

March 1, 1979

FRIENDS JOURNAL

Quaker Thought and Life Today



*... we should seek, in our silence, for a harmonious
synthesis of the darkness and light within ourselves.*

—page 15

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Thoughts On Jogging

by R. Candida Palmer

Each season between Christmas and Epiphany I try to put into verse a new thought concerning the Christ-event and the symbols with which the Church celebrates the occasion. This year I have veered off on a tangent and have included other random thoughts that have found voice while jogging.

My jogging started hesitantly, testing life and limb just

on the hilly block in front of my building. Within a year I have extended the distance to eight or nine blocks or a run through the National Zoo. The jogging subculture has by now been found by commercializers, has generated literature and university courses in jogging and mental health, and will no doubt soon endow doctorates, earned in marathons or unearned in classrooms. Physical activity becomes more attractive when it requires no prerequisites nor minimum equipment and is free to enjoy almost anywhere. And the trendy literature notwithstanding, jogging remains a very personal, private event, reflecting one's own goals, drive, strength, enjoyment. As I review some of my "running thoughts" from different locations, I wonder why no more overt exhilaration, sheer *joie de vivre*, have risen to the top? One probably should be running and singing at the same time—if one's six-a.m. neighbors will allow—even if only humming "The Grand Old Duke of York" (when coping with hilly terrain), or "Frere Jacques" (if one is a particular sleepyhead), or "Praise God From Whom All Blessings Flow."

Jogging has to do with symbolism. A jogger sees her-

self in new perspectives—as she really is. New insights lie along the most familiar route. For me, since I usually run at daybreak, these vistas include the ever fascinating interplay of night and day, dark and light; the hilly road or the low road; the up and the down; the balancing trick of putting it all together for one more day. Surely one jogs just one day at a time—a block at a time. I do not compete with any person or time clock or even with myself. It's the getting *inside* and *with* and *into* a new life perspective, a new attempt each day, that keeps me running. One can sing or listen, hear or pray, wonder and stop in adoration or exhaustion, or remember and lay aside. There's the physical shedding (of *avoiropois*) and gaining strength; more important perhaps are the mental and emotional counterparts.

To bring my thought full circle—to complete my block: Why did I depart on this theme, only tangentially linked to the annual December 25th/January 6th celebrations? My thought has turned on traditional celebrations and the ones we invent for ourselves or are forever urged to create for our meetings and groups and families.

Breaking bread together (and a festive meal is the heart of most group celebrations) needs to symbolize something more than sharing food, before it becomes deeply meaningful and capable of redeeming the pedestrian human situation. Many celebrations are really parties, albeit happy, convivial birthday, graduation, or wilderness parties. Friends know well, perhaps too well, that outward rituals and vestments do not guarantee an inner, transforming celebration. But do we know that transformation generates only from deeper psychic soil than outward festivities, however relaxing they might be to our inhibiting or inhibited life styles? Celebration is involved with symbols.

To date the jogging record tells of freeing people at many different levels. (Yes, there have also been overstrain and deaths.) Where the physical activity connects to the runner's deep what-am-I-all-about? stratum, jogging seems to have the transforming/redemptive rewards of the celebrant; an act of praise or thanksgiving. Maybe that's an oversimplification, but I am reminded of the book of Isaiah, chapter forty, which ends:

*... Young men may grow tired and weary,
youths may stumble,
but those who hope in Yahweh renew their strength,
they put on wings like eagles,
they run and do not grow weary,
walk and never tire.*

Isaiah 40:30-31

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Lines While Jogging

by R. Candida Palmer

I. MOUNT PLEASANT, D.C.

Coiled news, tossed on steps
as if by waves,
entwined and dredged from
under-depths—
runs on, the early hour
unspent and on account.

White-stockinged
slinker cats seek home,
and captive cats roar dimly
at the Zoo, their discontent
a-fretting over Rock Creek Park.
Run—four blocks on account.

Uphill heartpounds, canvas
shoes echo, passing
flaky peonies; residential roses
sprawl all over June;
white jasmin shakes off
nightly remnants,

the heavy scents ooze
into moist dawn.
Let day uncoil its tentacles,
the steep hill almost done:
News, coffee;
the six-a.m. minutes banked
in soul's repository vault;
the day already spent.

June



2. RAIN

Why does rain condense
at the point where night pulls
apart its threads like molten
glass, straining toward
light?

Why do the first drops
plop in footfall rhythms,
splashing, blessing, washing,
me?



3. NEW ZEALAND- DECEMBER

BAY OF ISLANDS

The Bay lies silver,
mist entangled—waiting:
darkly asleep are birds
this moment,
then my feet pound the sun awake
and the bush twitters.

EASTBOURNE

Running the shore with the wind,
curling foam and garland kelp,
pebbles, paua—
How can I keep on shoes?
Barefoot in the sand,
the sea licking, a scaredy
sun crouching behind cloud.

AUCKLAND

The wild flax blooms;
oranges, lemons;
pohutukawa's punctual—
New Zealand's Christmas tree—
erupts crimson;
cabbage trees: intoxicating
lily scent, and bees.
Ah, warmth; spring's moist
fragrances fetching up from night.
Ah, the Pacific sun!

January

Why does grief well
at this threadbare seam
of night?
When windmill shadows
and sparse light can't fight
it back?

Grieve; get wet;
jog—freeing
of soul and limb.
Shuck waterproof weight,
impedimenta:
Run!

4. NOVEMBER

Tardy autumn sun now
plugs into my yard;
November glows,
tree neons flare
in quick burn above the zoo.
The smell of bronzed, decayed dawn!

I run—
the early streets still
owned by unleashed dogs
and trampled foliage;
cement-gray nothing
lurks behind hedges—
predator/prey—
to swallow whole the gold.
My feet, plugged into shoes,
into themselves,
pound empty streets.

Depression is (and I do not know
a better word to define it)—
Depression is unpluggedness.
(Unglued comes later.
Unplugged is primary.)
Circuit breaker/casualty maker.
Mind/soul—the wiring fused.

(Feet plugged into jogging shoes,
cleat-plugging, cement-hugging.)

And people seek to plug
into each other: penis/vagina;
mother/child/placenta;
other linkages, other dependencies.
Plugged into God, into sculpture
of clay,
a connection fondled, suffered—
compelling.

Unplugged, un compelling dreams
flap like late November leaves
when gold fades,
a greater dearth to come
as solstice ebbs, until the waxing
Word made Flesh.

My shoes, like strays,
know the way home.
Plugged into my seeing-eye shoes—
the hill—the straight-away—
December!

Sixtomania: A New Epidemic

by Chuck Fager

Like some strange new flu, Sixtomania has been popping up in the liberal sectors of U.S. culture. Being a writer, I see it most often in the press, where the symptoms show up almost daily, and no end to the outbreak is in sight. But it can also be found among religious people, including Friends. Here it is perhaps more precisely labeled Sixtolatry.

What is Sixtomania? It manifests itself as a morbid preoccupation with the ten years between 1959 and 1970; or rather, with the events of those years which most attracted media attention. People affected by the disorder compulsively compare and contrast, praise and damn, interpret, reinterpret and misinterpret their present experience in relation to The Sixties.

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Almost nothing is so novel or exotic that it can't be thus evaluated: politics and culture, naturally; but also sex, family life, religion, even patterns of madness and television programming—all these and more have been described this way in the Washington, D.C., papers (the ones I follow most closely) in just the past few months.

Sixtomania usually shows up in one of two opposite forms. The most common is Sixtophilia, the firm, if often unstated, conviction that The Sixties represented a sort of Golden Age, prior to which all was at best anticipation, and following which all has been mostly anticlimax or decline. The other variety, Sixtophobia, regards the decade as a disastrous aberration from the proper course of U.S. history, in the wake of which the task of saving Western civilization has been made much more difficult, if not impossible.

The baleful effects of Sixtomania on a previously healthy personality are numerous and sad to see. One of the most noticeable is the tendency toward Sixtochauvinism. This consists of a tiresome insistence that only in those aspects or movements of The Sixties in which the speaker took part, reported on, or—in the worst cases—simply identified with, are the true meaning and glory of the time to be found. The din that results when such statements conflict, as they invariably do in a group, resembles useful dialogue about as much as a pothole looks like the Grand Canyon.

Even more dreadful, however, is the way in which Sixtomania reinforces its victims' belief in the media



Patricia Wagman

The Challenge Of the U.S. — Mexico Border

by Jorge Prieto

In 1962 when the respected British economist Barbara Ward published her masterpiece *The Rich Nations and the Poor Nations*, she expressed great hopes for three developing nations—India, Brazil, and Mexico. She went so far as to say:

But at the next stage—where such countries as India or Brazil or Mexico now stand—the big investments begin to pay off. The ground is laid, rapid growth can be secured. It is at this point that large-scale capital aid from abroad can offset local poverty and lack of capital, thereby sparing governments the cruel choice of using totalitarian methods to compel people to save.

Today, less than twenty years later, both Mexico and India are drowning in economic and demographic disaster. India was forced to depose its head of government for a multitude of sins, not the least of which was tyrannical disregard for the democratic process. And Mexico now holds the dubious distinction of having the largest foreign debt (proportionately) of any developing nation with the exception of Brazil. It also has a perhaps more ominous distinction: it is struggling with an unemployment rate of more than forty percent of its entire labor force.

It is not that Barbara Ward did not realize the traps that these three nations could fall victim to. It would have been almost impossible for anyone to foresee in 1962 that the war in Vietnam could coincide with, and indeed contribute to, the incredible breakdown of moral order throughout the world. She did suggest other dangers that could lead to economic disaster; but again, she could not have envisioned that Mexico would outstrip all nations in history in its demographic explosion at the same time that it would resort to brutal military repression against its youth.

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version of The Sixties at the expense of any sober examination of the period. To be sure, this version is not completely valueless; it has helped sell a lot of basically unremarkable books, plays and movies. But otherwise, unfortunately, this media version too often barely scratches the surface of those complex years, and then, as often as not, focuses primarily on the scratches. But a discovery of this fact is just what the fevers of Sixtomania prevent.

A vaccine for this disease is not any more likely than a cure for the common cold. But, fortunately, a treatment is available: it is one I employed with some success when suffering a bout of the bug myself. It is called Desixtification, and it involves a firm commitment not to mention or even allude to The Sixties in writing or other public discourse for at least six months. For afflicted Friends, this regimen should also include a strict embargo on the words "alternative," "life style," and "social change." Fortunately, as the victims will discover, it is possible—though difficult at first—to talk usefully about issues without these terms.

This is, I realize, drastic therapy, but Sixtomania is not unlike alcoholism: to beat it, the victim must sooner or later go cold turkey. As in fighting the bottle, staying on the wagon may be rough at first. But when things get desperate, one can usually turn for support to a meeting of Sixties Anonymous, where the chance to vent one's urges elsewhere than in public can be lifesaving. (Although Sixties Anonymous is very haphazardly organized, there are usually enough prospects for a group in any Hicksite meeting, especially the Peace and Social Concerns Committee.)

Desixtification is not, of course, a cure for Sixtomania. But it can keep the sufferer from looking too foolish until the crisis passes, and that is important enough: while Sixtomania is rarely fatal, it has stunted many good people's growth, and left unsightly pockmarks on their reputations. Moreover, recovery is slow and not complete until the victim can, perhaps for the first time, face life after The Sixties with cheer and talk about it on its own terms. Diversion from these tasks is, of all the effects of Sixtomania, both the most harmful and the most resistant.

Once this plague has run its course, which surely it must, recovered patients will hopefully be able to re-examine The Sixties with an attitude of balance and detachment, that is, in a condition of Sixtostasis. When this outlook—now almost unheard of—becomes general, perhaps citizens of the U.S., including Friends, can even begin to learn something from and about The Sixties after all.

But watch out: with a new decade barely ten months away, it is not too soon to start building resistance to mutant successor virus: what else but Septomania? □

Economist Ward did warn in 1962:

The increase in population in such areas as Latin America or the Indian subcontinent is such that new mouths threaten to gobble up the margin of fresh savings which alone permits enough capital accumulated for sustained development to become possible. The dilemma is very real. The whole of our modern economy depends upon saving, upon not consuming; the number of new mouths coming in to consume can quickly eat up the fresh savings which should have been available for the transformation of the economy.

