as a couple, new insights moved us into adult freedom to love others, to draw new and old friends into our circle of family. This was followed by geographical freedom, a new frontier for us.

There is a sense of abandon in love. A letting-go. An openness. As I think about the zombies in the Friends Meetings that are most visible in the Society, I am grateful for Cynthia's contribution to my own growth as a person, for her spirit touched me as it touches everyone she meets.

I think about our life:

Our dishes are a random sampling of what's available. From time-worn heirlooms to jelly glasses, castoffs and gifts alike, they parade themselves on our meal-table as proudly as the newest available anywhere. The table we bought at a farm auction in Pennsylvania in the 1950s for \$2.50. I made the cabinets in our kitchen.

Our bedroom sports a red vinyl sitting chair some insurance company official was going to throw out. There's a green chair that belonged to my mother some 20 years ago (the bottom is falling out). A few years ago we received from Cynthia's parents the blue overstuffed chair with three legs (the fourth is a book). The "ottoman" nestled between the chairs is a couple of pillows folded into an old

bedspread and propped on an old bookshelf base. The bed I made myself to sport one of our few new purchases, the only mattress we ever bought, a staff foam rubber job. The clothes in the open closet tell their stories, too. My jackets are from our nearby thrift shop (highest price, \$1.25). My shirts are three to five years old, with a few going back more. One pair of shoes I bought five years ago, the other for \$1.75 at the thrift shop. A pair of boots came from a half-price sale at a store that was closing down last year.



Illustration by Peter Walsh

They're two sizes too large, but they're comfortable and adaptable. Each room in our house tells a warm story of gifts, hand-me-downs and discoveries.

Cynthia and I have built, painted, done and re-done our homes over and over again. The only paid people ever to come in were electricians and plumbers for the really tough jobs. Late-night wall-scraping, under the light of a bare bulb, strengthened the knowledge that we did these things

ourselves. No money would have to be wasted. Our bodies were strong. We could manage quite well, thank you.

Living at incomes usually insufficient for the six kids we have (two of them gifts from others) required make-do. Our meals have always been creative inventions, mix-and-matches of leftovers. Flowers and garden produce lightened our life. We never could save money for college, so our kids are still working/saving/learning on their own time and in their own way.

It would be wrong to praise Cynthia for all of this, for our survival in the midst of plenty. I sing praises, too, to the junk yards and dumps of Pennsylvania, Massachusetts and New York, filled with usable rejects of richer homes. I sing songs to the sated rich who give their barely-used clothing to give-away and low-cost shops. I am glad men in warehouses accidentally dropped cases of food, so that I could roam among the salvaged items, seeking crushed goods to stock our basement larder. I say thanks to relatives who shared their private histories, emptying their homes and closets of things we could use. I thank the lumber yard men who steered me to the bargains. I hallelujah at the acts of those office people who let me have, from the discards, office chairs and typewriters and other equipment. I recall the neighbors who shared excess coats, chairs and squash. And sharing is two ways: As much leaves our house as comes in.

And I thank Cynthia for her part in it all, for making a home environment that could thrive with less, where the emphasis was on Spirit and not Plenty, where Thanksgiving turkeys could preside not over a plastic-covered "nice" house but over a house full of kids and warmth and quarreling and sharing and forgiving and just plain growing.

Now, kids mostly grown, Cynthia takes life-long commitment to our old haunts in Philadelphia, where she joins a small handful of Friends who are trying to radicalize their lives similarly. She tells me that there are still those "others" in the Society, who still believe that people can have and share at the same time. Somehow, our life together suggests that people who don't have share more than those who have. People with "nice" Meeting Houses don't let the neighborhood kids in for nursery school. People with "nice" houses don't welcome refugees from other families. People with comforts may give and give generously but it's rarely from substance: It's usually excess and what's not needed.

The New World means doing without the Old World; it means putting on someone else's clothing, if it's offered, and offering your own, if it's needed.

So, dear Philadelphia, where a New Country began, receive Cynthia. She's into a New World, however, one which is both simple and centered. She's a trouble-maker, but it's the kind of trouble we need.



fo-rum (fôr'am, 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.

FINAL FORUM

FORTY YEARS ago I became a "Quaker by Convincement." I was attracted by the goodness and decency of the members of Flushing (NY) Monthly Meeting. I knew nothing about Quakers but realized that these people were indeed letting their lives speak—and they were good lives without hypocrisy or striving for social status. . . .

I have lived a fairly long life (84) and in three different countries, so am not unaware that homosexuality and bisexuality exist all over our troubled world. Man has always followed false gods in his search for happiness, but I pray our Society will continue to uphold and teach morality as specified in our Books of Discipline.

Ethel M. Kingsley
Ormond Beach, FL

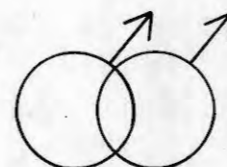
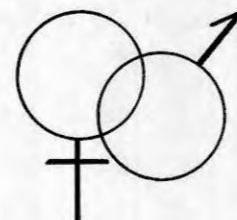
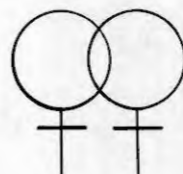
AS LONG as sex is consented to by loving partners and safeguards are taken to prevent bringing unsupportable life (illegitimate children) into an over-populated world, I see no cause for concern. To the contrary, what I see particularly among Friends is a great deal of neurotic inhibition against the open expression of love. As a practicing psychologist, perhaps I am overly sensitized to Quakerly hang-ups. I don't know. I do know of several divorces and one suicide that have occurred among Friends, not because of loose morality but because of failure of concerned Friends to express their abounding love for one another.

Thomas I. De Vol
Cleveland, OH

To sit by and do nothing more positive than scratch out a Yearly Meeting Minute now and then to help alleviate the legal injustices and enforced loneliness and despair of those in America's "invisible minority" is simply not in the tradition of Friends, as I view our noble tradition.

Love is far too diverse and encompassing to attempt to consider it acceptable and beautiful only when cast in an often intolerant puritanical mold. Our Quaker belief in "continuing and progressive revelation" should free us from such life and soul destroying bondage, and help us to assist in the growth of the seeds of love in whatever garden those seeds chance to fall.

James B. Passer
Rome, NY



. . . I AM TIRED of being lectured through the columns of Friends Journal on the rights of homosexuals. If this be discrimination against minorities, make the most of it. Mankind has progressed to the extent that he has discriminated between the better and the worse. I hope we can use the space which has been given to the subject to present materials supportive of ideal family life with children. I am sure that the committees on Family Relations and Religious Education can help in supplying such material.

George Emerson Haynes
Newton, PA

MY DICTIONARY gives three definitions for the word sexuality, the second of which is "undue preoccupation with what is sexual." Not one to advocate censorship, I nevertheless feel that Friends Journal is guilty of excess coverage of sexuality, and I would welcome having the subject placed on the back burner for a time; some of us find it slightly nauseating.

