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Quaker Thought and Life Today

After 200 Years,





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Religious principles were at the heart of the original American dream. After two hundred years, are they still at the heart of that dream, or has it turned into a possible nightmare? Tom Centola, a free-lance artist in Southampton, just outside Philadelphia, poses that question in graphic form on the cover of this issue, and several articles explore possible answers.

Centering Down...

THE PROPHET of the Atomic Age is surely Mahatma Gandhi. He demonstrated that radical political changes can be carried out without resort to violence.

Arnold Toynbee

A NATION that invests most of its public money in instruments of violence gives its citizens a powerful example in how to solve problems.

Richard J. Barnet

...And Witnessing

A CONCERN expressed in a recent number of the Hartford (CT) Monthly Meeting *Bulletin* reminds readers that "meeting for worship is not a forum for discussion;... that to take up a given message in reply to some difference we feel with it becomes a discussion," since the speaker would perhaps feel the need for a rebuttal. Instead, "prayerful consideration" of the message is recommended; "thinking about it with humility and empathy."

Three alternatives to "discussion" are suggested. First, speaking to the Friend/friend after meeting. Second, if inspired and still concerned, speaking to the subject on a subsequent First Day. Third, bringing it up in a meeting for business. "But to make 'reply' in the meeting for worship shatters the atmosphere of openness and waiting on the Presence that we seek." It is admitted that we need Quaker discussion and should plan for more of it. But it should not be carried on in our meetings for worship.

A CONTRIBUTOR to the Morningside (NY) Friends Meeting Newsletter reflects that "during meeting for worship I have heard God depicted as an omnipotent being possessing supernatural powers, including the ability to speak to us individually. On the other hand, I have heard messages at meeting that questioned the relevance of God in our lives."

He then notes that the journals of early Friends emphasized *listening* to the Lord rather than idolizing Him, and that they felt—"and rather strongly"—that God afforded them specific missions to be fulfilled. Many modern Friends, however, while feeling the same Presence, question the specifics of early Quaker directives, in view of modern knowledge of psychology and related social sciences.

For this contributor, the basis of worship is to find the Spirit that rises above pettiness and hostile thoughts—a spirit which induces him to "seek ways to reduce suffering." This, for him, is the Spirit of God.

From the Inside Out

Deep within us all there is an amazing inner sanctuary of the soul, a holy place, a Divine Center, a speaking Voice, to which we may continuously return. Eternity is at our hearts, pressing upon our time-torn lives, warming us with intimations of an astounding destiny, calling us home unto Itself. Yielding to these persuasions, gladly committing ourselves in body and soul, utterly and completely, to the Light Within, is the beginning of true life.

DO THOSE WORDS from Thomas Kelly's *A Testament of Devotion* reach deep within you and touch that which is the core of you? Do they enter into the silence, the loneliness, perhaps the hollowness that may be your inner condition, and enable you to hear the still small voice at the heart of the potentially vibrant chord of your true being?

If so, let us rejoice! If not, perhaps the words that follow will help you, as they have helped me, begin to know *experientially* who you really are, what life truly is about, and where all of you and all of life may become eternally united.

This Divine Center within us, Thomas Kelly goes on, "is a dynamic center, a creative Life that presses to birth within us. It is a Light Within which illumines the face of God and casts new shadows and new glories upon the face of men [and women]. It is a seed stirring to life if we do not choke it. . . . Here is the Slumbering Christ, stirring to be awakened, to become the soul we clothe in earthly form and action. And He [or She] is within us all."

To me, Thomas Kelly's writings have always had the same ring of truth to them that George Fox's had when he said, "There is one, even Christ Jesus, that can speak to thy condition." Both were moved to write because both had experienced the reality of the living presence within themselves.

Yet because of my own experiences in organized Christianity and more appropriately because of my own inner condition, their references to Christ and to Jesus sometimes confused me. My own experience was that Jesus often was offered as a substitute for what I was seeking for myself.

And that brings me to the purpose of this particular essay. If that has been your situation, too, let me share

with you something that recently happened to me.

Through what seemed at the time like an amazing series of coincidences, I was drawn to a book entitled *The Gospel of Relativity* by Walter Starcke. As I read one passage and then another, the scales seemed to fall from my eyes and for perhaps the first time in my life I knew, I saw, I experienced reality.

As I am writing these very words I also am picking up this small but very precious book. As I turn to the short passage that opened the way for me, I am filled again with a sense of the presence, an awareness of the truth, a feeling of the life—all of which is, I am convinced, the same presence, awareness, life that Thomas Kelly, and George Fox, and yes, that Jesus whom we call Christ, knew experientially.

As I write this, I know there could be many reasons why these words may not speak to your condition. But there is one supreme and transcending reason why they might, and therefore I have no choice but to offer them to you. The reason is that they helped me begin to move from being a seeker to finding what I sought. The words are:

"I am the way, and the truth, and the life. . . ."

Now I, like you, had heard and read those words of Jesus many times, but what Walter Starcke did for me was put them in a different light. And what he said was that the interpreters and the organizers and the followers of Jesus did not really hear him.

"They thought," Walter Starcke wrote, "he was saying that Jesus, the man, was the way but he was saying the password, 'I.'"

Neither Jesus nor Walter Starcke was using "I" in the egotistic, superficial, personal way that we normally think of ourselves. Instead, they were speaking, Walter Starcke said, of the "I" that "cannot be spoken; it can be

felt and experienced, but not thought. Any thought about 'I' carries with it the seeds of ego, separation and defeat. 'I' is the most sacred of all words because it can be comprehended only in silence, in an inner silence. . . [for] we must not speak 'I.' We must hear it. 'I' must enter the heart, it must be in the soul, it must be felt rather than reasoned or thought; only then do we dwell in the secret place of the most high. And it says to us, 'Know ye not that I am God? Be still and know that I am God.' I in the midst of you is mighty, and I will never leave you, nor forsake you."

As I read those words that morning I experienced what Rufus Jones described as "the divided will, the divided mind, the divided heart. . . fused into a unity" through which "the entire inner being ceases its usual crossroads dilemmas and goes in one direction, straight forward" to "a union of love and fellowship above all divisions."

Indeed, it was as if I had been fused and healed by a power both from without and within. But enough of what

happened to me. It is of supreme importance to me but of no moment at all to you. . . unless hundreds of years of misinterpretation and substitution of Jesus the man for the way, the truth and the life he invited us to find *within ourselves* may be clouding your perception as it did mine.

If that is your condition, I invite you to read Thomas Kelly, or *The Gospel of Relativity*, or the Gospel of John, or any other book of religious writing, but this time do it from the inside out. That is, read it from within yourself first so that Christ and "I" and "the Word" that was in the beginning and was with God and was God are all part of you.

For they are. I now know this experientially.

JDL



A Living Memorial

by Thoreau Raymond

Editor's note: Norman Wilson was a Friend who devoted his life after a certain point to education and peace. He taught at various schools and worked for the American Friends Service Committee during the 1960's. Then he directed Antioch College's Graduate School of Education in Vermont. Before his death in 1973 he coordinated war/peace studies at the graduate school and at the School for International Training. But it is what he was that we are concerned with here. It was his ineffable quality of spirit that led to the founding of the Norman Wilson Memorial Fund and to the first annual Norman Wilson Memorial Conference held last August. In a letter related to her report of that conference, Thoreau Raymond told of the way a visit by Norman to her classroom "made me feel, how the spark revived in my memory as I watched his daughter's face this summer and as I talked with his mother. The family's genes carry a buoyancy and stability that is identifying and happily contagious." We offer Thoreau Raymond's report of the conference as well as an article by Norman Wilson that first appeared in the Friends Journal in the December 1, 1965 issue, in hopes that the contagion may be spread as widely as possible and that The Miracle may continue.

FIRST SEMINAR! we foreshorten the title. Always, Norman Wilson's ideas have made on-going occasions. More seminars on Nonviolent Resolution will be forthcoming.

Opening evening, 17 August, 1975 at Putney, Vermont, on the old site of Experiment for International Living where Antioch-Putney graduate students have gathered oftentimes before.

Eighty-odd, we come from Maine to Georgia. Collected, Philadelphia rises; Putney nods. We make introductions without facts, but with games. We reveal ourselves in choices; we are RED or BLUE, Swiss cheese or Limburger. Dispersed in twos, we confide about the conflicts we have brought to this solving center. Some of us ask: Did you know Norman Wilson? Some of us answer from long memory of his teachings.

Second day. Our choices make our traffic pattern. Either we choose school-centered or community-centered resolutions. (Too few have selected International Relations; that topic, completing the pyramid for the other two, must wait for another time!) Community workshop opens with more introductions. Rule of the game is:

Speak well of yourself. Next we take time over the agenda. Facilitators offer either pre-planned packages or on-the-spot activity. We opt for the plan. Some of us recognize the patterns from our readings, but we are rusty on the demonstrations and on the jargon; we need a glossary of teaching terms. We play "Elephant-in-the-Maze"—the leader, Eyes-without-Words, helps the mass of the speaking blind to travel together through the labyrinth. The obstacles are more than chairs, doors and stairs; the enemy is less a danger than a deterrent. By noon, we emerge a participating group with several diverging individuals. We evaluate the morning's effort; feeling has had a work-out over thought; we have been child-like together.

□ Evening. We gather to hear about "Women and Non-violence." Marj Swann, New England AFSC, dissolves the conflict between men and women; she holds both to be more alike than different. What differences exist are those arising from biology and from culture. They are surmountable. Next, Nonviolence is made clear to us. It persuades the enemy; it deals with injustice, it inflicts no suffering. It has both masculine and feminine traits, a sort of yang and yin. It breaks with traditional society and traditional methods. A woman who deserves our attention is Jeannette Rankin, Congresswoman from Montana, born, 1880.

Third day. Silent meditation starts small, gets smaller. The after-breakfast, small-group sharing provides for both Mary and Martha; these clusters carry on work and worship with much discourse. One group especially wants to know more about the "household" in the Life Center, Philadelphia. We want a personal understanding even before we hear the evening presentation. What ideas we do not exchange in the morning, we work out together over our kitchen duty. All afternoon we wash pots, chop onions, and find our own rhythm together. Our Korean friend chops vegetables faster and neater than any of us.

□ Evening. Gene Sharp comes up from Southeastern Massachusetts University to show us Nonviolence as historic panorama; the drama holds our minds. He reminds us that for coping with conflict of nations, the military is a long-gone force. The drama of the prepared talk moves into a nonviolent sword play as Jim Lobentz, Brattleboro, parries for holes in the argument and often spars to reveal the strength of the theme. From the audience, a question: What is POWER?

Fourth day. Community puts synergy into use. In a seven-step progression, we press the flotsam of a personal dilemma into a pattern; then in small groups we exchange our formulated problem intimately with our close listeners. Time runs out before the solution appears. We observe that in synergic power, all parts together create

more energy than any single part. Therefore we reassemble about one conflict with a large circle listening to an inner circle which has the right to comment and question so long as remarks are shaped as wishes. For instance, a harassed mother presents the discord and friction of her family at the supper table, a classic moment of stress. The "wishes" from the speaking circle are wide spread thus: I wish father would take over; I wish the children ate earlier; I wish the supper were simpler.

Community next sits around a "group" conflict. A monthly meeting is losing members. Some wish for a new site; others hold the irritations arise from the spirit. The 'wishing circle' makes no accusation, but it observes closely while it offers real possibilities.

□ Evening. Members of the Lakey family from the Philadelphia Life Center community present the steps they have found for joining a Movement for a New Society. We listen to the abstracts from which specific action arises. Causation is shown in Militarism, Statism, Capitalism, Sex Oppression, and Ecological Crises. But the Vision ahead points to social equality with neither poor nor rich, with social ownership on a triple pattern of state, entrepreneur, and individual, and with the decentralization of the nation-state. Strategy implements Vision. Alternative institutions must function. We have heard the example of an alternative to the police through the alert and recognizing members of a city street block. We hear of the extended family: Life Center has fourteen houses and one hundred twenty persons.

Fifth Day. Community runs like an amateur theatre, but the script often demands real know-how. Today's scenario deals with the skills of negotiations in an eco-socio conflict. The non-traditional, non-nuclear family tries to buy a house in a New England town zoned for one-man, one-roof real estate. The comedy is richer than the resolution, and lunch-time for the players comes before the fifth act.

□ Afternoon: Ross Flanagan and Carol Willis demonstrate how the safe community works in a crime-filled city. Experience speaks from their improvisations; they turn gimmicks into tools and role playing into human behavior. When an elderly woman squeezes her freon horn as the thug approaches her, she might seem unprotected; but when all her neighbors on that street behind their curtained windows reach for their horns, it is the thug who must feel the alarm. We are reminded that the criminal is human; therefore look him in the eye, surprise him, divert him from his crime, and make him cognizant of the power in you. Out of this hour on the alternative to police force, the week's operations come together.