It was obviously impossible to predict how the disaster of *Humanae Vitae*, Pope Paul's encyclical upholding the church's traditional opposition to birth control, could contribute to the discouragement of the people of Catholic Mexico, and ultimately to the worsening of their demographic dilemma. Nor was it possible to foresee that disaster would overtake that nation in 1968 when its youth launched what Leo Gabriel of the Center for the Study of Democratic Institutions has called "the revolution within the revolution."

By 1968 more than sixty percent of Mexico's population was under twenty-five years of age, but only three percent of the country's young people could attend secondary schools. Thus, to be a student in Mexico at the time was to be an exception. These three percent were the fortunate ones. As an old *campesino* once said: "*El que no tiene educacion, no tiene nada*" (He who does not have education has nothing).

But these students did not see themselves as fortunate in 1968, since the country was full of living proof of repression and lack of opportunity. And so they enlisted, as did the youth of France and Japan, in what has since become known as the student uprisings of 1968. In a strong critique of national capitalism, international imperialism, and concrete acts of government repression (such as Mexico's detention of large numbers of political prisoners), and finally, in utter frustration at their government's empty and hypocritical revolutionary rhetoric, Mexico's youth demanded significant reforms. But these were not to be forthcoming. Instead that foolish government was to turn on its youth and make them living (and dead) symbols of repressed Mexico.

On October 2, 1968, after several bloody encounters in the previous three months, students and professors organized a massive demonstration against repression in the "Plaza de las Tres Culturas" (the square of the three cultures), named after the three buildings that surround it: the remains of a Pre-Columbian pyramid, a sixteenth century colonial church and a modern building housing Mexico's Department of Foreign Affairs. As night fell, 10,000 soldiers, 300 tanks, innumerable automatic weap-

ons and two army helicopters converged on the plaza and sealed it off, with the students and their teachers inside. The troops were given an order to fire. Students, professors, friends, passers-by, children and even people in nearby houses fell victim to more than thirty minutes of uninterrupted gunfire.

Then, while dead bodies were being tossed into army trucks like cordwood, mass arrests were made. Prisoners were stripped naked by the soldiers and beaten until they fell unconscious. The number of dead has been estimated at close to 3,000 by student organizations, while the Mexican army claims that "only forty or fifty died, and three of these were our brave soldiers." No one will ever know exactly how many were killed in that massacre. Most of the corpses were taken outside the city in army vehicles and burned. The tortures, it is said, were not equaled even by the brutal Brazilian police in their prisons.

The regime had succeeded. From then on, only the silence of the oppressed students proclaimed the end of "the revolution within the revolution." There has been no reconciliation between the nation's institutions and the youth of a nation predominantly composed of young people. Alienation of Mexico's youth is now so widespread that everywhere in that unhappy nation one hears and sees only the signs of nihilism, sensuality, and violent rebellion. Meanwhile, the Malthusian trap has been closing down on Mexico. So much has been lost of hope and progress since Ms. Ward made her hopeful prediction in 1962 that if it were not for the safety valve of immigration into the U.S., widespread unrest would surely have erupted into equally widespread violence.

It is for this reason that the problems of the U.S. Mexico border must concern all, but most especially those of us who profess to be Christians. In this nation of immigrants we, the "legal" immigrants who have long enjoyed the benefits of life in the U.S., now face an awesome challenge on that border. Whether we are three generations or three years removed from our arrival, we cannot ignore that challenge. It goes to the core of our beliefs and reaches the ultimate values this society claims to profess and practice. Our response can make sense only if we understand the nature of the problem and apply to its solution not only reason but, more important, the ethical imperative of a nation dedicated to the proposition that all persons are created equal.

Increasing numbers of Americans have succumbed to the simplistic notion that the problem at the border is only one of illegal immigrants desperate to enjoy the benefits of living and working in the U.S. People of such persuasion naturally offer the equally simplistic, and to them very logical, solution of augmenting the border patrol and closing off the flood of unwelcome intruders. They argue passionately the dangers of allowing Mexico, which is experiencing the most explosive demographic



growth in the history of our planet, to export its excess population. When the situation is viewed in this narrow context, it is easy to understand their fears. Mexico has indeed been exporting its poverty to the U.S. and has been doing so in ever-increasing numbers since 1910. But lately this exodus has greatly increased. The reasons are obvious. For one thing, the population of Mexico went from a total of twenty million inhabitants in 1940 to more than sixty million in 1970.

Added to these statistical danger signs is the total alienation of Mexico's working class, and especially its youth, from that nation's institutions. The loss of employability

has contributed to a whole nation's loss of faith with its government.

It should be abundantly clear to any serious student of history that Mexico has been on the brink of widespread violence since before that fateful night of October 2, 1968. Equally obvious is the fact that immigration into the U.S. of its young and unemployable labor force has served as a safety valve for that beleaguered nation. But the dangers are far from being eliminated; they have only been postponed. With a long and tragic history of violent social clashes, Mexico continues to compound its problems with a population growth that far outstrips its de-



velopment capabilities.

Here again Barbara Ward's prophecy of 1962 applies. Despite her optimism, she did caution:

In early days of economic development, there is no hope for expansion unless the people can be persuaded to undertake a large and expanding program of capital saving. Yet they are poor by definition since the wealth-creating process has yet to begin. Saving for them entails lopping off a margin from current consumption when consumption is already so low that it is barely enough to sustain life. The dilemma, as we have seen, is absolutely inescapable because the need for saving is as unavoidable as the fact of poverty. It needs exceptional leadership, with very considerable administrative capacity and imaginative grasp, to ease the people out of this particular trap; and these qualities are not easily forthcoming in the traditional groups who make up the leadership in transitional societies.

As we have seen, the leadership of Mexico not only lacked the administrative capacity and imagination that Ms. Ward (and common sense) saw as necessary in 1962, but it has in fact gone from gross ineptitude to violence and repression. Meanwhile its ever-growing mass of poor has been left with a consumption level so low that it cannot sustain life. Is it any wonder that the flow of undocumented poor from Mexico into the U.S. is a constantly increasing phenomenon?

That this flood of poor and desperate aliens is seen as a threat by the average U.S. citizen is not surprising. What is both surprising and discouraging is how quickly the sons and daughters of European immigrants have forgotten the core significance of America and its promise. How quickly the visions of democracy and the ethical imperatives of religion are rationalized away by those who are now comfortable!

Strangely enough, those who argue most vehemently for closing the border are usually the same persons who ardently sing "America the Beautiful," asking God to "shed his grace" on this land and "crown [its] good with brotherhood from sea to shining sea." Nevertheless there is hope; for some of these covert racists have, at least implicitly, accepted the proposition that there is a question of morality involved.

One of the most vocal proponents of the closed-border solution, Garrett Hardin of the University of California, Santa Barbara, was a participant in the conference on immigration ethics which the Center for the Study of Democratic Institutions held in California in December 1977. At that conference he argued: "Adding legal immigrants to the illegals, it appears that the U.S. is now being *invaded* [italics added] by approximately two million immigrants per year." He went on to imply that those who oppose his

sealed-border position are proponents of a Marxist philosophy: "The case against unrestricted immigration rests on the fundamental theory of the commons." A commons is a resource exploited according to the directive of Karl Marx: "From each according to his ability, to each according to his needs."

"But," Hardin continued, "a nation that fails to enforce its sovereign rights to exclude others from the exploitation of its internal resources (as by permitting uncontrolled or insufficiently controlled immigration) thereby converts its own resources into a commons, with the inevitable tragic ruin." Hardin uses the bogeyman of Marxism to warn "true" Americans of the threat posed by the new immigrants. He doesn't exactly say "The Russians are coming," but he does warn that the Mexicans are coming and that this influx of aliens will fulfill a Marxist dogma, leading this nation to tragic ruin. It is worth noting that the key word in his statement is "enforce" ("enforce its sovereign right"). Obviously what Hardin suggests is that the richest nation in the world should sit back in its affluence and declare that it cannot possibly change the situation because if it does so, the poor will inundate us.

The narrow definition of justice that Hardin espouses was vividly brought to mind when, on a visit to Arizona last spring, I saw a "scare" headline in a Tucson newspaper: "Flood of Illegal Aliens Threatens This State." The text of the article, reporting that the increased severity of border guards in California had caused this threat to Arizona, argued that Arizona should follow California's example. In other words, more guards and more guns were being proposed as the solution for a continuing problem that has its roots in the complex history of the development of two neighboring nations.

What is ignored in this simplistic and violent proposals for our southern border is the larger and more important dimension of a total commitment to justice—a commitment that, by definition, must include fairness and equity. No one, whatever his or her knowledge of history, can reasonably argue that Mexico has received a full measure of justice from its rich and powerful northern neighbor. Without touching on the historical affronts that Mexico has suffered and survived, it can be recognized that Mexico today still suffers from a lack of fairness and equity in the treatment it receives from its neighbor. One need not be an economist to understand that if the economic structure of Mexico is absolutely dependent on that of the U.S., then its economic woes must somehow, at least in part, derive from this dependency. A nation that exports such raw materials as crude petroleum, natural gas, cotton, vegetables, and minerals and has to import manufactured goods, necessarily has more than just an imbalance in its "balance of payments." For

more than seventy years Mexico has been increasingly dependent on U.S. banking and industrial demands. Ironically, this dependency is about to take a strange turn because of the discovery of huge new oil fields in Mexico and the American people's growing demand for fuels. But first let us look deeper into the moral dimensions of our border dilemma.

To argue against the viewpoint of those such as Garrett Hardin is not to argue for absolutely uncontrolled immigration. And to say that Mexico's present situation is largely the result of past and present inequities is not to ignore the fact that Mexico also has a very large responsibility for its present dangerous situation.

More than fifteen years ago Mexico was warned that an uncontrolled birthrate would produce a nation of predominantly young people and children without sufficient resources to feed them, much less to furnish them with adequate schooling, services, and employment. Mexicans understood this, and I witnessed how well they realized its dangers at a medical convention in Guadalajara in 1963 where economists, theologian-priests, gynecologists, and even psychiatrists outlined the hazards of explosive population growth.

But Mexico's "ponderous religion" (Leon Uris's term for the Catholicism of Ireland), its incredibly inept and undoubtedly corrupt government, and some strange psychological traits—a mixture of fatalism and refusal to face the reality of the future—have taken it to the brink of disaster. In fact, it is probably more accurate to say that Mexico has gone over the brink into economic and social chaos. For today more than forty percent of Mexico's labor force is unemployed. Even more ominous is the fact that an ever-increasing proportion of that labor force is becoming unemployable because of lack of schooling or vocational training. Even in Jalisco, one of Mexico's most prosperous states because it is not "water poor" and has flourishing agriculture and cattle industries, only fifty-two percent of the children and youth aged six to sixteen were able to enroll in schools in 1970.

In Mexico City, which has a monstrous population of more than fifteen million people, it is calculated that only thirty percent of school-age children had schooling available to them in 1978. That city has day-and-night utilization of every schoolroom, and its education budget has been given precedence over every other governmental expenditure. In all of Mexico, even the public health budgets have been reduced to a bare-bones minimum in order to enlarge the portion available for public education. But even this measure has been a case of too little and too late and, at least in one instance, has contributed to the creation of other problems. Thus the secretary of public health finds himself in an impossible bind. He is charged with providing health services to the medically indigent and the underserved (of which Mexico has a superabun-

dance). But he has a budget sufficient for the postgraduate training of only 1,800 physicians, and Mexico will graduate more than 11,000 senior medical students this year. Thus a nation of sixty-five million people cannot possibly train or employ the necessary health professionals to serve its population.

The problem of rural unemployment far surpasses in numbers and in importance the problem of physician maldistribution and underemployment. Mexico's leaders realize this fact and know that immigration to the U.S. has been the safety valve that has kept the nation from a violent explosion of widespread despair. It is thus ironic that Mexico now has some strong cards to play in the dangerous game of immigration. Mexico is certainly ready to make some kind of deal with the U.S. whereby crude oil and natural gas would flow northward, at prices the U.S. has long demanded, in exchange for some form of acceptance of its excess labor force to work across the border.

While governments deal with these problems almost exclusively from political and economic viewpoints, we as individuals must encompass in our vision the imperative of our commitment to fundamental values. If our declared beliefs in the basic tenets of Christianity are to have any application, then we must realize that the problems of the border are not simply economic and political. We must examine our national conscience and ask ourselves to what extent racial prejudice intrudes into all our viewpoints on this matter.