Charles F. Preston
Washington, DC

ON SEXUALITY

DEAR FRIEND,

I was saddened by Richard R. Thompson's letter (FJ 2/1/75) and also by the attitudes in William Edgerton's article (9/1/74). I feel there is grave danger in suggesting that for the sake of "Our Image" members should be encouraged to pervert their individual natures and leadings. Perhaps both correspondents, and other readers, might be helped in their search for compassion and understanding of those who might not be exactly like themselves (but do not, therefore, deserve to be labelled "perverts," surely!), by reading two publications issued by London Friends: *Toward a Quaker View of Sex* (1963, Friends House, Euston Road, London, N.W.1) and *Homosexuality from the Inside* by David Blamires (1973, published by the Social Responsibility Council of the Religious Society of Friends, Friends House, London). Both booklets, to my mind, express what I hope is the prevalent Quaker viewpoint in these fields.

MARGARET KINCAID
Oxford, England

CONSIDER the following:

- Though most of us are adequately fed,
we seek ways to feed those who are hungry.
- Though most of us are free,
we seek ways to empty the prisons.
- Though most of us are safe,
we seek alternatives to violence.

Yet when the concern about homosexuality is raised, one that affects us directly (for many of us are gay or know Friends who are), we tend to avoid seeking altogether and to ignore the voices of Friends with this concern.

To be sure, this is not an easy concern to handle in any of our meetings, but it will be more so if we refrain from the use of both liberation rhetoric and biblical forms and instead prepare ourselves to seek true unity. As a people in an imperfect world who aspire to personal experience of a God who is love and justice and righteousness, should we not expect that experience to be more often challenging than comfortable?

Arthur Gross
Oneonta, NY

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,

As opposed to my wife's more disciplined attitude, I was not saddened; I was furious! Thus the issues that Richard R. Thompson's letter open up are far wider than questions of accepting and loving groups which can be readily classified and thus easily dismissed or judged; and the fact that the person who feels he must take a judgmental attitude *does* find himself judged. My response to this letter is worth considering in itself. I assumed immediately that the letter was a joke, and one in rather poor taste, since it could not produce a constructive response. I was about to write a letter to the editor saying, in effect, "This letter is a joke, isn't it?" But what if it is not? I may then have committed an equally inhumane act of dismissal by assuming someone's feelings to be a joke and not taking them seriously. One becomes complacent in one's own assumptions of what attitudes can and cannot exist in the 20th century, and among "civilised people" in "advanced cultures," and *especially* in the Society of Friends. If this letter should have been a true expression of someone's feelings, the problem is not only how one helps the other Friend reach a compassionate understanding of his fellow men, but how one helps *this* Friend learn to adjust his own responses to the possibility of an attitude of this sort existing in the 20th century among civilised people in advanced cultures and within the Society of Friends—in short, to reach a compassionate understanding of his fellow men.

ARTHUR KINCAID
Oxford, England

FRIENDS, ARE we going to follow God's way (see Romans 1:18-21, 24-28, 32 RSV) or our way, in this matter of sexuality in particular and in our whole lives in general? Are we going to exchange what we want to believe, what our meetings believe, or even what we think is right, for what God so clearly says is right? God is a loving God; he is also a just God, and will not wait forever. Friends, let us not forget that we too can repent of our wicked ways and ask forgiveness of our Father, who is always ready to forgive us and take us back into his heart.

Katharine Block
St. Louis, MO

A Reshaped Word about Sex

by Marilyn Dyer

JUST HOW is Friends Journal serving in this period when society is being hit from many directions with the view that anything goes sexually?

One of your goals apparently is to help Friends to at least not shun non-heterosexuals. All of us are children of God and therefore Friends speak of the Light in every human being. I join you in the concern about Friends really accepting non-heterosexuals as fellow children of God.

Accepting people is one thing, however, and endorsing their behavior is quite another. There is no way that I can be honest and say that I endorse non-heterosexuality. Therefore, in a loving way it is my responsibility to non-

"Non-heterosexuality is of course an ancient problem."

estly share my point of view when the occasion arises. Perhaps in the process I can encourage the Journal to help Friends learn about human sexuality.

Sex seems to have been designed for fun and pleasure, but we also recognize that it is the creative force that makes the continuation of the human race possible, even in a world with no population gain. To insure the safety and well-being of mothers and children, homes have to be safe places, physically and emotionally. In the New Testament we see marriage as a holy union of male and female, entered into for life. Clergy, marriage counselors, psychologists, and philosophers tell us that marriage is both one of the most demanding and most rewarding of all human relationships. It is not easy to shift over to thinking about the troubles of those who are uncomfortable with those of the opposite sex, at least sexually, or those who think they are going to be able to build something beautiful in their heterosexual marriage if, at the same time, they indulge in sexual relations with people of their same sex, or with more than one person.

This article is a combination of several letters and papers written by Marilyn Dyer in response to material in recent Forum sections. The writer is a member of Langley Hill Friends Meeting in Virginia.

Sexuality in the human race does not appear to be in line for evolutionary modification, but like neutrons and protons, seems to be based fundamentally upon the attraction of opposites. So what about the proliferation of hybrid notions of sex that are being extolled to use as necessary for self-fulfillment? Are we helping those in search of their sexual identity by adopting the phrases and off-beat concepts almost without question—especially if they have come from young people? What ultimate good are we serving if, with scarcely a dissenting word, we follow the advocates of "anything goes sexually"?

Non-heterosexuality is of course an ancient problem. My study of it has brought me to the conclusion that for the most part, such orientation stems from the home situation during the individual's formative years. The later into adulthood persons with this kind of sexual identity continue, the more difficult it is to achieve reorientation.

Talk of reorientation infuriates non-heterosexuals, and sometimes their advocate-friends. One must always be honest, especially in a counseling situation. In dealing with a non-heterosexual in this kind of relationship, naturally I am going to present therapy for reorientation. If it is not accepted, it is not accepted.

Out of all the talk and writing from non-heterosexuals, I am beginning to ask if the bisexuals in particular are not separating sex from love. How many of them are "loving" their husband or wife, but simply "having sex" with whoever else they are relating to sexually? Within the heterosexual marriage, sex and love get separated off and on,

". . . I am beginning to ask if the bisexuals in particular are not separating sex from love."

but the fulfilling and stable marriage depends on these components remaining interwoven for the most part.

John Yungblut commented during last year's Friends General Conference at Ithaca, that human beings verbalize in making love, and that the words "I love you" are the most commonly used. John asked how these words retain meaning, when the individual takes them off with him (or her) to the unlimited round of sexual relating that is sup-

posed to be a rightful experience of the bisexual.

In midstream of marriage, it occurred to me one day that the real tragedy of divorce is that there is so little time in our 65-plus years, to get to know our life mate as well as we would like to. What a terrible handicap then for those who are in and out of marriages, for they have to

"Alienation from one's real self not only arrests one's growth as a person; it also tends to make a farce out of one's relationships with people."

meet people, get sufficiently acquainted to take on marriage, and then in a short time they are repeating the cycle of "falling out of love and marriage" all over again. After 32-plus years of a very happy and exciting marriage, perhaps I have a different understanding of what it is to become acquainted with one's mate. In the life of bisexuals who, according to another speaker at Ithaca, are to anticipate a joyous life of much yes-saying to sexual responses, one cannot help but wonder if instinctual response doesn't get ahead of genuine efforts in creating serious, depth relationship with one's various partners in sexual activity.