□ Evening. All this week some dozen children have been



Photograph by G. Macculloch Miller

either with us or around us. It is natural that we celebrate our ending with a festival of their making. We dance, sing, watch puppets, and do impossible, unwinnable games. Or we sit and talk with members we are just now getting to know. We watch the children with a special cognizance that they are ourselves. Their playground idiom is ours: "Let me!" "I got it first!" "I want it now!" The children are not role-playing; they are stridently demonstrating that the alternative society is still ahead. So we prepare ourselves for the morning when we return to our existing world.

So far this "Minute" has been descriptive; a "Minute" more rightly abstracts a decision from a series of concrete and particular happenings. Suppose I make a wish for the next Annual Norman Wilson Memorial Conference?"

We see the need for change in our society. We recognize that sick people, lacking their own curative changes, should not carry this load. Instead, well people, who are already coping with the world as it is, must bring their health to the undertaking.

We see a need for an understandable theology. We must wake up in the morning able to explain cogently to ourselves the immanent purpose of our day. Some of us must articulate a teleology that more of us can share. Without this scrutiny of the unfathomable purpose ahead, we labor blindly to modify the furnishings and functions of our present environment.

Norman Wilson stands witness to our human ability to see where we seek to move. Once aware of ourselves, we modify our world by growing with it. □

The Miracle

by Norman H. Wilson

BEING HERE today seems to me one of the miracles of my life, because twenty years ago I was preparing to kill Japanese. Twenty-five years ago I had never met a Japanese. I knew about Japan only through my geography and history books. Before December 6, 1941, I really didn't care about Japan—or any country. I cared about whether my friends liked me; about passing examinations; about showing my parents that I could take care of myself; about getting into the best college available. I liked Benny Goodman, Louis Armstrong, Frank Sinatra, and other heroes of American music. I liked sports—baseball most

of all. I thought that when I grew up I would become a professional baseball player.

Then came the attack on Pearl Harbor. The bombs which fell 10,000 kilometers from my school suddenly made most of the things I cared about very unimportant.

On December 7, 1941, I learned a great deal about Japan and the Japanese people. For example, I learned that we could never trust a Japanese. The Japanese were by nature treacherous. They pretended to be courteous, but they were really very cruel people. They had tortured and murdered thousands of Koreans, Manchurians, and

Chinese. They even sold their own daughters into slavery. All during high school I believed the American slogan, "You can never trust a Jap." I learned that Americans were better people than the Japanese people. Because the Japanese wanted to conquer the world, it was right that we kill them before they killed us.

I was glad, therefore, when I became a soldier in December, 1944. I was proud of my uniform, my physical strength, and my accuracy with a rifle. I enjoyed the stories my army instructors told me about their success in fighting the Japanese and the Germans. A corporal who taught me to shoot a machine gun had fought the Japanese in the Philippines. In the jungle forests one day a Japanese had thrown a hand grenade at him as he walked along the trail to a village. He quickly picked up the grenade and threw it back in the direction from which it had come. The Japanese soldier was torn to bits by the same grenade he had thrown. I thought I would like to do something brave like that.

In the summer of 1945, my infantry company was told that we were to be among the first group to invade Japan. We young soldiers were given three months of extra training so that we could prepare for the invasion of Kyushu. I was proud that we had been selected for this invasion, but during this special training I began to doubt whether I could shoot at people. Maybe there was something wrong with all this killing.

In bayonet practice I experienced the first real horror of war. I had been trained to charge with my bayonet at dummies which represented people. One morning when I was leading a group of soldiers through the woods of the army camp I saw a dummy in the clearing just ahead. With a yell I lunged and plunged the bayonet into the dummy's "stomach." The dummy fell to the ground, a large hold puncturing its sawdust body. As I looked at it, I noticed that it had been painted to look like a Japanese soldier, and I found myself saying, "My God, what am I doing?" If we thought Japanese were barbarians, then what was I?

The war ended just as my friends and I were sailing on a troopship toward Japan. In September, 1945, I was sent to join the Army of Occupation in Fukuoka. Here I met the first Japanese I had ever known. In 1941 I had learned quickly not to trust the Japanese; now I learned quickly that the Japanese could be trusted. I learned quickly to love the children. While I was on guard duty they would crowd around, look at me curiously, and say, "'Allo!" Day after day I saw many of the same children. When no one was looking, I would play games with them like hopscotch, baseball, and shuttlecock.

One day a mother of a very young child came up to me as I was talking with the children. "Are you a Christian?" she asked.

"Surely," I replied; "most Americans are Christians."

"I'm so glad," she said, "because I'm a Christian too." She then told me about the difficult time Christians had had during the war. They were suspected of being disloyal. The police questioned them often. They were told that they must swear complete loyalty to the emperor and that unless they gave up their Christian belief and

church services they would be shot. During the war she had lost all of her possessions except her family and her Christian faith. From her I learned a great deal about Christianity.

After a year of occupation duty in Japan I returned to the United States, where I started attending Quaker meetings because I knew Quakers cared about peace, and so did I. I had seen Fukuoka, Kobe, Nagoya, and other shattered cities. We Americans and Japanese had come close to destroying each other. I knew that we must never let this happen again. We needed to live in peace. I thought Quakers could help to make this peace possible. In 1951 I became a Quaker. I had learned in Japan that there was that of God in every man.

Twenty-three years ago Japan and the Japanese people were my enemy. I was prepared to kill Japanese people; Japanese people were prepared to kill me. What a miracle has happened since then! We have learned to know one another. Your government and my government are close friends. You are looking forward to a peaceful future, a good home, and many friends. You can begin to forget the attack on Pearl Harbor. Most Americans, too, are forgetting. The change is a miracle.

Here in this school you are part of a miracle. The miracle is that this school was rebuilt from the ashes of Tokyo. The miracle is that your teachers have recovered from the great sadness of a world war and are helping find a better way of life. The miracle is that you and I can continue to work for peace in a world which knows so much about war and so little about peace.

In the next twenty-five years you will see many new miracles: space flights, automatic factories, cures for cancer, the creation of life itself by men in a laboratory. But the greatest miracle of all is the creation of peace between men and between nations. Will you help perform this miracle? □

A GROUP of faculty, staff and students at the University of Santa Clara has found a new way to begin a modern multiplication of loaves that could promise to eventually eliminate the unnecessary death of 10,000 people each week in the world due to starvation. Their secret is to pledge to skip a meal each week on a regular basis and give the money saved for direct purchases of food through AFSC for hungry and starving people. The movement is now spreading beyond their university to other colleges and communities in America. Members of Skip-A-Meal are sent a monthly reminder. To join in this effort simply write Skip-A-Meal, Santa Clara, CA 95053 and you will be sent a pledge form.

A Dilemma of Meditation

by Carol Murphy

*I said to my soul, be still, and wait without hope
For hope would be hope for the wrong thing...
T. S. Eliot*

I SIT, according to instructions, trying to relax my mind and concentrate on my breathing. I may count my breaths or just note the rise and fall, in and out, the faint tickle of air passing my nostrils.

Then I rebel. There are urgent tasks to be done. There are theological questions to be settled. There are a thousand thoughts crowding in. Why do I think about cottage cheese, for example? Out, out, damned thoughts! This distractedness is standard for beginners, I know; but still I rebel. This sitting and breathing is stupid! My books on meditation say one must not have a purpose or expect results. But how, then, can one persist in this? Many seem to find blissful tranquillity, but for me sitting meditation is an acquired taste which I haven't acquired. The best I can do is to get just this side of drowsiness, where there are fewer thoughts but occasional errant and uninspiring images.

One day, I eagerly seize a recent Bantam paperback, *How To Meditate*, by Lawrence LeShan. If one wanted to inspire a new wave of mystical religion in this country, one couldn't do better than choose a dynamic, can-do man, a hard-headed scientist with a knowledge of human nature, open-minded enough to explore the mystical state of consciousness. Such a man is Dr. LeShan. He has taught meditation and spiritual healing; and here in this book might lie the answer to my dilemma. It is a wise and witty book, with very specific suggestions. My Western activism is most grateful to the purposeful tone: here are tough disciplines; by all means develop goal-oriented behavior and work hard for eventual results. One can almost hear Teddy Roosevelt charging up the San Juan Hill of the mystical ascent. So I whip my mental horse to follow him.

But something odd happens on the way to enlightenment. I find that being purposive does not work on the purposer. I withdraw from the battlefield a badly self-divided warrior, part of my mind trying to monitor a larger and more restless part. LeShan would call this encountering "resistance," but I feel there would have been no resistance without my prior attack.

Back then, with renewed appreciation, to the books that warn me against the self-consciousness that comes from trying too hard. Just to be with the experience of the now-moment, to eliminate resistance by nonresistance should be sufficient. What, then, is the place of discipline? Until I can find an answer, I will do T'ai Chi, which

always brings me back together again. Here I have learned that whenever I feel strained or unnatural in practice, I am doing something wrong. In any meditation I should feel, as LeShan says, that I am "coming home" to my true self. As I move in the thrusting and withdrawing polarity of *yang* and *yin*, I think of LeShan as representing the aggressive *yang* pole in meditation, while the late Alan Watts would be the passive *yin* approach. Watts denied the feasibility of any deliberate attempt to enlarge one's own awareness and considered the various meditative disciplines as ingenious methods of showing how impossible it is. His critics might reply that Watts was a sort of playboy of Western Zen who was unable to submit to any discipline.

Certainly genuine Zen meditation appears to be very disciplined. But Zen discipline is not confined to the meditation hour; it is a way of being intensely present in every act. Even when the meditator does concentrate on one thing, he or she is brought to an impasse which has been likened to a mosquito trying to bite an iron bull. No further application of discipline will work at this point. The meditator can only escape by entering another dimension of mind. Buddhists would say that the "illusion" of a separate ego dissolves, and lo! you are outside the dilemma. There is no puzzle, no one to be puzzled, and the answer has been there all along.

This is hardly intelligible to a self-conscious Westerner, though we have our own Christian mystical tradition of becoming "unselfed" by the grace of God. But even a little biting of the iron bull of meditation brings me to the realization that I am not the self I thought I was. I know that most of my physiological processes are not subject to my conscious control. I also know that my dreams come unbidden and my emotions have their own tides. Then in T'ai Chi I learned how imperfect was my control over voluntary muscular activity. Finally, in meditation what remained of my ego's empire—conscious rational thought—has proved unmanageable. The resulting picture of myself is that of a Mexican jumping bean hopping about in a large chamber full of unconscious processes.

I am therefore brought back to the realization that the religious quest involves the death of "self" in its egoistic meaning. If meditation or ascetic practices "worked," one could feel a sense of achievement, and that would increase ego. Since we need a good working ego in secular life, it is well that we can expect a firm connection be-

tween achievement and results; our growing up and self-respect depend on it. One must at some point be able to say, "I am somebody." But the mystical quest must transcend the self to find "that perfect disenchantment which is God" (to use James Russell Lowell's words). And one can't get out of an ego-trap by means of an ego-trip. Jesus' parable of the laborers in the vineyard cuts the connection between work and reward, as the parable of the prodigal son cuts the connection between "goodness" and the Father's love. One must indeed lose one's life (self) to find it.

What, then, does the meditator do about discipline? I must wear my ego as long as I can, and continue to bite that iron bull until the blood comes. Why bother? It is told that St. Francis of Assisi prayed all night, "My God and my All, what art Thou and what am I?" These are the basic questions, which can only be answered together. As St. Augustine said, "When I know myself I know Thee." In this earnest doubt about the self one may perhaps encounter at one's core the selflessness of God. It is for this reason that one meditates.



A New Beginning

by Marion L. Bliss

THERE IS a strange chapter in a strange book about a strange young man. The chapter is "Incident in Modern History." The book is *Sartor Resartus* by Thomas Carlyle. The young man is our own George Fox.

This young man was only nineteen and a cobbler by trade, but Carlyle, who knew his history, gave him top rank as a man of vision and spirit who changed history!

As a cobbler, he says, George Fox could make but one pair of shoes a day, for his life time, but as a man with a human heart he wanted to do more. In hours of agony and searching he had decided that he must do more.

He must follow his vision. "There was that of God in every man" (person). He felt a call to go out and tell others of the "unspeakable beauty" he felt.

Sitting in his stall working on tanned hides, amid pincers, pastehorns, rosin, and a nameless flood of rub-

bish, this youth had a Living Spirit. He looked out beyond his day's work and realized that he was a living Soul to go out in freedom from fear and want. So he cut for himself a perennial suit of leather and laid aside his cobbler's shears forever.

That day in Leicester, England, became a holy day. "That Leicester shoe-shop," Carlyle says, "was a holier place than any Vatican or Loretto-shrine."

A man stepped out of darkness into the "Land of Light." He thought of want and fear and hunger, but his was a prayer of faith to lead him above fear.

"I will to the woods," he thought. "The hollow of a tree will lodge me, wild berries feed me," and for clothes, there was in his mind the perennial suit of leather.

