

October 15, 1976

FRIENDS JOURNAL

Quaker Thought and Life Today



"Then suddenly, as I sat there looking at the cloud, I saw my vision yonder once again . . . I looked about me and could see that what we then were doing was like a shadow cast upon the earth from yonder vision in the heavens, so bright it was and clear. I knew the real was yonder and the darkened dream of it was here." Black Elk Speaks. See *To Dance the Vision*, page 517



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Centering Down . . .

PERHAPS THE truest, best praying is as it were the holding of ourselves and those for whom we pray in the sunlight of God's love and care, sure of its cleansing, healing, health giving, illuminating and creating power. Perhaps this is what is meant by the Psalmist's phrase 'Be still and know that I am God.' Such seeming passiveness has been shown by mystics such as Brother Lawrence and Thomas Kelly to be possible in and through strenuous physical or mental activity. Such prayer needs no words for it is an ardent seeking and experiencing the presence of God, and a listening with obedience to whatever is revealed.

John Ashford

A QUOTATION, "suitably framed," has been presented to Orange Grove (CA) Friends Meeting and will "reside on the fireplace mantel at each monthly meeting." The quotation is from John Woolman. It reads: "In three hundred minutes are five hours, and he that detains three hundred people one minute, besides other evils that attend it, does an injury like that of imprisoning one man five hours without cause."

. . . And Witnessing

THE PALO ALTO (CA) Meeting has instituted a "Needs and Offerings" column in its newsletter in which everything from tents to typewriters may be found listed, together with telephone numbers of owners or would-be owners, in case more information about sale/purchase is required.

UNIVERSITY FRIENDS Meeting (Seattle, WA) has adopted the plan of having its 1st Day School children withdraw for their classes after 15 minutes of worship, and asking late arrivals to remain in the foyer until that moment. They report that the plan seems to be working well for all concerned.

HAVING HEARD that Liberty House (Honolulu's large department store) is now advertising the sale of war toys, Honolulu Friends Meeting decided to inquire about the reason for the store's change of policy and indicate approval of its past restraint. Two members of the meeting will make person-to-person contact with the store and follow up with appropriate letters.

Material selected for this column by M.C. Morris

To Dance the Vision

In *Black Elk Speaks*, Black Elk, a holy man of the Oglala Sioux, described a great vision that he had as a child. Then he related how at age seventeen "a terrible time began for me" in which he was afflicted with a strange sickness that made him afraid of everything. His parents asked a medicine man, Black Road, to see what he could do. Black Elk was so troubled and afraid that he told the medicine man of his vision. "Ah-h-h-h," Black Road said, "I know now what the trouble is! You must do your duty and perform this vision for your people upon earth. Then the fear will leave you; but if you do not do this, something very bad will happen to you."

So arrangements were made and the dance was performed with sixteen horses, six grandfathers, four maidens and Black Elk participating and all of the tribe watching. During the dance, in Black Elk's words, "I looked up into a dark cloud that was coming there. . . . Then suddenly, as I sat there looking at the cloud, I saw my vision yonder once again—the tepee built of cloud and sewed with lightning, the flaming rainbow door and, underneath, the Six Grandfathers sitting, and all the horses thronging in their quarters; and also there was I myself upon my bay before the tepee. I looked about me and could see that what we then were doing was like a shadow cast upon the earth from yonder vision in the heavens, so bright it was and clear. I knew the real was yonder and the darkened dream of it was here."

Black Elk went on to describe other visions and dances, and he wove the description in with the continual destruction of his people and the take over of their lands by the United States Army which culminated in the massacre at Wounded Knee in 1890. He saw his part in the tragedy as stemming from his straying away from the great vision and of following and dancing to lesser ones. "I had a very great vision, and I should have depended only upon that to guide me to the good. But . . . it is hard to follow one great vision in this world of darkness and of many changing shadows. Among those shadows men get lost."

I will leave it to others to draw whatever analogies seem appropriate between Black Elk's experience and what happened to him and his people, and the American vision versus reality, or the vision of George Fox and other Friends versus the reality of our Society. But driving to

work one recent morning, I was so overcome with my own vision that I had to stop and allow it to wash over, to fill me, even possibly to transform me.

It was a vision that made me realize, as Black Elk had, that the reality was there, not here.

It was a vision that perhaps was similar to the one Martin Luther King had when he said, "I have seen the Promised Land."

It was a vision not of today or even tomorrow, but of eternity. It was not an eternity of time, however, but of love.

It was a vision not of love as we know it, but love as it may evolve from us through future generations to become realized as, in John Woolman's words, the "First Motion."

It was a vision that allowed me to see that it is only a comparatively short step in human consciousness from the recognition of the reality we call energy to the awareness that the ability of opposites to attract and cooperate with each other—which is the essential nature of energy—can in fact be seen even now as a type of love.

How much clearer, I asked myself, will future generations see and understand this basic motivating force behind all of nature? I could not answer that question, of course, but I could see that despite all our failings, the human race is on the way to that comprehension.

And because of the vision I was able to see that the present need is for me to witness to the power of love as the deep and unifying and basic force within myself.

Yet those words, as true and clear and honest as any I have ever written, fail to do justice to the vision or to the reality.

For the vision was—no, is—not only of love as the first motion but all that will flow from that positive, tremendously liberating source.

So I invite you to think for a moment with as much imagination as you can of a world motivated not by fear but by love, governed not by fearful humans or even by restrictive laws but by the simple practice of loving one another.

Can we do anything more important, I ask myself, than to dance our lives to such a vision?

JDL

In Tune With The Dream

A dialogue by Marion Louise Bliss and Jonathan Ross Copulsky

"THE MOST notable distinction between living and inanimate things is that the former maintain themselves by renewal." With this sentence, John Dewey began the introduction to his monumental study, *Democracy and Education*. Dewey's words, first published in 1916, still speak to our needs: how to educate our children and achieve a moral renewal of society.

Friends' interest in education is amply demonstrated by the relatively vast network of schools and colleges established by Quakers in the United States over the past three hundred years. A paramount concern that existed with the founding of each of these educational institutions was that they be fundamentally *religious*; religious in the sense of "binding together."

The article which follows is a compilation of the thoughts of two people who believe that education, public and private, formal and informal, should continue to be religious; two people who find comfort in the words of the Thirty-Fourth Psalm:

Taste, then, and see that the Lord is good.
Happy the person who finds refuge in the Infinite!

Marion: America is renowned for its progress in the knowledge and application of scientific principles. In minutes, computers can solve problems which would require days, even years, of human effort. And in space, electronic telescopes and microscopes are adding to the dimensions as well as the body of our knowledge by delving into both outer and inner space. But one vast area of neglect has left me puzzled and depressed. Why is there so little research and development on ways to teach our children?

Jonathan: We are all teachers, teaching others and teaching ourselves. We are all seekers, seeking the way of truth and light. The two roles overlap. How can we teach the truth apart from our search for it?

M: But why not turn the pages of wonder and of truth to reveal the mystic sources and nature of the universe?

J: Rufus Jones writes "...there is a door which we at any time *may open*...inward to a larger range of being, with vastly heightened energy." Our mind contains, with-

in it, a "double-swinging Gate," and "...our consciousness is double-doored like the Temple of Janus," looking outward to a space-time world and inward to a spiritual realm. There is a power, the power of the universe, within us all, knocking and waiting. Let us open the door.

M: There are facts to tell—a billion flowers are blooming every day...with clean petals and clean colors.... Millions of designs are given in these flowers—designs of pristine purity of form and shape.... The flower follows the way of light to perfection.

J: Flowers give us occasion to pause and wonder, time to contemplate the words of Jesus on the Mount, "Consider how the lilies grow in the fields; they do not work, they do not spin; and yet, I tell you, even Solomon in all his splendour was not attired like one of these." But the beauty and patterns of the flowers turn our thoughts back, back to ourselves and to our children.

"If that is how God clothes the grass in the fields, which is there today, and tomorrow is thrown on the stove, will he not all the more clothe you? ...Set your mind on God's kingdom and his justice before everything else..." (Matthew 6:30, 33).

M: Children are more important to me than flowers.... They are given to us in purity.... Each cell of a child's body is more vibrant with feeling than any harp string. Have we told of this power, explored it, nurtured and fed it for what it is: the future of our world?

J: Perhaps children are never "given"—we find in each other the opportunity to give. Our children need us, yet they give freely to us. They give us the chance to reach out, to love, and to share. Our relationships with our children re-create us because *they* have the most precious gift of all: the gift of response. And in responding, they make our reaching out, our loving, and our sharing significant.

M: The child needs to know our best. It must taste the wind. The wings of spirit are there and can be lifted by words of power and authority until they are developed. Children need dreams...the blueprints of all our progress....

J: What is our best? Our ability to build bombs and missiles powerful enough to hurl the world into universal conflagration? Our seemingly infinite ability to forget

our capacity for atrocity and inhumanity? Should we teach our children to pray and to sing? What do we tell them of God?

Is our capacity for reverence "our best"? How can we cultivate our gift to perceive something of precious value in ourselves and in each other? How can we give and teach "our best" until we discover it?

Abraham Joseph Heschel has written that the Bible is a book about *people*, not a people's book about God. Its message is that of a God who regards each person seriously and searches and waits for a world that will live by justice and compassion. We are all God's chosen. We are all God's children. The dream that we must pass on is not that of men and women searching for God, but of God in search of humanity. There is an old Jewish tradition, to which Heschel refers, "If I see evil in



another human being, there must be something of that evil in myself. If I see good in another human being, there must be something of that good in myself." People have dreamed dreams of nuclear submarines and aerosol spray cans; we must dream that we can look into the face of each other, into the visage of any man and any woman, and see our brother and our sister. Taste this dream. Hold it in your mouth and let your tongue and lips linger on it. Can you stand the taste?

When we let ourselves be lifted by the dream, the words of power and authority will be there. And they will be passed on.

M: We must tell the stories of those who lived out their dreams, who tried to follow in their day as we can in ours the prescription "that ye love one another." We must tell of William Penn, Mahatma Gandhi, Martin Luther King. Theirs is not the story of religion alone but of abundant

living. It is a miracle... and it is our miracle.

J: Our history is filled with miraculous people, prophets who insisted on a wider range of Reality than that available to the operations of the five senses. Of the prophet and of the mystic, Rufus Jones writes, "He knows that he knows. But he cannot transmit this inner certainty to others... to the non-beholder, he can only cry in the wilderness: 'I have seen and here are my tokens.'"

Prophets, men and women who have touched the skirts of God, surround us. We can teach of William Penn, of Gandhi, and of King, but to no avail, unless we first learn from ourselves. *We* have the gift of response. We make the Penns, the Kings, and the Gandhis. We make the dictators and the despots. Our history of the truth must be more than a litany of past heroes. Friends, in abolishing the clergy, were equally concerned in abolishing the *passive* laity. Our history of truth must consist of exploring and striving to understand humanity's response to those who have challenged the accepted order.

M: Children should know the story of the seed: The seed has power but no eye can ever see it. The seed is small and colorless and looks almost like dirt. It has no eyes nor strength. It cannot move nor communicate with other seeds. It is all alone, just like a midget of husk. It falls down to earth and seems absolutely lost. The rain wets it and it turns soft as jelly and the husk cracks. It is broken.

But something happens. We call it restoration or resurrection. Out from the dead hull comes a living leaf. Out of the wasted kernel comes a green sprout, the purity of a white root, and the miracle of new life.

J: Seeking and teaching come together and embrace each other. Our children are our seeds, but we need new eyes for invisibles. We need to apprehend the power and the Light within ourselves and learn to see it within others. Human action takes place in relation to the Infinite; the pattern of life, which we can discern, represents the essential love and unity which binds us to the Infinite.

The dream reappears. It is a vision of men and women rebound together; men and women in religious fellowship. We learn that we have ends and needs and we learn to make these ends our needs. We discover in the pattern of life a meaning beyond mystery and beyond absurdity.

The dream is altered. We recreate each other in our own image. We make others to be as reminders of God. At last, we are in tune with the dream. . . . □

Editor's note: This dialogue began this past spring when Marion Bliss wrote from Florida to share her concern about modern education. Her article was shared with Jonathan Copulsky, a recent graduate of Haverford College, who wove excerpts from it in with his own observations. It appears now not only for its own value but as a memorial to Marion Bliss who suffered a fatal heart attack while visiting in Michigan this summer. She was seventy-five.

The Freedom of Faith

by Jacqueline Spinney

THERE IS a story about an exchange between George Fox and William Penn in which Penn asks Fox whether he ought to give up wearing a sword which was chiefly ornamental and which denoted Penn's aristocratic status, and Fox replied, "Wear thy sword as long as thou canst." Whether or not the story is apocryphal, it is still a beautiful, multi-faceted illustration of Christian freedom as Fox knew it to be. In his reply, Fox does not condemn swords or the wearing of swords. He does not judge Penn or his "spiritual condition." He does not advise him to give up his sword because it would represent a higher step. In fact, Fox describes just what Penn will do anyway. He understands that for Penn to have asked indicates a conflict in his mind between what he is doing and what he ought to do. And he knows Penn for a man who has come to recognize within himself a center which he cannot evade, which unites him to absolute infinitudes of love, a center present at all moments but of which he may be aware in a moment of conflict between his consciousness of what is and of what ought to be. Being aware that Penn has discovered the Light within himself, Fox knows it is enough to leave him there. There is no fuller freedom either for Penn, for whom there now exists no external rule or timetable but only inward encounter with the heights of his own spirit, or for Fox, who knows where his own responsibility ends and that if he steps beyond he loses his own freedom by taking power over another.

The same freedom is referred to in Isabel Ross' book, *Margaret Fell, Mother of Quakerism*. In a letter to Margaret, who remained by herself at Swarthmoor while Fox, to whom she was now married, and her married daughters resided in and near London, Gulielma Penn "gently suggested that if Margaret 'found a clearness and freedom in the Lord' it would be happy if she were nearer her husband and children in the South, but 'that I leave to the Lord's ordering and thy freedom.'" Here freedom is seen as barring external rule by or over others, but not as anarchy of personal will or whim. Rather, it is inner attention to an absolute and universal source of value governing life and one's moment to moment decisions, in the rightness of which one may take utter faith.