If we fail to see the moral dimensions of the border problems, we could easily fall into the cynical complacency that John Steinbeck so aptly described in the Californians of the 1930s in *The Grapes of Wrath*:

Now farming became industry, and the owners followed Rome, although they did not know it. They imported slaves, although they did not call them slaves: Chinese, Japanese, Mexicans, Filipinos. They don't need much. They wouldn't know what to do with good wages. Why, look how they live. Why, look what they eat. And if they get funny—deport them.

If our Christian belief is to have any meaning at all in the present time of nihilism, sensuality, and abandonment, surely we must decide whether we are to "follow Rome," as Steinbeck would have it, or whether we understand how the Gospel applies to the problems of that border. As the Malthusian trap continues to close down, bringing tragedy upon our southern neighbors, it might be appropriate for us to listen to John Donne's classic admonition: "Never send to know for whom the bell tolls; it tolls for thee." □

RETURN FROM DYING

by S. Jean Smith-Hoffman

The experts who haven't gone through it speak of transcendental perimortum or near-death experiences. I call it being dead/dying. It happened and I survived, although the "I" is different than it was before.

Life is marked and measured by its significant experiences and rites of passage. My half-hour of being dead/dying was significant, and it did mark a passage to another status which is somewhat difficult to define. I returned from this experience with a sense of ambivalence, anger, and anguish. The place, or state, that I returned from defies description by earth-bound words or phrases. It was beyond peace and goodness. I look forward to my return to it.

A rather ordinary, if busy, day was interrupted by the rupture of an artery. There was no warning. It simply happened. The first impression was one of severe pain. The process was so painful. After the first fifteen or twenty minutes, the pain ended and shock, caused by blood loss, was present. I felt calm and peaceful. It was upsetting to realize that those about me looked frightened. While they proceeded to go through the motions of emergency care, motions which are quite assaultive in character, I lay there, peaceably drifting between a quite perfect state, and the consciousness of the cries of my children, which seemed to urge me back, forcing me to remain conscious and responsive. They did not seem to want to allow me to drift off to this other place, which seemed a bit selfish of them. However, they

are not to blame for the images that my mind created in their absence.

It is difficult to forget the attitudes and actions of the practitioners who were rendering emergency care until a surgeon could

be located to stop the bleeding. Being human, they were undoubtedly upset by being party to the threat of a relatively young and healthy person dying. Their inability to resolve the problem, and to stop the bleeding, must have been frustrating for them. Still, I can't help but think that they might have noticed that I was not unconscious and that I was perfectly aware of them, their expressions, and their actions. When they did require information and they did ask a question, I answered. When a leg was left dangling off the table, I asked that it be replaced and they complied. This is not the behavior of one who is already dead or unconscious. Still, I was ignored, in that I was not given notice of their actions nor asked for my consent to the various emergency procedures that were performed.

Understanding that it may be difficult to deal with the personhood of one who is undergoing emergency treatment measures, I anticipated that my treatment would be different, once the emergency no longer existed. But this was not to be. Had I visited some less exotic earth-bound place, someone might later have inquired about the trip, but when my wanderings were a bit further afield, almost no one was interested. Perhaps if my experience could have been shared by the practitioners they would have understood the ambivalence I felt. I was a failure in the "suitably grateful survivor" role which they demanded, and I was perceived as disturbed and uncooperative. That was a more acceptable interpretation for the practitioners than to attempt to understand the

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disturbing knowledge that their skills had helped me to retrieve.

One physician involved in both my emergency and after-care became a party to the experience, as opposed to being an accidental interloper. Initially, he was able to comprehend the ambivalence without intruding upon its source. Within the framework of accepting concern, we became co-conspirators, sharing a secret, a secret that was compounded by the fact that it defied articulation. I will be forever grateful for his willingness to accept the inexplicable.

My spouse is very much my partner in life: we share the ups and downs of this venture that we have embarked upon. While I was having my good experience of being dead/dying, my partner was confronted with the "down" of being told that I was not expected to live. When he knew that I would live, it was good news. This view of events had to be reconciled with my rather vague descriptions of my regret at being pulled away from that which was good. I did not share his view that survival was the only acceptable outcome. I wanted to talk endlessly about that night and my experiences, while he was just as happy to forget his time of worry and fear. This conflict, as with most conflicts, could only be resolved with patience and the desire to heal wounds. We were both hurting, but for different reasons. In the long run, I cannot help but think that the Friendly fascination with the mystical overcame his anxieties and gave him the patience to hear me out, help me to articulate my experience, and reorganize my thoughts to incorporate this new information.

The process of "centering down" for meeting requires a discipline of self and conditions which are conducive to the process. The process of physiological shock brought me to a different level of consciousness and a sense of quietness and peace that was much akin to centering down. The primary difference was that the shock made this process both effortless and profound. Without thought, or release from thought, I was suddenly there. All of the positive feelings and perceptions that I ascribe to God within, or without, were there. This was the promised rest for the weary, hope for the hopeless, and love for the forsaken. I doubt that I will again feel this sense, but I know what it is that I strive to feel. I know what it is that I will return to when I am no longer bound to this life. This knowledge is comforting, and it makes me feel very loved.

Time tends to heal wounds, but it does not lessen the scarring. A survival experience is difficult to assimilate and the process can be painful. In a sense, it is no different than any other experience which cannot be readily explained or accepted by others. It is always difficult to accept information which does not fit within our preconceived notions of the possible. Here, the

mystical heritage of Friends is particularly important. We have always sought the uncanny, the nonpragmatic fact of the presence of the Light. We accept the reality that we "know" what we cannot prove. This history makes it possible to accept that others may have gained insights which have not been given to us. This acceptance makes it possible to deal with the experience without questioning sanity.

Life is commonly perceived as good. Death is defined as the absence, conclusion, or opposite of life. If death is the antithesis of life, then death must be bad. If death is bad, then it should be fought with all of the skills at our disposal. In contrast, if we accept life and death as parts of a continuum of development and reject the adversarial relationship of these states, we can accept both death and life on their own terms. My experience has led me to believe that death is no more the opposite of life than walking is the opposite of swimming. Both belong within the right environment and the right time. This manner of thinking allows one to defend life on its own terms without reference to death. I cannot help but think that life is good for its own sake and not because it constitutes a denial of the presence of death.

An acceptance of death, without reference to life, liberates our thinking about sustaining life and helping a person to die. If we are not faced with the image of death as a victory over life, we can deal with it on its own terms. We can think in terms of easing the transition to death for both the dying and the survivors. It becomes possible to be grateful for a death that releases a person from suffering while damning the fate which compels the survivors to go on without the living presence of one who is loved. It becomes possible to be grateful for life and yet grateful that it will end and death will come.

Survivors of a dead/dying, or perimortum transcendental experience, can feel rather disconnected from this world. I could not quite understand how others could see me as being securely back where I had started from, when I felt that I was in a different place. It was as if I had jumped off the main track, taken a detour, and then returned to another track. Although this seemed so obvious to me, it was not obvious to others. Life was different after the experience. In a strange sort of way, my new-found appreciation for the positive aspects of death has made life more special. I recognized my own mortality before, but it is somehow comforting to understand the consequences of that mortality.

I am a survivor: for better or worse, my life continues. Whether survival was a matter of Divine Assistance or mere chance, I do not know. The process of being dead/dying merely informed me that there is a final goodness which I have glimpsed briefly and will know forever. This may be the beginning or end of knowledge. For me, it is the completion of a circle. □

The Lion And the Lamb

by Fortunato Castillo

In the quiet of the gathered meeting for worship we are not only centered in the Light as a group, but, also, the disconnected parts of our own individual personalities find an organizing center and become a harmonious whole. In the depth of our seeking we become a single vibration in terms of the ordinarily conflicting components of ourselves with those around us—and with God.

In biblical terms, our expectant silence brings the lamb and the lion to lie together, to be led by a child. A psychoanalytical writer has an illuminating image in this respect: when two porcupines first meet, they set up their spines ready to attack because of fear; after a while, when no attack is forthcoming, the defensive maneuver is no longer necessary; they are able, then, to draw near to each other.

Aggression does not necessarily mean anger, but both anger and aggression are part of our human endowment. Silence does not erase this fact; instead, it cools our drives and allows us time for the assessment of constructive alternatives. We then become strong, not out of our explosion or our passivity, but because of enlightenment and control. We have the example of New England Quakers, in the seventeenth century, who by holding fast to the strength of their silent worship, inspired the respect

of the Indians who otherwise would have attacked them.

Sometimes when we are verbally assaulted, it helps to count to ten, inwardly, before answering. In this fashion we are modulating our own aggression to avoid an explosive answer. Similarly, on those occasions in our Quaker business meetings when we may be afraid, angry, or in discord, peace is often brought about by a period of silence.

Gabriella Mistral, the Chilean poet, in her poem, "The Prayer of the Tree," expresses how we should seek, in our silence, for a harmonious synthesis of the darkness and light within ourselves. In the poem, the tree invokes:

*compassion for the dross
which forms the tilth I grow in,
while keeping firm in mind
the blue land whence I came.*

Clarence Pickett has spoken of Quakers as "daring to believe that we move with the great tides of human yearning." Perhaps, then, we need not be afraid to inquire about our own aggression. In this we would be in line with our historic testimony for peace. In the midst of our silences we can ponder on the dynamism there is in human beings, brought about by balancing the destructive impulses in our nature. Instead of blinding ourselves to the obscure recesses of our lives, we can throw light on our aggression and our love, in the same way that we accept the coexistence of light and shadow, summer and winter, youth and old age. Our unique contribution might be that, with all our sense of the Inner Light, we do not lose sight of—nor respect for—our instinctual endowment. We may find ways of achieving music rather than dissonance from the complexity of our humanity.

Last year, a teacher who guided me with love and understanding in my youth committed suicide. In the weeks following the news of his violent death, my times at meeting for worship were as if under a shadow of blood and destruction. Gradually, I came to realize that I had to accept him as, simultaneously, the perpetrator of his own violent death and the beloved teacher and friend of many years. The words of Jose Zorrilla, a nineteenth-century Spanish poet, helped me in my meditation to reach an acceptance of the complexity of our human nature and our relationship with God:

*I know thee Lord! Serene and far away
the blue night says: "Thy God is hidden there."
The darker night, the one borne down by clouds,
more urgent, says: "Thy God approaches thee." □*

Fortunato Castillo was born and brought up in Mexico, the son of a Quaker pastor. For eighteen years he has worked in Britain as a psychoanalyst. He is a member of Westminster (England) Meeting.

Translation of the poems by Richard H. Seebohm.



Patricia Wagman

THE MOST IRRITATING THING ABOUT THE RELIGIOUS SOCIETY OF FRIENDS IS _____ (*fill in the blanks yourself*) _____

by Raymond Paavo Arvio

The most irritating thing about the Religious Society of Friends is the Society itself.
Good grief.

Let me say the unsayable. (I've already thought the unthinkable.)

It surely isn't the history. It surely isn't Friends themselves. Heaven knows, it isn't the lovely meeting-houses (used and unused) dotting the countryside. Absolutely, it isn't our pacifism, our clearness about equality, our non-theological-sounding theology.

Yet, like the gnat of the late summer, like the dust from the August lawn mower cutting the last drought-toughened grass, like the trickle of the old cellar walls during the spring thaws, like the memory of past sins (now called joys), thoughts about the institution arise periodically, troubling one's soul, irritating one where one doesn't want to be irritated—in the brain.

My brain and my meeting-bred soul tell me spirit is all.

My eyes and experience tell me that the institution filters the spirit, analyzes it, judges it, and spews it forth, either accepting or rejecting it.

Illustrations may help me think aloud. There are yearly meetings, for example. Some of my friends are "Yearly Meeting Friends." I ask them, on their returning from a week in some resort town, "What happened?" I hear, "We discussed the condition of blacks in South Africa." And then I ask, "What else?" And I hear, "There was such a good sense of fellowship." And then I ask, "What else?" and I hear, "We discussed simple living." And the asks and the then-I-hears continue. Imperceptibly, a glaze draws slowly over my eyes, my questions become less questing, and the Friend departs, wondering about my attention span.

The fact seems to be that my Friend went to yearly meeting because, as the mountain climber said when asked about why he climbed a particular mountain, "It's there."