"This man, the first of the Quakers," Carlyle says, "...was one of those to whom the Divine idea of the Universe is pleased to manifest itself." These are the Prophets or the "God-possessed," as Carlyle has named him.

This incident in history begat a revolution, as we know. The man in the "leather breeches" became known all over the British Isles and across the world.

William Penn felt the call to "celestial wonder," and he went out from his father's house, sent out in scorn and disgrace, but he started a mighty endeavor toward human love and peace.

George Fox had swept away oceans, centuries of darkness to reveal humankind as "children of the Light."

For Jesus had said: "Ye are the Light of the world." Fox dared to believe it. He dared to live its precepts. And that is why Carlyle brings it to our attention. He says this most remarkable day was "not the Diet of Worms" or the Battles of Austerlitz or Waterloo but a day most historians pass over carelessly or treat with some degree of ridicule—namely the day when George Fox made for himself a suit of leather.

He was known for that suit and stoned because of it. He was treated with cruelty, contempt and scorn because of his living words, spoken to so many who gathered to hear him.

Today we live in a world guided by the military monopoly of force, and when war brings hunger and poverty to millions we are told that all of this horror contributes to our protection.

I say that as a peace-loving nation under God, we need to establish a new ministry of power and spirit for the good will of this world. That is our best protection!

We have a West Point now that trains men in instant obedience to men and officers for war. Why not an East Point which would train men and women in the power of prayer and peace and in instant obedience to God?

Men and women today want to obey God, but they are told that military obedience comes first. Watergate is a glaring example of how government can fail under the command of men in power who demand obedience in corrupt practices such as telling lies, stealing, and deception.

We have come to a new beginning in our history, and I believe, as Friends, we can be triumphant in a new day of

freedom.

As George Fox gave his life to establish the ideal of friendship between nations (he said he saw no occasion for war), we must carry on his faith.

Carlyle called him the "greatest of all moderns" and named him greater than Diogenes himself. So we can renew our day in history with a new impact in leadership, born of the realization of that "adamantine basis" of good will, that George Fox told about, reaching out to all humankind.

Carlyle felt love for Diogenes and his tub, but he felt a greater love for George Fox. "He was a Man," he declares, "the temple of Immensity." He had been sent to

minister, to us, full of this "holy mystery" he felt.

The cynic spoke from his famous tub on the dignity and divinity of Humanity, and he was heard around the world. But he preached in scorn, and when George Fox gave us that same ideal, it was preached in love.

"Greater love hath no man than this, that he may lay down his life for his friend." John 15-13.



George Fox and the Scriptures

by Peter Fingesten

TO MANY the study of the Scriptures has become a thing of the past. While their personal spiritual and ethical life may have been directly or indirectly affected by it, they do not feel drawn to the source any more. The insistence upon the literal interpretation of the Bible on the part of some groups presents grave obstacles to some; others find it out of phase with the conditions of modern life; quite a few take a relativistic position and put the Scriptures on a par with Oriental religious works; while to this writer modern Biblical scholarship—so-called Higher Criticism—has all but destroyed the essence it claimed to isolate.

How to overcome these problems has been demonstrated by George Fox. He makes Scripture reading possible once more by showing us, in his *Journal*, that one may read indeed the printed words, but what they signify can only be understood by penetrating through the words to the intent. He teaches us that a semantics of the spirit must precede any verbal interpretation. Following in his footsteps, we too will be able to strip the words of their cultural and sectarian associations, to discover their transcendental implications once more.

For this task we have used *The Journal of George Fox*, A Revised Edition, by John L. Nikalls, Cambridge, 1952, exclusively. It makes laborious reading, for his insights are buried in the day-to-day accounts of his travels and tribulations, verbatim records of his addresses, letters and arguments. The most efficient method to isolate

George Fox's ideas was to go from the index to the body of the text. In other words, we used the thematic approach, searching the index under "Fox, George," sub-heading "Teaching" (*Journal* p. 774) in which his ideas from "baptism" to "war" are listed wherever they occur in the text. Many additional cross-references are, of course, possible; but this study is restricted to George Fox's references to "Scriptures," all of which were copied out and selections made according to an internal order for the purpose of this essay.

George Fox was astonishingly well-versed in Scripture. Through many years of diligent study since childhood and countless arguments in which the same Biblical quotations were used by both sides, he learned to interpret it to such an advantage that he confidently said to the priest, John Tombes, during a debate, "Before I have done with thee, I will make thee bend to the Scriptures," and indeed, he succeeded so well that by-standers said afterwards, "He is a cunning fox" (*Journal*, p. 295-296).

Scriptures Not the Word of God

While at Truro, George Fox talked to a group of people, "And they reasoned that the Gospel was the four books of Matthew, Mark, Luke and John...but I told them that the Gospel was the power of God, which was preached before Matthew, Mark, Luke and John, where

printed or written...." (*Journal*, p. 445). Several Baptists asked him at another occasion "whether the Scripture was the word of God. I said, God was the Word and the Scripture were writings, and the Word was before writings were, which Word did fulfill them...." (*Journal*, p. 159).

Scriptures a Secondary Source

Through his spiritual understanding Fox arrived at the then revolutionary position that the Bible is not a primary but a secondary source in the life of the spirit. This is confirmed by an argument he had with a certain Mr. Ledgerd, who insisted on the literal interpretation of the Bible. "And he said the Scriptures were above the spirit and were above the angels and were the word of God, and I told him the Word was God and the spirit gave forth Scriptures, and that he must know in himself both the Word [Logos = God] and spirit which reconciles to the Scriptures, to God and to one another...." (*Journal*, p. 332). While at Nottingham he walked over from the Quaker Meeting to the nearby church of St. Mary. "And when I came there, all the people looked like fallow ground, and the priest, like a great lump of earth, stood in his pulpit above. He took for his text these words of Peter, 'We have also a more sure word of prophesy, whereunto ye do well that ye take heed, as unto a light that shineth in a dark place, until the day dawn, and the day-star arise in your hearts.' And he told the people that the Scriptures were the touchstone and judge by which they were to try all doctrines, religions, and opinions, and to end controversy. Now the Lord's power was so mighty upon me, and so strong in me, that I could not hold but was made to cry out and say, 'Oh, no, it is not the Scriptures,' and was commanded to tell them God did not dwell in temples made with hands. But I told them what it was, namely the Holy Spirit, by which the holy men of God give forth the Scriptures, whereby opinions, religions, and judgements were to be tried; for it led into all Truth, and so gave the knowledge of all Truth." (*Journal*, pp. 39-40).

On Familiarity with Scriptures

Fox severely criticised those who knew the Gospels by heart and quoted them at the slightest provocation but without identifying with them: "...he that had not the Son of God [in him] let him profess all the Scriptures from Genesis to the Revelation he had not life..." (*Journal*, p. 167). On occasion he would address his listeners in strong terms: "And you are such as they that used their tongues and said 'thus said the Lord' when the Lord never spoke to them; and such as followed their own spirits and saw nothing..." (*Journal*, p. 187). "I

saw also how people read the Scriptures without a right sense of them, and without duly applying them to their own states..." (*Journal*, p. 31). In other words, what he required is far more than reading or quoting. "And I saw that none could read John's words aright and with a true understanding of them, but in and with the same divine spirit by which John spoke to them, and by his burning, shining light, which is sent from God." (*Journal*, p. 32).

The Paradox

George Fox was convinced that the Scriptures will remain opaque to those who approach them without prior illumination. They have to be read from the outside in, so to speak; then the printed words will become translucent and permit a view to the Light which inspired them. At the same time, without the Scriptures as they have come down to us, it would have been as impossible for him as for anybody else, for that matter, to know either the name, life, or teachings of Jesus—although he stated repeatedly that the Gospels were only "writings." How then did he solve this paradox? As he explains, at first, when he studied the Scriptures he did not know how to read them, although he memorized them in this process. Only after several "openings" was he able to discover their deeper meaning. "This I saw in the pure openings of the Light without the help of any man, neither did I then know where to find it in the Scriptures; though, afterwards, searching the Scriptures, I found it. For I saw in that Light and Spirit which was before Scripture was given forth, and which lead the holy men of God to give them forth, that all must come to that Spirit, if they would know God, or Christ, or the Scripture aright, which they that gave them forth were led and taught by." (*Journal*, p. 33).

Reconciliation

Fox's approach leads to a rediscovery of the Bible by appealing to the Inner Light, which then is confirmed by Scripture, rather than vice versa. A man once asked him and a companion to provide Scripture references "both for our principles and for Christ's alone teaching, and against the priests. So we were glad of it and furnished him with Scriptures enough. And he laid them down and was convinced of the Truth by the spirit of God in his heart, and confirmed by the Scriptures..." (*Journal*, p. 302). Fox knew how to avoid the pitfalls of a too literary interpretation, which, to be consistent, is committed to defend certain mythological elements, historical inconsistencies, editorial and apologetic remarks; he concentrated instead on the very marrow of the Gospels, as he put it, on "Christ's alone teaching." He "turned them to the spirit of God in themselves, by which they might know the Scriptures and be led into all the truth of them..." (*Journal*, p. 235). He was so powerful a preacher that it

took him only about three hours to convince people of the truth, as on the occasion of his sermon from the rock at Firbank Fell (*Journal*, pp. 108-109).

Fox had the genius to break through the words directly to their spirit. What he demonstrated so clearly was that one must go through the Bible in order to go to the Bible. He saves the Gospels from all further criticism because they deal with historical and other externals which have no bearing upon his insights. It is the spirit which gave him the authority and authenticity of interpretation. The Scriptures will remain a secondary source without such prior personal illumination. When we have had a similar experience in spirit, then the words of Scripture will become our words and throb again with life. □



Illustration by Joseph Levenson

Friends and the Bicentennial

by Francis G. Brown

AN ARTICLE in a 1926 issue of the old Philadelphia *Friend* noted that the committee then under appointment to respond to the Sesquicentennial "...in some ways stumbled into existence." Like many others, Friends have seemed apathetic about the Bicentennial. We might wish it weren't here, or that somehow we could look the other way. One U. S. Senator had the solution: he is reported recently to have considered introducing legislation declaring that the Bicentennial officially occurred in 1974—and therefore it is all over!

Doubtless Friends here in Philadelphia *would* look the other way if it weren't for one stark fact: the location of the Meeting House at Fourth and Arch Streets. There it stands, only a few blocks from Independence Hall and even closer to the Liberty Bell in its new home at Fifth and Market. So, unless we choose the unfriendly course of closing our doors entirely, the Bicentennial is upon us, inescapably.

Faced with this reality, we are finding not only challenges and problems but real opportunities in the Bicentennial. With forty to fifty million visitors expected in Philadelphia during 1976, when or where else in the world will more people knock at our very door? Where will 'the fields be whiter unto harvest'? Of course, to respond involves time, money and effort: crowd handling, many additional receptionists—and even rest rooms which, incidentally, we've decided to make available as perhaps the kindest courtesy we can extend in an area virtually void of such facilities.

Our thrust will not be to extol the Revolution, but there is much we can and should say about the contributions of Quakers to the formation of the nation. These are now well illustrated at Arch Street through a set of dioramas and slides on the contributions of William Penn through his Holy Experiment in Pennsylvania. Exhibits now being assembled by the Friends World Committee from Yearly Meetings across America will portray the faith and beliefs of Friends today. Maybe a few of the visitors will be led to Quakerism. At the very least, we can help erase the assumption so frequently evidenced from the regular flow of tourists that Quakers died out with William Penn or are somehow akin to the Amish!

Surely Friends from across the nation, if not the world, will be among the many visitors to Philadelphia in 1976. We want to extend hospitality to these Friends and in the process contribute to the rapport and understanding

Quakers of varying persuasions are currently trying to establish. So we have invited Friends from all yearly meetings to come to Philadelphia next year. If we know in advance, we will try to arrange overnight hospitality with Quaker families, at our schools, colleges, or retirement communities, or through camping or sleeping at Meeting House premises.

To coordinate these events the Yearly Meeting has appointed Lyle Tatum, who will serve with a committee chaired by Paul Turner. Friends who want information about any of these Bicentennial plans and especially those from other areas desiring hospitality should communicate with Lyle Tatum, 1515 Cherry St., Philadelphia 19102, or call 215-241-7199.

Though not sponsored by Quakers per se, another event planned for the Bicentennial which has Quaker involvement is a national conference on religious liberty to be held in Philadelphia next April 25-30. Approximately 400 persons from a wide range of backgrounds and geographic areas will assess what is perhaps the most fundamental premise upon which this nation was formed, an idea both explicit and implicit in the founding documents: the dignity and worth of each individual under God. Having in mind the various segments of society, how has this principle fared in our 200 years and what should be done about it today?