Is there anything to this vision of freedom? Has it any relevance to what we seek as freedom in the social-political liberation movements of our time? Or is the word "freedom," and with it the word "liberation," only coincidentally used by both? Would it be fair to say that

the religious view, resting as it does on absolute personal assumptions, nevertheless sets one in motion toward a more ultimate political goal of a just and loving society shared by the social movements which do not require such assumptions, and that those movements may be able to achieve this goal far more efficiently and (in a socio-political sense) more thoroughly through the use of the power of money, numbers and the law?

There are major, crucial differences between the social and the religious views of freedom which need to be brought to mind again and again and kept there. Because the social view exerts such influence in this age, the religious view tends to be seen as pettifogging, foot-dragging and sentimentalizing—all of which it is if religious people believe their ends to be identical to or not significantly different from social-political ends. The differences come into sharpest focus and cause predictable difficulties, both in the individual mind and in groups, when the matter concerns personal ethics.

Much about our experience is apparently determined by forces that are beyond our control. Once these were considered to be natural forces, but now they have been almost supplanted by our awareness of cultural determinants. There is a steady abundance of analysis showing people subtly manipulating others by all kinds of social and political means. Much, if not most, interaction is revealed to be trade-offs, or games, played often unconsciously by people upon others for advantages of one sort or another. The net popular effects of this abundance are at least bewilderment, cynicism, and a not-altogether unwarranted mistrust even of one's own motives. We seem doomed in our moment-to-moment experience to play out shifting roles against those of other people, roles into which we are thrust and maintained by others near and distant and in our past and present. Through these roles we derive what we need in life.

And yet, there are times when each of us has knowingly responded to a situation in a manner that was both entirely clear of the usual determinisms and very mature. Our own concerns were subordinated, even forgotten. We seemed to think and act clearly without being conscious of self, and even when that self-consciousness might have impinged, we resolutely cast it aside, knowing it would impede our best free action. Such experiences are not uncommon in the lives of many and not unknown in the life of anyone. Everyone has overcome a debilitating habit or a destructive urge, or has cared about strangers,

felt compassion for the victimizer as well as the victim, moved steadily to a new level of growth despite at times harsh pressure not to, released hold on another person, triumphed over a difficult problem. Even at moments when such experiences have not been achieved, one has probably sensed the possibility, and regretted the lack of realizing it.

There is no external proof of such a condition of freedom over one's determined self; there is only an inner sense or awareness of it. The experience is always exposed to being re-explained by others, or by oneself in a self-conscious frame of mind, in such a way that the sense of freedom is reduced to a matter of determinants. Yet what one has felt as freedom is just that. The freedom of those instances beckons to a higher, more satisfying and meaningful level of being in which we are more firmly rooted in the knowledge of our freedom. For all its vulnerability, fragility, elusiveness, it is the very condition we seek, where we are as free of determining factors as we may be, most fully aware, capable, confident, courageous, and possessed of a kind of grace.

Within the clarity of thought that characterizes such a moment is a play of the human values all cultures prize most highly—strength of purpose, compassion, courage, self-sacrifice, fulfillment of one's capacities. One can then see that these values are not the result of labored learning and application, but rather of a clearing away of obstacles to them, as if they had always been there. One can also see that this freedom is not something another person would be incapable of, but is a level of quality and genuineness in the life of each unique individual. One could, to be sure, go through life fearing to live at greater magnitude, ignoring its signs and appeals, resisting and crushing out its leadings within oneself. In such a life one is resisting what one cannot ever fully get away from, for it is an internal pull within one's own conditions and circumstances to become more real, more open to the fullness of one's own love, more true to oneself, and in so doing find that one releases hold on artificialities, fears of external limitation, one's more banal responses, the props, tricks, deals and bargains of life, one's reliance on externals to give a sense of identity and meaning.

The base of the freedom we seek is already present in the experience of our lives. Freedom is not a matter contingent upon hypotheses and future actions and achievements. Freedom when it comes will not be freedom if it has not the inner true sensation of being free, and that is what must be taken first, upon which all else follows. It is a clarity within an experience, an even momentary fulfillment, a presence in the present, free of anxiety for past and future. Fully in the world and nature, it is simultaneously one's only transcendence of and freedom from the world and nature. It has no external designer, school, regulation, mediator or formalities. Like love, with which at these moments it is fused, it is the means to itself as end.

In a religious view we grow by accepting the demands made upon our love, not in the abstract and hypothetical, but as they come in life and experience. We grow not in

numbers loved, or kinds, or times, nor in any manner that can be pointed to, observed or studied, but in quality, fullness, magnitude of inner scope and feeling. In so growing, we are and become more fully the love of our neighbor. This growth requires an uninhibited communion with the well-spring of love and independent judgment within, so that we choose our own best counsels in a spirit of love and resist innumerable inward and outward temptations to do otherwise.

Here faith is required wherein we see where we have been going, and take conscious measure of its value. That is, we accept and believe. This is a faith not simply in oneself, but in one treasured facet of our spirit which though apparently weak and easily overlooked, yet saves us from bondage to the world and to our own urges. It is in taking faith in this love as absolute, as the Word of God within us, that the true splendor of the treasure can be known. For although freedom begins in the ethical responses to moment-to-moment experiences, and contains no greater height to justify leaving that ethical response, the ramifications of the freedom of God and the great growth possible in it are like the plant that grows from the mustard seed, limitless in proportion. The source of all value one now knows to be within the life (the aliveness) of the living creature. It is not the self but



Peter Siettenheim

in the self, the seed of God in the finite being. In this tiny fragile source of freedom, the inward spirit of love, is the freedom to range heights of feeling, no longer bound by fears of judgment by unknown external standards of inappropriateness or irrationality, or by fear of love's not being returned or being rejected, and so not being love at all.

In it too is the freedom to know all that has been so hard to understand, no longer limited by humanity's "fields," institutions, rewards, and to follow down the implications of Truth in one's own mind and experience. One's life is full of thinking about love, and wondrous knowledge wells. There is no inner life of human design that could possibly approach the wealth of this, for it is like dwelling near the source. No external alterations could bind one to it or separate one from it for it is the unconditional that exists in all conditions. The rewards of such freedom are so great as to overwhelm anxieties about the future, about death and earthly securities. One has understood and accepted the vast gift of freedom of individual consciousness, life itself. It is the divine in life, in just such measure as one, as a human, finite individual is able to bear accepting it.

The justification for this fulfillment of life is God's love of us and nothing more. The value of it is not in its usefulness in social ordering or reordering. It is love that we might love, freedom that we might be free, wisdom that we might know. God is not justified by our purposes but we in God. In the life of freedom in faith, our confused welter of tendencies and capacities is fulfilled, and all good we desire is united. What we have most deeply felt to be good is justified, and what has been felt to be evil is condemned. Under no circumstances does freedom require external coercion over one's own life, nor is coercion justifiable over another. There is no value in any "roles," regulation, formalisms, images of oneself, nor in changing them. In spite of these, in transcendence of these, is freedom gained. Consciously to impose them distorts or obscures the true source of freedom and inhibits its realization. No coercive existing order is justified, nor is any coercive replacement or corrective to the existing order, because coercion itself is inconsistent with the truth of our freedom in love, which is within and available to each and is the fulfillment of living of each, as well as of all of us together.

(To be concluded)

Jacqueline Spinney is a new contributor to the Journal. She lives in Somerville, MA and is a new member of Cambridge Friends Meeting.

Yet, the Mountain

The man said:

"I have been to the top of the mountain;
I have seen the Promised Land."
He had walked a thousand miles in protest,
had smelled the rotten core of ghettos,
felt the whip of hate and scorn,
listened to penguin suited great ones
give lie to his dreams. . . .

Yet; yet, he saw the Promised Land.

I have climbed many mountains,
labored up face smooth rock,
swung over abyss where only
birds are free;
clung closer than lichen to granite;
with agonizing effort crawled to
the top,
to the top of the mountain. But I
saw no promised land.

It may be.
It may yet be: when I have been
so careful of the truth, that Truth knows;
when I can pity without condescension, or
hurt;
when the Beatitudes become understood;
when things and money have lost their
meaning;
when my love will be a net which
will draw those who hate and scorn. . . .

Then I may take my gear again, and
go far away to climb the mystic mountain.
I will crawl to that last cliff, and
when I reach the top,
beneath my feet, and far as eye
can limn,
will be the promised land.

Charles Schwieso

Some Quaker Perspectives...

...On Divorce

by June Reno

THE LEAD paragraph of a recent article on divorce by a widely known Friend did what good journalistic leads are supposed to do... startled me into reading on. The scene was to me pathetic and absurd. Much as I respect and admire the writer, I just can't dig a gathered meeting sadly but reverently witnessing the parting of a married couple.

And that couple were still so emotionally involved that they were both weeping. Had I been present I would have banged their heads together. Why didn't they go home and tumble into bed and start life over the following morning? What an unnecessary tragedy! I am once divorced, very reluctantly, and once widowed... Dear Heaven, I would give anything to turn it all around.

Friends should not lend themselves to solemnize showbiz performances to observe and dramatize domestic stupidity.

What should Friends do when divorce is apparent? First, in my observation, Friends are the last to hear about it. The relatives, the neighbors, even the dog catcher know before the meeting is informed. It is usually too late to heal and patch it up. But two persons and often children who have grown up in the meeting are in anguish. And feel anger. How to react? How to help?

The Committee for Ministry and Counsel usually rushes to the separated parties, offering prayer and a Quaker psychiatrist. I've never seen it work but it's still worth a try. Friends should be admonished in such counseling to clear their own minds of any implication of guilt. Don't say: "You're bad! How can you do this? Consider the children!" It might be more sensible to say, "Consider the meeting. We love you and need you." Sometimes, even at that late date, love can surface and wounds be patched.

But, second, suppose it appears hopeless. (My meeting has lost two clerks and their hardworking wives through divorce.) Individual Friends can rally. Bake cookies. Care for the children. Find a job for the wife. Locate housing. Listen to the distorted tales of woe, receptively, but offering no opinions or criticism. Prayer. Yoga. Vegetarian diet. Japanese sunrise exercises. Adoption of stray dog or cat for love and comfort. Walks in the woods. Music. Clearly it is a period of mourning. Arranged merriment, like invitations to dinner parties, are not appropriate. Reading, if the Friends are intellectual or contemplative. Woolman, Jones, Cadbury, the Bouldings, Pickett and, oh, yes, the Bible. Keep in mind, a

divorce is like death.

And, like death, there is resurrection, of one kind or another. Herewith, for Friends' perusal, is a letter from a Quaker wife who at forty-nine went through what she describes as "the Hell of ending it." No more family sitting on the meetinghouse bench. No more jokes: "I am grateful, as my family is healthy and growing, that we no longer fit on the same bench." No more covered dish suppers.

Children, reared in the meeting and in Quaker schools, stricken. Rushing home, appalled, from England, San Francisco, St. Louis, to pour forth love and help Pop and Mom cope.

"I could no longer live in constructive harmony with my husband. I do not agree that people change. It is the priorities of needs and values that shift. My husband and I built a richly happy family life, intended to last forever. Everyone envied us. The perfect modern Quaker family.

"Then, he stopped marching. He relinquished his ideals and recklessly pursued money. This so overwrought me that I took to the bottle. Angry, drunken quarrels. 'Coward! Afraid to stick your neck out! You haven't had a new idea in years!' 'Stupid, idealistic fool. What did you have to go and get arrested for? You've endangered the whole family!' When we ran out of pertinent insults we turned to real insults. 'Fatso! I'm ashamed to be seen with you.' 'Your virility is withering.'

"So one day we split. I don't blame him. The meeting was horrified. So were our children and their friends and all our friends and relations.

"After we got through the horrid mess of lawyers and court hearings, we were divorced. It is a tribute to the warmth we brought to our marriage and the strength of our children that we went on to separate, constructive lives. But no celebration, please. What's ended is ended."

Both remarried. The man has a new wife who nurtures him, is utterly delighted with him, never criticizes him. But he has left the meeting. The woman is alone, greatly reduced in circumstances, but still with the meeting. She no longer teaches First-day school, as she did for twelve years, but she cleans windows—House and Grounds Committee—and is working her way back into Peace and Service.

This is a Friends tragedy. Not to be celebrated. And, I feel firmly, not to be accepted but greeted with tears, as a death. Which it is.

□

... On Commitment

A LETTER from a (married) brother to his (soon-to-be—or perhaps not-to-be married) sister, which appeared in the New Zealand Quarter Newsletter, contains several quite quotable passages, not the least of which is: "I can't tell you what to do, nor judge what you have done. I can tell you that you don't live in a vacuum and whatever you do touches all our lives."

Admitting that "legal marriage or a public statement of commitment" have little to do with maintaining a life-long relationship, the brother stresses that commitment in marriage needs to be made to each other and to God. The status of a "mung-bean sprouting housewife," he says, "is either self-imposed or spouse-imposed. Many wives are forced by husbands to be sprouts and many wives force husbands into bread-winner status; in each case very much against the individual's will. My view of marriage is that it is open-ended—moulded as two people wish it."

Referring to his sister's previous statement that marriage "seems old in a way," the brother suggests that perhaps this should recommend it, that it has been around a long time, that new problems are very often solved by old ideas and practices that are merely rediscovered. And then he says: "To describe an idea of lifestyle as new, or old, conservative or liberal, restricts my ability to effectively evaluate it. It forces me to prejudge and therefore removes my ability to choose from the entire range of spectrum of ideas, resulting in my being less than I could in reality be."

... On Trends

WRITING IN *Friends Bulletin* on the monogamous *versus* the "creative three-some, foursome, or whatsome" relationship between the sexes, Madge T. Seaver of San Francisco Meeting says that we have become a "Society of Trends." The old British anecdote about the two men observing a stranger swimming against the current and correctly identifying the swimmer as a Friend, she says, no longer holds good. "The current trend," she concludes, "is instant gratification, however pretty the sentimental veil of 'the magic of love' with which we cover it."

To which Jeanne Lohmann, of the same meeting and in the same publication adds this final stanza to two others on "Marriages and Mountains":

True marriage is a mountain, no
mistake,
Heart land that's elevated,
absolute,
And makes demands. Quick
walking will not do.
The intricate solidity of mass and
peak
Requires some narrow places,
folds of stone.
The hands that hold help one
another through.