Now, if I have my intellectual bearings straight, that means that people are attending yearly meetings to serve

the Society of Friends. "It's there." Let me serve it. Let me go to it. Let me climb it. And, when you climb down from the yearly meeting heights, you know that it will be there another year for you or for other climbers to climb.

Granted, our polity is congregational. The source of authority is the local meeting. The quarterly meeting and the yearly meeting are merely occasions for fellowship, for clarification of thought (heaven knows, that's necessary), for the inspiration that might be found. We all know that. Then why go?

There can be only one reason. It must be that Friends are so discouraged about life back home in the local meeting that they hope some miracle will occur at the yearly meeting level (if we met only once every ten years, think of *that* miracle!). Back in the "olden days," one reads there were "Yearly Meeting Friends." Those must have been people who paid attention to yearly meeting matters. But could it be that they, like some of us, were discouraged about local meeting back home?

Yearly meetings, though, and it's important to be fair (if not truthful), provide some of us with a chance to be fully ourselves. We can get on programs, we can speak, we can speak out—sometimes because the privilege of participation is denied us at the local level. (Sometimes, too—and this is the hardest thought of all—yearly meeting activity is preferable because we can speak of the testimonies; about life, love; about peace and caring—subjects not welcomed back home.)

Somehow, and this is to deal with the pain and the irritation of the glorious institution with which I associate, I need to find freedom among the people closest to me. That seems to me the biggest, toughest, dirtiest job of all: breaking through the unbreakable, speaking about the unspeakable, being angry when we're not supposed to be, being direct when we've been taught to be indirect. And it all begins when one Friend finds another, and another, and then they meet regularly. And then they become a meeting.

If we're not able (and I'm not able) to be as complete persons as we can be at the local level, there is no Society of Friends.

But things are changing. I'm changing. And the day will come when we'll be free to be you and me next door at the meetinghouse. Where the action is. Where my neighbor is. Where I am. (It's a moment worth beginning.) □



A UNITARIAN QUAKER MEETING

by Ellen Miller Coile

I have twice been asked to “take a Quaker meeting” to a Unitarian church. Both times it was an interesting experience, and each time, if Friends had wandered in, they would have thought they were in a meeting rather than a Unitarian church.

The church members had done what we asked them to do: the chairs were set in a square with one side serving as the “facing bench.” The building itself is beautiful: in mostly muted wood tones and textures, it is surrounded by woods which are visible through the many windows. On one occasion, the view was a breathtaking snow scene; the other revealed the trees newly green.

At the first “meeting,” there were about twelve Friends and approximately 150 Unitarians present. I explained that Friends do not have “ushers,” but rather “greeters,” who welcome people as they arrive, leaving

them to find their own places to sit. Some members of the church were invited to join Friends on the facing bench, with all of us entering the room at the same time.

On each chair there was a written explanation of what a Quaker meeting is, and what is (or is supposed to be) happening. This description seems to have been helpful, because on both occasions the vocal ministry was of a high order. (It was interesting afterwards to find people who we thought were Unitarians were likewise assumed to be Friends, but apparently were neither.)

At the beginning of the meeting, I explained that we do not pass a collection plate—they seemed astonished at that—but I said we do have baskets at the rear of the room, an announcement sometimes being made to that effect. But we felt it would be quite in order to station the “ushers” at the doors to receive contributions as people left.

It was also explained that we usually ask visitors to identify themselves so they could be greeted afterwards, and that since we were the visitors on this occasion, we would introduce ourselves. Also, all Friends present would act as consultants in order to answer any questions they might have.

In making the announcement about the strategically-placed ushers at the doors, I said, “It has been said that Quakerism is the one religion where you don’t have to believe anything, you don’t have to do anything, and you don’t have to pay anything. Well, none of this is true. You have to believe there is ‘that of God’ in everyone, which implies a belief in God. We are guided by a book of discipline, and one of the duties of Friends is to serve on committees. And we do have to pay for the upkeep of the meeting; but to do so, we usually send a check to the treasurer.” However, for their convenience, ushers with collection plates would be stationed at the doors for people to meet on their way out. This got a laugh, and a better-than usual collection, I’m told. Afterwards, the after-meeting socializing was rewarding, with many searching questions being asked.

I had organized this visit myself, and it was not in the name of any particular meeting, since there were members of several local meetings involved. While my aim was not to make converts, I have no problem with some Friends’ concern about not proselytizing. If George Fox had not made converts, we would not be Quakers today. I also have no problem with the assertion that if Unitarians want to experience a Quaker meeting, they can visit one. George Fox had no qualms about taking his message into the “steeple houses,” and neither do I—although I am not as disruptive as he sometimes was, and I wait for an invitation.

So if a local church invites you to “take a Quaker meeting” to them, I suggest you jump at the chance. It is a truly rewarding experience. One Friend, who was a bit dubious about the whole thing but had agreed to come, said jubilantly when the first “meeting” was over, “Well, it was all right, Ellen, wasn’t it?” It really was! □

Ellen M. Coile grew up in England, has lived in Wales, France, Japan, Italy and currently resides in the U.S. Having completed the raising of her family, she is now a student, and hopes to become a full-time writer. She is a member of Friends Meeting of Washington, D.C.

FRIENDS AROUND THE WORLD

"The Department of Defense has again highlighted the fact that it cannot defend the people of the United States," comments the newsletter of the Friends Committee on Legislation of California. It cites the head of the Defense Civil Preparedness Agency, B. Tirana's statement to the effect that the Carter Administration would be asking for a \$1 billion appropriation to figure out how to evacuate people from the cities to the countryside in case of an impending nuclear attack.

With almost British understatement the newsletter observes: "Those who have tried to leave metropolitan areas at the beginning of a three-day holiday may feel this program is underfunded."

Incidentally, Tirana is quoted as having estimated that even with such a costly evacuation program, seventy million Americans would have to die. The plan does not deal with resulting fallout nor with the aftermath of such a catastrophe.

Among Civil War reminiscences of her grandfather, Alice Flintcraft is quoted by the 57th Street (Chicago) Meeting Newsletter as recalling his references to the opposing viewpoints often held by members of the same household, the bitter arguments and the harsh remarks heard during those tense times. Feeling against Northern adherents was even expressed in barn burning and, as always in wartime, members of the Society of Friends lived through difficult days.

"Friends had to cross a densely wooded ridge to go to meeting. There was posted a notice saying: 'Anyone passing this way to Quaker Church will not return.' Friends continued to worship there, however, and there were no dire happenings."

"To slash \$15 billion from human needs programs while adding ten percent to military spending is utterly perverse.

Cutting jobs, health, nutrition, housing and occupational safety programs will inevitably cause massive suffering among millions of Americans who rely on those programs for their survival. Further inflating the already huge military budget accelerates the Pentagon's movement toward a nuclear-war-fighting strategy which threatens everybody's survival."

—Rev. Bob Moore, National Secretary
Mobilization for Survival

In appealing for funds to support three full-time lobbyists (and staff) for FCNL in Washington, the Purchase (NY) Meeting "News and Notes" points out that the Pentagon has 400 paid lobbyists.

Under the heading, "Doing Our Owen Thing at New Lanark," Geoffrey and Elisabeth Carnall, writing in the Scottish Friends Newsletter, describe the part they as a family played in the September 1978 "Victorian Fair" which was held to promote the cause of restoring the industrial village pioneered by Robert Owen at the beginning of the last century.

One of Owen's backers in this experiment in humane industrial management was the Quaker, William Allen, who was also a founder of the Peace Society of London. When the Carnall family found that booths could be rented at the Victorian Fair, they printed up a sheet for distribution which linked Owen, through Allen, to the nineteenth century peace movement. They also provided themselves with plenty of Peace Pledge Union leaflets, posters, badges and balloons. Thus equipped, they headed for New Lanark, where the youngest daughter, attired in Quaker grey, handed out the balloons the other children had inflated while the parents took care of the leaflets, which included the Declaration of 1660.

Apparently they did their "Owen thing" with considerable success. Geoffrey Carnall concludes:

Events of this kind are not uncommon, and it occurred to us

afterwards that a number of them might provide an opening for a display of peace material. It's... important to... be en rapport with those who organize [the event] and those who attend. But given that necessary preparation, the work involved need not be too daunting. And if it achieves nothing else, it certainly makes a pleasant family outing.

"There are more than 400 [Native American] tribes within the nation's boundaries and the Bureau of Indian Affairs recognizes only 289," states the final report of the American Indian Policy Commission.

One of these forgotten tribes are the Mashantucket Pequots, living near Mystic, Connecticut. In 1600 they numbered over 2,000 and dominated the coastal and inland region from the Connecticut River to Rhode Island. Today, their reservation has dwindled from 2,000 acres to 212, and their tribal enrollment is eighty-five.

But things are beginning to change. They have filed suit to regain 1,000 acres of their reservation which they claim were taken from them illegally. And a Housing and Urban Development grant will enable some of them to move from trailers to fifteen units of tribal housing. Ironically enough, the greatest need of these people who have lived on their reservation for over 200 years is "federal recognition" as a tribe, which would entitle them to the trust protection already extended to the majority of tribes in the U.S. To help them achieve this, the Indian Rights Association at 1505 Race St., Philadelphia, PA 19102 is grateful for any contribution.

Rhena Schweitzer Miller, daughter of Albert Schweitzer and President of the Albert Schweitzer Friendship House, RD 1, Box 7, Hurlburt Rd., Great Barrington, MA 01230, having visited the Lambarene Hospital in 1976 and again in October 1978, believes that both in its operational policies and in its new construction methods it is carrying out her father's fundamental principles. In her words, it "offers a unique opportunity for people of many countries to work together with Africans in a spirit of true understanding and co-operation for the benefit of a population which needs their help and accepts it in complete confidence."

The Schweitzer Friendship House in Massachusetts provides a cultural and musical center for bringing Schweitzer's principles and philosophy "to a larger audience, particularly young people," believing (in Schweitzer's words) that "the only way out of today's misery is for people to be worthy of each other's trust."

The Albert Schweitzer Friendship House welcomes contributions.

At its annual meeting in Washington on November 1, 1978, the Worldwide Peace Day Foundation, which seeks to promulgate observance of this day as international Peace Day, honored E. Raymond Wilson with a certificate of award which described him as one "who embodies all that is best in the struggle for peace, justice, law and human welfare across the land and throughout the world."

In our relatively young country, a 220th anniversary is something to write about. Especially when it celebrates a Quaker meetinghouse built in 1758, fittingly located at the corner of Quaker Avenue and Quaker Church Road in Randolph, New Jersey. Dover Monthly Meeting of New York Yearly Meeting, which began worshipping there in 1954 and continues to do so, had the honor of hosting the occasion with a community open house on Sunday, November 12, 1978.

Recognized as architecturally significant by the Historic American Buildings Survey in the Library of Congress, and listed on both the New Jersey and National Registers of Historic Places, the Dover meetinghouse has become a township landmark, having remained virtually unchanged since the time it was built. A restoration project now under way will replace a later slate shingle roof with wood shakes of the original type.

One of the founders of the Friends meeting, Hartshorn Fitzrandolph, gave part of his name to Randolph Township, founded in 1805. He is buried in the cemetery at the meetinghouse. Other Quaker names such as Schooley, Brotherton, Mott, Dell and Hance contributed throughout the years to the development and maintenance of township projects. And it was Isaac Hance who was appointed a delegate to the 1793 meeting that created the New Jersey Society to Promote the Abolition of Slavery.

The meeting, then called "Mendham

Meeting," declined as families died out or moved away and was "laid down" in 1865. However, the Brothertons, Hances, Vails and Motts continued to provide for the preservation of building and grounds. Some of their descendants are still active in the Friends Meeting-house and Cemetery Association, to which the title was transferred in 1898.

Twenty-five outside Friends were permitted to attend the first annual gathering sponsored by the Attica Oversight Committee at the state prison in late August of this year. This included a potluck meal—subject, however, to special rules for food. Thirty to forty names are now on the inside attendance list for Friends meetings held within the prison, although the actual attendance runs between fifteen and twenty-five. Three to seven Friends regularly come in from the outside. One or two attenders know Friends meetings on the outside but most of the men are only familiar with the group at Attica. The Oversight Committee hopes that this annual gathering will be an occasion when they can meet other supportive Friends who are unable to attend on a more regular basis.