Far more than people may be able to see it, modern man and woman, at least in Western society, have made sex into a cult or religion. I was very sad at Pendle Hill to encounter a lovely young woman a bit numbed by the fact that she was a 23-year-old divorcee. And it didn't help

"I keep looking for happy gay couples . . ."

when a nice young man she had just met thought she should be able to understand that having sex with him would be just great, and probably therapeutic. One could see that in responding to her urge to decline sex with the nice stranger, she was simultaneously set to wondering if she was sexually "frigid," and if perhaps this was the unidentified factor that had broken up her marriage. The peer pressures these days are tremendous, because the value system in operation seems (to me) to be hedonistic, rather than one with goals stemming out of the quality of life suggested in the teachings of the New Testament.

I love young people and during my past four years at a state university working with them in student services, I have gained their friendship and perhaps earned their respect. In the course of being with them for one activity or the other, it became apparent that they do "hang loose"

about planning, and they are rather allergic to the word "discipline" when they have grown up in a time of instant satisfaction? A stable, lasting marriage (heterosexual) takes discipline, patience, and even self-sacrifice. Such ideas have always been hard to adopt, but they are even harder in times of affluence. It is easy for all of us to get caught up in the whirlwind of present times, so that the most profound of our assumptions are questioned.

The world at large strives to mirror back what people want to hear. Life can be simplified, risks reduced, if we are non-committal. But the major religions of the world go beneath the surface of life, searching for truth. Truth can be very painful for it often calls for changes in lifestyle or values; it may call for discipline, self-forgetfulness and other personal sacrifices. This can be bad news in an age that sells "doing what comes naturally," that expects instant satisfaction, that feels tomorrow may never come because of The Bomb or now a holocaust in a nuclear energy plant. The timing of fourteen years given in the Old Testament story of Jacob's pursuit of the one woman he loved and wanted is probably only symbolical, but the core issues are lessons in commitment, patience, perseverance, faithfulness, all qualities that are necessary ingredients in the search for happiness and fulfillment.

Religion in its best manifestations has always represented a stabilizing force. The great religions of the world,

". . . the value system in operation seems (to me) to be hedonistic, rather than one with goals stemming out of the quality of life suggested in the teachings of the New Testament."

when considered at their heart, have little to say to people who just want to play their way through life, precisely when life is so briefly ours to be lived. The sex researchers, Masters and Johnson, in their new book, *The Pleasure Bond*, have some unexpected things to say about achieving the richest kind of sexual fulfillment. Somehow, without the word being used directly, commitment is being lifted up as part of a stable, fulfilling sex life. How much commitment is there time for if, according to the gay world, one is supposed to be liberating oneself from the old hang-up of one-to-one sex, and reaching out for a new, wider world of multiple sexual experience?

I keep looking for *happy* gay couples. I keep looking for stability in the relationships (marriages?) between gays, or in the relationships that bisexuals carry on. Yes, I know that just as many people are trying to find examples of stable marriages. But surely because marriage is being badly entered into by many, it cannot be said that marriage is inherently an unreasonable or unworkable system

MORE FORUM: SEXUALITY

that should be cast aside.

We have young people coming in to our Meeting in all sorts of conditions and I love them all. But I am saddened inwardly by awareness of how fractured the lives of some of them are. There seems to be few guidelines for living in our society today, and so many young people haven't much choice but to try everything out that comes into their awareness. In the process, they are both fooling themselves

"It is rough being a liberal . . ."

and not facing up to the key to a full, rich life. Sidney Jourard in *The Transparent Self* offers this description of that key: "A self-alienated person—one who does not disclose himself truthfully and fully—can never love another person nor can he be loved by the other person. Alienation from one's real self not only arrests one's growth as a person: it also tends to make a farce out of one's relationships with people."

Since we are part of the Christian world where the ideas of Jesus have colored our values, it is reasonable to consider sexuality in relation to him. Jesus could have been called very judgmental when he told that young lawyer that he would have to turn his value system upside down, so that his things, his possessions, wouldn't have first priority. Jesus must have known before he said such a thing to the young man that the fellow might write him off, and this would be bad because Jesus might not be present in his life any more.

Because we are all different, we choose differently where we will take a stand, where we will "judge." In one area we are neutral, in other areas we feel we have to make judgments, and in yet other areas we almost feel pious about our unwillingness to make a judgment. We play such subtle tricks with ourselves, even while we think we are being open, honest and rational. We all do this to some extent, but we are seldom able to see it happening—except in other people.

We want to and we must say yes to people, but we cannot, must not, say yes to things fervently espoused by people just because they are fervent, or because we fear to differ.

The Journal has told us a lot about what non-heterosexuals think sex is all about. This is the easy part, like drawing up the "thou-shalt-nots" of a fundamentalist religion. It is rough being a liberal and wanting to talk about the faith, just as it is rough daring to come forth with a reshaped word for the modern person who is really very, very old sexually.



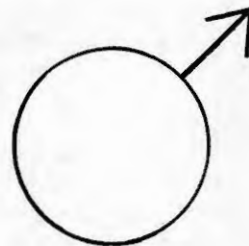
... I THINK WE confuse the need for sex with the need for love. Without a loving community, two people cannot hope to satisfy each other's needs. They become lonely and loveless, blame each other, and seek a cure in adventure. Yet the real cure is the formation of loving (sexless) friendships in addition to the marriage.

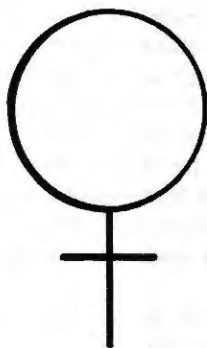
When one receives and gives sufficient love, one finds oneself singularly uninterested in sexual adventure. The irritations which once loomed so large in one's partner become minor sadnesses, gladly borne in celebration of one's love.

I too am uncomfortable with those who pressure the young to their own point of view. I think the modern pressure for sexual "freedom" is a response to the older pressure for sexual inhibition. Both are unforgivable. We do not teach right living by pressure. If the (affirming) beauty of which Jeannette Smith (FJ 5/1) speaks shines through our lives and our unions, we will not have to worry about the young.

Anyone who has experienced the pain of a union broken by death or divorce, even at second hand, knows the importance of lifelong commitment. Anyone who has known some of our older Friends knows its beauty. There is too much pain and too little beauty in the lives of sexual adventure that I have seen for me to feel anything but sorrow for them. No condemnation is needed.

Yours in the Light,
Bruce Hawkins
Northampton, MA





I THINK WE human beings are bi-erotic, which I find different from bi-sexual. Although I do not eliminate that possibility from my considerations, I have not experienced it myself; I do not find it true for me.

Twelve years ago I wrote the following under the title, "Is the Problem Really Sex?":

"We confuse the need to be touched, held, cherished, with sex. . . . We have forgotten that the 'laying on of hands' is one of our ancient healing devices and has its being in psychological and physical reality. . . . Our notion of physical relationships is too narrow and too limited. We have been described as the genitally-oriented society. If we think of physical relationships as solely related to or always leading toward genital gratification—we lose many rightful satisfactions and become truncated, warped, and sick.