... On Life

I love you not alone for what you are
But for the whispered hopes and dreams we
share,
For the dark evils that you cannot bear
And all bright visions luring from afar.
I love your beauty but I love each scar
That life has etched upon your heart, and
care
Has drawn on your loved face, your silvered
hair,
Your smile that sorrow cannot dim or mar.
So loving you for what you are to be,
The endless wealth of talent you can give,
Your undimmed eagerness to forge ahead,
The future is a golden rhapsody,
And in your life, I, too, would joy to live
For even in death, such spirit is not dead.

Alice Mackenzie Swaim

I DEFINE some of my concerns as a Quaker feminist:

1) *the recovery (or discovery) of human identity.* We are people who happen to be male or female, a happenstance that is relevant in very few situations, except for the historical twisting of her gender into a woman's total identity. We need to answer that history, but our true gift is the present: let us turn it to becoming, again or for the first time, people.

2) *my wariness of feminist sexism,* the idealizing of womanhood into a new falsehood. The Eternal Feminine returns in an image of our own making, but it is as false as ever; all these images categorize women as something other than human. The otherness is seen as good or trivial or evil, depending on who is looking at it, but it is profoundly untrue. Humanness is what we all share, and then there is something small and good added to make us female or male, two thin crescents at the edges of circles overlapped. Our genetics is wiser than our society: we are all born of mothers and fathers, a mixture of male and female that cannot be untangled except by the destroying microscalpel; this mixture wears a surface covering of one gender or the other.

3) *my search for some kindness from my non-christian sisters and brothers,* as they look at christianity. Can they be willing to consider that what they have suffered ("the vengeful God-the-Father of traditional christianity" etc.) is not what is my joy, that my joy points to something they haven't seen, that their vision and experience of christianity is not mine, and that mine might be worth not trampling in their race away from theirs?

4) *are there any other christian feminists out there?* To them I ask, what do we make of God's history in Christ? When God became a human being, God became one-sex-or-the-other, a very human condition. It is the humanness that matters, God's sharing of pain and joy with the rest of us; but, yes, gender is a fact, and how are we to respond to Christ's maleness? It is a call for male humility, especially since God as a man fits all too many old patterns of arrogance; for women, it is a call—again across old patterns—against despair, against the counterfeit humility that is oppressed submissiveness—it is a call across alienation for hope and love in the face of otherness, to feel the oneness despite difference, a pattern for all reaching out across human disparity of sex, race, class, or any factor.

Men have largely failed at humility; women have often lived in passive despair. Now, in leaving slavishness and dullness, we often lose true humility in taking up a new arrogance that still doesn't understand the humanity that

is other than male or female. *Love your neighbor as yourself.* Even when I know that the idea is loving and not liking, I often find it hard to love myself, so how love my neighbor? The other half of this defining of human is *love God with all your heart and mind and soul.* This doesn't even look easy; it can't be easy to use absolutely all one's faculties. Love with my mind as well as my heart, and with all my strength? But I remember that, since Christ, God is human too, and the two parts join in one circle—fulfilling my humanity is loving God, loving myself, loving you, loving them (Them), loving with all I have.

Gundega Korsts
Madison, Wisc.

(Reprinted from the July 1976 issue of *Friendly Woman*.)

The Voice of One

On A Divorce

Dear,
this is a matter of perspectives,
the true and false in each of us.
The "you" that is hurt,
and the "I" who is misunderstood
are false perspectives
that mask the truth of "us,"
and the true perspective we share:
we love children and light,
song and beauty,
flowers,
and sands in the moonlight.
Let us, then,
together and apart
maintain our true perspective
as the warmth of the loving sun
dissolves the mists
of the false perspectives.

Evan Howe

FORUM: AFSC and the Society of Friends

Spirit and Life

I WAS MUCH troubled by Dick Taylor's remarks about non-Friends on the AFSC Board (FJ 3/15) and have been trying ever since to frame an answer.

Perhaps the question at issue is one of how the AFSC wishes to be governed: does it see itself as an organization governed by the principles and procedures developed over the years by the Society of Friends, or as an organism formed and led by the Divine Light (or Inner Light, or Holy Spirit, or...)? The distinction is not merely semantic.

It was my understanding, when I joined a meeting some twenty years ago, that faith in the Holy Light and the constant attempt to follow its leading qualified one for membership in the Society of Friends, but that Friends did not see this way of worship and life confined to meeting members. My understanding was that the very special discovery of George Fox was the accessibility of the Spirit and the Life of the Spirit to all who earnestly desired them. Those who responded to this vision were drawn together in a community of worship and mutual support that only much later became formalized into the Society of Friends with formal membership and ritual procedures.

Over the years I have participated in Friends gatherings that were vibrant with the presence of that spirit; I have also participated in many that were overwhelmed by Quaker procedure and—yes—prejudices and were brought back into focus by an uncomfortable reminder from a non-member present of the spiritual foundation on which we claim to base our decisions. And I have heard such non-members challenged, from desk or from floor, by the question, "Is thee a member of this yearly meeting?", carrying the not-very-subtle suggestion that only such a member has access to the True Light.

I would heartily agree that any organization that bears the identification "Friends" should be governed by the spirit that is so often associated with Quakers. I am exceedingly uncomfortable with any suggestion that membership in the Society of Friends is a prerequisite for accessibility to that spirit, or for the ability to worship and work with Friends in that light, or that such membership even assures that a person will so worship and work.

Elizabeth G. Lehmann
Keene Valley, NY

Another Viewpoint

IN THE *Forum* (FJ 3/15) on "AFSC and the Society of Friends," two concerned members of the board of directors of AFSC have expressed much of the dilemma about Quaker membership on that body which is facing all of us who are involved either directly or indirectly.

Both writers focus on the meaning of membership in the Society of Friends, which is of course at the heart of the dilemma. Dick Taylor says: "Is membership in a Quaker meeting just a 'legalism'? Are we perhaps reaping here the fruits of years of neglect of thinking through the meaning of membership in the Society of Friends? Once it meant something to be a member of a Quaker meeting. It meant being part of a suffering and serving fellowship, spoken to by Christ."

Ann Stever speaks from her experience in a yearly meeting "which includes only seven monthly meetings" in most of which "there are discussions about membership. At least one meeting counts as its 'members' all those who are active in the life of the meeting. It does seem possible for them to determine membership on the basis of the actions and commitments of people."

Here is a third AFSC board member who can speak, as George Fox put it, only "experimentally," and who can perceive only subjectively. But I do want to say what I see, without generalizing from personal perceptions.

I see...Quakers as members of the very same fellowship that Jesus gathered and taught, whose membership has grown as each generation has taught and gathered others, since his life began the chain nearly two thousand years ago.

I see...George Fox as a great

gatherer of members of the fellowship, which he described as "a great crowd of witnesses waiting to be gathered." The membership, the witness, was visible to him in many of the "seekers" he met, in all of whom he saw "that of God." The meeting was what happened between and among these Friends as they met and answered to that of God in each other. So it has continued for three hundred and twenty years.

I see... membership in the Religious Society of Friends as more than formalities or names on lists; more than an inner attitude or an overall perspective about the world; more than the actions and commitments of people, even "to Friends' ways and principles."

I see... membership—Friendship—as dedication and commitment to God; as the mutual recognition of those who are fully engaged in seeking and speaking the Truth and in trying to follow Jesus' teaching in all they say and do, in every relationship they enter, in the Way that George Fox opened to us.

I see... membership in the Society of Friends as essential to those who take responsibility for Friends' services, or educational, or consultative, or organizational committees and councils around the world.

I see, as Dick Taylor does, that there is a "special distinctive task that is laid upon us as Quakers and that we are called to accomplish through AFSC." The Service Committee was established sixty years ago as a way of "freeing up" Friends to follow their "leadings"—those deep inner urgings to get about the tasks that our membership in the Christian fellowship and our meetings helps us to recognize and accept as possible to accomplish—with a little help from our Friends!

I see the Board of AFSC, the decision-making body whose task is the liberating of those Friends who are led to service, as called to give witness to Jesus' great insight that Truth comes to us, not from us. The whole group must be ready, open, expectant that new Light can come to and through any or all of its members "in meeting assembled." Each member must be clear that it is not we ourselves that make the real decisions for AFSC, but "the Spirit of Truth" which dwells with us and shall be in us; which Jesus called "another Comforter," and which we call Christ.

Elizabeth H. Boardman
Cambridge, MA

A Third Perspective

RE AFSC and the Religious Society of Friends: We notice a difference between early Friends and us. They carried the whole society by themselves. They created services and their members, not just a minority of experts, personally carried out those services. They did not seek others who had loyalties elsewhere to carry their work, spiritual or service.

Let's do as early Friends did. Let's all carry on the totality of our work together, using us, those who want to be members of a Family of Friends, a religious group, not a simple serving group, to carry on the total Society work, programs and whatever has to do with our faith. Let not one single Friend, young or old, small or big, clever or less clever, expert or less than expert, not have a place in it. And oh my, I can assure you that our numbers will grow. We will start again in the right path of a vital, vivid, energetic society of friends, a religious group who need to express its faith in groups and individually without having others carry on our work for us.

And I will add more. We need to silence our deeds, which are not in many cases done by Friends. It is sickening to see how much publicity Friends give to their good deeds while shrinking from sharing our beliefs. Our wonderful beliefs should be shared with a world hungry for wider and deeper principles.

It is a sad experience to see young Friends who are trained for service and are left empty of any concept or belief which have cost the lives of so many Friends. When they grow they turn to other religious groups, and they seek to satisfy their hunger in narrow places.

Let's all of us work in our Quaker projects and let others who really have that in common work with us. And let's not be afraid to tell children the joy of attending meeting because a meeting is a place where you meet God and Friends and that is a joyful thing. Let's worry less about giving places in our projects and worry more if there is one among us who wants to take part in the adventure of service and have a place there.

Josefina Fernandez
Madrid, Spain

Drawing a Parallel

FOR THE first time in many years of reading the Journal I am moved to write a letter. I find myself deeply concerned about the proposed change in the AFSC bylaws (FJ 3/15) to permit non-Friends to become full members of the board. There is such a striking parallel between this situation and one that exists in our Rochester Meeting that I feel I must express myself.

Our meeting has always had a strong group of attenders who have often helped to provide a good deal

of the working core of the meeting. As an urban meeting which draws many members and attenders from the University of Rochester and other schools in the area, we have always had a high rate of turnover in attenders and members. Until now the attenders have been balanced by an active membership, but during the past few years a new trend seems to be evolving.

At the moment we have three committee chairpersons, positions customarily held by members, who are attenders, and they are three of our main committees—House, Peace and Service, and Religious Education. This meeting has always been dependent on the help and energy of its attenders but never to this extent. We have reached this point because there is a natural attrition in the membership, and since many attenders do not for various personal reasons wish to join they are not being replaced. And this, to me, is the danger in our dilemma. If this trend is followed to its logical conclusion, the end result will be an organization of wonderful, hard-working conscientious people but it will no longer be a Friends meeting. We have such a loose organization and so little framework that I tremble to see what little there is being undermined.

The situation in the AFSC is not quite comparable but I think the same pitfall exists. Once one sets out in this

direction there follows an inevitable watering down of the institution until finally the very character that drew these people to it originally is lost. I would be very sorry to see this happen to the AFSC. I feel now when I donate I know its aims and philosophy. I would be uneasy in supporting an organization that might change its views and activities over the years while still using the title of American Friends Service Committee.

The more I have thought about all this the more disquieting I find it. I have spent many years working for the Rochester Meeting and I find the more I have put in, the more I have gotten out until at last the meeting, its people and the whole philosophy and fact of Friends have become very dear to me. Despite my personal feelings I begin to wonder if we are losing our vitality or perhaps our validity today. Friends should move very carefully on this matter. Will this really be a healthy innovation or might it be a symptom of an insidious decline? I don't like to think this or even write it but I feel there is a real danger here, and I don't think this sort of change should be made without giving Friends time to ponder it and discuss it. Thank you for letting me get this off my chest.

Martha Knoke
Rochester, NY

A Meeting Responds

WILMINGTON (DE) Meeting agrees with its Service Committee that all members of the Board of the AFSC must also be members of the Religious Society of Friends. This emphasis was stressed in meeting, for it is the religious nature of our Society which is the basis of its service and of the confidence placed in the AFSC by those who contribute their work or their financial support. Board decisions should be made entirely by Quakers, even though the AFSC is fortunate enough to receive the help also of non-Friends.

Ann H. Heaton, clerk
Wilmington Monthly Meeting

A Matter of Intuition

MY EXPERIENCE in leading over four hundred small groups in Quaker dialog has convinced me that we should become more conscious of our ways of finding consensus, develop them further, and perhaps even invent new ways to meet more specifically modern psychological and spiritual needs.

Consider in the question of non-Friends serving on the AFSC Board of directors the use of our intuitive sense in a Quaker business meeting. When consensus seems to have been found someone may often say, "I don't feel easy about that minute, though I don't know why." The meeting might try to redraft the minute but it also might well postpone the matter and later realize that the wait was rightly ordered.

However, many non-Friends have used only logic and "hard facts" in their decision-making processes where issues were settled by voting. Thus, they may not have paid attention to their intuitive feelings, especially when dealing with others in business meetings.

Robert Clark, a Quaker psychiatrist,

has written that "Some of us approach life mainly through our *thinking* function, others, through our *feelings* or our evaluation of things and people; some are more *intuitive* and others are more concerned with the enjoyment and analysis of sensations. . . . We should be conscious of these differences especially in our meetings for business and in our committees for they add a great deal to the life of the meeting. . . not to mention the development and fulfillment of unique personalities."

Let us not endanger our very precious possession, but work harder to realize its possibilities. This does not mean that non-Friends may not be as enthusiastic about the Quaker way of consensus as we are but like anything else, it does take practice. A part of all of this is the experience of seeing those subtle, caring ways of reducing argument and finding not conformity but unity.

Rachel Davis DuBois
New York City, NY

AFSC's Response

THE FAITH and Practice Committee of the Board of Directors of the American Friends Service Committee asked that there be a letter in its behalf to those who wrote to the AFSC or Friends Journal with comments about the wide consultation that has been held as to whether AFSC should open its Board membership to such non-Friends as AFSC Regional Executive Committees might nominate as their representatives to the Board.