Apparently this Conference will be the only significant consideration of this basic subject during the Bicentennial. The plenary sessions and many of the seminars will be held at the Arch Street Meeting House. Another important aspect of the Conference is that it is sponsored by the entire religious community of greater Philadelphia: the Roman Catholic Archdiocese, the Board of Rabbis, and the member religious bodies of the Metropolitan Christian Council, including Philadelphia Yearly Meeting. This cooperative enterprise by the religious community is a "first."

In addition to these activities in Philadelphia, many monthly meetings, schools and other Quaker institutions also are planning to observe the Bicentennial.

As Friends become more generally involved, it would seem appropriate to pose some queries for ourselves. First, will we take care to be faithful to our history and to our peace testimony and avoid any semblance of applause for the war aspect of the Revolution? Friends may be well advised to note the recent public declaration by the Mennonites that they will not celebrate the Bicentennial so far as the war is concerned. Second, will we call attention not to our accomplishments as a nation but to what remains to be done to fulfill the ideals so loftily expressed 200 years ago? How can we use this occasion to call ourselves and others to the work that awaits us if many in American society (let alone the world) are to realize in fact the liberties and the opportunities that have been our heritage?

As we individually and corporately seek the Divine Spirit that can be found even in the Bicentennial, we should remember that Friends in 1776 had their

problems, too. The *method* used for achieving independence and forming the new nation—war—caused Friends to part company with others because the means to a worthy end were incompatible with Quaker beliefs. The Virginia Exiles reflect the story of Friends at that time who refused to pay taxes to support the war. Many Friends were accused of being Tories and, doubtless, some of them were, feeling that the problems with England could be resolved by peaceful means, perhaps even short of independence. And, then as now, not all Friends upheld our testimony against war. A small group known as the Free Quakers pulled away from the Yearly Meeting in Philadelphia, formed their own organization committed to support of the Revolution, and even built a

AT THE annual meeting of the Friends Historical Association held at Arch Street Meeting House in Philadelphia on November 24, 1975, Arthur J. Mekeel spoke on the subject of his forthcoming book, "Quakers and the American Revolution."

The responsibility felt by British Friends for the problems of Quakers in America around 1770 was stressed throughout his talk. They tried to persuade their king to adopt a milder policy toward the colonies. They worked to prevent a war with America. Some even supported the colonies more avidly than did their friends in America, where opinion was sharply divided.

Some Quaker merchants in Philadelphia were appointed to receive the East India Tea Company's shipments; others were active in opposing these imports. Two out of three ships carrying tea to America at the time of the Boston Tea Party were Quaker ships.

Some of the other interesting facts brought out in Arthur Mekeel's very clear and concise presentation were:

- Quakers in Pennsylvania were opposed to independence for the colonies if this had to be brought about by war, feeling that it was not their business to join in "plots and contrivances."
- Nantucket in 1775 was 80% Quaker.
- Many Friends suffered distraint of property as a result of refusal to pay war taxes. Many others were disowned for paying them. But the dissident "Free Quakers" (1784) did not disown.
- English and Irish Friends sent money and relief supplies to suffering American Quakers after the Revolutionary War.

M.C. Morris

beautiful brick Meeting House which still stands at the corner of Fifth and Arch Sts., now part of Independence Park. Although this group soon dissipated and most of its members rejoined the Yearly Meeting, the existence of the Free Quaker Meeting House just up the street still presents something of a problem for us to explain to visitors at Arch Street!

Yet in spite of their differences, Friends *were* closely connected with the founding of the nation and their influence was considerable. Through their fairness with the Indians, their insistence upon religious toleration, their concern for civil rights, justice, and a fair trial by a jury of one's peers (achieved in England through the Penn Mead Trial)—through these and many more beliefs which they put into practice in what William Penn called "A Holy Experiment," Quakers helped set a tone for the new nation.

In our archives we possess a handwritten, signed letter from George Washington dated 1790 which he wrote in response to a communication from Philadelphia Yearly Meeting wishing him well as he assumed the new office of the Presidency. Perhaps prodding us a little for our stand on war, it suggests the influence of Friends from his perspective: "Your principles and conduct are well known to me—and it is doing the people called Quakers no more than justice, to say, that (except their declining to share with others the burthen of the common defence) there is no denomination among us who are more exemplary and useful citizens."

The Liberty Bell itself also bears witness to the influ-

ence of Quakers—a story little known, even among Friends. It was not cast, as is the popular notion, to ring out freedom on July 4, 1776. Its origin lay with religious precepts of liberty, not independence or armed revolution. In fact it was cast by order of the colonial Assembly of Pennsylvania in 1751 to commemorate the 50th anniversary of Penn's Charter of Privileges which implemented in practical form Penn's Quaker faith and served as the constitution of Pennsylvania for almost a century. Many provisions in the Charter later found their way into the U. S. Constitution and the Bill of Rights.

Can the Bicentennial be turned into a positive force for meeting today's problems? Friends helped point the way once; can we do so again? The problems of today are not the same as those of two hundred years ago. In a limited world the need to view human life qualitatively, not quantitatively, of working *with* nature rather than trying to dominate it—this kind of consciousness is just beginning to emerge. A renewed sense of caring—of interdependence, not independence—is called for today. Is this not harmonious with what Friends have always sought? Therefore, humbly and modestly, it would seem that as the nation assesses its past and looks to its future, Friends, of all groups, are called to be living witnesses to the continuing revelation of God's will.

"True Godliness 'don't' drive men out of the world," William Penn said, "but enables them to live better in it and excites their endeavors to mend it."

□

More on Friends and the Bicentennial

If we're "go-slow" on Christmas, modest in commemorations, simple in architecture and spirit, low-cost in funerals, suspicious of nationalism and militarism, it is hard to understand the Bicentennial fever that seems to have overtaken Philadelphia Friends. Or is it just the leadership and, for everyone else, it's Quakerism as usual?

I read we want to welcome visiting Friends during 1976. Why are they visiting? Do they want to visit—really—sites associated with war and violence? Does visiting Philadelphia mean they endorse the nationalism and militarism associated with the event? Do they endorse the commercialization of the year—with red, white and blue packages containing our everyday junk foods? Does visiting Philadelphia mean they are identifying with those

Friends during the Revolution who gave up the faith and opted for arms?

Wouldn't it make more sense to adopt a modest attitude of mourning, putting up signs at Arch Street saying, "We deplore the militarism and nationalism associated with the Bicentennial and prefer during this Bicentennial year to close our doors. We regret the inconvenience this may cause to those genuinely interested in Quakerism, nonviolence and the life of the spirit—those friendly pilgrims we have invited to visit us over the years—but our doors will be open again in 1977. Please come again." This action might "reach" more people in the long run, and it would be honest, not devious at all.

Raymond Paavo Arvio

1776
1976

Like the Philistines the Bicentennial celebrations are upon us. The years 1775-'76 were not particularly joyous years for Quakers: their ties with English Friends were close; they were opposed to war; they did not think much of the arrogance and lawlessness of some of the super-patriots; and they were keenly aware of the growing tide of public emotion that made non-involvement increasingly impossible, a tide which finally sent Quaker leaders from Philadelphia into America's first concentration camp in Virginia.

The celebrations push all of us in Friends schools to do some hard thinking about freedom in this modern, anguished world, to refine our perceptions of "life, liberty and the pursuit of happiness." Surely the dream of a return to Business-As-Usual after the depression and inflation are over is both unworthy and probably impossible in the new revolution—"the Fairness Revolution" as Frank Wallin, President of Earlham College, is calling it—the rising demand all over the world for a fairer distribution of food, of energy, of resources, of health, of self-respect.

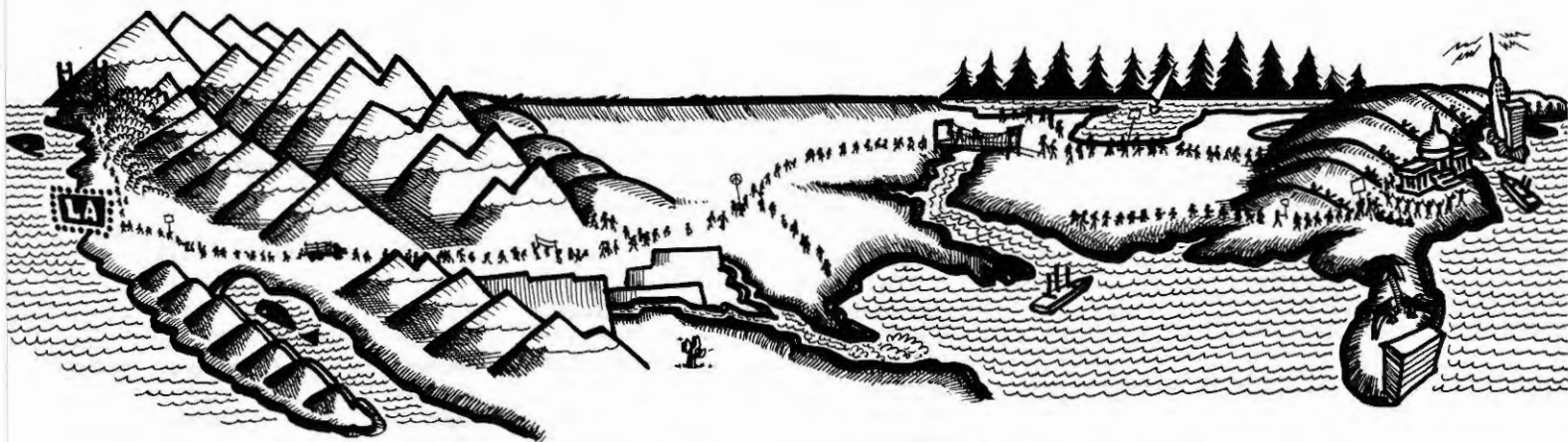
"Independence" and "rights" must therefore become not only the catchwords of history but also the personal concern of students surrounded by the Fairness Revolution. We do not need to join the Bang-bang celebration, but we must join with those for whom the Bicentennial celebration is the gateway to a more just, secure world, and we must nourish our students in the great though unfulfilled dreams of 1776.

Tom Brown

Friends in the Washington area have proposed The Bicentennial Exploration of Quaker Heritage as part of the Bicentennial observance. Friends Council on Education joins with National Capital Area Association of Friends (NCAAF) to invite all Friends schools to take part in this exploration of memorable Quaker action, either corporate or individual, that relates to significant aspects of American living.

The making of a country involves much more than the military and political events which usually form the bulk of what we know as "history." And the "making" goes on continuously as each generation makes its own choices about how it will live. These two major facts mean that no limits, of either time-period or subject matter, can be set for this exploration of Quaker contributions. The intent of this program is to increase acquaintance with specific manifestations of that "ethics of hope" which underlies all Quaker efforts to relieve human distress and liberate the human spirit. Caring about persons is the starting point for Quaker concerns.

In the Washington area NCAAF will help to arrange public presentation for the best work done in this Bicentennial Exploration. In other places Friends schools will no doubt want to work with local Friends in preparing public presentations, wherever possible, as part of local bicentennial activities. If written work of truly high quality is produced, we hope to be able to publish it, either in periodicals or in a special volume. Because such arrangements require considerable time, a closing date will be set, perhaps as early as February, 1976.



This illustration depicts the Continental Walk for Disarmament and Social Justice that will begin January 31 in San Francisco and end approximately seven months later in Washington, DC. For more information about the Walk, which is sponsored by a number of religious and peace groups, write to The Continental Walk, 339 Lafayette Street, New York, NY 10012.

Friends Around the World



"A Stride of Soul"

by Ruth Heath

LAST NOVEMBER 11th to 13th I was one of twenty-six persons (including four men) from six states, Canada and South Africa who attended the United Society of Friends Women's Seminar at William Penn House in Washington, DC, entitled "Which Way Toward Peace? Alternatives to the Arms Race." I came, as I believe we all did, to learn and hopefully to act. The loving community which is William Penn House seemed a perfect place from which to explore ways to world peace—the peace of world community under government.

Following our first evening's circle of sharing, Bob Cory outlined the program we would follow, asking us to go prayerfully and as listeners to our members of Congress. Ann Shope added that we also needed to listen to ourselves. Margaret Rumsey confirmed the importance of listening, as she summarized the June conference of International Women's Year.

The next two days were a series of exciting encounters with individuals working in government—members of Congress, agency heads, peace organizations such as SANE, Council for a Livable World, etc., and with our own Miriam Levering and Raymond Wilson. Each morning began with worship. I think each of us felt the deep unity of spirit at the basis of our involvement.

What did we learn? What did I learn? First, that we live in a world of "misplaced values and upside-down priorities." The arms race mounts; response to hunger lags. Nations fight to own oceans as they once fought over land. The gap between rich and poor widens. Second, that we, the people of the United States, still can control the government if we want to. What better way than this to celebrate our Bicentennial?