". . . Discovering one is touchable is as basic as eyes to see and ears to hear. It is fundamental to the growth of outgoing love and acceptance."

As I concluded then, so I conclude now: "I see cause to hope," not only because of this new open exploration about sexuality, and efforts being made by the Friends' General Conference working party on sexuality, "but because many of us are beginning to recognize the validity of touch-hunger and are learning to nourish others (and ourselves) in this critical area."

Gene Knudsen Hoffman
Santa Barbara, CA

Speaking of Sex . . . a fictional conversation

by George Lakey

"I'M LOOKING for The Meaning of Sex," the young Quaker said when I asked him his business. "Can I ask you some questions?"

"Certainly, if you don't mind my continuing to stuff envelopes while we talk. This mailing has to get out today."

"OK," he said, teetering on the edge of a chair, clipboard in hand.

"Would you like some coffee?" I asked. "This subject makes me kind of nervous, too."

"That would be nice." He looked up and smiled for the first time. "I've been asking a lot of Friends these questions, but I'm still nervous about it."

"That's part of The Meaning of Sex in this culture, I'm afraid. Nervousness. Anthropologists consider us to be among the most uptight of all known societies when it comes to sex."

"Why is that?" he asked, helping himself to milk.

"I don't know . . . but it does make it difficult for Quakers as well as others to become comfortable with our own sexuality. There's so much distress in our own lives—so

"But being bisexual adds great richness to my life, including spiritually."

many old hurts that we may have even lost consciousness of but which may still be inside us, distorting our vision."

"It seems to me that's what morality is for—to reduce the hurts that people do to each other. That's why I'm looking for The Meaning of Sex, in order to have a sensible morality."

I opened another box of envelopes. "I agree. But the guidelines that come out of distress are more likely to be *moralistic* than moral. They are full of rigid condemnation and make sexuality look like nothing but a maze of danger signs."

"I don't see the difference." He paused. "Morality does mean separating right from wrong. How can you tell the difference between morality and moralism?"

"One way is by whether people are comfortable talking about it. They want to push the whole discussion under

George Lakey, a member of Central Philadelphia Monthly Meeting and widely known for his peace activities, explains in this article some of the religious aspects of his bisexuality.

SEXUALITY FORUM CONTINUED

the rug. They want people to 'behave' and quickly change the subject. But morality can be discussed, because it builds on those areas of clarity we have in our own lives."

We were both silent for awhile.

"I'm perspiring right now," I went on. "That's because there's still a whole lot of distress around sexuality which I haven't yet unloaded. You've come to the wrong person to find *The Meaning of Sex*."

"That's a cop-out!" he exclaimed. "Er . . . I'm sorry, but . . . that's my feeling. You must have something to share. Why did you come out as a bisexual at Friends General Conference in Ithaca last summer? Was that out of distress?"

"The reason I *waited* until last year was because of distress—fear. The act itself was an act of liberation. I had been fearful about being open about my sexual feelings for men because I was afraid of rejection. Our moralistic culture is very harsh toward homosexuality, and I was scared people would think less of me if they knew I can love other men."

"Why did you do it, then?"

"For one thing, I had really been insulting Friends by assuming they couldn't hear and respond to me as a human being, that they would let a scary label get in the way. It was not trusting of me to keep secret what is in fact such an important part of my life. And trust is one of the most important gifts we can give each other as Friends."

"You said it was an act of liberation."

"Right. I've felt oppressed by such an important part of me being furtive. It made me feel less worthy to have a

" . . . for me, Eros is one way of connecting with Agape."

part of me which could not be known. I felt low, sneaky. Which just fed into other reasons why I sometimes feel weak or confused or not good enough."

"I've heard people say that you were being self-indulgent, George. That you were doing a 'True Confessions' kind of thing which was in bad taste."

"I can really understand that feeling, because I used to feel it, too. The reason I feel differently now is because I see homosexuality as the object of injustice. Our culture systematically attacks gayness, as it does blackness, and Jewishness, and womanliness. Gay people are still killed for being gay, as black people are still killed for doing what a white person would not be killed for doing. We call the one 'racism.' We can call the other, 'sexism.'"

"So you see it like black people needing to feel proud and together in attacking racism?"

"Yes. I don't think anyone would consider it self-indulgent for a black person who had been 'passing' as white deciding, in the mid-sixties, to come out as a black person. That is both a personal and a political act of liberation. In the same way, those of us who have been passing as exclusively heterosexual are attacking sexism in a personal and political way by coming out as gay."

"Are you honestly glad you're bisexual?"

"Now I am, although for a long time I feared it and struggled against it. I still have some confusion and even some anti-gay feelings inside me, which the culture put there. But being bisexual adds great richness to my life, including spiritually."

"Spiritually?" The gleam in his eye suggested he was about to hear *The Meaning of Sex*.

I got out the roll of stamps. "Would you hand me that box of stuffed envelopes over there?" He slid the box to me.

"In my experience, sex is one way to get in touch with Love—feeling Love throughout someone else, or helping someone else to feel Love through me, or being in closer touch with the Love inside myself. I don't mean by 'Love' the Hollywood sentiment of romantic love, which is fun to feel as long as we don't take it seriously and think we have to act on it. I mean the kind of caring of the sort Abraham Maslow writes about, which goes beyond meeting the simple need for acceptance. To put it in more classical terms, for me Eros is one way of connecting with Agape."

The lad was writing furiously. I couldn't resist it: "Sex is fun, too, of course." He scowled, and then realized what was happening, and laughed. We laughed together.

"Maybe I am pretty intense about all this," he grinned. "But weren't you in the middle of your point about the spiritual dimension of sex?"

"True," I admitted. "Of course sex is only one means of loving. Sharing music can be making love, can be putting us in touch with the divine in each of us. Sharing the struggle for a just world can do it. Words can communicate love. In fact, sex is probably over-emphasized: joyous physical caring for each other may need to be interrupted in midstream when another kind of attention is needed. I'll never forget the first time that happened to me, when my partner stopped making love and helped me get to something which was in the way of our deepest communion. That kind of intelligent and flexible loving is possible when the Almighty Orgasm and the Macho Roleplaying and other idols are set aside to enable ourselves to be loved *through*—as if we are the transmission of something larger than ourselves!"

The telephone rang. The young Friend did some stuffing while I answered it.

"What does all this have to do with gay sexuality?" he asked when I hung up.

"The stubborn existence of profoundly caring homosexual relationships shows that Love can be felt through communion with the same as well as the opposite sex. In other words, we can get in touch with Love, with Agape, through *people* rather than through the other sex alone. That perception, difficult as it is for us to see in this cul-

ture, could get us past some of the accumulated baggage of patriarchal religion."

"What do you mean by patriarchy?"

"It's the systematic enforcement of inferiority on women and 'feminine qualities,' and it took over most religions long ago."

"That's confusing," he said. "You might say that a religion that centers on God the Father is patriarchal, but the plain fact is that our image of God is of great kindness, of mercy and love. So if we focus on God as love, that's a positive inspiration instead of a power trip."

"I agree that there is something positive in the God-the-father image. But if the essence is love, then why not God-the-mother? Motherhood provides just as intense an image

**"A seven-day-a-week
religion is
what we've got . . ."**

of loving in my experience as fatherhood."