First, we want to thank you for expressing your opinion on the matter. It was quite clear in the consultation that there was a divergence of deep and sincerely-held views on the question. According to Quaker practice, that suggests to the Committee that its new recommendations to the Corporation of AFSC should be to remove the question from its agenda, thus dropping the proposed change in the bylaws.

This does leave us with the fact that one regional executive committee has named a non-Friend as its

representative. The Committee will recommend to the Corporation that in this case, and any similar ones in the future, the person be invited to attend Board meetings, but not as a member of the Board. Several Friends who are chairpersons of regional executive committees have noted that it is very important to have the regional chairpersons at Board meetings, so that the persons involved will be fully aware of Board actions and thinking and so that communications to the Board from the region may be fully interpreted to the Board.

The Corporation will act in November but it is our belief that it will drop the proposed bylaws change from consideration.

John A. Sullivan
Associate Executive Secretary
for Information and Interpretation
AFSC

AFSC Annual Meeting

JAMAICA'S AMBASSADOR to the United Nations, Donald O. Mills, will discuss "The Widening Rich-Poor Gap and The New Economic Order," at the Annual Public Meeting of the American Friends Service Committee, to be held at the Arch Street Meeting House, Philadelphia, November 6.

Donald Mills, a UN leader on the issue of the New International Economic Order, sees the changing of international economic relationships as an important step toward justice among nations. Third World nations, he has noted, are asserting their right to fair prices for their raw materials; a greater share in world production; control over their own economies and regulation of transnational corporations; and full participation in international decision-making.

"The Unfinished Business of Our Lives," is the theme for this year's Annual Meeting, featuring eighteen interest groups at the Arch Street Meeting House, the nearby Holiday Inn,

and the Old First Reformed Church.

Subjects range from "Organizing Against Poverty" to "Critical Issues at the UN." Both are in the 10 a.m. array of nine interest groups which also includes "The Meaning of Equality"; "The Middle East: Programs at Home and Abroad"; "Racism in Education: Two Northern Perspectives"; "The Runaway Arms Business"; "Education and Exchange: ASFC's Work on Puerto Rico"; "A Look at Multinational Corporations—Part I"; and "The United States and Africa."

"Death of the Death Penalty," and "The Politics of Starvation," are two of the nine interest groups beginning at 11 a.m. The others include "The United States and Latin America Today"; "Native American Self-Determination"; "Responding to African Aspirations"; "Unfinished Business in Washington"; "Indochina: Lest We Forget"; "Oppression of Gays and Women: A Root of War?"; and "A Look at Multinational Corporations—Part II."

The general sessions, starting at 1:30 p.m., will lead off with reports and discussion on "Government and Dissent: Levels of Response." Corinne Johnson of the AFSC's Latin America Desk will talk on Chile; Bruce Cumings of the AFSC International Division Asia Panel will speak on South Korea, and Zoharah Simmons of the Committee's program on Government Surveillance and Citizens' Rights, will speak on the U.S.A. John A. Sullivan, AFSC Associate Executive Secretary, will moderate.

Donald Mills will speak next at 2:45 p.m. The responses and questions following will be moderated by Louis W. Schneider, AFSC Executive Secretary. Respondents will be Stewart Meacham, formerly stationed in Singapore, and Ed Nakawatase, AFSC Native American program representative.

Closing remarks will be made by Wallace T. Collett, AFSC Chairman of the Board.

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Friends Around the World



Iowa Yearly Meeting

THE NINETY-NINTH session of Iowa Yearly Meeting (Conservative) met at Whittier, Iowa, August 3-8, 1976, with 212 signing the attendance register.

It was a time for individuals to escape from the narrow circle that surrounds their daily lives, meet old friends, share the joys and responsibilities of corporate worship, and tend to the business of the Yearly Meeting. Each business session started with a period of worship so that the business became an extension of the worship in which we made more detailed plans and allocated funds for carrying out the activities dictated by our faith.

Thus, the second largest item in the budget was allocated to the organization of an Iowa Peace Network to be supported by the American Friends Service Committee, and, hopefully, by the two Iowa Yearly Meetings (Conservative and FUM), the Mennonites, and the Brethren. Its goal is "to build a sense of community among members of the 'historic Peace Churches' and other like-minded groups, linking efforts into a cooperative strategy for creating an effective program to challenge the militarism in our society, encourage alternatives to violence and war, and promote disarmament and global awareness."

Our responsibility to try to influence the acts of governments was shown by a statement on amnesty sent to the President of the United States, members of Congress from Iowa, and presidential and vice-presidential candidates. It read in part:

"We remind officials that, although nations have resorted to war to settle disputes, we have a commandment, 'Thou shalt not kill.' When our govern-

ment tells us to disobey this commandment, we should 'obey God rather than men' (Acts 5:29). Disobedience to draft laws was in many cases an act of conscience inspired by religious faith—and freedom of religion is guaranteed by our Constitution. The principles established in the Nuremberg trials show that the responsibility for resisting evil rests with the individual conscience."

A letter was sent to President Park Chung Hee of South Korea in support of those indicted for protesting oppressive acts of the South Korean government.

That we dare not think that our job is done is shown by the report of the Peace and Social Concerns Committee which ended with the statement "Peace and Social Concerns has such a broad scope that it is impossible to cover all problems, so we concentrate on a few at a time as urgency and interest dictate."

During the course of the Yearly Meeting sessions it became abundantly clear that Friends testimonies, those on simplicity and peace, for example, are not only as valid as they were three hundred years ago, but the need for them in society at large is becoming painfully evident.

Clarence R. Perisho

North Pacific Yearly Meeting

EVERY PERSON attending a yearly meeting remembers certain things as being that year's outstanding decisions, concerns, or experiences. Another per-

son may have an entirely different view of what transpired. It is in that light that I write this description of North Pacific Yearly Meeting, July 29 to August 1, 1976—a personal view of what happened there.

Perhaps most significant was the location. For three years this yearly meeting had been held at a site that was physically beautiful (Puget Sound, sandy beaches, the Olympic Mountains not far away) but on grounds that had once been an army camp. And, somehow, the military presence could still be felt. This year, meeting at Colegio Cesar Chavez in Mt. Angel, Oregon, it was another Presence we felt. The hill from which the town gets its name was, long before whites came, considered a place of peace. Its Indian name was *Topalama-ho*, "mountain of communion with the spirits." When Mt. Angel College was forced to close several years ago, a group of Chicano and Chicana students, mostly the children of local farm laborers, was inspired to found a Chicano college there. Their goal is, through education, to enable Chicano young people to live in and contribute to the dominant Anglo culture, while building a deeper understanding and appreciation of their own culture. Like the United Farm Workers movement in which many of them are involved, they are committed to nonviolence.

Our goal in looking for a new site had been to find a location where simple living arrangements would be possible. How fortunate we were to find a place that offered us so much more than grounds and buildings, that gave us a chance to lend support to a group of people whose vision is in accord with our own. A committee from yearly meeting worked with the Mexican cook to plan meals and keep costs down.

Most meals were Mexican; simple, nutritious, and delicious! Attenders contributed home baked bread, salad vegetables, and fruit for dessert.

Another highlight of North Pacific Yearly Meeting was the opportunity to visit with "weighty" Friends from abroad, who were in this country in order to attend the Triennial Meeting of FWCC earlier in the summer. Hearing Margaret Gibbins of Edinburgh speak on "Prayer and the Life of the Spirit," participating in a discussion of the Zen-Christian Colloquy with Tayeko Yamanoichi of Tokyo (now living in London), or talking with Peter Newby of New Zealand about his yearly meeting's proposal regarding a nuclear-arms free South Pacific—these are experiences not likely to be forgotten.

Earlier this spring several monthly meetings had given support to Connie Jump, member of Multnomah Meeting now living in Seattle, enabling her to go to New York to receive training in the "Children's Creative Response to Conflict" program. Friends were intensely interested in meeting with Connie, now back on the West Coast, to learn more about that program. Her lively workshops were well attended and members seem excited about the application of the program here, not only in First-day schools, but in public schools as well.

The final thing that stands out in my memory is a hard one to set down on paper. It's not a decision or an action but more a question, which hasn't been answered—something like: "What are we all about?" "What is North Pacific Yearly Meeting?" The question grew out of the meeting during which we minuted support of New Zealand Yearly Meeting's proposal recommending the formation of a nuclear-arms free South Pacific. There was no disagreement expressed over the minute or its purpose, but in the course of the discussion it became apparent that not everyone felt it was the yearly meeting's function to conduct such business. The minute was approved, but the question remains to be answered by this young yearly meeting: "What is the function of our yearly meeting?"

Barbara Janoe, Multnomah Meeting, Portland, Oregon, is North Pacific yearly Meeting Editor for the "Friends Bulletin," and is clerk of her monthly meeting. With her husband, Ed, she has co-authored and illustrated several booklets in the area of family relationships.

New York Yearly Meeting

IT WAS eternally familiar, eternally new. We were glad to be back together at Silver Bay and the beauty of Lake George for the two hundred eighty-first session of New York Yearly Meeting, July 24 to 31. Many faces were familiar, but we welcomed new ones, particularly visitors from the Friends World Committee triennial conference in Ontario, Canada, who helped swell our ranks to a record-breaking seven hundred thirty-two.

The rhythm of the days was familiar, with early morning worship, worship-sharing in small groups, then business in the mornings; free time, interest groups



Fay Honey Knopp of NYYM's Wilton Meeting spoke about cages—and the need for abolition of prisons.

and committee meetings in the afternoons; and a variety of programs in the evenings. Most strikingly new was the effort to recreate in the business sessions the spirit of meetings for worship with a concern for business. With preprinted copies of all committee reports in everyone's hand at the beginning of the week (and reminders all through the week written program and strategically located on bathroom doors to "Read the Advance Reports"), report time was used for silent—and hopefully worshipful—consideration, unless the committee had specific actions or changes to propose. While old habits run strong and little may have been accomplished

this year beyond getting people to read the Advance Reports and opening up space for more Friends to speak, it was exciting to consider the possibility of transforming business meetings in this way. We look forward to continuing and improving next year.

The issue that seemed always before us as we conducted our business was that of finances. How can we find the money to do the work we feel called to do? What is keeping Friends from supporting the yearly meeting more fully? It became clear that the answers would not be found in better fundraising techniques or a few generous givers giving more, or emergency hat-passing. We need to personally communicate our excitement about the work of the yearly meeting to others and to listen carefully to their reasons for not giving more.

The evening programs spoke to many aspects of our common life as Friends. From the Records Committee came a dramatic presentation of the concerns of New York Friends in 1776 and 1976, including a contemporary report of the meeting at Easton in which war-painted Indians joined unarmed Quakers in worship. Godelinde Bechtel, a Quaker judge from Germany, spoke on "An Invitation to Hope." The Women's Rights Committee in cooperation with the United Society of Friends Women wove together an evening of song, speaking, poetry and dance, as a wide spectrum of yearly meeting women took five minutes each to share important elements of their womanhood. FWCC sponsored an evening in which we heard from Friends from around the world. With prison meetings a growing part of the lives of many in NYYM, it was good to hear Fay Honey Knopp, who has worked for years in the field, speak clearly and vividly of the need for prison abolition.

Being a united meeting is becoming increasingly familiar, and helps us to think freshly about the forms worship can take. This year we again had both programmed and unprogrammed early morning worship, ministries of music, topical and open worship-sharing groups, and plenary meeting for worship with some preparation (followed by a meeting for speaking to allow a space outside of meeting for worship for people to share concerns with the yearly meeting).

As always, one of the best parts of yearly meeting was the opportunity to spend a week in such a lovely place with so many loving people. Families vaca-

tioned together during free time; children worked and played together in junior yearly meeting; high schoolers bound together an important peer group; and *everybody* visited—during meals, on the lawn, at the beach, at beginnings and ends of meetings. New York Yearly Meeting—eternally familiar, eternally new—continues to be a vital part of many people's lives.

Pamela Haines

France Yearly Meeting

THE SUN is shining brightly on the lush green pastures. In the distance, the low hills look blue. Arrival! Gay white garden chairs are set in the park. On the lawn, a century-old horse-chestnut tree spreads its majestic green branches and greets us with all its pink blossoms. Beauty and peace dwell here.

On Ascension Day, opening of the 52nd Yearly Meeting. "Go with the strength thou hast." It is an elderly and tired voice sighing; it implies: Go, little flock, in spite of thy frailty (we are weak and small and old).

Yet about fifty French Friends have traveled long distances, from all corners of France, to be together; and joy shines on their faces (and many are younger ones). Friends belonging to other countries: Kenya, Netherlands, Ireland, England, Germany, Switzerland, Madagascar, Belgium, even far off New Zealand, bring us their love, their experience, gathering us in the wider family of Friends. And we are lifted up by our Friends from the U.S.A., Sam and Edna Legg, who study the theme with us. Edna Legg reminds us that the Quaker forebears overcame violence and war—that the early Christians were surrounded with hatred but knew of a Power beyond themselves and experienced it within themselves.

A cry of hope arises: "We are not alone. There are those witnesses of old whose faith still sustains us; all those Friends around us, in the group and, here and there, over the world; there is the Spring, the Living Water, still gushing forth, giving, renewing our

strength." Thus revitalized, the "business" meetings of the first two days developed into a sharing worship. (This was a new procedure: France Y.M. is held during four days); searching in deep silent union and through lively discussions, French Friends tried to see lucidly some of the challenges of our time, and how to face them. Some have ugly names: hunger, torture, war, inflation, unemployment, and strong words are used: "Human beings have material needs; can spirituality begin with an empty stomach?"

Many people in the world feel the necessity today of finding a new economic order; is this a task Quakers should fulfill? We must be open to the Light, wherever it may come from; we must listen to the calls, whoever voices them (hippies, bikies, etc.); then bring our own inner revelations to the group (the Meeting); different people, different appeals, different concerns; the fact that all the problems of the world are not solved does not mean we should stop our efforts, small as they may be—almost useless as we feel them to be: "The widow, in the Gospel, put just one cent—it was all she had—in the collection."