But how? Rep. John Seiberling, chairman of Members of Congress for Peace through Law, told us: "Most things are decided not on merit but on the basis of pressure from one side or another. Congressmen are just too busy to know thoroughly every bill." Is this what Raymond Wilson was saying when he admonished that "Christians have to be more than *responsible* to their call to Peace, they have to be *effective*"? (Serpents as well as doves?) In other words, we have to make our voices heard. We have *ourselves* to become the pressure on Congress. Tell our representatives we need a strengthened United Nations. Demand an Arms Impact Statement, as we have an Environmental one. Ask our representatives to support bills coming up and tell them why. And write to them, and keep on writing.

"The church is not exacting 10 per cent of the influence it could, including the Quakers," continued Raymond Wilson. "Reach out to other churches, to the local Farm Bureau, the League of Women Voters, and other groups. Become a force for what is right and Congress will have to listen." Plan a two- or three-day workshop with these groups. Contact local T.V. and the press. Peace organizations are keen to send speakers if they know there is a

continuing concern and not just a one-time program.

Quakers have a marvelous lobby in the Friends Committee on National Legislation. Let's support it financially and by using their Newsletter to its fullest potential. The Peace Committees of our meetings are channels for action.

As we gathered for our final morning worship, we shared deep gratitude for the dedication and cheerfulness of the men and women we had heard, working against daily frustration. "Christians were never told to be successful," Miriam Levering had reminded us. "They were told to be faithful." "I feel the dependency of our Congress on us," said one woman. "I feel a need to go back to my meeting with the message of this conference," said another. "There are candles of hope to be lighted," Bob Cory said. Will we light them? I believe we will. But it will take a "giant stride of soul."

For Seekers of Community

FRIENDS SOUTHWEST Center, near McNeal, Arizona, is a budding Quaker-oriented living community on eighty-eight acres in the Sulphur Springs Valley, surrounded by mountains on almost every side. The land is fertile, there is an irrigation well on the property, and the six families already in residence (with members from one year to seventy-ish) are growing some of their

food, planting additional trees for windbreak and birdcover and building a community, both physically and spiritually. Several nonresident families and other interested Friends are also participating in the center, which is organized as a land trust.

Still in the future is a retreat-conference-study center—a "Pendle Hill West" of sorts. A worship group meets every first and third Sunday, and neighbors are attending.

Friends Southwest Center, to fully develop its potential, is seeking additional members and cooperators. Resident members live in their own houses or mobile homes on one-acre plots, for which they make a modest ground payment. Inquiries are welcome from those who might like to reserve a plot now for future residence.

Those who would like to help develop the retreat-conference-study center can still get in on the "ground floor"; an independent committee will soon be formed for this purpose. The Center hopes to serve the wider body of Friends as well as those in the Southwest.

For more details, write Box 95, McNeal, Arizona 85617 (phone 602-642-3729).

Joyce Rolle Ennis

The Message of China

by J. Stuart Innerst

Editor's note: J. Stuart Innerst, a member of La Jolla Friends Meeting in California, was a regular contributor to the Journal and other Quaker publications. His wife, Gladis, found the manuscript of this article after his death at age 81 last August. His interest and love for China and its people were reflected throughout his life, and in 1972 he was the first former American missionary to be invited to visit the People's Republic of China.

MY OWN life and thought have been profoundly affected by China, and I am led to believe that it has a message that

merits consideration in any discussion among Quakers who, like the Chinese, are seeking a cooperative commonwealth on earth. Dr. Joseph Needham, eminent English anthropologist, historian, Sinologue, says China is "nearer to, further on the way to, the true society of mankind, the kingdom of God, if you like, than our own."

Twice China compelled me to re-examine deep-rooted convictions: first, when we lived there in 1920-27, and again, when I returned in 1972 for a five-week visit. Marion Innerst and I began our career as missionaries in Canton, January 1920. Disillusionment with the Christian mission, operating under the "unequal treaties," gradually set in. Finally, rejecting the protection of U.S. gunboats, we resigned.

We had gone to save the Chinese from their "heathenism" and Christianize them. An amazing experience awaited me when I returned in 1972. Our goal, in the main, had seemingly been attained by "other missionaries." "A virtuous country without organized religion," says a Catholic priest of China.

The love ethic which we taught, supported by the theology of a seeking, loving God, had now been translated into the watchword of the nation, "Serve the people." What baffled me was a private and public morality higher than in my own "Christian" country, without a corresponding lofty theology to bear it up. "How do you explain it?" I am asked. I have no clear answer.

Another thing perplexing to a Quaker was that this society, so peaceful and compassionate in contrast with the warring, competitive, brutal society we had lived in fifty years earlier, had come through violent revolution. I had always maintained that the means extend themselves into and characterize the end achieved. What I found seemed to defy that thesis, so confidently taught over many years.

There is an explanation. Mao had said that when the enemies fought with guns are vanquished, there will still be enemies within (counter-revolutionaries) to be overcome without guns. Debate and persuasion are the weapons to be used in the new order, the Socialist State.

This was clearly stated under point 6 of the 16-point statement governing the Cultural Revolution: "The method to be used in debates is to present the facts, reason this out and persuade through reasoning. Any method forcing a minority holding different views to submit, is impermissible. The minority should be protected...."

It is true that occasional outbreaks of violence occurred during the Cultural

Revolution. Violence, as usual, captured the headlines in the American press and distorted the total picture. Actually, the truly newsworthy facts were that so little violence was occurring among 800 million persons engaged in such fundamental change.

The remarkable story of "re-education" through "criticism, self-criticism, struggle" of the last twenty-six years has not yet been told. An amazing creative force is at work which should intrigue Quakers. Peaceful non-violent reform, or revolution, is producing the new human and the new society emerging in the People's Republic of China. Are we above learning anything from it?

"Mao is not a God," as one Friend puts it. No, but his writings and achievements mark him as a genius. He turned around a fourth of the human race, steeped in life-stultifying and -destroying traditions and customs, and set its face in a new direction. He gave it an inspiring vision. Under his leadership, 500 million impoverished peasants, for whom life was all but meaningless, now live with dignity and purpose.

He is known chiefly for his dictum, "Power grows out of the barrel of the gun." (Could he cite a better illustration than U. S. Policy in East Asia since 1945?) He is less well known for, "We must learn the spirit of absolute selflessness.... With this spirit everyone can be very useful to the people." That a whole nation, the largest, should be trying to live by this ideal is unprecedented.

Mao's socialism cannot be bracketed with other socialism because it is profoundly influenced by the wisdom of China's sages which for centuries has been woven into the warp and woof of Chinese life. The result is a more compassionate, more humanitarian socialism.

It holds that human nature can be changed; that everyone, child or adult, if inclined to act anti-socially, needs to be shown the error of that way and persuaded to change. To persist is to become an enemy of society and one's own worst enemy, since the individual's highest good is bound up with that of the group. Delinquency and crime are thus avoided.

Hence the ongoing rectification meetings in home, neighborhood, school, work brigade, commune, factory, etc. "We don't need many courts and lawyers," my guide said in reply to my inquiry. "We settle many things among ourselves." Then a personal illustration. He was riding home on his bicycle one night and took a chance on going through a red traffic light. He was

stopped immediately by two pedestrians and charged with violating the law. "I knew better than to argue with them," he said, "for soon a crowd would gather and say, 'Now you might as well confess and promise not to do it again.'"

Everybody is one another's keeper, concerned not only with physical well-being, but morality as well. Deviation from the norm was never honorable in China, nor is it today with the new norm: a society based on "Serve the people."

Freedom to "do your own thing," we argue, is freedom to be creative; creative, however, in two directions, for the common good or ill. Maoism contends that deviation from the ideal of the good society based on unselfish living is destructive and needs to be curbed. Question: To what extent must our inherited concept of freedom be limited in the interests of a "right sharing of resources," and ultimate human survival?

Of course, bloodbaths are abhorrent to Quakers. It was this issue that perplexed me every day in the new China. I saw the new against the background of the old. I recalled the hopelessness of the oppressed peasant, the male-dominated woman, infanticide, boys and girls sold as slaves. Now, a peasant liberated from economic bondage; the woman, emancipated and educated; the children, loved and cared for, free and happy. It was indeed a paradise in contrast to the days when 20,000 bodies were scraped up each year from the streets of Shanghai.

I am not unmindful of the enormous cost in human lives. I want to cling to our "revolutionary ethic of non-violent goodwill" and counsel patience while love works its way. But for a member of the comfortable middle class (even though striving to simplify life) to counsel patience is one thing. Can I ever know how it sounds to that peasant in Sian, who tells me how his father gave his mother as a concubine to the cruel landlord, in part payment of debt, then a brother and a sister, and finally in desperation committed suicide?

Yes, deliver me from the "glib lingo of class warfare," but also from the subtle temptation to satisfy one's Quaker self-esteem with the glib lingo of non-violence. When I reject Mao's violent revolution in the China of the 1920's, what am I left with? A sobered, humbled sense of identifying with non-violent slow and gradual reform, while famine, flood and disease continue to take their toll of China's op-

pressed millions. For how long? I take the Quaker way, but not with clean hands. I cannot extricate myself from the built-in violence of a society which is constantly crushing out the lives of numberless innocent people.

The new China provides no blueprint for this country, but it offers "precedents," as one observer puts it, for the solution of many problems which are world wide.

"Veni, Vidi, Vici..."

OR RATHER veneunt, videunt, vicebunt. They came, they saw, they will conquer.

They are a group of very friendly people, Friends and non-Friends, who came to a lovely, five-acre spot in Bucks County, Pennsylvania, near Doylestown, in the village of Buckingham, on Saturday, November 8, 1975.

What they had seen before they came was so much "progress," so much technical advancement, so much gross national product, so much "profit before people," that it has become next to impossible to survive as a whole person.

On that Saturday seventeen people met with Beverly and Beth Ann Morgan. They have a vision of making their five acres of rolling hills and woods into a real community where people can share their lives and their love. The things they and their friends will have to conquer are many: the zoning codes, means of financing the project; finding the talent needed to plan and build (architects, carpenters, masons, painters, roofers, gardeners, accountants, lawyers, group counselors); arriving at a process for group decision-making, etc. etc. etc.

The exciting part about the whole thing is that most, if not all, of that talent may be right within the fifty children, women and men of all ages who will form the community. They are talking of the possibility of building it with their own hands, under the supervision of two contractors who are members of the group. They are searching for information about similar communities that may have already been built.

All of this will be done lovingly, reverently, as way opens.

Maurine Parker

"I Think About It All the Time"

by Phyllis Tyler

(with comments by Wijdan in italics)

My mothers have hope now and they didn't have any before. It is a wonderful feeling to have hope. I want to shout and sing whenever I think about it and I think about it all the time.

WIJDAN, one of the aides working for the AFSC pre-school program in the refugee camps in Gaza, had just completed six months of intensive, individual work with a group of mothers teaching them how to teach their own four-year-olds. She had worked closely with us, consulting each week on every one of her mothers as part of our MUMS Program, Mothers Understanding Methods of Schooling. Now she was summing up what the experience had been like for her because we were going home to America.

I was lucky to have been chosen as a MUMS aide was how she began.

Wijdan was not chosen. She *demanded* that she be permitted to start a MUMS group in her own camp on her own time and without pay. She had set for herself an incredibly difficult schedule. She was doing all the things that endeared her to our hearts—spending herself without reserve, taking on a job that our consultant at Hebrew University had said was impossible and making it work.

I believe and still believe that this is a responsibility I should take for my people.

She had seen that the program worked in another camp. She had watched a mother who could not read weep for joy when her little girl demonstrated what she had learned. "I taught her—I taught her," the mother had said. "I can't read, but I taught her." Wijdan told us that, if a mother felt this good about it, other mothers ought to have the same chance, especially mothers in Wijdan's own camp.

I believe this is a very good and helpful program especially for our kind of people.

The program was evolved by Dr. Avima Lombard of Hebrew University in Jerusalem, not for Wijdan's "kind of people"—Palestinian refugees living in Gaza—but for Jewish immigrants to Israel from Arabic countries. Its premise, as with similar programs in the United States, was that the best teacher for young children is their own mother. She is a necessary and crucial component of their learning. Unless the mother is intensely involved in that learning, the most elaborate of programs will be a waste of time. The child will make temporary gains under most special learning programs, but unless the mother herself is part of the teaching process, the gains will disappear very quickly.

The program was in Hebrew and had to be translated into Arabic. (The translator was an Arab poet who was also set on fire by the notion of what it could do for "his kind of people.")

Just because the program was in Hebrew and came from Hebrew University, there were ominous rumblings when the Quakers brought it to Gaza. Arab mothers will have nothing to do with it, we were told, and anyway, Arab mothers are too busy to spend all that time on one child. (Each mother had to promise to spend twenty minutes a day for six months teaching her four-year-old child.) Why didn't the Quakers just keep on running kindergartens and forget about all this nonsense?

The Hebrew University program differed from other programs like it in that it was highly structured with daily lessons based on Piaget learning principles. Other programs were built around a mother's playing with her child. The Hebrew University program was impressive to refugee mothers who scorned the suggestion that they could help their children if only they would play with

them. "To ask a suffering people to play with children is an insult," they said. But the MUMS Program looked like school lessons—except that it was fun.