Anyone interested in attending the 110th annual meeting of the Associated Committee of Friends on Indian Affairs to be held at Council House Friends Center near Wyandotte, Oklahoma, on Friday and Saturday, April 6 and 7, 1979, should write Sterrett L. Nash, Box 161, Frankton, IN, for reservation forms. Pre-registrations must be in not later than March 15, since accommodations at the center are limited.

Prisoner Visitation and Support Committee (PVS), a national organization sponsored by twenty religious bodies and social change groups including AFSC, is a nationwide advocacy/visitation program for prisoners in the U.S. federal and military prison systems. PVS is unique because, as an independent organization, it has nationwide access through its approved volunteer visitors to all federal and military prisons in the U.S. Its focus is on long-term prisoners, those in solitary confinement, those without visits, those in

maximum-security institutions, and those frequently transferred from prison to prison. A special effort is made to assist prisoners who are considered by the prison system as difficult to handle and whose confinement in solitary control units (where they are locked inside windowless cages for twenty-three-and-one-half hours a day) creates an acute need for human contact. No other organization in the U.S. makes that a priority in its program.

PVS was founded by the Rev. Robert Horton and five national peace groups in 1968 to visit imprisoned Vietnam War resisters. In its first five years of service, PVS was encouraged to visit other prisoners by the resisters, and today PVS visits any federal or military prisoner requesting a visit.

For hundreds of men and women each year, forgotten in remote institutions, PVS is the only trusted link with the outside world. PVS visitors offer friendship and help in many forms: visiting regularly, obtaining reading materials, communicating with prisoners' families, making legal referrals, writing letters of recommendation to parole boards, etc. A special "suffering fund" is available for giving small gifts to prisoners, such as books or art supplies.

One prisoner wrote: "At times when things appeared drastically desolate, your relentless support prevailed against the notion of being abandoned. I draw much strength from all of you. But the most magnificent thing about you is that you restored my faith in people."

PVS is continually in need of money to remain operating. More than half of its income comes from individual contributors. Send inquiries and tax deductible contributions to: PVS, 1505 Cherry Street, Philadelphia, PA 19102

What is the difference between Transcendental Meditation and the Quaker way? A few paragraphs in the Hartford (CT) Monthly Meeting's Bulletin clarify this for anyone still confused. Briefly, TM is practised to enhance the quality of the individual life, whereas the unprogrammed Friends meeting for worship is rather a common seeking for the leadings of the Spirit. Mantras of some sort may be used by individual Friends to help them in centering down, but their worship procedure is rather a "waiting quest" than the complete "relaxation of tension" sought by TM. Quaker silence can be "a period of intense listening."

To speak out of this stillness is, . . . even for the experienced speaker, an awesome effort, only to be made under true compulsion. Those who speak too easily, off the top of their heads rather than from the depths of the spirit, are not always helpful to the meeting.

The strength and refreshment we gain from it can fill our personal need, but the meeting for worship must, and does, lead us out into the world of our fellows and to the needs there to be met. . . .

Two letters, both written on legal length, manila paper, have been received at the *Journal* office. Both from P.O. Box 69, London, Ohio 43140. That is the address of the London Correctional Institution. One prisoner, James Dodds, 151-738, would like to correspond with "someone who knows what it's like to be lonely and not have anyone." The other, John Mims, Jr., 149-059, age twenty, is also "seeking friendship" through correspondence. Both say they will answer all letters. They welcome correspondents of any age so that they can see "if we can bring a little sunshine and happiness into each others' lives."

The Geneva Summer School, organized by the Quaker United Nations Office in Geneva, will be held July 5-17. Those aged eighteen to twenty-five, with an interest in international affairs, are encouraged to write for further information to Stephanie Ramamurthy, Friends House, Euston Road, London, NW1 2BJ, England.

The Case of Bruce Martin, AFSC Connecticut Peace Secretary, who, wearing a black robe at the fiftieth anniversary of Pratt & Whitney Aircraft, handed out peace literature and protested the display of war planes, is summarized in Hartford (CT) Monthly Meeting's Bulletin. Found guilty of "criminal trespass," Martin was sentenced by Judge Francis Quinn to thirty days (suspended), \$50 fine, and one year's probation. Hartford Meeting has written Judge Quinn, asking him to

reconsider and rescind the year's probation. The foreperson of the jury is said to have stated publicly her belief that Bruce Martin, who believes his First Amendment rights have been infringed, should have been acquitted. A complete history of this three-year case may be obtained from Marta Daniels, AFSC, RD 1, Box 430, Voluntown, CT 06384 for 25¢. Contributions toward continuing defense costs may be sent to Beatrice Coward, Box 31, S. Glastonbury, CT 06073. And anyone who would like to read a long interview with Bruce Martin can send for the issue of *Peacework*, which carried it, to AFSC, 2161 Massachusetts Avenue, Cambridge, MA 02140.

Lansdowne (PA) Friends Newsletter quotes the following observation from the *Wall Street Journal*:

"...In the middle ages the cardinals took their time electing a new pope. . . . In 1271, after an election that lasted two years, nine months, the exasperated citizenry locked up the cardinals until they produced a pope. The new pontiff, Gregory X, thought this such a fine idea that he promulgated a new law of conclaves, providing that the cardinals be sequestered and forbidden contact with the outside. Furthermore, he proclaimed that after three days they would be allowed only two dishes of food a day, and after eight days would be reduced to bread, wine and water. The next conclave lasted a single day, and papal elections have been expeditious since."

"This might be a way to get some action out of Congress."

Gordon Pearson, well-known Irish Friend and member of Dublin Meeting, has been appointed for a four-year term as one of the 144 members of the Economic and Social Committee of the European Economic Community (EEC).

"The state," states the FCL (CA) Newsletter, "is losing any vision of a future in which we will find the ways to live with one another and with the problems we have created. That vision is being exchanged for 'me-first' politics, for cynical promises and for vengeance. If these characteristics augur the new politics of the eighties, we can be certain they will not carry us past 1984. George Orwell take note."

LETTERS TO THE EDITOR

A Third Alternative for China

Often I let pass without comment my enthusiasm over an issue of *Friends Journal*, but I can't do so in regard to the China one. As a generalist involved in the art of cultures as it reflects value systems and aspects of human nature, I am fascinated by the qualities of Chinese culture that survive the millennia: pragmatism, instinctive ecology, inventiveness (technological and social), and, of course, undepartmentalized philosophy.

Generally, the articles in the *Journal* were humble in the best sense of the word about the accomplishments of communist China—without blind adoration. Never in a generation has the lot of so many been enhanced so much.

About 800 years ago, elements in the Chinese civil service (an ancient Chinese invention) saw the rich getting richer and the poor getting poorer and laid out a plan for a more equitable society. The rich landlords won in the struggle that followed, and an astounding proportion of the peasantry was literally starved off the land in the effort of the landlords to consolidate their wealth and power. The civil service examinations and Confucianism were rewritten to protect the rights of this elite (perhaps five percent of the population). In recent centuries some of the most gifted of the tiny elite became dropouts, refusing to take civil service examinations or otherwise serve the government, instead going off into the mountains or small villages to live simply among the common people. Some became Buddhist monks, and out of this group comes some of the finest landscape painting in the world—distinctively different from "official painting" which reshaped the old masters of the Sung Dynasty.

The Chinese communists are the first force in 800 years with effective concern for the common people, who, in turn, lost nothing by the Revolution. They hadn't had civil rights, freedom of inquiry, or political leverage of any kind.

Teilhard de Chardin tells us the West idealizes the individual at the expense of the community and the communist world idealizes the community at the expense of the individual. He concludes that both fail in their ideal because these two values need to *converge* and work together. (Traditionally, Eastern cultures idealize the universal and community at the expense of the individual.) How we need each other! Communism by its own kind of success (and the threat it has posed) seems the dominant twentieth century influence in awakening the West to the needs, worldwide, of equitable societies.

The cost of violent revolution in terms of suffering of the minority and in the waste of life and resources of the majority seems stupid and insane. Yet in desperate situations it takes place. In my youth many conscientious and gifted people felt communism was the only hope. Now, it seems the values of communism and the Western world in *convergence* are the *real* hope. Jesus said, "The poor you always have with you." He may have been wrong.

Dorothea Blom
Stevenson, MD

It's a Pleasure

I don't want this year to end without telling you how much I am enjoying the *Friends Journal*. I particularly liked your single-issue numbers on China and on South Africa.

I hope you will tell Margaret Bacon that I consider her recent article on Quaker reformers quite the best I have read in years. I knew that the Society of Friends has often been dragged, kicking and screaming, into a position of leadership of social reform, but I am grateful for documentation of how we have dug in our heels and how loudly we have condemned the sensitive few who insisted on calling our attention to social needs and have given us no peace until we responded to them. I give thanks this Christmas for all the gadflies who have stung us into action.

Dorothy Hutchinson
Sewanee, TN

Americans Are Brainwashed

At the Special Session of the United Nations from May 23 to July 1 this year,

devoted exclusively to problems of disarmament, the statement was made by George Wald of Harvard that, "Our American citizens are the worst brainwashed people in the world." Robert Heckert's letter in your October 15 issue is a perfect example of a brainwashed citizen. It is impossible for such citizens to support and put in Washington a wise, honest and sound government. Hence we are condemned to be governed by poor government leading our country to disaster. The two presidential elections of 1968 and 1972 were proof of this.

I have both our Vice-President Mondale's speech before the Special Session of the United Nations and also Gromyko's who spoke for the Russians. The Russians spoke out firmly for total disarmament to end all war. Mondale did nothing of the kind. The scant part our government played in that Special Session on Disarmament, and the failure of our news media to report news of the session, should alert us to where our nation stood on the matter. Of all great nations today ours is the only one not interested in disarmament or taking forceful measures to prevent war.

The Russian Revolution of 1917 was long overdue and released the Russian peasants and workers from cruel oppression. Unfortunately the opposition of our nation to their revolution instead of a willingness to assist them build, helped bring forth the Stalin regime. This was in lieu of a more democratic government which might have developed without the threat our opposition posed for them.

We United States citizens have been spared the horrors of military invasion of our land. Not even bombs dropped. Our unthinking people cannot conceive of the feelings of the Russian people who experienced the invasion of the Kaiser's armies during the 1914-1918 war and even greater destruction of property and lives by Hitler's armies. The actions taken by Russia, which Robert Heckert condemns, were from their point view necessary means for protection. What he calls reality is not reality at all but a twisting of the truth.

Philip W. Smith
New Hope, PA

Will Vegetarianism Help?

The October 15 issue contained a letter to the editor in favor of vegetarianism as a step towards conserving grains which could be used to combat

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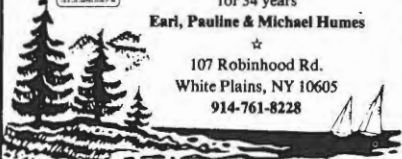
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worldwide hunger. This would be done by producing less grain-fattened livestock, which would free more grain for human consumption. This grain, plus grain which could be produced in pastureland, could be used to fight world hunger. In this way vegetarianism is consistent with a Quakerly reverence for life.

This I agree with, but I also feel that Quakers should take into consideration the well being of all life forms. Pasturelands support vast amounts of wildlife, plant and animal, along with domestic livestock. With each tilling and each disturbance, wildlife populations are decreased and driven into less productive borderland. If development continues with the aim of feeding the world's population, it is easy to envision a time when wild animals will be restricted to small isolated areas. Some life forms will not be this fortunate, and will vanish completely.

Human beings now have the technology and knowledge to control the destiny of the Earth. I feel we should use this knowledge to strive for lower birthrates and smaller self-sustainable populations. This would help to ease the world hunger problem, and at the same time help to save irreplaceable wildlife habitat. Trying to continuously feed an ever-increasing, unlimited human population can only lead to one end: senseless loss of life—wild animal life and eventually human life—through starvation.

Daniel Snipes
Greensboro, NC

Shall We Have Emeritus Members?

I can understand Peter Donchian's desire (FJ 11/1/78) to retain a close connection with the meeting he has been active in—even if his home makes it impossible for him to be active there—and his desire to take an active part in the meeting where he now lives.

It seems that the meeting should welcome and encourage this. Both meetings would be strengthened.

Could the meeting where he had been active for a long time record him as an "Emeritus Member" and he be an active member where he now lives?

Colleges do this regularly for professors who retire. It keeps the person as a part of the group and gets the benefit of his continued interest and experience.

Some Friends will not join the meeting where they live because their membership in their lifelong meeting is

so strong. This is not good. These Friends are needed as active members in the meetings they attend.