One cry for French Friends to hark, perhaps: "France and its large trade of weapons, especially to the underdeveloped countries." One Friend from the Netherlands told us that in his country the branch of the World Council of Churches submitted to the recent Nairobi Conference a project of "Action against Militarism." Some of the representatives at this Conference thought it good, but believed that militarism should only be limited when it became excessive; such was not the view of the Mennonites, Pax Christi, the Fellowship of Reconciliation and the Quakers. The latter have held a Peace Testimony for over 300 years, and they say firmly: "Violence in all its forms, whichever groups use it, is to be rejected." To discover a third way is difficult; a definite answer may not be found; God's time is different from ours; James Nayler of old spoke of the Patience of the Spirit. What is important above all is to obey the Light which we are given: "Truth is not a dogma, a pre-established creed; it is linked to the moment, to the presently lived experiences; it is difficult to grasp; it is in our inner silent worship we discover Christ's Light." Therefore every individual Friend's truth is to be respected, which

means a Quaker meeting is greatly flexible, accepts a plurality of views and understands that Action Groups may be founded.

French Friends ask themselves how they could be more efficient as a Yearly Meeting. Those who live in Paris suggest that there could be fewer committees and fewer business meetings, to save words, paper and time; that our lives and our Quaker structures should be simplified; on the other hand, that there should be more fellowship weekends, border gatherings with Friends from other countries, spiritual retreats, meditation groups, since "every day human beings come to us saying 'help us to live, help us to stand, to come to our own;' they need to be loved. . . They also want to do something about the torture everywhere in the world. . . They thirst for the eternal."

For French Quakers to be able to answer these needs, the financial questions have to be examined. There is a serious lack of funds. Vie Quaker, the Y.M. Bulletin, has barely enough money for the next issue. . . .

In spite of these depressing facts, the younger generation of Friends is full of vigor; a Friend in the south of France is putting the last touch or thereabouts to his enlightened study of *Barclay's Apology*, and another has suggested that an anthology of articles from groups or isolated Friends in France could be published as a "Present Quaker Testimony in France."

All this appears to our Friends from abroad as a sure sign of a mounting sap, as a sign of hope and renewal.

"In the beginning, God. . ." to Moses asking: "Who shall I say is sending me?"—"Say: I AM."—HE IS. And my brother is challenging me:

You, what do you do about it?
The choice is mine
And our strength is His.

Odetta Clay

Illinois Yearly Meeting

Create in me a clean heart, O God,
And renew a right spirit within me.
Psalms 51:10

CENTENNIAL CELEBRATION plus one—where are we? Experiencing yearly

meeting time means renewal, the silhouette of the Clear Creek Meetinghouse structure set against the cornfields, simplicity of physical surroundings, and people, surely people. "You meet one heck of a lot of nice people and too many skeeters." We have rediscovered that "joy is the kingdom." We have met a few Quaker saints and more ordinary people to make large our hearts.

Worship-sharing groups gave early morning opportunities for intimate searching and sharing. This period seems to feed the spirit in a personal way while corporate worship was woven through business sessions.

We waited in silence and did business without an agenda. Continuously we had to be open to the leadings of the Spirit in ourselves and those around us. Some financial requirements continue to cry out such as funds to improve physical facilities at McNabb. New needs were voiced, for example, in the locally generated projects around the world supported by Right Sharing of the World's Resources, and a Fund for Sufferings to support our own members taking an unpopular stand that causes financial hardship.

The women's spirituality group was an important part of the week for many women. In it we explored our images of God and our relationship with God. We discussed our feelings of discomfort with the Old Testament image of a patriarchal God and our fears and insecurity searching for a new image of God. Alice Walton spoke to the new search in the annual Plummer Lecture, suggesting that for her it is not that God is a woman, it is that God is not a man. God may be a warm breeze, and an infinite number of other metaphors, but God is not *just* a man.

In an evening program early in the session, John Sullivan examined with us the topic "Dilemma in Quakerism." The dilemmas facing AFSC and all Quakers include knowing how to get a handle on such many-faceted monsters as military spending, how to provide health care and jobs for everyone, and striving for a standard of living which is within reach of all, not just defined and earned by a few. Where do Quakers begin the revolution against ignorance, against poverty? How do we convey the difference between peace as an action word and not just the quietude of absence of war? Jesus called for the ultimate in sacrifice—all that we have. We must weigh the cost of discipleship

in 1976.

As we drive away, we hear the mellow flute tones, the strong Indian ankle bells, a child's squeal that for a point in time were sounds of home. Now we must go to help work out and sort out the dilemmas. The last paragraph is unfinished and must be written by you and me, the ordinary people, uncelebrated Quaker saints. May we find the gift of going to "the place where insights grow."

Ward Burton
Diane Frederickson
Jeanne Forest Wixom

Baltimore Yearly Meeting

FROM THE very first day, it became clear that personal involvement would be paramount in the affairs of the three hundred fifth session of Baltimore Yearly Meeting, where upwards of two hundred fifty Friends gathered at Western Maryland College in Westminster, August 10th to 15th.

To recognize our nation's bicentennial, "A Meeting for All Ages" began our Yearly Meeting sessions. Friends shared personal, historical Quaker family artifacts, stories and photographs. Family genealogies, old ledger books, two bonnets from early American Quakers and a story from a Betsy Ross descendant helped make us aware of our common heritage. Junior Yearly Meeting traveled to Philadelphia where, for a day and a half, they explored their Quaker roots. Junior high Friends made a film.

Wilmer Cooper's talk, "Movement of the Spirit in Human Liberation," raised our consciousness about the basis of religion and life. "Outward acts of compassion and care for others would be rooted in the inward springs of the life of the Spirit." Quoting from II Corinthians, 3:17, "where the Spirit of the Lord is, there is freedom," he said we must increase and nurture our social concerns based on the spirit of Christ.

His message remained with us as the yearly meeting met, each day beginning with families participating together in

worship-sharing groups. The business sessions considered a wide range of minuted concerns, from prison conditions and visitation, human rights, political repression and torture (noting especially the Korean Friend, Hahm Sok Han and others being tried in court for advocating the return of democratic government in South Korea), to banning handguns, simplicity, conservation of resources, nonviolence, and investment management policy for positive goals.

The Education Committee's "Informal Conversation on Friends' Involvement in Education," led by Tom Brown of the Friends Council on Education, drew people into action. Tom Brown asked for questions about education from the gathering, and then asked a panel of other Friends to respond. A lively discussion ensued, with too many



Program concerning conflict resolution.

questions, too few answers and too little time, but also with an increased awareness that education is a complex issue and that involvement is essential.

Similarly, the Peace Committee's program was one of action. A Revolutionary War era situation was dramatized about Quakers trying to come to terms with problems in that conflict. role playing by everyone and a dramatic portrayal of a meeting for business dealing with divergent opinions led all Friends to consider together a series of special queries—about conflict, the peace testimony, being open and listening, and being sensitive to that of God in each individual. A spontaneous meeting for worship evolved, with moving messages rising out of the silence.

The Friday evening chapel organ recital by Vena Kaufman was joyous, and afterwards everyone gathered out-

side to sing and dance together, to decorate a "Liberty Tree," to witness street theater and finally to add light to the dark night by sharing the flame of one candle with many candles.

At the first business session we heard an excerpt from the 1778 minutes of Virginia Yearly Meeting (now part of Baltimore Yearly Meeting), professing as followers of the Prince of Peace "that we cannot take up arms either offensively or defensively, or join in promoting measures which tend to the destruction of one's fellow creatures." This thought later was carried forward at the Carey Memorial lecture, given by Elizabeth Watson, "The Somehow Strangely Better," in which she forcefully and profoundly warned and challenged us about the future.

"Somehow, we must give up the obvious good for the somehow strangely better," she quoted from Bliss Forbush. We must listen to what people are saying about a revolution against war, injustice, poverty and hunger, and the wasting of our resources. "The revolution that is needed now is already taking place in their minds and lives," she stated. The independence we have known must be transformed into an interdependence upon all people, all nations, if we are to gain freedom from these scourges plaguing our planet. Elizabeth Watson envisioned for us "a somehow strangely better" world if people everywhere "will strive to hurt no one, nor destroy a common wealth whose architect and builder is God."

It was the time to gather, to listen and be open, to commit ourselves to personal involvement, and to pray in the words of the song, "Let there be peace on earth, And let it begin with me."

Karl F. Bach is a member of Langley Hill Friends Meeting, McLean, Virginia. He is editor of "The Langley Hill Friend," its monthly newsletter, and is active in yearly meeting affairs. With his wife, Sheila, and their sons, David and Peter, he resides in Annandale, Virginia.



It's a SMALL World

In Guatemala, two Quaker groups have been assisting residents of that country in the aftermath of the devastating February 4 earthquake. One program, the Richmond Guatemala Project, is operating in Vista Bella, a small village which was totally destroyed in the earthquake. The project aims to construct homes for all Vista Bella residents; the goal should be fulfilled by January, 1977. The Richmond project is sponsored by three Friends Meetings in Richmond. Those further interested might write the West Richmond Friends Meetinghouse, W. Main at 7th, Richmond, Indiana.

A second group, the Friends Emergency Committee, has been operating in San Juan Sacatepequez, Guatemala. With limited funds, the group is constructing some 57 dwellings that will house 340 persons.

Amidst racial troubles in South Africa, the South African Yearly Meeting has expressed concern over the denial of full citizenship to blacks, political oppression and the absence of democratic procedures in that country. The meeting calls for "the immediate granting of elementary civil rights to all men and women, including freedom of movement, freedom of expression, freedom from arbitrary arrest and detention or imprisonment without trial, and most important, direct access to the central decision making process."

Statistically-minded readers might be interested in the 1974-75 Membership Statistics for Friends around the world, recently printed by the Friends World Committee. According to the study, there are 197,963 Friends worldwide; approximately 60% of them reside in the United States. Of the remaining 40%,

approximately 18% are African, just under 12% are European and nearly 8% are from Central and South America. Only 2% are from Asia and Australia.

A Quaker Youth Pilgrimage for young Friends (ages 16-18; Juniors and Seniors in High School during the 1976-77 school year) is being planned by the Friends World Committee for Consultation, Section of the Americas, and European and Near East Section to take place mid-July to mid-August, 1977. It is a unique opportunity for young Friends from both sides of the Atlantic to travel together and study Quakerism in the United States and Canada. Experienced leadership will be provided by American and European Friends.

For applications and other details, contact: Friends World Committee for Consultation, Section of the Americas, 1506 Race Street, Philadelphia, PA 19102, or 203 South East Street, Plainfield, IN 46168. Application deadline is December 20, 1976.

According to a brochure published by the Human Rights Commission of the World Congress of Free Ukrainians, anti-religious persecution persists in the Ukraine in contravention of the constitution of the USSR as well as the Universal Declaration of Human Rights. The Commission contends further that persecution through arrest or exile has not been limited to minority religions but has extended to both the Greek Catholic and Orthodox Churches. Though no money is solicited, the Commission requests sympathizers to write The World Council of Churches, 150 route de Feiney, 1211 Geneva 20, Switzerland, as well as Pope Paul VI,

U.N. Secretary General Kurt Waldheim and Secretary Leonid Brezhnev, the Kremlin, Moscow, USSR. The brochure may be obtained by writing Suite 2, 2395 A, Bloor Street West, Toronto, Ontario, M6S 1P6 Canada.

From the *Inquirer and Mirror* of Nantucket, Massachusetts, comes news that the original Hicksite Minute Book of Nantucket Monthly Meeting of Women Friends for the decade 1831-41 has been found. The minutes were brought to the Peter Foulger Museum in Nantucket in July by an anonymous donor. The Hicksite Men's Minutes for the period 1831-1845 are still missing.

In Dover, New Hampshire, the Dover Quaker Meeting has taken a position of public opposition to the proposed Seabrook nuclear power plant. The Dover Quakers maintain that the Seabrook plant is to be built on largely unproven and questionable technology; they are concerned additionally that the facility is under construction despite the voiced disapproval of Seabrook residents. Moreover, unsolved waste disposal problems coupled with reports that such wastes can easily be converted into homemade bombs by terrorist groups have Dover Friends alarmed.

The meeting officially adopted the following minute:

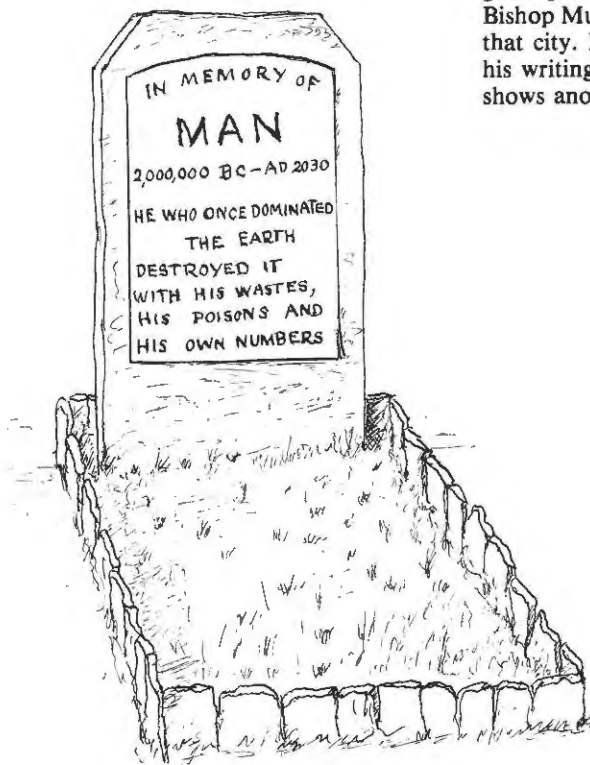
"Recognizing that Dover Preparative Meeting of the Religious Society of Friends is united in opposition to the construction of nuclear power plants in general and the Seabrook plant in particular,...the meeting recommends to its Finance and Peace and Social Concerns committees to contribute the maximum possible amount to the legal fund of the Seacoast Anti-Pollution League, and urges individual members and attenders to do likewise."

Some revealing sidelights on conditions in Southeast Asia appear in a brief report by Merlin Rainwater that appeared in the Seattle University Friends Meeting's *Bulletin*. Merlin recently took an eight-week tour of the Philippines, Thailand, Laos and South Korea. Touring a Tandy Corporation (Radio Shack) plant in Masan, South Korea, Merlin found that workers' salaries there ranged from \$1.35 to \$2.00 per

day, well less than \$3.00 per day the Bank of Korea estimates is necessary for a family of four to survive. Labor disputes, a rarity, are quickly solved by government intervention.