I was proud that my mothers were so eager and enthusiastic.

We had been advised to remove all evidence of the origin of the program, mark out all Hebrew writing, cut out the yarmulkas, change all names to Arabic names, cover stars with crescents. During the translation, we experienced active sabotage. Books and papers in Hebrew were destroyed or disappeared before they could be put into Arabic. We held our breaths when we actually moved into the camps with our doctored lessons. We were surprised then when a mother said, "This is the first good thing the Israelis have given Gaza." We had been so careful we wondered how she knew where it came from. "We're so far behind the Israelis," one mother said. "We're just glad for all the help we can get."

My mothers wanted to learn and they wanted a chance to help their children.

Once begun it seemed incredible that the program should work so well and that everyone who was touched by it was turned on by it. Within a very few weeks, the target children made gains that were apparent not only to the mothers but to the wider family and neighbors. The demand for the program snowballed and in every camp there was a long waiting list.

How could it be otherwise as long as a mother is a mother? This is a mother's aim in life. Only she did not know how to help her children. The MUMS Program helps her to know.

Dr. Lombard speaks of a similar reaction among her Jewish mothers. She says, "While the programmed instructions were expected to be of direct

benefit to the children, an equally important expectation focused on the mother as tutor. The ease of administration of the program contributed to a feeling of mastery. In addition, as she observed her child mastering the skills taught, the mother's sense of confidence in herself increased. She saw herself controlling the educational setting while her child learned successfully. This was a unique experience for many of the mothers, who were frequently pervaded with a sense of helplessness and doom in relation to the 'outer power' by whom they felt manipulated."

It is especially good for illiterate mothers. Because they have suffered, they know what it means not to be able to read. They will do anything in their power to help their children.

The program was not designed for illiterate mothers. It was Wijdan who decided they needed it more than anybody. This meant that she had to visit her mothers in their homes every day and not just once a week. She developed a code to help the mothers remember the directions. She told of a mother who came to her house in the night because she was afraid she was doing a lesson wrong. Since Wijdan's brother was in the room, Wijdan praised the mother for what she was doing and then walked out with her to tell her privately where she was making a mistake. This same mother told Wijdan later that she had told her older children firmly that they must never correct her in front of the little one—wait until he has gone to bed and then tell her.

Because of UNRWA (United Nations Relief and Works Agency) opportunities for education, an illiterate mother may have children who are teachers and doctors. They look down upon her because she is illiterate. (An aide who teaches her own illiterate mother invariably comments upon her surprise at how clever her mother is.) MUMS mothers develop a new sense of self-worth. They tell us of the great joy and satisfaction they find in discovering that they can help their children. Their husbands and families look upon them with fresh appreciation. The mother sees that she is not just an animal—good only for doing all the rough work. She is a person, capable of thinking and of

having ideas. Out of the MUMS Program has come a demand for literacy programs. Our teachers ask us to keep the kindergartens open afternoons so that they can hold classes in them, for mothers.

As an aide, I had to deal with the mothers' problems and the fathers' problems as well. I didn't know how to do this but I had to think how. I had to take into consideration what the life of these people was like and how I could help them.

Conditions for women, we are told, are harder in Gaza than in any of the Arab countries. The presence of an occupying army has meant restriction and repression of women by their own people. It has resulted in hopelessness, an accommodation to misery and crowding, an acceptance of violence and brutality as one of the curses of being a woman. Wijdan once told a brutal father, "You are interfering with your child's learning because you beat your wife and your son has no respect for her. What will you do when he has no respect for you either?" The father no longer beats his wife and children.

Part of the genius of MUMS is that it makes use of indigenous workers. Aides come from the same background as the people with whom they work but as aides they take on status in their families and in their camps. They are potent models and young mothers pattern their behavior after them. Aides report that they can go any place in the camps without danger. People all know and respect them—even the worst men in the camps.

When the family of one aide was attacked by outlaws, her mothers came and sat with her when all the other neighbors were afraid. When her sister needed a blood transfusion as a result of the attack, they offered blood themselves, and when she refused, they offered money to pay for the blood she had bought although they were very poor.

Everything I can do for a mother helps her child because if the mother is suffering, the child suffers as well. It is not just the lessons that helped the child.

For many reasons, the family's life in a refugee camp is tightly enmeshed with that of all other families. An idea like MUMS cannot touch one family without touching many. If the life of one woman is made a little better, the life of others must almost inevitably become better. □

It's a SMALL World

The Friend-in Washington for Native Americans, a concern of Nebraska Yearly Meeting which has placed a legislative advocate specializing in Indian matters in the Friends Committee on National Legislation office, needs \$4,800 to continue the work past March. Contributions to the FIW or to FCNL itself should be sent to 245 2nd St., N.E. Washington, D.C. 20002.

Samuel Cooper writes from Sandy Spring of his visit in August to Jamaica and of his uplifting experience among Friends there. The Friends Center office and hostel in Kingston were destroyed by fire in July but one Friend saw beyond the darkness from the fire to "a flicker of light: the light of our youths, the light of understanding, the light within us, the light of perseverance and the beauty of labor." Samuel observed that "where such enthusiasm exists there is hope for the future."

Rachel Davis DuBois suggests that Friends can help in the current Mid-East situation by "starting Christian-Jewish dialogues in local communities in order to develop trust and understanding among Americans... and to get to know each other—Jew, Arab, Catholic, Protestant, Friend—as persons." She also reports that the Office of Christian-Jewish Relations of the National Council of Churches "will help local groups with suggestions and materials" and suggests the office be contacted at 475 Riverside Drive, New York 10027.

The current issue of Quaker Religious Thought carries articles by Roswith Gerloff, Carlisle Davidson, Richard Baer, John Curtis and Wilmer Cooper on Ministries of the Holy Spirit. Copies are available at \$1 each from Quaker Religious Thought, Route 1, Alburtis, Pa. 18011.

Friends may be interested in learning more about the Euthanasia Educational Council which holds two basic principles: "life supportive measures not to be used to prolong dying in cases of terminal illness with intractable pain or irreversible brain damage" and "medication should be given to the dying in sufficient quantity to eliminate pain even if tending to shorten life." More information and "living wills" are available from the Council at 250 West 57th St., New York 10019.

In his Men's Club in Oak Park, Illinois, Harold W. Flitcraft became so turned off by the hypocrisy of the Pledge of Allegiance to the flag that when the club put him in a leadership role he presented a three-part series of suggestions along with the pledge and challenged the members to recognize "that We Hold These Truths by the right ordering of the individual and... to begin *living* the Pledge of Allegiance and henceforth forego any swearing to it."

Friends in Hartford, Connecticut marked the twenty-fifth anniversary of the dedication of their new meeting-house and the eighty-third birthday of Moses Bailey at a celebration-rededication on October 25-26. Love, laughter, memories, a truly gathered meeting for worship and a resolve "to preserve, with God's guidance, a strong and vital Meeting in a sturdy Meetinghouse for those who will follow us in the Light" were reported by Marjorie Baechler.

Any Friend who was arrested in the demonstration on the U.S. Capitol steps on May 5, 1971 should contact the National Capital Area office of the American Civil Liberties Union, 1345 E. St., NW-Mayday, Washington, D.C. 20004 (202-368-6263). Almost half of the 1,200 persons awarded about \$10,000 each in a class action suite based on those illegal arrests have not been located.

Applications are due by February 15 for three post-graduate study awards made by the American Friends Service Committee. More information and application forms are available from the AFSC Personnel Department, 1501 Cherry St., Philadelphia 19102.

Subjects ranging from British Quakers and the South African war to the first publication in full of verses written by Martha C. Wright, Lucretia Mott's younger sister, are included in the latest issue of Quaker History, the quarterly publication of Friends Historical Association. Copies are free to Association members who pay annual dues of \$5.00.

Another twenty-five year perspective was shared by Annot Jacobi, a former member of Matinecock Meeting on Long Island whose observations about pacifism and international efforts to-

ward peace were forwarded by her son, Frank Jacobi. Writing from West Germany, she said, "In Nurnberg I saw a fabulously convincing exhibition, 'How wonderful to be a soldier...' about the publicity efforts of 1975 being similar to those of 1940.... Have you ever heard a human being saying 'I want war.'? Yet all over the world people die each day and suffer from something they do not intend, now more than ever, because the armament industry is well-organized, and its victims are not at all. There is a multitude of small groups working at world peace the world over and they do not know about each other. We should all remain by ourselves and do our job as we see it, but we ought to be able to communicate with each other at a moment's notice. Don't forget: pacifism was much better developed in the Twenties than now, and yet we had World War II."

Grants totalling \$20,000 were made by the Friends World Committee, Section of the Americas, to develop projects in

Africa, Asia, South and Central America as part of the ongoing Right Sharing of World Resources work of the Committee.

Speaking of militarism, are you aware that the Selective Service will use schools, libraries, local government offices and various other public buildings as sites for its first annual nationwide registration day on March 31? The year is 1976...200 years after the nation's birthday...and eight years before 1984.

On a more positive note, a group in Chicago is circulating a Peace Ballot in order to develop both an innovative and realistic peace platform in 1976. For more information or for copies of the ballots (10 for \$1) write to the National Committee for the Peace Ballot, 110 S. Dearborn, Suite 820, Chicago, IL 60603.



Reviews of Books

Energy for Survival: The Alternative to Extinction. By Wilson Clark. *Anchor Books*, 583 pages, \$4.95 (paperback).

This comprehensive (!) book sets out to survey US energy usage today, and demonstrates conclusively that we cannot long continue using huge quantities of fossil fuels, and that we need to look for alternative energy sources. One of the attractions of the book is that it successfully "de-mythifies" the topic for non-academics, and contains many well-substantiated facts.

Clark considers a whole range of new potential energy sources: gas and oil extracted from coal; nuclear fission and

fusion; tidal and hydro-electric power; and geothermal power (using heat from inside the Earth). He concludes that none of them are really viable: they either produce very dangerous pollution or take more energy to produce than they finally yield! As is often the case with sophisticated technology, one solution brings several more problems.

The last one-third of the book is devoted to an extensive study of solar and wind power. Clark is sometimes less careful to be critical of these than of conventional energy sources, but he does examine the exciting range of solar- and wind-powered devices already in operation. He points out their obvious

advantages: non-finite sources of energy, and virtually no resulting pollution.

Major drawbacks to the book are that Clark does not consider the *reasons* for our excessive energy use, nor recommend consuming less as part of the solution. Nor does he show a way to effect the necessary changes in our energy consumption habits. He does not point out that an important reason why solar power is so little developed is that the powerful oil and utility companies oppose it, since it threatens their interests—thus simply proving the advantages of solar power is not going to bring it much closer to reality. The book

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does, however, give a very thorough and efficient analysis of US energy usage, and will be important for anyone wanting information about the physical future of society.

Sheila Rose

J. W. Gitt's Sweet Land of Liberty.
Compiled and edited by McKinley C. Olson. Jerome S. Ozer, Publisher, 475 Fifth Avenue, New York 10017. 1975, 224 pages, \$8.95.

One of the best books published this year is *Sweet Land of Liberty*, a collection of the editorial writing of J. W. Gitt in his York, Pa. newspaper, "The Gazette and Daily," from 1915 to 1970. It is one of the best books of any year because it is filled with truth, courage and hope.

Most newspapers in 1915 and in 1970 were (and are) much alike: same news style, same columnists, same comics, same opinions, same commonplaceness. The reviewer was a competent newspaperman from 1920 to 1940 and helped establish The American Newspaper Guild in the Philadelphia area. He thinks he knows whereof he speaks—as does a present excellent newspaperman, Richard Reeves, one-time chief political correspondent of the New York Times, who says: "Reporting is a kind of prolonged adolescence—journalism is one of the few businesses where lack of commitment and absence of conviction are considered high virtues."

Not so J. W. Gitt, "an editor," said the New York Times, "who crusaded unequivocally against war, racism, and infringement of human liberties," and whose newspaper was "the best in the country," according to Senator Wayne Morse who spoke for many.

If the reader wants to know what a valiant editor and exemplary newspaper were like, buy and read *J. W. Gitt's*

Sweet Land of Liberty. (It printed 60 percent news to 40 percent advertising, never accepted liquor ads, dropped patent medicine advertising, cut out cigarette advertising, and lost the advertising of many national firms because of its concern for consumer protection and its policy of printing stories of consumer fraud, shady business practices and dangerous or defective products on its first page.) Morris H. Rubin, publisher of The Progressive, Carey McWilliams, former editor of The Nation, and Ralph Nader, presently editing a lot of things, have the same recommendation.

Excerpts from the first and last pieces in *J. W. Gitt's Sweet Land of Liberty*:

March 3, 1915: "Militarism and democracy are two antagonistic forces which cannot exist in the same nation."

January 30, 1970: "It is free enterprise that stops disarmament efforts or did to protect the profits of armament manufacturers."