"OK, God-the-mother sounds good to me. The central image of love is still there," he said hesitantly.

"Maybe you hesitate because you also sense there is something missing. The something that is missing is power. God is not only loving; God is also all-powerful. Therefore, in societies in which men are on top, God has to be male."

"We've created God in our image?"

"To some degree, yes. In societies where there are kings, God is usually referred to as King. In feudal conditions, God is Lord. And in societies where men dominate women, God is a He. Now you can see what a heavy departure it has been for Quakers to call God our Friend—not many people have noticed how important that innovation is."

His brows were furrowed. We stopped stuffing envelopes and were quiet for awhile.

"Do I understand you?" he asked. "You say that patriarchy is a system of domination, and that it is reflected in our religious images, and also reflected in our sexual ethics?"

"Right. If we had time we could make a lot of connections. Take population, for example. Everyone is worried about the population explosion. Historically, the men who run society have favored a large population, because that's one source of political power. Technology has reduced that relationship some, but it is still largely true. Patriarchal religion has reflected that concern for power, by being against birth control. Notice that the most patriarchal religious groups, like the Roman Catholic Church, are also the most opposed to birth control."

"But that's a psychological thing, too."

"Sure. A patriarchal culture makes us feel inside that we can't complete our manhood or womanhood without

having babies. I've felt that myself, and while I'm really glad that I have children, I also know that part of the motivation was programmed into me by the cultural expectation that I would do my manly thing, that is, make babies."

"That's changing now."

"Thank goodness. And it's changing as part of the general rebellion against patriarchy which is happening, mainly among women, but also among some men."

"How does that connect with sex?"

"Well, if patriarchy is about power, and one part of that is encouragement of reproduction, then where does that leave gay sexuality? Ruled out. It's probably no accident that the Hebrew tribes reportedly began to discriminate against homosexuality after the Babylonian captivity, when making babies (future soldiers) was important for the political-military struggles of the time."

"You mean that religions often devalue gay sexuality because of a concern for reproduction?"

"It isn't always conscious, of course. But Christianity, for example, historically has blessed heterosexual union as the only right sexual expression. It has blessed it by connecting it to reproduction, an all-too-comfy fit with the power needs of male-dominated society. An alternative way of looking at what sexual expression is about is to connect it to love. Gay sexuality doesn't make babies, but it does make *love*. Which is more important?"

"These days the population explosion makes the answer easy." He paused. "I didn't expect the spiritual meaning of sex to get into politics and ecology like this."

"That's Quakerism for you," I laughed. "We refuse to see things in watertight compartments, right? A seven-day-a-week religion is what we've got, one which values integrity even though that means mixing religion with politics, with economics and everything else."

He laughed. "I guess I was hoping for something lofty

**"No one knows what it could
be like if freed to reflect fully the
playful and awesome nature of
divine Celebration."**

and high-sounding."

"Looking at sex these days is like looking at the potential of technology. It's hard to see clearly, because technology has been developed at the service of profit and state power. So no one can say what technology *could* be like when it is at the service of human values. The same with sex. Sexual expression has been channeled by male domination, by commercialism, and by the power needs of society. No one knows what it *could* be like if freed to reflect fully the playful and awesome nature of divine Celebration."



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Born Remembering. By ELISE BOULDING. Pendle Hill Pamphlet No. 200, Wallingford, Pa. 19086. 29 pages. 95¢.

Escape and Engagement. By PARKER J. PALMER. Pendle Hill Bulletin No. 270, March, 1975.

HERE ARE two independently written Pendle Hill publications which supplement and complement each other in an almost uncanny way and together can provide encouragement for those who are seeking to harmonize their own inward and outward lives.

Elise Boulding, university professor, peace activist, Catholic Quaker and mother of five children, recounts with admirable simplicity and restraint a "conversion experience" which at middle age is causing her to reconstruct her entire life-style.

Growing up in a solidly religious, if non-church-going immigrant Scandinavian community in northern New Jersey, she had, as one of her clearest childhood memories, that of a "quiet inner space I could go into, a listening place." This remained with her, despite Sunday schools, sawdust trails and Quaker meetings. Although she felt at home in the latter, there seemed to be something lacking which she finally found in the figure of Mary in the Catholic Church, and this sustained her through many physical and spiritual crises. Like many another of us, she went through periods of transcendent intellectualism and religious skepticism during which "I almost lost my listening space." Then came marriage and eventually children; working for a Ph.D. degree; and all the "undue busyness" of community projects. ". . . I did a lot of forgetting in those years, especially as the children grew older."

An interlude in India in 1971 supplied the first part of the "conversion experience"; the contrast of poverty and riches could not be shaken off. But,

back home again, even husband and children had difficulty in understanding. ". . . in suburbia again. All around me were well-intentioned, socially conscious people, supporting good causes. At Friends Meeting on Sunday mornings I would sit in the silence with all these good people, listen to their words of kindly mutual encouragement and often poetic insight, and return, as they did, to the domestic comforts that sealed us all off from the living God."

For Elise Boulding, life had been like that of "a small frog in the bottom of a deep well, leaping/leaping to get up and over the side." The simile recurs frequently throughout the rest of the pamphlet, as she recounts in simple but moving terms her struggle to achieve spiritual freedom: the doubts and difficulties, the support of family (" . . . Kenneth has become an increasingly skilled househusband . . .") and some



friends, and especially the part a small monastery on the Hudson River was to play in helping the frog to make the final jump up and out of the well. Finally came the creation of a one-room retreat "hermitage" in the foothills of the Rockies. *Born Remembering* was written after her first two months' sojourn there, when she had arrived at the point of being able to say: "There is a way—and it is my task this year to learn it—to be present both to God and to the world, and yet stay shielded."

Fascinating as is the revealing step-by-step account of this pilgrim's progress, perhaps of even greater interest to most readers will be Elise Boulding's appraisal of the influence of Quakerism, as compared to that of Catholicism, in helping her to "truly remember what I have lived forgetting."

As if planned to supplement *Born Remembering* (although this reviewer knows of no actual collaboration), Parker J. Palmer's brief essay also re-

lates how, while his career was still developing, "my life was overtaken by emotions I could not understand (and) I began to lose my taste for battle." In his case, however, it was Thomas Merton, rather than a monastery on the Hudson, who opened to him a side of life from which his Protestant training had excluded him. "There are not many monasteries," he writes, "Trappist or otherwise, ready to admit a couple with three children and a mortgage." Then he found Pendle Hill, "not a monastery, to be sure, but a place rooted in a religious tradition which has always respected inwardness." And he almost echoes Elise Boulding's quandary when he writes: "Is the path of spiritual inwardness simply a way of escaping engagement with the forces of history? Or can escape and engagement be comple-

mentary cycles of the total movement of life?"

After having first analyzed various connotations of definitions of "escape," and then examined in turn three problems: power, security, and personal effectiveness, Palmer is able to say—almost with Boulding—"On the inward quest we discover that our connectedness with all life compels us to return" (to the "imprisonment" that in another sense may mean "recommitment.") Thus "embracing (the) paradox" of escape and engagement can constitute the means of knowing that in the end the two are "the yin and the yang of a life lived faithfully and well."