In Thailand and Laos, Merlin was told that the CIA was active in terrorist campaigns supporting conservative rightists in both countries. Just before Merlin arrived in Thailand, four were killed and seventy injured by a hand grenade thrown during a leftist demonstration. In Laos, hundreds of millions of dollars in military and economic aid were stopped abruptly when the leftists gained power in the government. Terrorist attacks there are attributed to CIA "destabilizing" efforts.

Members of the Honolulu Friends Meeting are investigating methods by which they might help to reduce the numbers of war toys on the market nowadays. Aside from contacting toy manufacturers, editors of toy catalogs and parents' magazines, the Honolulu Quakers are toying with the possibility of proposing alternate toys or giving awards to toy stores for "non-violent supplies." The meeting welcomes your suggestions. The address is: "Toy Concern," Honolulu Friends Meeting, 2426 Oahu Avenue, Honolulu, HI 96822.



Found hidden among the pages of *The Interim*, between-season publication of Farm and Wilderness Camps, Plymouth, VT, was the following "Guide to the Quaker Lexicon" by Len Cadwallader, subtitled "How I stopped worrying about Friendly Jargon and learned to love the Plymouth Camps":

"When a Quaker says to you, 'I have a concern,' the real meaning is 'Listen, here is what I want you to do.'"

"When Quakers say, 'Do Friends feel comfortable with this?' they really mean, 'Is everybody ready to do it my way now?'"

"When you come up with an idea and suggest it to a Quaker and he responds, 'That idea would not have occurred to me,' he really means to say, 'You'll do that over my dead body!'"

"At one meeting, not too long ago, a Quaker spoke at length about some rather superficial things. At the rise of the meeting a fellow member of the meeting came over to him and said, 'Friend, the water tasted a little of the well this morning.'"

"We don't have to tell you what *that* meant."

Also in Honolulu, M. C. Morris, multi-talented member of the *Journal* staff, found this simple wooden headstone of a roughly constructed grave in a grass plot while walking between the Bishop Museum and the Planetarium in that city. M. C., who has often shown his writing talents at the *Journal*, here shows another kind of talent. □



Reviews of Books

Behavior Mod and the Managed Society. By Robert L. Geiser. Beacon Press, Boston. 175 pages. \$9.95.

Watch out for this one! Friends may be interested in psychologist Geiser's analysis of the ethical dilemmas posed by behavior modification programs practiced on—one is tempted to write "against"—prisoners, mental patients, school children and even automobile drivers, but the book itself suffers from bias and a confused purpose.

"Behavior mod seems to appeal to the worst in us all. It is a power trip that allows us to dominate other human beings." (p. 107) Geiser presents evidence that behavior mod is used indiscriminately, sometimes punitively, against the most vulnerable groups within society. Distinctions between "objectionable behavior" and justified resistance" to oppression are often missed, with experimenters focusing only on the former. In the interest of keeping order, rather than of fostering personal growth, civil rights are violated. Numerous studies, usually inaccessible to the reading public, are described and examined.

However, Geiser himself is biased, particularly in reference to homosexuality, which he discusses as a vice, thus ignoring even the relatively conservative American Psychiatric Association, which no longer considers homosexuality to be a mental disorder, let alone a "vice." He properly demonstrates, however, the harm done by behavior mod attempts to convert homosexuals to heterosexual behavior.

Ethical considerations are paramount in chapters on prisoners and students. These chapters are well-written and have particular relevance for Friends. Don't miss the study in which pre-schoolers, taking a leaf from the experimenters, were discovered to be hiring their friends to do their tasks!

A provocative, but sloppy, book.

Martha L. Niss

On the Edge. By James Mills. Doubleday, Garden City, New York, 1975. 153 pages. \$5.95.

James Mills, of *Report to the Commissioner* fame, spent months with each of the people he writes about: a judge, a public defender, a detective, heroin addicts, a gangster, prisoners, a jail guard. He writes: "Each has been close to the taking of life—suddenly on the street or slowly day by day. Each has lived on the edge."

Despite the dramatics inherent in the situations and people he writes about, the style is understated. I was shaken anyway. What keeps hitting the reader constantly is the powerful grip of *The System*: the realities of crime and punishment, the elusive claims of justice, the incredible weight of sheer numbers. And dilemmas, dilemmas on every hand, for the crooked, the case-hardened, or the compassionate.

Look for it in your local library. If it isn't there, save on a few meals, borrow from the kids' baby-sitting money—anything legal—and get this book. If you know or find the answers, call me collect, any time.

Charles C. Walker

A Slat of Wood and Other Poems by Helen Morgan Brooks. *The Whimsie Press*, Box 166, Moylan, Pennsylvania. 46 pages. \$5.00 postpaid.

There are as many ways of writing poems as there are poets. There are the poets of visual imagery, like Keats, poets of the enchanted ear, like Shelley. Helen Morgan Brooks writes poems of the loving and compassionate heart.

There is a haunting atmosphere about them, as she searches back along the generations to long-dead ancestors in their deprivations and yearnings, or identifies with a child shot to death on a

street in Alabama. All those born into a human group in which there is a long history of suffering or persecution, whether Jew, Armenian, Amerindian or Afro-American, know the experience of being haunted, and the poets, more sensitive than most, give this experience the most poignant expression. But to be a poet is to transcend all ethnic or religious groupings and to speak with a universal voice. The remarkable thing about Helen Morgan Brooks is that while bearing with great insight the burden of being "bound fast with iron bands... to the songs of her soul... that makes her in the dead of night mourn softly to herself..." her writing never expresses despair or bitterness, but always a faith in courage and in the possibility that other souls will understand.

I found particularly moving the intensely personal poem, "The Sentinel," ("I will cover you over with a woven thing"), the one entitled "Slum House," ("Grass will not grow where no love is"), and the poem "In Honor of the Old," ("The old ones stand in line where they are safe").

The book itself is delicately and beautifully produced by the Whimsie Press.

Winifred Rawlins

Even in Prison. Writings by Chuck Spicer. Available from Oldham and Clapp, 5520 Virginia Ave., Kansas City, MO 64110. 62 pages. \$1.00 postpaid.

What is it really like to live out your life behind cold steel prison doors? Are all prison administration officials heartless, callous or cruel? Why do released prisoners often find themselves conditioned not to respond to proffered affection or love?

Thanks to retired teacher Virginia Oldham's personal correspondence with Orville (Chuck) Spicer, interned in Trenton State Prison, the reader of this booklet has an unusual opportunity to have these questions answered firsthand (along with others that may never have occurred to him or her). Most important, however, is the question: what can one helpless prisoner, handicapped by ill-health, do to alleviate, even correct, some of the abuses of justice which have become daily prison fare? The booklet itself is an answer to this question. Virginia Oldham has done an outstanding job of editing it, and in doing

so has responded positively to a prisoner's question: "...Who hears our thoughts even when we write them or speak them?... Perhaps someone will hear them, someone who is in a bigger jail than we, someone who has no authority or power to do one single thing..." "Teach," as Chuck calls her, became interested in corresponding with him through articles she had read in *The Friendly Agitator*, newsletter of the Friends Suburban Project, Media, Pennsylvania.

Coming thus full circle back to Quakerdom, one might extract from among the articles, poems and letters which comprise this booklet Chuck's tribute to one of the prison hospital nurses who broke through bureaucratic regulations to reach a prisoner in convulsions, probably saving his life: "To you, dear lady in white, our heartfelt thanks. Every man that saw you or that hears about what you did will be a better person as a result. Your act could easily change some bitter, hate-filled mind. That is more than millions of dollars and ball bats have ever been able to do.... The antiquated, archaic rules didn't stop you. You proved that if an old, out-dated system will not change in a progressive and constantly-changing society, people with courage can and will by-pass it and make it change."

It is a temptation to add that this could equally well be said of Chuck Spicer himself and of the people whose efforts have made this booklet possible.

M. C. Morris

"Remember the Ladies:" New Perspectives on Women in American History. Edited by Carol V. R. George. Syracuse University Press. 201 pages. Hardcover, \$10.00.

In March, 1776, Abigail Adams wrote to her husband, then in Philadelphia with Jefferson and the others who were to become our "founding fathers," that she hoped they would include in any new code of laws some legal protection for women. "I desire you would remember the ladies," she said, "and be more generous and favorable to them than your ancestors." Adams' response was predictable: "As to your extraordinary code of laws, I cannot but laugh." It is hardly surprising, then, that the Declaration of Independence did not include women in its brave words, or that the

Constitution of 1789 did not recognize the rights of women.

This light-hearted refusal to take seriously its legitimate demands has probably posed the most frustrating obstacle to the women's movement. Outright opposition could be met directly; gentle scorn could not. The first implied open combat with an equal, while the second was reserved for a dear but wayward child. The nearly universal acceptance of the latter attitude has resulted in a very one-sided view of history. Women, like children and slaves, were powerless, and history is the story of power. This book represents an attempt to adjust the balance somewhat, by focusing on several aspects of American history in which women have played significant roles.

Well-researched and scholarly, the articles cover such diverse topics as Anne Hutchinson as an early feminist, Women and the Nativist Movement, Harriet Tubman, and an account of two Japanese women who helped introduce American cultural feminism to Japan. While some of the articles are tedious and impersonal, the book is a useful addition to the growing body of historical literature which attempts to present a more accurate picture of the American past.

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Letters to the Editor

Only By Men!

I have just read Henry Koster's letter in the May 15 Journal. He complains that the December 1st issue (feminism) had articles only by women. I am much surprised that Friend Koster did not see fit also to complain that the December 15 Journal had articles only by men! The fact that he noticed, and was offended, by the first but found the second quite unnoteworthy sums up all that the women were trying to say in the December 1st issue.

*Dorothy T. Samuel
Baltimore, MD*

Quaker Ardor Cools

Although Gene Sharp probably knows as much as anyone about the history and potential of nonviolence, and although I consider it a vital alternative to the warfare that imperils our world, I cannot agree that civilian defense can be adopted as readily as he implies. (FJ 6/1) He is a confessed optimist and surely overly sanguine in this instance. In the examples he cites, and in others we know of, it was groups that were infinitely weaker than their adversaries but had an overpowering urge to resist a threat to deeply held values who had the courage and stamina to resist. Like our Quaker ancestors,

who won their right to worship as they wished only "in spite of dungeon, fire and sword."

But just as Quaker ardor tended to cool when the oppression relaxed, just as pacifist strength waned with apparent peace in Vietnam, so I would doubt our ability to devote the necessary effort to developing and training for civilian defense without an adversary posing a very real and immediate threat. Several yearly meetings have developed very successful programs for training school-children, whose attitudes are most readily shaped, in creative resolution of conflict situations. But this modest step toward training in nonviolence by Quakers has had meager support from their meetings, and New York Yearly Meeting's program has been kept alive only by salaryless months and unemployment insurance—plus a lot of staff dedication.

This is not to disparage in any way the ideal of nonviolent defense, and surely not to discourage the research for which Gene Sharp calls, but to commend a more realistic approach than his article would seem to imply. The project must be geared to the long pull, with the patience and commitment this will require—a very different attitude and approach than if this could be carried through with the fervor and dedication of a wartime effort, for it will have to overcome powerful and entrenched opposition and the resistance, if not of human nature, at least of long-established attitudes and habits.

*Charles T. Jackson
Hewlett, NY*

Counseling Service Family Relations Committee of Philadelphia Yearly Meeting

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

Rachel T. Hare-Mustin, Ph.D.
Wayne 215-687-1130

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Full Genetic Capacities

Thank you for featuring the appraisal of Dr. Leboyer's book, *Birth Without Violence* (FJ 4/15). The book's cultural significance and Ed Lazar's appreciation of this quality both fully merited the space allotted to it. This book's educational import for the Aquarian Age is in the author's objective revelations, plus the photographic illustrations, of what tender loving kindness can do—indeed *has done*, in hundreds of cases—when

intelligently exercised in the delivery room. It seems safe to predict that every child who is welcomed at birth with Frederick Leboyer's empathetic understanding of its needs will be many times more likely to manifest a good disposition and grow into its full genetic capacities as an adult than are children greeted in the customary ways of obstetricians.

Wendal Bull
Burnsville, NC

Energy Is

Friends have a concern with truth, with that which truly exists. What motivates us as a people, and what motivates the universe itself? When speaking in physical terms, we speak of energy as motivational. And energy is a spiritual concept...even, another word for spirit. We need not apologize for speaking of God, of the Holy Spirit, for as persons, it is honest and fitting to take a personal view of the spirit. Indeed, at some point in development, energy (spirit) assumed human form, which is very like saying that God created man in his own image.

Just what is the nature of energy or spirit? *Energy is*. It cannot be created or destroyed. It is not lost, for only its forms change. Thus, we have the eternity of the spirit. And even in physical terms, the existential quality of the spirit calls to mind the name by which God wished to make himself known to Israel... "I AM that I AM" in Exodus 3:14... heralding the Divine Being, the Divine Existence of the Spirit.

Nothing will upset our relationship to the Spirit of truth. Since the Spirit is the source and author of all creation, all natural laws conform to the law of LOVE. What is natural selection but free will? (We are free to choose good.) And who is a better example of survival of the fittest than Jesus Christ, the most highly articulate man who ever lived; and he is divine in LOVE. How spiritually, how essentially he lived! A true existentialist! He knew that we need by definition nothing beyond the essentials. He taught that "ye shall know the truth and the truth shall make you free." John 8:32. Truly he knew that the knowledge (science) of truth is good and he told us to follow the Spirit of truth as guide. (John 16:13.) Surely he is alive in the spirit, for the spirit never dies but only changes form.

And nothing can break down this

kingdom of LOVE and TRUTH, for it is the source of true strength and power in the universe. Now in LOVE, in Goodwill I know why I am a Friend. Friendship is the universal relationship. Whatever other relationship we may or may not have with a person, we can still be a friend to him or her. Friendship is LOVE. And in reverence, appreciation and awe of LOVE, of that which is Good and God, I know why I am a Quaker.