Robert N. Wood
Medford Leas, NJ

A Farmer's View

I am a farmer. In regards to Joseph Carter's letter to the editor (FJ 11/15/78), I feel a farmer's view is needed. Friends always seem to be talking about farmers as if they are a vanishing breed. It's true there are about three percent of us left farming, but most go out of business because of their own inefficiencies. Cooperatives are already a part of the farm marketing system. The government keeps trying to say the Capper Volstead Act is wrong, which is the backbone of the farmer's cooperative movement.

We don't think collectives are wanted. They are inefficient.

We don't think the consumer is ready to give up the prepackaged food or willing to have food only when it's in season. The tailgate markets are a way to get around the middleman, but most people like to buy tomatoes year-round. Dairy farmers need the middleman to package the milk, etc.

Competition is good for our free enterprise system.

Many statistics are printed in farm magazines that many people should be able to read. For instance, if we went back to farming as our grandfathers did, there would not be enough food to feed all the animals as well as the people, let alone export the surplus we now do.

Farmers will continue to be independent family farms as this has proven to be the best way to continue the business. We don't want more laws or government interference. The minimum wage laws, unemployment compensation, and other social welfare laws are too expensive for most farmers to handle.

George Lamborn
Nottingham, PA

Quakers and Communion

Amen to Dorthea Blom's reflections on the eucharist (FJ 12/1/78).

God's spirit is no more or less present in breaking bread than in sitting quietly. The Gospel words put it so simply and beautifully, "This is my body." So, friends, please just experience each

moment of communion in spirit and truth, without preconceptions.

Paul Hanke
Plainfield, VT

Fox Is Our Heritage

I was so glad to see the quotation from George Fox on the front cover of the December 1, 1978, issue. He is of our spiritual line and we are of his heritage. We need to be reminded of his passion for all, to be searching for and dependent upon the spirit within.

Also, *Friends Journal* is read by others who are not members of the Religious Society of Friends. What goes on in the world now in the name of "religion" would indicate that many are searching for a personal relationship with Jesus and God. We should be proud of the profound spiritual experience of Fox and so many members. Fox's stimulation is just as fresh today as it was in the 1600s. "There is one, Christ Jesus who can speak to thy condition." It's so easy to lose the meaning, the stimulation, and the use of fundamentals that so motivated the members of the Religious Society of Friends in the early years.

Today many organizations use the word "friends" in the name assigned to it. Many types of work and action are

being carried on by such organizations. But we are peculiarly and particularly the *religious* Society of Friends. I am very proud that this is so. I assume that *Friends Journal* is also proud of its source of being. Certainly by designating its sponsor, *Friends Journal* identifies itself as a publication with a partnership in the *religious* order of things.

May I suggest you consider a column in each issue of *Friends Journal*—"George Fox Column." Copy would be centered around quotations from the various writings of Fox—or his contemporaries. We often misjudge the knowledge people have of the founding spiritual background of Fox and others. Many members and, of course, readers of *Friends Journal* who are not members, have never read George Fox's *Journal*—nor, in fact, much of his other writings. In education it is acknowledged that repetition and frequency are essential in the learning process. Fox's spiritual messages, the basis that caused them to come into being, are not old. They are as fresh and stimulating today as they were when he spoke. Friends and non-Friends alike can gain a renewal of deep spiritual motivation from seeing and reading them. The power they possess is still available—if they are known. Could we not open the doors and windows of *Friends Journal* and let its printed message, in part, cement all that, as Thomas Kelly so eloquently





expresses in his *Testament of Devotion*:
Deep within us all there is an amazing inner sanctuary of the soul, a holy place, a Divine Center, a speaking Voice, to which we may continuously return. Eternity is at our hearts, pressing upon our time-torn lives, warning us with intimations of an astounding destiny, calling us home unto Itself.

J. Kennedy Sinclair
 Medford, NJ

Not All Are Reformers

Kudos to *Friends Journal* for printing "The Quaker Reformers" in its issue of 12/1/78—and to Margaret Bacon for writing it.

Thoroughly, but temperately, it shows that the Society of Friends is not entitled to credit for reforms in which only a few of its members participated.

It is true that "official" Quakerdom provided the religious climate in which such radicalism could emerge and flourish: a belief that there is a spark of divinity in us which can be kindled into flame, that life is sacred, and that this is a holy Earth. However, this is a faith which existed long before Quakerism or Christianity—and even before Ezekial transmitted as a Divine injunction: "Son of Man, stand upon thy feet and I will speak unto thee" (a biblical passage which, by the way, was the favorite one

of William James).

Radical religious reformers can take heart from an ancient Jewish jest: "If God lived on Earth the windows of his house would be broken!"

R. Leslie Chrismer
 Stamford, NY

Thank God For Reformers

I am glad you are encouraging a healthy perspective regarding Quaker background and accomplishments. Specifically, I refer to Margaret Bacon's "The Quaker Reformers" (FJ 12/1/78).

I make these comments as a Friend who used to more or less take for granted that the Quaker experience embodied the all-good (at all times) and to the exclusion of the potential for refinement of non-Quakers.

I may have nodded sagely that no one has a monopoly on helpful deeds and the Truth, yet I doubt whether I really believed the up and down movements of my chin.

In my current state of tortuously gradual awakening, it occurs to me that whatever may be one's belief and sensations, tough and resolute is the human tendency to presume the superiority of one's own precepts and revelations.

Perhaps the resultant excesses of such posturing are fairly easy to predict and detect.

Also, I am not sure I know if it's important that Quakers are known as having witnessed against social ills to an extent disproportionate to our relatively small numbers.

As Margaret Bacon points out and implies, in actuality it is always the articulate and highly concerned, vocal and energetic small collection of folk who give momentum to needed social change.

So thank goodness for those public workers among us, then, now and in future. And regardless of religious identification or lack of same.

To be more apt, thank God for them.

Wilfred Reynolds
 Evanston, IL

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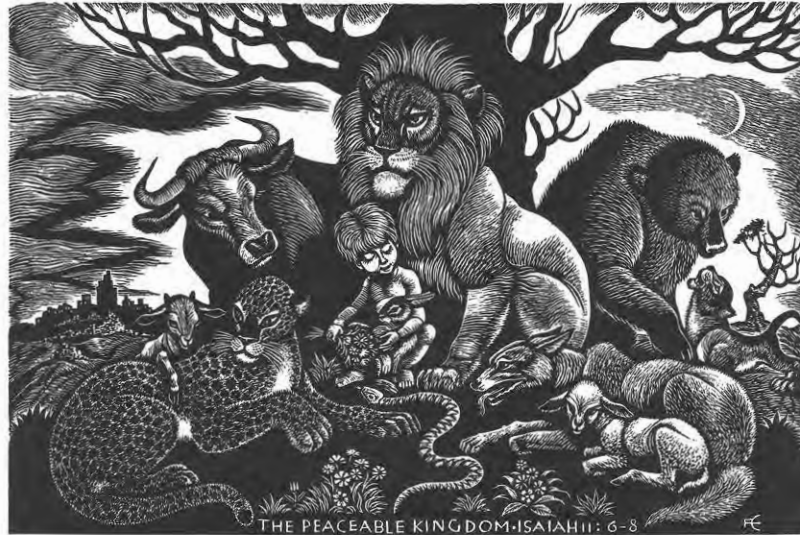
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Beacon Hill Friends House, a student residence and Quaker Center in downtown Boston, seeks director and/or assistant director to start September, 1979. Friends House is an equal opportunity employer. Send inquiries to Don Snyder, 6 Chestnut Street, Boston, MA 02108.

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TORONTO, ONTARIO—60 Lowther Ave. (North from cor. Bloor and Bedford.) Meeting for worship every First-day 11 a.m. First-day school same.

Mexico

MEXICO CITY—Unprogrammed meeting, Sundays 11 a.m. Casa de los Amigos, Ignacio Mariscal 132, Mexico 1, D.F. Phone: 535-27-52.

OAXTEPEC—State of Morelos. Meeting for meditation Sundays 12:30 to 1:30 p.m. Calle San Juan No. 10.

Peru

LIMA—Unprogrammed worship group Sunday evenings. Phone 221101.

Alabama

BIRMINGHAM—Unprogrammed Friends Meeting for worship 10 a.m. Sunday. For information phone Nancy Whitt, clerk, 205-823-3637.

Alaska

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

Arizona

FLAGSTAFF—Unprogrammed meeting, 11 a.m., 402 S. Beaver, near campus. Frances B. McAllister, clerk. Mailing address: P.O. Box 922, Flagstaff 86002. Phone: 602-774-4298.

MCNEAL—Cochise Friends Meeting at Friends Southwest Center, 7½ miles south of Elfrida. Worship 11 a.m. Phone: 602-642-3729.

PHOENIX—1702 E. Glendale, Phoenix, 85020. Worship and First-day school 11 a.m. Olive Goodykoontz, clerk, 751 W. Detroit St., Chandler, 85224. Phone: 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. Steven S. Spencer, clerk. Phone: 602-325-0612.

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—Meeting for worship, First-day, 9:45 a.m. 345 L St. Visitors call 753-5924.

FRESNO—10 a.m. Chapel of CSPP. 1350 M St. 222-3796. If no answer, call 237-3030.

GRASS VALLEY—Discussion period 9:30 a.m. Meeting for worship, 10:40 a.m. John Woolman School Campus (12585 Jones Bar Road). Phone 273-6485 or 273-2560.

HAYWARD—Worship 10 a.m., 22502 Woodrofe St., 94541. Phone: 415-851-1543.

LA JOLLA—Meeting 11 a.m., 7380 Eads Ave. Visitors call 458-9800 or 277-0737.

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., 4187 So. Normandie. Visitors call 296-0733.

MALIBU—Worship 9:30 a.m. Phone: 213-457-9928.

MARIN COUNTY—10 a.m. Room 3, Congregational Church, 8 N. San Pedro Rd., Box 4411, San Rafael, CA 94903. Call 415-472-5577 or 883-7565.

MONTEREY PENINSULA—Friends meeting for worship Sundays, 10:30 a.m. Call 375-3837 or 824-8821.

ORANGE COUNTY—First-day school and adult study 10 a.m., meeting for worship 11 a.m. University of California at Irvine (Univ. Club, Trailer T-1, park in P-7). Phone 714-552-7691.

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

PASADENA—Orange Grove Monthly meeting. Unprogrammed worship and First-day school 10:30 a.m. 520 E. Orange Grove Blvd. Phone 792-6223.

REDLANDS—Meeting and First-day school, 10 a.m., 114 W. Vine. Clerk: Peggy Power, 714-792-9676.

RIVERSIDE—Dialog, 10 a.m. Unprogrammed worship, 11 a.m. and First-day school. 3920 Bandini Ave. 714-781-4884; 714-795-1907.

SACRAMENTO—YWCA, 17th and L Sts. First-day school and meeting for worship 10 a.m. Discussion at 11 a.m. Phone: 962-0848.

SAN DIEGO—Unprogrammed worship. First-days 10:30 a.m. 4848 Seminole Dr., 296-2284.

SAN FERNANDO—Unprogrammed worship First-days, 8:30 to 9:30 a.m. 15056 Bledsoe, Sylmar. Phone: 892-1585.

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

SAN JOSE—Meeting for worship, 10:30 a.m. Singing 10 a.m. 1041 Morse St.

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

SANTA CRUZ—Meeting for worship Sundays 10:30 a.m. Community Center, 301 Center St. Clerk: 408-426-5992.

SANTA MONICA—First-day school and meeting at 11 a.m. 1440 Harvard St. Call 828-4069.

SONOMA COUNTY—Redwood Forest Meeting Worship and First-day school 10 a.m. 840 Sonoma Ave., POB 1831, Santa Rosa 95402. Clerk: 707-538-1783.

TEMPLE CITY (near Pasadena)—Pacific Ackworth Friends Meeting, 6210 N. Temple City Blvd. Meeting for worship, Sunday 11 a.m. For information call 287-6880 or 798-3458.

VISTA—Unprogrammed meeting, 10 a.m. Call 724-9655 or 722-9930. P.O. Box 1443, Vista 92083.

WESTWOOD (West Los Angeles)—Meeting 10:30 a.m. University YWCA, 574 Hilgard (across from UCLA bus stop). Phone: 472-7950.

WHITTIER—Whittier 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 and First-day school 10 a.m. Phone: 449-4060 or 494-2982.