If one sends for either of these pamphlets, he/she would do well to ask for both.

M. C. MORRIS

Mirror for the Unnamed Flower. By MARIA ILLO. 44 pages. \$1.95 postpaid from author, 600 W. 122 St., New York 10027.

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ROBERT JOHNSON

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Tax Money

I AM writing in response to Dot Weller's beautiful expression of her continued concern and commitment to the Vietnamese people in her article "Miles to Go and Promises to Keep." I have always admired those people who have spent time with the hospital program of AFSC in Quang Ngai, Vietnam doing what they can to alleviate the suffering the US government is causing.

I am a bit concerned, however, over her final appeal to the readers. She says, "Only the voice of the individual American—the taxpayer who provides those billions for the Saigon regime—will bring about the necessary change in US policy towards Southeast Asia." I am inclined to believe the billions of dollars will cease to be sent to Saigon only when we all refuse to provide the money to the US government. As long as the US government furthers the war in Indochina, supports political dictatorships and continues to commit crimes against peace and humanity, we must refuse to provide the money needed to carry on these activities.

In 1934 the Philadelphia Yearly Meeting adopted the statement asserting "that every individual, while owing loyalty to the state, owes a more binding loyalty to a higher authority—the authority of God and conscience." I suggest that Friends consider to what purpose their tax money is going. The

necessary end to the continuing war in Vietnam may only come when we refuse to pay for it. As the April 15 deadline comes near, Friends should consider putting their money in an alternative tax fund and support life rather than death.

SUE KINCHY
Philadelphia, PA

Committee Foibles

I COMMENT you for the front cover page of the April 1, 1975 issue. It is reassuring that some humor can find its way into Friends Journal. I suggest that your cartoonist be encouraged to depict the foibles and problems of other committees, such as property, overseers, ministry and worship, etc. so that members of peace committees do not feel put upon, and that such efforts appear in future issues.

JAMES H. YOUNG
Wilmington, DE

Marlboro Gathering

At a meeting of the Representative Body of North Carolina Yearly Meeting of Friends (Conservative), held at Woodland, N.C., in First Month, the article (FJ 1/1) on the North East General Meeting by R. W. Tucker was brought to the attention of the meeting. There were some items therein which might lead to some misunderstanding among Friends. The meeting of Conservative Friends last summer at West Grove, North Carolina, was generally listed as a gathering rather than a conference by those in attendance. The meeting had no official status, although it was approved by Conservative Yearly Meetings from Ohio, Iowa and North Carolina. Therefore, there was feeling that the Marlboro gathering could more properly have been said to be called by concerned Friends who attended the gathering held last summer at West Grove, North Carolina.

At the present time, North Carolina Yearly Meeting (Conservative) is not a sponsor of the new publication "Quaker Witness" referred to in the article.

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Such sponsorship could come if considered by the Yearly Meeting and the meeting should feel united in endorsing such sponsorship.

This communication in no way suggests criticism of or disunity with the Marlboro gathering, nor any action taken by it, but is offered to clear any misunderstanding that might occur because of the items listed above.

GEORGE C. PARKER, Clerk
North Carolina Yearly Meeting
(Conservative)

Immortal Green Lie

THANKS TO John Staub for "The Green Lie," (FJ 4/15). As any of my friends could tell him, I have agonized over plastic flowers for years, and I haven't done it in silence!

My biggest concern about plastic flowers is that they are "eternal" in a false sense. They look like flowers, they sometimes feel like flowers, but they never die as real flowers do. Therefore, they are, to me, the ultimate product of man's egotism saying, "See what we can do, God. We can make better flowers than you can."

Can we not see that these false (evil!) flowers do not die and do not rise anew in the next season from the fallen seed?

ELIZABETH E. HVOLBOLL
Santa Barbara, CA

Cheerful Simple Clothing

I WAS ESPECIALLY interested in the clothing section of the Check List on Simple Living (FJ 4/15). It seems to me that following only the recommendations given (recycle, buy from thrift store, wear "revolutionary lifestyle" clothes which need no ironing, etc.) inadvertently aids in perpetrating an unfortunate clothing system. That is, it depends on using cast-offs of the system we now have. While this is desirable in the short run, it would also seem desirable to work toward a more ecologically sound system, one in which fashions would change very slowly and which would emphasize quality of workmanship in fabric, basic design and construction. To this end I would urge Friends and other interested persons to select new clothing carefully and to make their requirements known

at the time of purchase. With careful selection few clothes are needed and can be worn for long periods of time.

The tendency to dress drably and unattractively also concerns me. The relationship between clothing and emotional states is well known. Persons who have problems with depression tend to dress drably. Perhaps such persons could be at least partially helped by wearing more cheerful clothing. It also seems a little inappropriate to me to work toward a more beautiful world dressed in an unbeautiful manner. We are part of the world, too.

DIANE WHITEMORE
Atlanta, GA



News Notes

THE SERGEI Thomas committee will meet in October to consider requests for money to support projects in the areas of peace, international and race relations, Young Friends and Friends Testimonies. Requests should be directed to Joy Nelson, Young Friends Office, Philadelphia Yearly Meeting, 1515 Cherry St. Philadelphia 19102 by September 30.



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Announcements

Births

ARNOLD—On March 9, 1975, RE-
BECCA STOVER ARNOLD, to Lisa Parry
and John Frederick Arnold of Atlanta,
GA. Lisa and the maternal grandpar-
ents are members of Westfield Meeting
in Cinnaminson, NJ.

HOFFMAN—On August 8, 1974, RE-
BECCA SARALINDA HOFFMAN, to Robert
L. and S. Valeria Hoffman of Albany,
NY. The father is a member of Albany
Monthly Meeting.

JAYMES—On January 29, JUSTIN DA-
VID JAYMES, to David and Christine
C. Jaymes of Pontiac, MI. Both parents
are members of Birmingham Monthly
Meeting, Birmingham, MI.

SCHUTZ—On January 28, ALLEN DA-
VID SCHUTZ to Henrik A. and Frances
P. Schutz of Birmingham, MI. Both
parents are members of Birmingham
(MI) Monthly Meeting. Maternal grand-
parents are members of Nottingham
Monthly Meeting, Oxford, PA.

Adoptions

DEWEES—A daughter, MEGAN LINH
DEWEES, by Donald J. and Martha P.
Deweese of Downingtown, PA. The
father, paternal grandparents, and
great-grandparents are members of
Middletown Monthly Meeting, Lima,
PA.

Friendly Acres

—a home for underprivileged
children of all races—invites
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Secane, Pennsylvania 19018
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Marriages

BLOMER-REYNOLDS—On January 11,
under the care of Mickleton Friends
Meeting, LANTI REYNOLDS and G.
RICHARD BLOMER. The bride and her
mother and brother are members of
Mickleton (NJ) Meeting.

GEORGE-THATCHER—On April 1,
1975, D. RUSSELL GEORGE and OSA
JEAN THATCHER, in a civil ceremony in
Victoria, B.C., Canada. Osa was an as-
sociate member of Eugene Friends
Meeting in Oregon. Her parents, Ed-
ward and Monette Thatcher are mem-
bers of Eugene Friends Meeting, and
her grandmother, Angeline Thatcher of
Foulkeways is a member of Swarthmore
(PA) Monthly Meeting.