The Goodwill of God is being perfected in us. We can grow, change, evolve in LOVE.

Gloria Clendenen
Yucaipa, CA

Language: Powerful Tool

Young Friends of North America, meeting in Paris, Ontario, in 7th Month, 1976, commends the Friends Journal for its continuing efforts to employ non-sexist language.

Language is a powerful tool. The Quaker tradition of speaking truth demands that we be mindful in our use of this tool. Thus, when we mean to speak of all persons, we need to use words without masculine connotations.

We have come to believe that theological and worshipful phrases can be either a block or an opening for people. Seeing the Deity designated as "He" is subtly destructive to each of us, men and women alike. In a like way, the receptivity of women readers is adversely affected by the inaccurate, inappropriate and too frequent use of male pronouns.

Young Friends of North America stands behind your efforts in this area.

Lisa Lister
Clerk, Young Friends of North America

CREMATION

Friends are reminded that the Anna T. Jeanes Fund will reimburse cremation costs. (Applicable to members of Philadelphia Yearly Meeting only.) For information write or telephone

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Accommodations Abroad

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

London? Stay at the Penn Club, Bedford Place, London, W.C. 1. Friendly atmosphere. Central for Friends House, West End, concerts, theater, British Museum, university, and excursions. Telephone 01-638 4718.

Books and Publications

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

Free out-of-print book search service. Request details or send wants. Yellow House Books, East Chatham, NY 12060.

Metric System of weights and measures. The change is coming quickly of American adoption of the SYSTEM INTERNATIONAL. New Manual by Neil Holland, \$2.00 Ppd. PIKES ENTERPRISES, P.O. Box 5730, Pikesville, MD 21208.

Curious about your ancestors? Send for beginners kit containing a 212-page guide, catalog for charts, supplies, etc. \$2.50 to GENEALOGISTS BOOK-SHELF, P.O. Box 468 N.Y.C. 10028.

Quaker Letter, religion, news and talk. First issue 25¢ plus SASE. Peter Sutherland, 5 Nelson St., Winchester, MA 01890.

For Rent

Orlando, Florida. 1, 2 or 3 bedroom, completely furnished apartments for adult Friends, near meeting house. 620 East Livingston. Phone 305-423-8495.

For Sale

Non-competitive games for children and adults. Play together not against each other. Free catalog. Family Pastimes, RR4 Perth, Ontario, Canada K7H 3C6.

Christmas and year-round greeting cards—with Quaker artists, peace themes, including Hicks' "Peaceable Kingdom." Free catalog: Fellowship of Reconciliation, Box 271-F, Nyack, NY 10960.

Irish Setter pups, AKC, vet care, lovingly farm raised. Perfect family pet. Rickerman, Landenberg, PA 19350. 215-274-8856.

Personal

Martell's offers you friendliness and warmth as well as fine foods and beverages. Oldest restaurant in Yorkville. Fireplace—sidewalk cafe. Serving lunch daily. Saturday and Sunday brunch. American-continental cuisine. Open seven days a week until 2 a.m. 3rd Ave., corner of 83rd St., New York City. (212) 861-6110. "Peace."

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

Positions Vacant

Mature man or woman to be houseparent for new residence at community-style psychiatric rehabilitation center, non-denominational but with a religious heritage. Housing, utilities, all meals, major medical plus cash salary. Send resume and three letters of reference. Contact: Kent Smith, Gould Farm, Monterey, MA 01245. Phone: 413-528-1804.

Friendly caretaker couple wanted: St. Petersburg (Florida) Monthly Meeting seeks persons to provide personal oversight of Meeting House and property, general building and yard maintenance, service as host/hostess for Meeting functions, etc. In return will be use of furnished one-bedroom cottage among lovely plantings, on City bus line, one block from waterfront, short walk to City recreation center. Please contact: Ralph Zeiss, 15907 Gulf Blvd., Redington Beach, FL 33708. 813-391-1508.

Principal. Friends Community School, pre-K through 6, in West Chester, PA, established in 1836, invites applications for the position of Principal, starting school year 1977-78. Candidates should have administrative talents and competencies, be able to work with parents and community. Teaching experience that has demonstrated an ability to educate children very necessary. Write to John Shea, Search Committee, P.O. Box 819, West Chester, PA 19380.

Schools

The Meeting School, Rindge, New Hampshire 03461. A closely knit community and school committed to the development of each individual's potential. Coeducational, accredited by New England Association of Schools and Colleges. Grades 10-12. Students live in faculty homes sharing cooking, house cleaning, farm chores. Work-study programs—animal husbandry—horticulture, forestry. Ceramics—studio art—weaving.

Olney Friends Boarding School, Barnesville, Ohio 43713. Christian, rural, co-educational. 100 students (9-12). Comprehensive college-preparatory curricula, dairy farm, individualized classes. Welcoming students from all racial backgrounds. BROCHURE (614) 425-3655.

John Woolman School, Nevada City, Calif. 95969. Founded in 1963, located on 300 rural acres in the Sierra foothills. It has a student/staff ratio of 5 to 1 and provides a demanding academic program for able students. Non-academic courses include work-jobs, art, music, gardening and shop. Accredited by WASC. Coed—Boarding. Grades 9-12. Our educational community is open to persons from all racial, socio-economic and religious backgrounds. Ted Menmuir, Principal.

Services Offered

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

Quaker artist will execute a genuine oil painting from your favorite slide or photograph on stretched canvas. 16 x 20 inches; \$45; 18 x 24 inches \$55. Send check with slide/photo. Subject returned with painting. Allow eight weeks delivery. Lester J. Clarke, House of Earth Studio, South Lee, MA 01260.

Wanted

Women to do light housekeeping and cooking for stroke victim and husband in beautiful natural setting near college town. Dorothy Hutchinson, Sewanee, TN 37375.

A TIMELY CONCERN

You may have noticed that recent issues of the Journal have arrived on or before publication date. This requires advancing deadlines and publication schedules. Please send classified ads, meeting notices, space reservations for camera-ready display ads, and copy for display ads for which type is to be set, at least four weeks in advance of publication date. Vital statistics, announcements and calendar items will appear every third issue.



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Meeting Announcements

Argentina

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

Alabama

BIRMINGHAM—Unprogrammed Friends Meeting for worship 10 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, Eleaon Building, Univ. of Alaska. Phone: 479-6782.

Arizona

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

PHOENIX—1702 E. Glendale, Phoenix, 85020. Worship and First-day school 11 a.m. Olive Goodykoontz, clerk, 751 W. Detroit St., Chandler, 85224. 602-963-5684.

TEMPE—Unprogrammed, First-days 9:30 a.m., Danforth Chapel, ASU Campus. Phone: 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, 7 p.m., 345 L St. Visitors call 753-5924.

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

HAYWARD—Worship 10 a.m., 22502 Woodroge 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 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—Unprogrammed worship, 10 a.m. Call Louise Aldrich 883-7565 or Joe Magruder 383-5303.

MONTEREY PENINSULA—Friends meeting for worship, Sundays, 11 a.m. Call 375-3837 or 824-8821.

ORANGE COUNTY—Worship 10:30 a.m. University of California at Irvine (Univ. Club, Trailer T-1). Phone: 548-8082 or 552-7891.

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: 882-5364 or 883-4698.

SACRAMENTO—YWCA 17th and L Sts. Meeting for worship Sunday 10 a.m.; discussion 11 a.m. 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. Phone: 367-5288.

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

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

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

SANTA CRUZ—Meeting for worship Sundays 10:30 a.m., YWCA, 303 Walnut St. Clerk: 408-427-2545.

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

SONOMA COUNTY—Redwood Forest Meeting. Worship and First-day school 11 a.m. 840 Sonoma Ave., Santa Rosa. Clerk: 404-539-8544.

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 UCLA bus stop). Phone: 472-7950.

WHITTIER—Whitleaf Monthly Meeting, Administration Building, corner Painter and Philadelphia. Worship 9:30 a.m., P.O. Box 122. Phone: 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. Connecticut Hall, Yale Old Campus. Phone: 878-4721.

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 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: 782-5669. Marjorie Walton, clerk, 203-847-4089.

Delaware

CAMDEN—2 miles south of Dover. Meeting and First-day school 11 a.m. Phones: 697-8910; 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., United Campus Ministry, 20 Orchard Rd. Phone: 368-1041.

ODESSA—Worship, first Sundays, 11 a.m.

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

WILMINGTON—4th & West Sts., 10 a.m., worship and child care. Phones: 652-4491; 475-3080.

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., YWCA, 222 S. Lincoln Ave. Phone: 447-4907.

DAYTONA BEACH—Sunday, 10:30 a.m., 201 San Juan Ave. Phone: 677-0457.

GAINESVILLE—1921 N.W. 2nd Ave., Meeting and First-day school, 11 a.m.

JACKSONVILLE—Meeting 10 a.m., YWCA. Phone contact 389-4345.

LAKE WALES—At Lake Walk-In-Water Heights. Worship, 11 a.m. Phone: 696-1380.

LAKE WORTH—Palm Beach Meeting, 10:30 a.m., 823 North A St. Phone: 585-8060 or 848-3148.

MELBOURNE—Meeting and First-day school, 11 a.m. Discussion follows. Call 777-0418 or 724-1182 for information.

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MIAMI-CORAL GABLES—Meeting, 10 a.m., 1185 Sunset Road. Doris Emerson, clerk, 661-3868. AFSC Peace Center, 443-9836.

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

SARASOTA—Worship 11 a.m., American Red Cross Annex, 307 S. Orange Ave., Mary Margaret McAdoo, clerk. Phone: 355-2592.

ST. PETERSBURG—Meeting 10:30 a.m. 130 19th Ave., 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 373-7886.

SAVANNAH—Meeting for worship 9 a.m. 321 E. York St. 354-8939 or 236-2056.

Hawaii

HONOLULU—Sundays, 2426 Oahu Avenue. 9:45, hymn sing; 10, worship and First-day school. Over-night inquiries welcomed. Phone: 968-2714.

Illinois

CARBONDALE—Unprogrammed worship, Sundays, 10:30 a.m. Phone: 457-6542.

CHICAGO—57th Street. Worship 10:30 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 a.m. 700 Exchange. 312-747-1296.

DECATUR—Worship 10:30 a.m. Phone Fred Bockmann, clerk, 865-2023, 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 Rds. Mail: Box 95, Lake Forest 60045. Phone: 312-724-3975.

MENABE—Clear Creek Meeting. Unprogrammed worship 11 a.m., First-day school 10 a.m. Meeting house 2 miles south, 1 mile east of 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. For information call 815-964-0718 (Peters).

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., Moorea Pike at Smith Rd. Call Norris Wentworth, phone: 338-3003.

HOPEWELL—20 mi. W. Richmond; 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.)

VALPARAISO—Worship, Sundays 10:30 a.m. AFSC, 8 N. Washington St. (926-3172 evenings).

WEST LAFAYETTE—Worship 10 a.m., 176 East Stadium Ave. Clerk, Horace D. Jackson. Phone: 463-5920. Other times in summer.

Iowa

AMES—Meeting for worship 10:15 a.m. Forum 11:15 a.m. Frisbie House, 2330 Lincoln Way. For information and location, call 292-2081. Welcome.

CEDAR RAPIDS—Unprogrammed meeting. For information and location, phone 364-0047.

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

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

IOWA CITY—Unprogrammed meeting for worship 11 a.m. Sunday. 311 N. Linn. Convener, Judy Gibson. Phone 319-351-1203.

MARSHALLTOWN—Unprogrammed meeting—welcome. Phone: 515-474-2354.

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

Kansas

WICHITA—University Friends Meeting, 1840 University Ave. Unprogrammed meeting, 8:45 a.m., First-day school 9:45 a.m. Meeting for worship 11 a.m. Jack Kirk and David Kingsley, ministers. Phone: 262-0471.

Kentucky

LEXINGTON—Unprogrammed worship and First-day school, 4 p.m. For information, call 268-2653.

LOUISVILLE—Meeting for worship 10:30 a.m. Children's classes 11:30 a.m. 3050 Bon Air Ave., 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 in evening. Phone 288-5419 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. at Damariscotta library. Phone: 682-7107 or 586-6155 for information.

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

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

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

Maryland

ADELPHI—Near University of Maryland. 2303 Metzrott Rd. 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 Crownville Rd. P.O. Box 3142, Annapolis 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 Neighborhood Center. J. McAdoo, clerk, 5209 Elliot Oak Rd. 21044. Phone: 596-5212.

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

SANDY SPRING—Meetinghouse Road, at Rt. 108. Worship, 9:30 and 11 a.m.; first Sundays, 9:30 only. Classes, 10:30 a.m.

UNION BRIDGE—Pipe Creek Meeting—(near)—Worship, 11 a.m.

Massachusetts

ACTON—Meeting for worship and First-day school, Sunday, 10 a.m., Donlan Hall, corner Massachusetts Ave., & Spruce St., W. Acton. (During summer in homes.) Clerk: John S. Barlow. Phone: 817-369-9299/263-5562.

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 a.m.; fellowship hour 12, First-day. Beacon Hill Friends House, 6 Chestnut St., 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. Phone: 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. Phone: 682-4677.

MARION—Sunday, 9:30 a.m. Art Center, corner Main and Pleasant. Phone: 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. Phone: 754-3887. If no answer call 756-0276.

Michigan

ANN ARBOR—Meeting for worship, 10 a.m.; adult discussion, 11:30 a.m. 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 48154.

DETROIT—Meeting, Sunday, 10 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 St. and York Ave. So. Phone: 926-6159.

ST. PAUL—Twin Cities Friends Meeting. Unprogrammed worship 10:00 a.m. Friends House, 295 Summit Ave. Phone: 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—Preparative Meeting. Sundays, 6:30 p.m., Elkins Church Education Bldg., First & Elm Sts.

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

Nebraska

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

Nevada

LAS VEGAS—Paradise Meeting: worship 11 a.m. 3451 Middlebury, 458-5817 or 565-8442.

RENO—Meeting for worship 10 a.m. October-May, 9 a.m. June-September. Friends House, 560 Cranleigh Dr., Reno 89512. Phone: 323-1302.

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 MONTHLY MEETING

DOVER MEETING—141 Central Ave., Dover. Unprogrammed worship 10:30. Sharing at noon. Anna C. Stabler, clerk. Phone: 603-868-2594.