R. Leslie Chrismer

Eagle and Sword: The Federalists and the Creation of the Military Establishment in America, 1783-1802. By Richard H. Kohn. *The Free Press*. 443 Pages. \$13.95.

Of what use to people of peaceful principles can a study of the origins of the military establishment in America be? A good deal. For in the capsule of the 1790's one sees in microcosm the military issues which still plague us.

Not that the argument between Hamilton's wing of the Federalist Party and Jefferson's Republicans took form over the question of absolute pacifism. Then as now the overwhelming majority felt that some kind of force must be maintained to preserve order and to defend the country from outside attack. But how? Democratic governments too easily become prey to the man on horseback. To most Americans of the 18th century the classical European standing army such as Hamilton wished to form and lead represented a prime instrument of tyranny as well as military adventurism. They preferred to defend the young republic with a local militia, a kind of constabulary in the West, frontier forts and Eastern coast artillery installations, plus a string of armories and arsenals to provide munitions in case of war.

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But for many Federalists the alarms and rebellions of the 1790's, the conspiracies and counter-conspiracies, the passionate partisanship of the times, the wars in Europe and the quasi-war with revolutionary France made a regular standing army seem imperative. Such an army would also nourish Hamilton's craving for personal power and a military career. All this of course President Adams cut short by quietly making peace with France in 1799, thus fracturing his party and ensuring the election of Jefferson in 1800. America then continued with its policy of a peacetime militia-constabulary until civil war and two world wars finally saddled the country with an enormous military establishment.

To review the dangers which the Founding Fathers foresaw in such an establishment can only be helpful to those who find their present adversary to be a military structure which can so easily lend itself to power politics and wars abroad and to spying and repression at home.

Thomas E. Drake

Alternatives in Community Mental Health. By Gordon P. Holleb and Walter H. Abrams. Beacon Press, Boston, 1975. 166 pages. \$8.95 hardcover, \$3.95 paperback.

Self-help centers were among the alternative institutions which were built by and for the young people who were the vanguard of the counterculture movement of the late 1960's. These centers were established to counsel people with drug or related psychological problems. The movement has now faded and most of these organizations have disappeared. This book describes the historical development and present status of several alternative mental health programs which have survived.

These programs were founded by people who were themselves partial dropouts from society. They were in a unique position to bridge the gap between society and the counterculture, and their programs were radically different from existing mental health treatment centers. They offered people a safe place to come to. The emphasis was on people helping people. The helpers shared common life styles and values with those seeking help, and they were there primarily for talking and sharing.

They were all living the revolution together.

By the early 1970's, programs which were developed to meet the special needs of the counterculture were outdated. Some organizations attempted to change to more service-oriented, semi-professional institutions. The counselors felt they needed higher salaries and more professional recognition, and program administration began to move from collective consensus toward more traditional hierarchical bureaucracy. This change resulted in greater order and stability but less intense commitment of the staff. In addition, pressures for conformity in service tended to increase in conjunction with bureaucracy, and these programs became less able to provide innovative services.

In the alternative programs still functioning today, the trend toward bureaucracy has been reversed and these groups now operate under a system described as consensual democracy. This reversal occurred because of deeply held political values of the staffs. They have reaffirmed a commitment to worker control, equality of roles, sharing of feelings, and innovation in services.

The greatest value of *Alternatives in Community Mental Health* may be its analysis of the organizational life cycle which has been dissected and described in detail. The authors call into question the inevitability of bureaucracy and offer the hope that personal and political commitments and a loving attention to an organization's growth can hold back the hardening of structure. This book will make interesting reading for anyone involved in an organization which hopes to avoid becoming bogged down with the bureaucratic tendencies we see in the institutions around us.

Larry Hare



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Announcements

Birth

Routh—On Tenth Month Eighth
Day, 1975, *Jonathan Charles Routh* to
Nancy G. and Steven M. Routh. Both
are members of the Raleigh Friends
Meeting, Raleigh, NC.

Deaths

DeForest—On September 1, *Eunice
DeForest*, aged 83, a member of
Unadilla (NY) Friends Meeting. She is
survived by her daughter, Grace Shields
of Unadilla.

Hall—On October 3, *Willis H. Hall*,
aged 73, of Wilmington, OH. Willis was
a member of the faculty of Wilmington
College for thirty-six years and later was
director of libraries and Curator of the
Quaker Collection at Wilmington. He
was a member of the Campus Meeting,
Wilmington, OH. "Willis Hall repre-
sented all that is finest in education."

Innerst—On August 30, *J. Stuart
Innerst*, in La Jolla, CA.

Following his graduation from col-
lege, Stuart married Marion Reachard,
and in 1920 they went to China as mis-
sionaries. Seven years later they left that
country in protest against Western inter-
ference in China's affairs. There fol-
lowed two pastorates in Ohio and a
period of writing for religious publica-
tions.

In 1946 he and Marion came to Cali-
fornia. For six years beginning in 1957
Stuart was the minister at First Friends
Church in Pasadena. His concern for
world peace led to service within the
American Friends Service Committee,
the Peace Board of the California
Yearly Meeting of Friends and the
Board of Peace and Social Concerns of
the Friends United Meeting. He directed
the "Friends in Washington Program"
during the 86th and 87th Congresses;
and on four occasions in the 1960's he
was invited by the World Peace Council
to peace conferences in Europe to help
seek a basis for greater cooperation be-
tween the peace movement in the Com-
munist world and in the United States.

Stuart's love of China and his interest
in her development continued and grew
over the years following his missionary
service. In recent years he chaired the
Understanding China Committee of the
American Friends Service Committee in
this region and chaired the Pacific
Yearly Meeting's "Friend in the Orient
Program." He was the first editor of the
Understanding China Newsletter and
was one of fifteen American Quakers
who wrote the book *A New China
Policy: Some Quaker Proposals*.
Stuart's most treasured distinction of
recent years came in 1972 when he was
invited to visit the People's Republic of
China—the first former American mis-
sionary to be so honored.

Stuart's beloved first wife, Marion,
died in 1964 and in December of 1965 he
married Gladis Barber Vorhees. Gladis
survives him, together with his two sons,
Ivan and Richard, two daughters,
Almena and Lucille, seventeen grand-
children and two great-grandchildren.

Krueger—On November 6, *Irene T.
Krueger*, aged 66, of Swarthmore, PA.
She directed the activities of Quaker
international affairs representatives
overseas for many years and assisted in
the planning and conduct of numerous
Quaker international conferences for
diplomats abroad. Irene retired from the
American Friends Service Committee in
January, 1973. She is survived by her
husband, Heinz Krueger of Swarth-
more, PA; three sisters, Irma Person
and Esther Bunge of Sioux Falls, SD
and Emmy Anderson of San Roselle,
CA; and a brother, Conrad Taeuber of
Washington, DC.

Yarnall—On October 16, *Sarah Little
Yarnall*, in her home at Kendal, Kennett
Square, PA. She was a member of the
Monthly Meeting of Friends of Phila-
delphia at Fourth and Arch Streets and
was the clerk of this meeting for nearly
nine years. She is survived by her niece,
Florence Yarnall Fullerton of Washing-
ton, DC and two great-nieces.

Zeitlin—On November 14, *Elliott
Zeitlin*, aged 68, in Flushing, NY, an
active member of the Flushing (NY)
Monthly Meeting. Elliott was the hus-
band of Ebba and father of Eugene,
Elizabeth and Emily Zeitlin and served
as teacher and principal in a number of
schools in the New York City system.



Letters to the Editor

Help Needed

We are collecting poetry, prose, art and photography by Indochina veterans for a book to be titled *Demilitarized Zones*. It will examine the war after coming home: 1) the collision of America and its returning Indochina survivors; 2) the casualties of "readjustment," unemployment and VA neglect; 3) the struggle for survival, sanity and dignity after discharge from a war that refuses to die away; and 4) the strengths gained from confrontation with ourselves and the causes of the continuation of this war.

Any help you can give will be appreciated. Contributions should be sent to East River Anthology, 208 Dean Street, Brooklyn, NY 11217.

W. D. Ehrhart
Brooklyn, NY

Bring on the Marchers

Spencer Coxe became a social revolutionist overnight by his forthright proclamation (FJ 10/1) of the need to dispense with public compulsory schooling. . . . Bring on the marchers which I shall now dub Coxe's Army.

Jairus J. Deisenroth
Cincinnati, OH

No Denying Christian Roots

Polly Test's enthusiastic and truculent endorsement (FJ 11/1) of Martin Cobin's article troubles me. It is partly true that people have oppressed, stolen, murdered, blasphemed, and apostatized in the alleged cause of Christianity for over a thousand years. And it is true that to push one's Christian faith on others is often counter-productive. It may even be true that some Friends use the words "Christian" or "Christianity" offensively to other Friends in Philadelphia (and, incidentally Indiana) Yearly Meeting.

Nevertheless, there is no reasonable way of denying the Christian roots and basis of Quakerism, if by "Christian" she means the faith in Christ of the early Friends. While we remain aware that Friends sought their communion with the "Spirit that gave forth the Scriptures," they both confessed that Spirit as Christ, themselves as Christian (indeed, the only Christians not guilty of apostasy!) and the Scriptures as an important guide in their spiritual lives. Hence, a non-Christian Friend is a contradiction in terms.

Polly Test's challenge to some unknown meeting to disown her is especially sad. What it seems to say is that she wants to disown the rest of us and thus is in danger of selecting herself out. I hope whatever Spirit she holds dear will (or has already) help her love her brothers and sisters.

Marshall Gibson
Richmond, IN

Monstrosity

The recent letters having to do with the monstrosity "chairperson" were much appreciated. Friends Meeting of Washington has been using "Clerk" in place of "chairman," "chairwoman," or "chairperson." I hope other Friends and Friends Meetings will copy.

Anne Z. Forsythe
Sandy Spring, MD

Camp CHOCONUT

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Books and Publications

Wider Quaker Fellowship, 152-A North 15th Street, Philadelphia, PA 19102 offers 3/year mailings of Quaker-oriented literature.

Read "A Famine Fund Raiser's Report." Factual, revealing. Send check or money order for \$3.00 to ARFC, Box 6502, Cleveland, OH 44101.

A truly Quaker approach to funeral reform: THE COST OF DYING: A consumer's alternative to the \$3000 American funeral. By Raymond Paavo Arvio. \$6.95 at your bookseller or Harper & Row, 10 E. 53rd St., NYC 10022.

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Glowing color reproduction Hicks' Peaceable Kingdom. Print 19" by 22" suitable for framing or dry mount, a perfect bi-centennial gift. \$10.00 postpaid. Mrs. Frank Brainard, Route 1, New Hope, PA 18938.

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

Flexible intentional community planned for West Chester/Delaware County area. Dialogue or potential commitments? Reply to Box 0-661, Friends Journal.

Positions Vacant

Resident couple for 1-3 years, beginning in late summer 1976, at Quaker Center, Ben Lomond, CA. Must be Friends and/or have had experience with AFSC or other Quaker organization. Couple should be capable of assuming responsibility for a variety of tasks at the mountain retreat center. Salary and furnished house. Write Howard Wolcott, 1030 Parkinson Ave., Palo Alto, CA 94301.

Primary Care Physicians—Southern Maine community-generated health center seeks 2 physicians. Existing structure will house supportive health services and dentist. Potential professional affiliation with Maine Medical Center, in Portland, 45 minutes away. Contact: Sacopec Valley Health Center, c/o B. Wehmeyer, R.F.D. 2, Kezar Falls, Maine 04047.

JOB OPENINGS IN QUAKER COLLEGES AS CURRENTLY REPORTED TO THE Friends Council on Education. Spread the Word Among Your Friends.

EARLHAM: Black Studies—Teacher as member of a department, preferably history. **Drama**—Teacher/Director. Approximately ten years experience. **German**—Experienced, articulate, vigorous generalist with at least near-native command of German; PhD or dissertation level. **Psychology**—A child clinical or developmental psychologist, with strong applied interests; solid background in cognitive psychology. **Physics**—Either solid-state or structure of materials; physical chemistry and physical geology; experienced in design and operation of undergraduate lab experiments and research. **Music**—History and literature in integrated theory-history sequence; piano teaching and performance; conducting choral groups optional.

GUILFORD: Experimental Psychologist—Courses in research methods, learning and behavior modification, psycho-biology and other courses in experimental psychology. PhD preferred, teaching experience desirable. **Accounting**—MBA-CPA minimum. Experience in teaching, auditing, and advanced accounting desirable.

HAVERFORD: Astronomy—Stellar astrophysicist, **Chemistry**—organic chemist with interest in biochemical problems. **Mathematics**—specialty in Lie groups, modern geometry or number theory. **Religion**—specialty in modern religious thought.

PACIFIC OAKS: President—with sound academic background in early childhood education, experience in educational administration, and commitment to education of "whole" person.