LYMAN-GUSTAFSON—On February 16,
1975, FRANK LYMAN III and CAROL
ELIZABETH GUSTAFSON, under the care
of Purchase Meeting (NY). Frank, his
parents, brothers and sisters are mem-
bers of Purchase Meeting.

Death

ALBERT L. BAILY JR., aged 84, died
on November 8, 1974. He was a mem-
ber of Westtown Monthly Meeting al-
most from its beginning and an elder
for many years. He came to Westtown
in 1921 after graduating from Haver-
ford and organizing one of the earliest
major clothing projects of the AFSC
during World War I.

In the course of an unusually crea-
tive life together, Helen Smedley Baily
and Albert carried on significant work
with the fishermen of Sebasco, Maine
and with the Indians of the Southwest.
Their work helped offer opportunities
for economic independence, hope and
self-respect.

Yet Albert Baily's major concern lay
with Westtown, its adult community,
its students and its graduates. His in-
terests, projects and talents touched
many aspects of school life. He was a
master cricketer, craftsman, singer-
poet, play producer, actor, ventriloquist
and mime. He also was a botanist, choir
director, speech teacher, Bible teacher
and minister of the gospel. Whatever
he undertook was touched with a fresh-
ness that welled up out of his creative
ingenuity, his dexterity of hand, voice
and mind, and out of his passion for
excellence.

Coming Events

JULY

9-13—Alaska Yearly Meeting, Kotzebue, Alaska. Contact person: John Stalker, P.O. Box 268, Kotzebue, AK 99752

13-20—NOVA conference on the theme: "A Nonviolent Society—Its Beginnings and Its Possibilities," sponsored by the New England American Friends Service Committee. Among resource leaders will be: S. K. and Hansi De, Quaker UN Program; Dave Dellinger, author of Essays in Revolutionary Non-violence; Russ Johnson, AFSC Asian expert; Wally and Juanita Nelson of Peacemaker; Bob Swann of International Independence Institute; Marj Swann, AFSC; and representatives from Common Stock Restaurant and Movement for a New Society. Location: CNVA, Voluntown, Conn. Families welcome. Children's program provided. For brochure and registration, write NOVA, AFSC, 48 Inman St., Cambridge, MA 02139. (617-864-3150).

20-26—Quaker Women: A Workshop in Renewal, Growth and Action at Pendle Hill, Wallingford, PA. The emphasis will be on action-oriented aspirations and goals: worship-sharing; training workshops in group process; facilitation skills and personal non-violence; seminars on spirituality, feminism and activism; special sessions on the arts, the Spirit and the women's movement; and reports by spokeswomen from various Yearly Meetings on the concerns and activities of women in their area. Write or call Pendle Hill, "Summer Sessions," Wallingford, PA 19086. 215-LO-6-4507. Total cost \$105; advance registration \$25; some scholarship help available.

July 26-August 2—New York Yearly Meeting, Silver Bay, New York. Contact person: Katherine A. Nicklin, 15 Rutherford Place, New York, NY 10003.

AUGUST

3-9—Midwest Summer Institute, Camp Louisomo, Wild Rose, WI. Sponsor: AFSC, Chicago Regional Office.

4-8—Kansas Yearly Meeting, Friends University, Wichita, KS. Contact person: David Smitherman, Haviland, KS 67059.

5-10—Baltimore Yearly Meeting on the campus of Western Maryland College in Westminster, MD. Major speakers will be John Coleman, Harold Cope and Arthur Roberts. There will be

Young Friends and Junior Yearly Meeting programs. Further information and reservation forms are available from the Yearly Meeting office, 17100 Quaker Lane, Sandy Spring, MD 20860.

7-10—North Carolina Yearly Meeting, Guilford College, Greensboro, NC. Contact person: Ruth Hockett, Box 8328, Greensboro, NC 27410.

7-10—Western Yearly Meeting, Plainfield, Indiana. Contact person: Robert E. Cope, 203 S. East Street, Plainfield, IN 46168.

9-14—Indiana Yearly Meeting, Earlham College, Richmond IN. Contact person: Lymon Hall, 1403 Briar Rod, Muncie IN 47304.

11-16—Pacific Yearly Meeting, St. Mary's College, Morago, CA. Contact person: Peggmae H. Lacey, 128 Seventh Ave., San Francisco, CA 94118.

11-15—Wilmington Yearly Meeting, Wilmington College, Wilmington OH. Contact person: Glenn A. Reece, Box 1194, Wilmington College, Wilmington OH 45177.



"I ask that we should all pause for a few moments as we read the notices of Births, Marriages and Deaths, pause and remember that the unknown names represent persons. These persons need our fellowship and the holding power of God's light and love wherever they may be as they start out on the adventure of a new life."

Helen E. Campbell writing in The Friend after seeing the announcement of Robert H. Maris's death.

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August 3 - 9, 1975

Convenor: Steve Stalonas

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**Write: Summer Sessions
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Wallingford, PA 19086**

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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.

LONDON "Kenyon" 23 Sutherland Avenue, London W.9. Room and breakfast \$9.00. With private bath \$12.00. Other meals if required. Pleasant garden, TV room. Convenient theaters and shops. Telephone: 01 286 9665.

ACCENTUATE Friendly meetings Londonwards from within exciting international community. Four minutes walk to Friends House. Reservations available July through September. Friends International Centre (Quakers), Torrington Place, London WC1E.

Books and Publications

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

For Rent

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.

OUR FULLY FURNISHED HOME while abroad, mid-August, 1975 to June, 1976. Northeast Baltimore; four bedrooms, fireplace, yard/garden over one acre, overlooking stream. Rent scaled down for lovers of plants. Ralph and Cynthia Kerman, 4200 Elsdorfe Ave., Baltimore, MD 21214. Call collect (301) 254-3119.

For Sale

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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SINGLE BOOKLOVERS enables cultured, marriage-oriented single, widowed or divorced persons to get acquainted. Box AE, Swarthmore, PA 19081.

NEED HELP of freelance researcher for biography of Elizabeth Fry. Hourly rates. Dr. M. Fry, Glenford, NY 12433.

SEEKING Social Security age female to live in farm home of elderly Quaker couple as added member of family. To be companion to wife and assist in light housekeeping. Health food orientation desirable. No tobacco or alcohol user. Rural but not isolated. Recommendations. Box S-650, Friends Journal.

FGC SEEKS THE GIFT OF A CAR. Visiting widely scattered and isolated Friends by Friends General Conference staff requires a sturdy small car. The gift of such a car (tax-deductible) will make this important function of FGC much more economical. Contact Howard W. Bartram, (215) LO7-1965, 1520 Race St., Philadelphia, PA 19102.

Positions Vacant

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

WANTED: RESIDENT NURSE for Olney Friends Boarding School at Barnesville, Ohio. R.N. or L.P.N. useful, but not essential. Experience with teenagers would be useful. Room and board plus salary. Contact Richard Stratton, principal, Olney Friends Boarding School, Barnesville, OH 43713. Telephone (614) 425-3655.