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

FORT COLLINS—Worship group. 484-5537.

GRAND JUNCTION/WESTERN SLOPE—Travelling worship group, 3rd Sunday monthly. Phone 242-2004 or 242-8361 for location and time.

PUEBLO—Worship group, 543-0712.

Connecticut

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

MIDDLETOWN—Meeting for worship 10 a.m. Russell House (Wesleyan University), corner High & Washington Sts. Phone 349-3614.

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

NEW LONDON—Meeting for worship and First-day school 10 a.m., discussion 11 a.m., Thames Science Ctr. Clerk: Bettie Chu. Phone 442-7947.

NEW MILFORD—Housatonic Meeting: Worship 10 a.m. Rte. 7 at Lanesville Rd. Phone: 203-354-7656.

STAMFORD-GREENWICH—Meeting for worship and First-day school, 10 a.m. Westover and Roxbury Roads, Stamford. Clerk, Rosa Packard, W. Old Mill Rd., Greenwich, 06830.

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: 762-5669. Marjorie Walton, clerk, 203-847-4089.

Delaware

CAMDEN—2 miles south of Dover. First-day school 10 a.m.; worship 11 a.m. Phone: 284-9636; 697-7725.

HOCKESSIN—NW from Hockessin-Yorklyn Rd. at 1st 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.

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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 11 a.m. - noon; First-day school, 11 a.m. - 12 noon. Worship group, Thursday evenings at 7 p.m. 2111 Florida Ave., N.W., near Connecticut Ave.

Florida

CLEARWATER—Meeting 10:30 a.m., YWCA, 222 S. Lincoln Ave. Phone: 584-1282 evenings.

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

MIAMI-CORAL GABLES—Meeting, 10 a.m., 1185 Sunset Road. Heather C. Moir, clerk, 361-2889. AFSC Peace Center, 443-9838.

OCALA—Open meeting Sundays 10 a.m. 819 N.E. 2nd St. 904-236-2839. Limited cot & couch hospitality. George Newkirk, correspondent, 4910 N.E. 16th St., 32670.

ORLANDO—Meeting 10:30 a.m., 316 E. Marks St., Orlando 32083. 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.

WINTER PARK—Meeting 10 a.m. Alumni House, Rollins College. Phone: 644-7402.

Georgia

ATLANTA—Worship and First-day school, 10 a.m., 1384 Fairview Rd., N.E. 30306. Sue Williams, clerk. Quaker House phone 373-7986.

AUGUSTA—Worship 10:30 a.m. 340 Telfair St. Marguerite Rece, clerk. Phone: 738-8529 or 733-1476.

SAVANNAH—Meeting for worship 10 a.m. 110 E. Taylor. Phone 236-4703 or 236-2056.

Hawaii

HONOLULU—Sundays, 2426 Oahu Avenue. 9:45, hymn sing; 10, worship and First-day school. Over-night inquiries welcomed. Phone: 966-2714. MAUI—Friends Worship Group. Please call Mr. and Mrs. Blaine Treadway, 878-1208. 231 Kahoea Place, Kula, HI 96790.

Illinois

BLOOMINGTON-NORMAL—Unprogrammed. Call 309-828-9720 for time and location.

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 8-3088.

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 Ogden Ashley, clerk, 864-1923 or 743-0984.

DECATUR—Worship 10:30 a.m. Phone Charles Wright, clerk, 217-877-2914, for meeting location.

DEKALB—Meeting in Friends homes. Phone: 758-1985, 758-7084.

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: 968-3881 or 852-5812.

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: 548-5033 or 234-4645.

McHENRY COUNTY—Worship 10:30 a.m. 1st and 3rd Sundays. 615-385-3872.

McNABB—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: 815-882-2214.

OAK PARK—Worship, 11 a.m., Hephzibah House, 948 North Blvd. Phone: 369-5434 or 524-0099.

PARK FOREST—Thorn Creek Meeting. Call 748-0184 for meeting location. 10:30 each Sunday. Child care and Sunday school.

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. Iris Bell, clerk. Phone: 223-3902 or 222-8704.

ROCKFORD—Meeting for worship every First-day, 10:30 a.m., Friends House, 326 N. Avon St. Phone: 815-962-7373.

SPRINGFIELD—Meeting in Friends homes, unprogrammed. 10 a.m. Mary Tobermann, clerk, 546-1922.

URBANA-CHAMPAIGN—Meeting for worship, 11 a.m., 714 W. Green St., Urbana. Phone 217-328-5853 or 217-344-5348.

Indiana

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

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: 478-7214 or 987-7387.

INDIANAPOLIS—Lanthorn Meeting and Sugar Grove. Unprogrammed worship, 10 a.m. Sugar Grove Meeting House. Willard Heiss, 257-1081 or Albert Maxwell, 839-4849.

INDIANAPOLIS—North Meadow Circle of Friends. Unprogrammed worship 10 a.m. 1000 W. 58th St. Phone 253-1870. Children welcome.

RICHMOND—Clear Creek Meeting. Stout Memorial Meetinghouse, Earlham College. Unprogrammed worship, 9:15 a.m. Clerk, Laurence E. Strong, 966-2455.

VALPARAISO—Unprogrammed worship Sundays. For information phone 926-3172 or 464-2383.

WEST LAFAYETTE—Worship 10 a.m., 176 East Stadium Ave. Clerk, Paul Kriese. Phone: 743-4928.

Iowa

AMES—Meeting for worship 10:15 a.m. Forum 11:15 a.m. YWCA-Alumni Hall, ISU Campus. For information and summer location call 233-1846. Welcome.

DES MOINES—Meeting for worship, 10 a.m., classes, 11:30 a.m. Meetinghouse, 4211 Grand Ave. Phone: 274-4851.

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

Kansas

LAWRENCE—Oread Friends Meeting, 1631 Crescent Road. Unprogrammed meeting for worship 10 a.m.; discussion 11 a.m. Phone 913-843-8926.

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

Kentucky

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

LOUISVILLE—Meeting for worship, 10:30 a.m. 3050 Bon Air Ave., 40205. Phone: 452-8812.

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.

MID-COAST AREA—Unprogrammed meeting for worship 10 a.m. at Damariscotta library. Phone: 563-3464 or 563-8265.

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

Maryland

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

ANNAPOLIS—Worship 11 a.m. at YWCA, 40 State Circle. Mail address Box 3142, Annapolis 21403. Contact Edward Riley, 301-263-2083.

BALTIMORE—Koinonia Quaker Meeting for worship, 9:30-10:15 a.m. Most Sundays. Check with Dick Falkenstein or Dorothea Blom. Phone: 301-486-6262.

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

CHESTERTOWN—Chester River Meeting. Worship and First-day school, 11 a.m. 127 High St. George Gerenbeck, clerk. 639-2156.

EASTON—Third Haven Meeting and First-day school 10 a.m. 405 S. Washington St. Carl Boyer, clerk, 758-2108; Lorraine Claggett, 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.

SPARKS—Gunpowder Meeting for worship, 11 a.m. For information call 472-2551.

UNION BRIDGE—Pipe Creek Meeting. Meeting for worship, 11 a.m.

Massachusetts

ACTON—Worship and First-day school, 10 a.m., Harvey Wheeler Community Center, corner Main and Church Sts., W. Concord. (During summer in homes.) Clerk, John S. Barlow. Phone: 369-9299/369-9399.

AMHERST-NORTHAMPTON-GREENFIELD—Meeting for worship and First-day school 11 a.m. Summer worship 10 a.m. Mt. Toby Meetinghouse, Rte. 63, Leverett. Phone 253-9427 or 268-7508.

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 St.). Two meetings for worship each First-day, 9:30 a.m. and 11 a.m. Phone: 876-6883.

DORCHESTER - JAMAICA PLAIN — Sunday evenings 5 p.m. in homes. Worship, FDS, soup, and discussion. Phone 522-3745.

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

SOUTH YARMOUTH, CAPE COD—N. Main St. Worship and First-day school 10 a.m. Phone: 398-3773.

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—Unprogrammed meeting for worship 11 a.m. 901 Pleasant St. Phone: 754-3887. If

no answer call 756-0276.

Michigan

ALMA-MT. PLEASANT—Unprogrammed meeting 10:30 a.m. First-day school. Nancy Naglar, clerk, 772-2421.

ANN ARBOR—Meeting for worship, 10 a.m.; adult discussion, 11:30 a.m. Meetinghouse, 1420 Hill St. Clerk: Bruce Graves. Phone: 313-483-0058.

BIRMINGHAM—Phone: 313-334-3555.

DETROIT—Meeting, Sunday, 10 a.m., 7th floor Student 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—Worship and First-day school 10 a.m., 11 Cherry St., SE. For particulars phone 616-363-2043 or 616-854-1429.

KALAMAZOO—Meeting for worship and First-day school 10 a.m. Discussion and child care 11 a.m. Friends Meeting House, 508 Denner. Phone 349-1754.

MARQUETTE-LAKE SUPERIOR—10 a.m. Sundays. Unprogrammed. Forum. Child care. 228-7677, 475-7959. Corresp. 39 Elder Dr.

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.

ROCHESTER—For information call Sharon Rickert, clerk, 288-8286, or Richard & Marian Van Dellen, 282-4565.

ST. PAUL—Twin Cities Friends Meeting. Unprogrammed worship 10 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 Gilliam Rd., 10 a.m. Call 816-931-5256.

ROLLA—Preparative Meeting, Sundays 11 a.m., Elkins Church Educational Bldg. First & Elm Sts. Phone 314-341-3754 or 2484.

ST. LOUIS—Meeting, 2539 Rockford Ave., Rock Hill, 11 a.m. Phone 522-3118.

SEYMOUR—Discussion 10 a.m., unprogrammed worship 11. Write: Jim/Donna Rickabaugh, Sunrise Farm, Rt. 1, Seymour 65746.

Nebraska

LINCOLN—3319 S. 46th. Phone: 468-4178. Worship 10 a.m. Sunday schools 11 a.m.

OMAHA—Unprogrammed worship. 453-7918.

Nevada

LAS VEGAS—Paradise Meeting: worship 12 noon, 3451 Middlebury. 458-5817 or 565-8442.

RENO—Worship 10:30 a.m., 135 Bisby St. Phone 358-6800 or 322-0688 to verify.

New Hampshire

CONCORD—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. Lydia Willits, clerk, phone 603-868-2629.

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

WEST EPPING 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. Co-clerks: Emily B. and Joseph Connelly, Christian St., Norwich, VT 05055. Phone: 802-849-1290.

PETERBOROUGH—Monadnock Monthly Meeting. Worship 10:45 a.m. Town Library Hall. Enter from parking lot. Singing may precede meeting.

New Jersey

BARNEGAT—Meeting for worship, 11 a.m. Left side of East Bay Ave., traveling east from Routh 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—Meeting for worship and First-day school 11 a.m. Randolph Friends Meeting House, Quaker Church Rd. and Quaker Ave. between Center Grove Rd. and Millbrook Ave., Randolph. Phone: 201-627-3987 or 584-4574.

GREENWICH—6 miles from Bridgeton. Meeting for worship 10:30 a.m. First-day school 11:45 a.m.

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 Street Meeting for worship 10:30 a.m. June through September: Union Street. Phone: 609-654-3000.

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. First-day school 9:45 a.m. Oct. through May. Meeting for worship 9 a.m. 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 10 a.m. to noon.

PRINCETON—Meeting for worship 9:30 and 11 a.m. First-day school 11 a.m. Oct.-May. Quaker Road near Mercer St. Phone: 609-452-2824.

QUAKERTOWN—Meeting for worship and First-day school, 10:30 a.m. Clerk: Hannah Wilson, Box 502, Quakertown, 08868. Phone 201-995-2276.

RANOCAS—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 Highland 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 741-7210 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., First-day school 10 a.m.

WOODSTOWN—First-day school, 9:45 a.m. Meeting for worship, 11 a.m. July & August, worship 10 a.m. N. Main St. Phone 789-1591.

New Mexico

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

GALLUP—Sunday, 10 a.m., worship at 1715 Helena Dr. Chuck Dotson, convenor. Phones: 863-4897 or 863-6725.

SANTA FE—Meeting for worship, Sundays, 11 a.m., Olive Rush Studio, 630 Canyon Rd. Phone: 983-7241.