SWARTHMORE: Head Librarian—Academic Library experience with graduate degree in Librarianship expected, doctorate in academic discipline and interest in scholarship and teaching desirable. Applications accepted until March 1st 1976.

All applications should be made directly to the respective institutions. All teaching positions begin August-September, 1976. All institutions are Affirmative Action/Equal Opportunity employers. Additional openings reported in later issues.

Schools

For Families whose ideals and values are not always reinforced by the local school system, the **Arthur Morgan School** offers a happy and creative opportunity for the Junior High years. Celo Community, Burnsville, NC 28714.

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General contractor. Repair or alteration on old or historical buildings. Storm and fire damage restored. John File, 1147 Bloomdale Rd., Philadelphia, PA 19115. 464-2207.

The Yearly Meeting Committee on Aging Friends acts as clearing agent for those seeking employment as "living in" companions and those desiring such services. Applications should be addressed to the Committee at 1515 Cherry Street, Philadelphia, PA 19102.

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Wanted

Quaker graduate student, male, 31, seeks furnished room or apartment with friendly family in Philadelphia. Prefer center city or university city; others considered. Excellent references. Box C-660, Friends Journal.

Meeting Announcements

Alabama

BIRMINGHAM—Unprogrammed Friends Meeting for Worship 10:00 a.m. Sunday. For information phone Joe Jenkins, 879-7021 or 324-9688.

Alaska

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

Argentina

BUENOS AIRES—Worship and monthly meeting one Saturday of each month in Vicente Lopez, suburb of Bs. Aires. Phone: 791-5880.

Arizona

FLAGSTAFF—Unprogrammed meeting, 11 a.m., 402 S. Beaver, near campus. Mary Campbell, Clerk, 310 E. Cherry Ave. Phone: 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. Phone: 944-8923.

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

TUCSON—Pima Friends Meeting (Intermountain 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 Woodrofe St., 94541. Phone: (415) 651-1543.

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

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

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

MALIBU—Worship 10 a.m. Phone: (213) 457-3041.

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

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

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

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

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

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

RIVERSIDE—Unprogrammed worship, First-day school, 10:30. Phones: 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. Phone: (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 St. Phone: 752-7440.

SAN JOSE—Meeting for worship, 10 a.m. Discussion, 11 a.m. 1041 Morse Street.

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

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

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

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

VISTA—Unprogrammed meeting, 10 a.m. Call 726-4437 or 724-4966. P.O. Box 1443, Vista 92083.

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

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

Colorado

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

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

Connecticut

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

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

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

NEW MILFORD—Housatonic Meeting: Worship 10 a.m. Route 7 at Lanesville Road. Phone: (203) 775-1861.

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

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

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

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

Delaware

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

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

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

ODESSA—Worship, 1st Sundays, 11 a.m.

WILMINGTON—4th & West Sts. 10 a.m., worship and child care. Phones: 652-4491; 475-3060.

WILMINGTON—Alapocas, Friends School. Worship 9:15, First-day school 10:30 a.m.

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.

Florida

CLEARWATER—Meeting 10:30 a.m., Y.W.C.A., 222 S. Lincoln Ave. Phone: 447-4907.

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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. Phone: 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 St., Orlando 32803. Phone: 843-2631.

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

SARASOTA—Sarasota Monthly Meeting, Sarasota, FL 33580. Worship 11 a.m. Mary Margaret McAdoo, clerk. Phone: 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. Phone: 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. Phones: 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 10:30 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) 724-3975.

McNABB—Clear Creek Meeting. Unprogrammed worship 11 a.m. First-day school 10 a.m. Meeting House 2 mi. So., 1 mi. E. McNabb. Phone: (815) 882-2381.

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

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

ROCKFORD—Meeting for worship every First-day, 10:30 a.m. at 326 N. Avon St., Rockford, IL 61103. Phone 964-0716.

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

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

Indiana

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

HOPEWELL—20 mi. W. Richmond, Ind.; between I-70, US 40; I-70 exit Wilbur Wright Rd., 1 1/4 mi. S., 1 mi. W. Unprogrammed worship, 9:30, discussion, 10:30. Phone: 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 East Stadium Ave. Clerk, Horace D. Jackson, Phone: 463-5920. Other times in summer.

Iowa

CEDAR RAPIDS—Unprogrammed meeting. For information and location phone 364-0047 or 363-6567.

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. Phone 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

LAWRENCE—Oread Friends Meeting, Danforth Chapel, 14th and Jayhawk. Unprogrammed meeting 10 a.m.; discussion 11 a.m. Phone 843-8926.

WICHITA—University Friends Meeting, 1840 University Ave. 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 11:30 a.m. 3050 Bon Air Avenue, 40205. Phone: 452-6812.

Louisiana

BATON ROUGE—Unprogrammed meeting for worship. In Baton Rouge call Quentin Jenkins, clerk, 343-0019.

NEW ORLEANS—Worship Sundays, 10 a.m. Presbyterian Student Center, 1122 Broadway. Phone: 822-3411 or 861-8022.

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.

ORONO—Unprogrammed meeting, MCA Bldg., College Ave. 866-2198.

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

Maryland

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

ANNAPOLIS—Worship, 11 a.m., former St. Paul's Chapel, Rt. 178 (General's Hwy.) and Crownsville Rd. P.O. Box 3142, Annapolis, MD 21403. Clerk: Maureen Pyle. (301) 267-7123.

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

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

COLUMBIA—A new meeting! 5 p.m. Phelps Luck Ngbhd Ctr. J. McAdoo, clerk, 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 a.m. Mt. Toby Meetinghouse, Route 63 in Leverett. Phone: 253-9427.

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

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

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

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

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

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

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

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

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

WORCESTER--Pleasant Street Friends Meeting and Worcester Monthly Meeting. First-day school 10 a.m.; unprogrammed meeting for worship 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 12:30 p.m. All Saints Church library, 800 Abbott Road. Call 371-1754 or 351-3094.

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

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 Building, First and 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 or 565-8442.

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. Amna C. Stabler, clerk. Phone: (603) 868-2594.

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

PETERBOROUGH--Monadnock Meeting. Worship and First-day school 10:30 a.m. IOOF Hall, West Peterborough. Children welcome.

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.

CROWELL--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 Street.

MICKLETON--Meeting for worship, 10 a.m. First-day school, 11 a.m. Kings Highway, Mickleton. Phone: (609) 468-5359 or 423-0300.

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

MOORESTOWN--Main St. at Chester Ave. Sunday school 9:45 a.m. Oct. through May (except Dec. and March). Meeting for worship 9 a.m. (9:30 a.m. June through Sept.) and 11 a.m. Visitors welcome.

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

MULLICA HILL--First-day school 9:40 a.m. Meeting for worship 11 a.m., Main St., Mullica Hill, NJ.

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

PLAINFIELD--Meeting for worship and First-day school, 10:30 a.m. Watchung Ave. at E. Third St. 757-5736. Open Monday through Friday 10 to 12 noon.

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: (201) 782-0256.

RANCOCAS--First-day school, 10 a.m., meeting for worship, 11:00 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 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.

WESTFIELD--Rt. 130 Riverton Road, Cinnaminson. First-day school 10 a.m. Meeting for worship 11 a.m.

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

New Mexico

ALBUQUERQUE--Meeting and First-day school, 10:30 a.m., 815 Girard Blvd., N.E. Alfred Hoge, clerk. Phone: 255-9011.

GALLUP--Sunday, 10 a.m., worship at 1715 Helena. Dr. Chuck Dotson, convener. Phones: 863-4697 or 863-6725.

SANTA FE--Meeting Sundays, 11 a.m., Olive Rush Studio, 630 Canyon Road, Santa Fe. Lella Smith Candea, clerk.

New York

ALBANY--Worship and First-day school, 11 a.m., 727 Madison Ave. Phone: 465-9084.

ALFRED--Meeting for worship, 9:15 a.m. at The Gothic, corner Ford and Sayles Streets.

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--375 Pearl St. Worship and First-day school Sundays 11 a.m.; adult discussion 10 a.m.; coffee hour noon. Child care provided. Information phone: (212) 777-8866 (Mon-Fri 9-5).

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 St. Phone: (607) 733-7972.

GRAHAMSVILLE--Greenfield and 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. Phone: (518) 943-4105.

ITHACA--10 a.m., worship, First-day school, nursery: Anabel Taylor Hall, Sept.- May. Phone: 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. Phone: (516) 423-3672.

JERICHO--Old Jericho Tpke., off Rte. 25, just east of intersection with Rtes. 106 and 107.

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. Phone (516) 751-2048.

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

SOUTHOLD--Colonial Village Recreation Room, Main St.,

WESTBURY--550 Post Avenue, just south of Jericho Tpke., at Exit 32-N, Northern State Pkwy. Phone (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. Phone: 255-7532.

NEW YORK--First-day meetings for worship, 9:45 a.m., 11 a.m., 15 Rutherford Place (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, information.

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

ORCHARD PARK--Meeting for worship and First-day School, 11 a.m. East Quaker Street at Freeman Road. Phone: 662-3105.

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 Locker, Sunset Drive, Thornwood, NY 10594. Phone: (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 First-day School, 11 a.m. Sept. 7 to June 14; 10 a.m. June 15 to September 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 Parkway, Sundays, 10:30 a.m.; some Tuesdays, 8 p.m.

SCARSDALE--Meeting for Worship and First-day School, 11 a.m. 133 Popham Road. Clerk, Harold A. Nomer, 131 Huntly Drive, Ardsley, NY 10502.

SCHENECTADY--Meeting for worship, 11 a.m. Union College Day Care Center. 858 Nott St. Jeanne Schwarz, clerk. Galway, NY 10274.

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--First-day school, 10 a.m. Meeting for worship, 11 a.m. 2327 Remount Road. Phone: (704) 399-8465 or 537-5450.

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: 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 Drive. 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 East 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, 848-4472 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 corner College & Pine Sts. Phone: 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 Street. Worship 10 a.m., discussions 11 a.m. Same address, AFSC. 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. TU 4-2865.

BIRMINGHAM--1245 Birmingham Rd. S. of West Chester on Route 202 to Route 926, turn W. to Birmingham Rd., turn S. 1/4 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. Phone: 788-3234.

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

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

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

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

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

EXETER--Worship, 10:30 a.m., Meetinghouse Rd. off 562, 1 and 6/10 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 Pennsylvania, reconstructed manor home of William Penn.

GETTYSBURG--First-day School and Worship at 10 a.m. Masters Hall, College. Phone: 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--Sixth and Herr Streets. Meeting for worship and First-day school, 10 a.m. Forum, 11 a.m.

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, Haverford. 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, 1 1/2 miles west of Lancaster. Meeting and First-day School, 10 a.m.

LANDSDOWNE—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 9:30 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; phone: 241-7221 for information about First-day schools.

Byberry, one mile east of Roosevelt Boulevard at Southampton Road, 11 a.m.

Central Philadelphia, 15th & Race Sts.

Cheltenham, Jeanes Hospital grounds, Fox Chase, 11:15 a.m.

Chestnut Hill, 100 E. Mermaid Lane.

Fair Hill, Germantown and Cambria, Annual meeting, 10:15, second First-day in Tenth Month.

Fourth and Arch Sts., First- and Fifth-days.

Frankford, Penn and Orthodox Sts., 11 a.m.

Frankford, Unity and Wain Sts., 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—W. 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., Pennsbury. 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

NEWPORT—In the restored Meeting House, Marlborough St., unprogrammed meeting for worship on first and third First-days at 10 a.m. Phone: 849-7345.

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 a.m., 2300 S. Summit (57105). Phone: (605) 334-7894.

Tennessee

CHATTANOOGA—Worship 10:30, Forum 11:30, YWCA, 300 E. 8th St. Larry Ingle, 629-5914.

NASHVILLE—Meeting and First-day School, Sundays, 10 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 YWCA, 4434 W. Northwest Highway. Clerk, George Kenney, 2137 Siesta Dr. Phone: FE 1-1348.

DALLAS—Evening Meeting for Worship and Community, Sunday 5:30 p.m. 4803 Lovers Lane. Pot luck supper. Call 352-3496 for information.

EL PASO—Worship and First-day School, 9 a.m. Esther T. Corneli, 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 YWCA. 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. Phone: 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 for worship Sunday, 11 a.m., home of Edith Gorman, Cuttingsville, Vt. Phone: 492-3431.

ST. JOHNSBURY—New worship group. Sunday, 4:00 p.m., South Congregational Church parlor. Phone: (802) 684-2261.

Virginia

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

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

McCLEAN—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: 262-9062.

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. Unprogrammed worship 10:30, First-day discussion 11:30. Phone 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, 336-0988.

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. YWCA 610 N. Jackson, (Rm. 406). Phone: 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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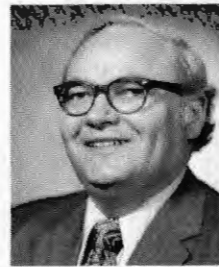
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