STAFF HEAD for Washington, DC Peace Center to plan program, coordinate and advise volunteers. Opportunity for creative development of program to build peace, with peace education as its core. Paid position, full time or part-time, starting very soon. Income below taxable level. Contact Victor Kaufman, 11402 Cam Court, Kensington, MD 20795. (301) 942-0584.

MAINTENANCE PERSON needed for general work including ground work, plumbing, carpentry, electrical work. Live-in position. Beginning September, 1975. Qualifications: experience preferred, interest in Quakerism and community living. Contact: Dan Schnurr, Pendle Hill, Wallingford, PA 19086. Telephone: 215-566-4507.

MATURE PERSON or married couple wanted as houseparents at a nonsectarian, religiously-oriented therapeutic community in the Berkshire Hills of Massachusetts. Contact Kent Smith, Gould Farm, Monterey, MA 01245. Telephone (413) 528-1804.

WOMAN OR MAN to maintain records and organize materials for fundraising for Friends World Committee. Work closely with active Finance Committee. Good typing ability essential; also personal initiative. Writing ability desirable: correspondence with volunteer workers and contributors, informative and interpretive materials, committee meeting minutes. Wide experience with Friends a strong asset. Begin September 1. For further information and application form write Friends World Committee, 1506 Race St., Philadelphia, PA 19102.

RETIRED BACHELOR needs live-in companion/housekeeper, man, woman, or couple, with car. Beautiful home overlooking river near ocean. Flexible hours. Write: Howard, Route 1, Box 62, Westerly, RI 02891.

Positions Wanted

INNOVATIVE TEACHER seeks permanent employment. Certified Illinois/Colorado. Five years experience 6th grade science/math. BA History/English. MSE Outdoor Education. Halfway house experience. 17 years banking. Willing to relocate. Box 8212, Denver, CO 80201.

WOOSTER COLLEGE GRADUATE, member of Buffalo Friends Meeting, seeks teaching position in French, art history, and crafts. Contact Nancy Matlock, 143 Mill St., Williamsburg, NY 14221.

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.

JOHN WOOLMAN SCHOOL, Nevada City, Calif. 95959. Founded in 1963, located on 300 rural acres in the Sierra foothills. It has a student/staff ratio of 5 to 1 and provides a demanding academic program for able students. Non-academic classes include work-jobs, art, music, gardening and shop. Accredited by WASC. Coed—Boarding. Grades 9-12. Our educational community is open to persons from all racial, socio-economic and religious backgrounds. Ted Menmuir, Principal.

ARTHUR MORGAN SCHOOL, Burnsville, NC 28714. Coed—boarding grades 7-9. Family units, small classes. Academic, work, craft and outdoor programs. Central American field trip.

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Summer Rentals

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

Wanted

FRIEND moving to Washington would like to share apartment, house, or rent modest quarters. Needs space for visits by husband and/or grown children. Late July. Box P-648, Friends Journal.

TEN OR MORE families interested in organizing Quaker oriented cooperative recreation community on 120 plus acres undeveloped mountain woods near Romney, West Virginia. For details write: "Quaker Woods" c/o AFSC, 317 E. 25th St., Baltimore, MD 21218.

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Meeting Announcements

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 (Inter-mountain Yearly Meeting), 739 E. 5th St. Worship 10 a.m. Helen Hintz, clerk, Phone 889-0491.

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 Wood-roe 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 831-4068.

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 Oak-land). 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, Sun-days, 10:30 a.m. 303 Walnut St. Clerk, 338-8333.

SANTA MONICA—First-day School at 10, meeting at 11. 1440 Harvard St. Call 828-4069.

SONOMA COUNTY—Redwood Forest Meet-ing, 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.

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: Wor-ship 11 a.m. Route 7 at Lanesville Road. Telephone: (203) 775-1861.

STAMFORD-GREENWICH—Meeting for wor-ship 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., cor-ner 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. Meet-ing 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—4th & West Sts. 10 a.m. Worship and child care. 652-4491; 475-3060.

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 Pyron, 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: 939-4717. 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.

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

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

LAKE FOREST—Worship 10:30 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 222-8704.

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: 338-3003.

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. Other times in summer.

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.

VASSALBORO QUARTERLY MEETING—You are cordially invited to attend Friends meetings or worship groups in the following Maine communities: Bar Harbor, Brooks, Camden, Damariscotta, East Vassalboro, Industry, North Fairfield, Orono, Orono, South China and Winthrop Center. For information call 207-923-3078, or write Paul Cates, East Vassalboro, ME 04935.

Maryland

ADELPHI—Near University of Maryland. 2303 Metzrodt 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 Nghbd Ctr. J. McAdoo, Cl., 5209 Eliot Oak Rd. 21044. 596-5212.

EASTON—Third Haven Meeting and First-day School, 10 a.m. 405 South Washington St. Frank Zeigler, clerk, 634-2491; Lorraine Claggett, 822-0669.

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.) One meeting for worship, 10 a.m. during summer beginning June 15 through September 7. Visitors welcome. Telephone 876-6883.

FRAMINGHAM—841 Edmonds Rd. (2 mi. W of Nobsco.) Worship 10 a.m. during summer beginning June 15 through September 7. 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.

NANTUCKET—At 10:45 a.m. in old Meetinghouse on Fair St. from June 15 through September 14. Phone: 228-9265.

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 28 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) 868-6867.

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.

S. PITTSFIELD—Meeting for worship and song, 10:30 a.m. 1st and 3rd Sundays. Call John Schlosser, 736-0074 for directions.

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. Phone 609-468-5359 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—Meeting for worship, 10 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., 757-5738. 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 Rantaneu, 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 Bayview 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—Summer schedule: Meeting for worship, July 10 through August 31, 10 a.m. No First-day school. 133 Popham Rd. Clerk, Harold A. Nomer, 131 Huntley Dr., Ardsley, NY 10502.

SCHENECTADY—Meeting for worship, 11 a.m. Union College Day Care Ctr. 856 Nott St. 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.

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. T. Canby Jones, clerk. (513) 382-0107.

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

DOWNINGTOWN—800 E. Lancaster Avenue (South side old Rt. 30, 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. Worship and First-day School 10 a.m.; Adult Forum 11 a.m. Sunday. Midweek worship 8 p.m. Wednesday.

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, Haverstown. 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.

LANSWOWNE—Lansdowne 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, 10:30 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 Rd. Meeting for worship, 10 a.m. First-day school and Forum (Sept. through May) 11 a.m.

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, Bob Lough. Phone: (615) 269-0225.

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 10:30 a.m., 1540 Sul Ross. Clerk, Ruth W. Marsh. Information 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. 399-5895.

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: 667-8497 or 667-0500.

Washington

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

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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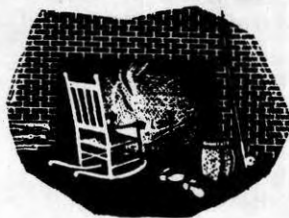
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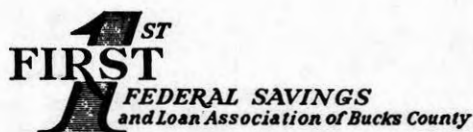
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