GONIC MEETING—Maple St., Gonic. Programmed worship 10:30 except Jan. and Feb. Edith J. Teague, clerk. Phone: 603-332-5476.

WEST EPPING ALLOWED MEETING—Friends St., West Epping. Worship 1st & 3rd Sundays at 10:30. Fritz Bell, clerk. Phone: 603-895-2437.

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

PETERBOROUGH—Monadnock Meeting. Worship and First-day school 10:45 a.m. Odd Fellows Hall, West Peterborough. Singing may precede Meeting.

New Jersey

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

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

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

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

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

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

HADDONFIELD—Friends Ave. and Lake St. Worship, 10 a.m. First-day school follows, except summer. Babysitting provided during both. Phone: 428-6242 or 227-8210.

MANASQUAN—First-day school 10 a.m., meeting 11:15 a.m., Rt. 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 St. and Gordonhurst Ave. Meeting and First-day school, 11 a.m. except July and August, 10 a.m. Phone: 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.

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 to Friday 11:30 to 1:30.

PRINCETON—Meeting for worship, 9:30 and 11 a.m. First-day school, 11 a.m. Oct.-May. Quaker Rd. near Mercer St. Phone: 609-924-3637.

QUAKERTOWN—Meeting for worship and First-day school, 10:30 a.m. Clerk: Douglas W. Meaker, Box 464, Milford 08848. Phone: 201-995-2276.

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

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

SALEM—Meeting for worship 11 a.m. First-day school 9:45 a.m. East Broadway.

SEAVILLE—Meeting for worship, 11 a.m. Main Shore Rd., Rt. 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 Sts. Visitors welcome.

WESTFIELD—Friends Meeting Rt. 130 at Riverton-Moorestown Rd., Cinnaminson. Meeting for worship, 11 a.m.

WOODSTOWN—First-day school, 9:45 a.m. Meeting for worship, 11 a.m. N. Main St. Phone: 789-1836.

New Mexico

ALBUQUERQUE—Meeting and First-day school, 10:30 a.m. 615 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. Jane Foraker-Thompson, 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 Sts.

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

BROOKLYN—110 Schermerhorn St. Worship and First-day school Sundays 11 a.m.; meeting for 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 TX2-8645.

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

CLINTON—Meeting, Sundays, 10:30 a.m., Kirkland Art Center, On-the-Park. Phone: UL 3-2243.

CORNWALL—Meeting for worship, 11 a.m. Rt. 307, off 9W, Quaker Ave. Phone: 914-534-2217.

ELMIRA—11:00 a.m. Sundays, 155 West 6th St. Phone: 607-733-7972.

GRAHAMSVILLE-Catskill (formerly Greenfield-Neversink). 10:30 a.m. During winter call 292-8167.

HAMILTON—Meeting for worship Sunday, 10 a.m., Chapel House, Colgate University.

HUDSON—Meeting for worship 10 a.m., Union St. between 3rd and 4th Sts. Margarita G. Moeschel, 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—10:30 a.m., followed by discussion and simple lunch. Friends World College, Plover Lane. Phone: 518-423-3672.

JERICHO—Old Jericho Tpke., off Rt. 25, just east of intersection with Rts. 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 Ave., just south of Jericho Tpke., at Exit 32-N, Northern State Pkwy. Phone: 516-ED 3-3178.

MT. KISCO—Meeting for worship and First-day school 11 a.m. Meetinghouse Road.

NEW PALTZ—Meeting 10:30 a.m. First National Bank Bldg., 191 Main St. Phone: 225-7532.

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.

Earl Hall, Columbia University
110 Schermerhorn St., Brooklyn

Phone 212-777-8866 (Mon.-Fri. 9-5) about First-day schools, monthly meetings, information.

ONEONTA—10:30 a.m. worship; babysitting available, 11 Ford Ave. Phone: 746-2844

ORCHARD PARK—Meeting for worship and First-day school, 11 a.m. East Quaker St. at Freeman Rd. Phone: 662-3105.

POUGHKEEPSIE—249 Hooker Ave. Phone: 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 St. (Rt. 120) at Lake St. Meeting and First-day school 11 a.m. Clerk: Walter Haase, 88 Downs Ave., Stamford, CT 06902. Phone: 203-324-9736.

QUAKER STREET—Unprogrammed. 11 a.m. Sundays from mid-April to mid-October, in the meetinghouse in Quaker Street village, Rt. 7, south of US Rt. 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 Sept. 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.

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

SCHENECTADY—Meeting for worship, 11 a.m. Union College Day Care Center, 856 Nott St. Jeanne Schwarz, clerk, Galway, NY 12074.

SYRACUSE—Meeting for worship at 821 Euclid Ave., 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: Robert Gwyn, phone 929-3456.

CHARLOTTE—Meeting for worship, 10 a.m. First-day school, 11 a.m. 2327 Remount Rd. Phone: 704-399-8465 or 537-5450.

DURHAM—Meeting 10:30 at 404 Alexander Ave. 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.

QUILFORD COLLEGE, GREENSBORO—New Garden Friends Meeting. Unprogrammed meeting 9 a.m.; church school 9:45 a.m.; meeting for worship, 11 a.m. Hiram H. Hilly, clerk; David W. Bills, pastor.

RALEIGH—Unprogrammed meeting 10 a.m., 120 Woodburn Rd. Clerk: Kay Cope, 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 a.m.; meeting for worship, 11 a.m. Janie O. Sams, clerk.

North Dakota

BISMARCK—Unprogrammed worship, 9:45 a.m. Discussion 9 a.m. 1824 Catherine Dr., 58501. Call Joanne Spears, 701-258-1899.

Ohio

AKRON—Meeting for worship, Fairlawn Civic Center, 2074 W. Market St., Sundays 7:30 p.m. Phone: 253-7151 or 335-0593.

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

CINCINNATI—Community Meeting (United) FGC and FUM—Unprogrammed worship, 10 a.m., 3960 Winding Way, 45229. Phone: 513-861-4353. Marion Bromley, clerk, 513-563-8073.

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

DAYTON—Unprogrammed worship, FGC, 11:30 a.m., 1304 Harvard. Clerk: Marjorie Smith, 513-278-4015.

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.

FINDLAY-BOWLING GREEN AREA—F.G.C. Contact Joe Davis, clerk, 422-7668, 1731 S. Main St., Findlay.

HUDSON—Unprogrammed Friends Meeting for worship, Sunday 4 p.m. at The Old Church on the Green, 1 East Main St., Hudson. 216-853-9595.

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 Crosman, 846-4472, or Roger Warren, 488-4949.

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

TOLEDO—Allowed meeting. Meetings irregular, on call. Visitors contact Jan Suter, 893-3174, or Alice Nauts, 475-5828.

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

WILMINGTON—Campus Meeting (United) FUM & FGC. Unprogrammed worship, 10 a.m., College Kelly Center. T. Canby Jones, clerk. 513-362-0107.

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

YELLOW SPRINGS—Unprogrammed worship, FGC, 11 a.m., Rockford Meetinghouse, President St. (Antioch campus). Co-clerks: Ken and Peg Champney, 513-767-1311.

Oregon

PORTLAND—Multnomah Monthly Meeting, 4312 S.E. Stark St. 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 a.m.; worship, 11:15 a.m. Child care. Phone: TU 4-2865.

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

BRISTOL—Meeting for worship and First-day school, 11 a.m., Market and Wood. Phone: 757-7130.

CHELTENHAM—See Philadelphia listing.

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

CONCORD—At Concordville, on Concord Rd. one block south of Rt. 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 Rd. Meeting for worship 11-11:30 a.m. First-day school 11:30-12:30.

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

DOYLESTOWN—East Oakland Ave. 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 a.m. 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 Rt. 202. First-day school, 10 a.m., except summer. Meeting for worship, 11:15 a.m.

HARRISBURG—Sixth and Herr Sts. Meeting for worship and First-day school, 10 a.m. Forum, 11 a.m.

HAVERFORD—Buck Lane, between Lancaster Pike and Haverford Rd. First-day school and meeting for worship, 10:30 a.m., followed by Forum.

HAVERTOWN—Old Haverford Meeting. East Eagle Rd. at Saint Dennis Lane, Havertown. First-day school 10 a.m., meeting for worship 11 a.m.

HORSHAM—Rt. 611. First-day school and meeting, 11 a.m.

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

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

LEHIGH VALLEY-BETHLEHEM—On Rt. 512 ½ mile north of Rt. 22. Meeting and First-day school, 10 a.m.

LEWISBURG—Vaughan Literature Bldg. Library, Bucknell U. Worship, 11 a.m. Sundays, Sept. through May. Clerk: Ruby E. Cooper, 717-523-0391.

MEDIA—125 West Third St. Meeting for worship, 11 a.m.

MEDIA—Providence Meeting, Providence Rd., Media, 15 miles west of Philadelphia. 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. Babysitting 10:15.

MIDDLETOWN—Delaware County, Rt. 352 N. of Lima. Meeting for worship, 10:30 a.m.

MIDDLETOWN—At Langhorne, 453 West Maple Ave. First-day school 9:30 a.m., meeting for worship 11 a.m.

MILLVILLE—Main St. Worship 10 a.m., First-day school 11 a.m. A. F. Solenberger, 784-0267. Dean Gilton, clerk, 458-6161.

MUNCY AT PENNSDALE—Meeting for worship, 11 a.m. Ann Kimura, clerk. Phone: 717-998-2462 or 717-323-5498.

NEWTOWN—Bucks County, 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.

OXFORD—260 S. 3rd St. First-day school 9:45 a.m., meeting for worship 11 a.m. Edwin F. Kirk, Jr., clerk. Phone 215-593-6795.

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 Rd., 11 a.m.

Central Philadelphia, 15th and Race Sts. Cheltenham, Jeanes Hospital grounds, Fox Chase, 11:15 a.m.

Chestnut Hill, 100 Mermaid Lane. Fair Hill, Germantown and Camble. 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 St. and Germantown Ave. **Green Street Meeting**, 45 W. School House Lane.

PHOENIXVILLE—Schuylkill Meeting. East of Phoenixville and north of juncture of Whitehorse Rd. and Rt. 23. Worship, 10 a.m. Forum, 11:15 a.m.

PITTSBURGH—Meeting for worship and First-day school 10:30 a.m.; adult class 9:30 a.m., 4836 Ellsworth Ave.

PLYMOUTH MEETING—Germanown 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 Sts. 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 St.

SOLEBURY—Sugan Rd., 2 miles NW of New Hope. Worship, 10 a.m.; First-day school, 10:45 a.m. Phone: 297-5054.

SOUTHAMPTON (Bucks County)—Street and Gravel Hill Rds. First-day school 9:45; worship 10:30 a.m. Clerk's phone: 357-3857.

SPRINGFIELD—N. Springfield Rd. and Old Sproul Rd. Meeting 11 a.m. Sundays.

STATE COLLEGE—318 South Atherton St. First-day school, 9:30 a.m.; meeting for worship, 10:45 a.m.

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

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

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

UPPER DUBLIN—Ft. Washington Ave. and Meetinghouse 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. First-day school and forum, 10 a.m.; meeting for worship, 11:15 a.m. Monthly meeting during forum time 2nd Sunday of each month.

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 Ave., Forty-fort. Sunday school, 10:15 a.m., meeting, 11 a.m., through May.

WILLISTOWN—Goshen and Warren Rds., Newtown Square, R.D. 1. Meeting for worship and First-day school, 10 a.m. Forum, 11 a.m.

WRIGHTSTOWN—First-day school, 9:30 a.m.; worship, 11 a.m. Rt. 413.

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 meetinghouse, 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 a.m., except June through Sept., 10:30 a.m. Sunday school, 11 a.m.

South Carolina

COLUMBIA—Meeting and First-day school, 11 a.m., 3203 Bratton St. Phone: 799-8471.

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, Second Mile, 516 Vine 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, 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: Terry Vaughn, 2119 Poppy Lane. Phone: 214-235-2710.

DENTON—N. Texas. Evening worship. Every other Sunday 4-6 p.m. worship and potluck supper. Campus Ministries Bldg., Texas Women's University. Call 807-382-1200 for information.

EL PASO—Worship and First-day school, 9 a.m. Esther T. Cornell, 584-7259, for location.

HOUSTON—Live Oak Meeting. Worship and First-day school, Sundays 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 Sundays, Central YWCA. Phone: 732-2740.

Utah

LOGAN—Meeting 10:30 a.m. Ceche Library, 90 N. 100 E. Phone: 752-2702.

OGDEN—Sundays 11 a.m., Mattie Harris Hall, 525 27th. Phone: 399-5895.

SALT LAKE CITY—11 a.m. unprogrammed meeting, 232 University, 84101. Phone: 801-582-6703.

Vermont

BENNINGTON—Worship, Sundays, 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 St.

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.

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.

McLEAN—Langley Hill Meeting, Sunday, 10:30 a.m., junction old Rt. 123 and Rt. 193.

RICHMOND—First-day school, 10 a.m., worship 11 a.m., 4500 Kensington Ave. Phone: 262-9062.

ROANOKE-BLACKSBURG—Galen Kline, clerk, 1245 Chestnut Dr., Christiansburg 24073. Phone: 703-382-8728.

WINCHESTER—Centre Meeting, 203 North Washington. Worship, 10:15 a.m. Phone: 667-8497 or 667-0500.

Washington

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

TACOMA—Tacoma Friends Meeting, 3019 N. 21st St. Unprogrammed worship 10:30 a.m., 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—Unprogrammed worship 11 a.m. Sundays, 811 Clary St. Phone: 608-365-5858.

GREEN BAY—Meeting for worship and First-day school, 12 noon. Phone Sheila Thomas, 336-0988.

KICKAPOO VALLEY—Worship 10 a.m. Write Stromquist, R. 1, Eastman. Phone: 608-874-4432.

MADISON—Sunday, 11 a.m., Friends House, 2002 Monroe St., 256-2249; and 11:15, Yahara Allowed Meeting, 619 Riverside Dr., 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 phone 842-1130.

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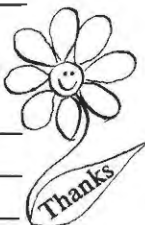
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