SOCORRO—Meeting for worship, 1st and 3rd Sundays, 10:30 a.m. 1 Olive Lane. Joanne Ford, convenor. Phone: 835-1149.

New York

ALBANY—Worship and First-day school, 11 a.m., 727 Madison Ave. Phone: 485-9084.

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 Glover, 12 Homer St., Union Springs, NY 13180. Phone: 315-889-5927.

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: 212-777-8888 (Mon.-Fri. 9-5). Mailing address: Box 730, Brooklyn, NY 11201.

BUFFALO—Meeting and First-day school, 11 a.m., 72 N. Parsde. Phone TX2-8645.

BULLS HEAD RD.—N. Dutchess Co., 1/2 mi. E. Taconic Pky. Worship 10:30 Sun. 914-266-3020.

CHAPPAQUA—Quaker Road (Route 20). Meeting for worship and First-day school 10:30 a.m. Phone: 914-238-9894. Clerk: 914-789-4610.

CLINTON—Meeting, Sundays, 10:30 a.m., Kirkland Art Center, On-the-Park. Phone: UL3-2243.

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

ELMIRA—10:30 a.m. Sundays, 155 West 6th St. Phone: 807-733-7972.

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

HUDSON—Meeting for worship, 10 a.m. first and third Sundays, 343 Union St. Margarita G. Moeschl, clerk. Phone: 518-943-4105 or 518-329-0401.

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—Meeting followed by discussion and simple lunch. Friends World College, Plover Lane. Phone: 516-423-3672.

JERICHO—Old Jericho Tpke., off Rt. 25, just east of intersection with Rts. 108 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—Morichea Rd. Adult discussion, 10:30 a.m. Phone: 516-261-6082 or 516-941-4878.

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

SOUTHDOLD—Colonial Village Recreation Room, Main St.

WESTBURY—550 Post Ave., just south of Jericho Tpke., at Exit 32-N, Northern State Pkwy. Phone: 516-ED3-3178.

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

NEW PALTZ—Phone 914-255-5678 or 255-6179.

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 1st and 3rd Sundays. 11 Ford Ave. Call 433-2367 (Oneonta) or 746-2844 (Delhi) for location. Babysitting available.

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—Meeting for worship and First-day school 11 a.m. Purchase St. (Rt. 120) at Lake St. Co-clerks: Nancy First, Bittersweet La., Mt. Kisco, NY 10549, 914-666-3524, and Joyce Haase, 88 Downs, Stamford, CT 06902, 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 hours June 11 through Sept. 3, 10 a.m. Babysitting sometimes available. 41 Westminster Rd., Rochester 14607.

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 Rd. Clerk: Gardiner Angell, 131 Popham Rd., Scarsdale NY 10583.

SCHENECTADY—Meeting for worship, 11 a.m. Brown School, 1184 Rugby Rd., Schenectady. 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.

BOONE—Unprogrammed meeting Sunday 11 a.m., Wesley Foundation. Call 704-264-5812 or 919-877-4696.

CHAPEL HILL—Meeting for worship, 11 a.m. Clerk: Dirk Spruyt, phone 929-5201.

CHARLOTTE—Meeting for worship, 10 a.m., First-day school, 11 a.m. 2327 Remount Rd. Phone: 704-399-8465 or 537-5808.

DURHAM—Unprogrammed meeting 10:30, First-day school 10:45, 404 Alexander Ave. Contact Alice Keighton, 919-489-6652.

FAYETTEVILLE—Meeting 11 a.m. on 2nd and 4th First-days at Quaker House, 223 Hillside Ave. Contact Charlotte Kleiss (485-4995) or Bill Sholar (485-3213).

GREENSBORO—Friendship Meeting (unprogrammed.) Guilford College, Moon Room of Dana Aud., 11 a.m. Contact Edith Mackie, 292-8100.

GREENVILLE—Unprogrammed, 1st & 3rd First-days, 11 a.m. Call Oris Blackwell 758-4247.

GUILFORD COLLEGE, GREENSBORO—New Garden Friends Meeting. Unprogrammed meeting 9 a.m.; church school 9:45 a.m.; meeting for worship, 11 a.m. Dorothy S. Mason, clerk, and David W. Bills, pastoral minister.

RALEIGH—Unprogrammed meeting 10 a.m., 120 Woodburn Rd. Clerk: Doug Jennette, 834-2223.

WILKESBORO—Unprogrammed worship 7:30 p.m. each First-day, St. Paul's Church Parish House. Call Ben Barr, 984-3008.

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

Ohio

AKRON—475 W. Market St. 8:30 Sunday. Pot-luck and business meeting, first Sunday. Child care. 253-7151 or 336-8972.

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 9:30 a.m., 3960 Winding Way, 45229. Phone: 513-861-4353. Edwin Moon, clerk.

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

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

DAYTON—(FGC) Unprogrammed meeting for worship and First-day school, 10:30 a.m., 1518 Catalpa Drive. Phone: 278-4015 or 278-2384.

FINDLAY—Bowling Green area—FGC. 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, 218-653-9595.

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

OVERLIN—Friends Monthly Meeting, unprogrammed, 11 a.m. YW Lounge, Wilder Hall. Sept.-May. 774-5139.

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 David Taber, 878-6841.

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., Collage Kelly Center. Starling Olmsted, clerk. 362-4118.

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, 10:30 a.m., Rockford Meetinghouse, President St. (Antioch campus). Sunday school follows worship. Co-clerks: Ken and Peg Champney, 513-767-1311.

Oklahoma

OKLAHOMA CITY—Meeting for worship, 10:30 a.m. Forum, 11:30 a.m. Shared lunch follows. 1115 SW 47th. Information, 632-7574. Clerk, Paul Kosted, 525-2296.

Oregon

EUGENE—Meeting for worship 10 a.m. Religious education for all ages 11:15 a.m. 2274 Onyx.

PORTLAND—Multnomah Monthly Meeting, 4312 S.E. Stark St. Worship 10 a.m., discussion 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: TU4-2865.

BIRMINGHAM—1245 Birmingham Rd. S. of West Chester on Rt. 202 to Rt. 928, 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. Clerk: Cornelius Eelman. Phone 757-4438.

BUCKINGHAM—At Lahaska, Rtes. 202-263. Meeting for worship 11 a.m. (June, July, August 9:30 a.m.).

CHELTENHAM—See Philadelphia listing.

CHESTER—24th and Chestnut Sts. First-day

school, 9:45 a.m., meeting for worship 10:30 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, 10:30 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.

FRENCH CREEK—New meeting 10:30 a.m. in Meadville. Contact: Clemence Ravacon Mershon, 814-587-3479.

GETTYSBURG—Friends Meeting 10 a.m. at Gettysburg College Planetarium.

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

GWYNEDD—Summerytown 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.

KENNETT SQUARE—Union & Sickle. First-day school, 10 a.m., worship 11 a.m. Joann Shoemaker, clerk, 215-444-2848.

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., first Sunday of month, Sept. through May. Clerk Ruby E. Cooper 717-523-0391.

LONDON GROVE—Friends meeting for worship Sunday 10 a.m. Child care/First-day school 11 a.m. Newark Road and Rt. 926.

MEDIA—125 W. 3rd St.: Worship 11 a.m., except 1st Sunday ea mo. worship 10 a.m., bus. 11:15 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 10:15 (including adult class). Babysitting 10:15 on.

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. Pamela Kilinger, 717-458-5244.

MUNCY at PENNSDALE—Meeting for worship, 11 a.m. Rickie and Michael Gross, clerks. Phone: 717-564-3324.

NEWTOWN-BUCKS CO.—Meeting 11 a.m. First-day school 9:30 a.m. except 1st First-day Family Meeting 10:45 a.m. Jan./Feb. First-day school

11:20. Summer, worship only. 966-3811.

NEWTOWN SQUARE-DEL. CO.—Rte. 252 N. of Rte. 3. Meeting 11 a.m. Clerk, 215-566-7238.

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 E. Mermaid Lane.

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—Germantown Pike & Butler Pike. Adult class 10:15 a.m. Meeting for worship and First-day school 11:15 a.m.

QUAKERTOWN—Richland Monthly Meeting, Main and Mill Sts. First-day school and 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—Unani Monthly Meeting meets 1st, 3rd and 5th First-days at 11 a.m., 2nd and 4th First-days at 5 p.m. Meeting-house 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. (except summer); meeting for worship, 11:15 (summer, 10). 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.

WESTTOWN—Meeting for worship 10:30 a.m. Sunday, Westtown School Campus, Westtown, PA 19385.

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.

SAYLESVILLE—Meeting, Lincoln-Great Rd. (Rt. 126) at River Rd. Worship 10:30 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—Worship, 10:30 a.m. at Children Unlimited, 2580 Gervais St. Phone: 254-2034.

South Dakota

SIOUX FALLS—Unprogrammed meeting 11 a.m., 2307 S. Center. 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, J. Richard Houghton. Phone: 615-292-7466.

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

Texas

AUSTIN—Worship and First-day school, 10:30 a.m. Forum 12:00. 3014 Washington Square. 452-1841. Ethel Barrow, clerk, 459-8378.

DALLAS—Sunday, 10:30 a.m., Park North YWCA, 4434 W. Northwest Highway. Clerk: Kenneth Carroll. Phone: 214-368-0295 or 214-361-7487.

EL PASO—Worship 10 a.m., 1100 Cliff St. Clerk: William Cornell, 584-7259.

HOUSTON—Live Oak Meeting. Worship and First-day school, Sundays 10:30 a.m., 1540 Sul Ross. Clerk: Malcolm McCorquodale, 628-4979.

MIDLAND—Worship 10:30 a.m., Trinity School Library, 3500 West Wadley. Clerk, Peter D. Clark. Phone: 687-1828 or 683-8083.

SAN ANTONIO—Unprogrammed meeting for worship 11 a.m. Sundays, YWCA 318 McCullough, 78215. Houston Wade, clerk. 512-738-2587.

TEXARKANA—Worship group, 832-4786.

Utah

LOGAN—Meetings irregular June-Sept. Contact Mary Roberts 753-2766 or Cathy Webb 752-0692.

SALT LAKE CITY—Unprogrammed meeting and First-day school, 10 a.m., 232 University Street. Phone 801-487-1538.

Vermont

BENNINGTON—Worship, Sundays, 10:30 a.m. Monument Elem. School, W. Main St. opp. museum. Mail 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.

SOUTH STARKSBORO—Hymn sing 10:30, silent meeting 11, potluck 12, 2nd Sunday each month, June through October. Special Thanksgiving and Christmas meetings. For information phone Baker 802-877-3032.

WILDERNESS—Meeting for worship, 10:30 a.m. Sunday, Farm and Wilderness Camps near Plymouth; N. entrance, Rt. 100. Kate Brinton, 228-8942.

Virginia

ALEXANDRIA—1st & 3rd Sundays, 11 a.m.: Unprogrammed worship and First-day school. Woodlawn Meeting House, 8 mi. S. of Alexandria, near US 1. Call 703-765-6404 or 703-960-3380.

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

LINCOLN—Goos 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: 358-6185 or 272-9115. June-August, worship 10 a.m.

ROANOKE—Salem Preparatory Friends Meeting, clerk: Genevieve Waring, 343-6769, and Blacksburg Preparatory Friends Meeting, clerk: Judy Heald, 544-7119.

VIRGINIA BEACH—Meeting for worship 11 a.m. (Based on silence) 1537 Laskin Road, Virginia Beach, VA 23451.

WINCHESTER—Centre Meeting, 203 North Washington. Worship, 10:15 a.m. Phone: 687-8497.

Washington

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

SPOKANE—Silent meeting. Phone 327-4086. Wayne Benenson.

TACOMA—Tacoma Friends Meeting, 3019 N. 21st St. Unprogrammed worship 10:30 a.m., First-day discussion 11:30. Phone: 759-1910.

TRI-CITIES—Mid-Columbia Preparative Friends Meeting. Silent worship and First-day school 11 a.m. Clerk: Leslie Nieves, 582-5598.

West Virginia

CHARLESTON—Worship, Sundays 10-11 a.m., Cenacle Retreat, 1114 Virginia St. E., Steve Mininger, clerk. Phone: 342-8638 for information.

Wisconsin

BELOIT—Unprogrammed worship 11 a.m. Sundays, 811 Clary St. Phone: 608-365-5858.

EAU CLAIRE—Meeting for worship and First-day school, 11 a.m. Call 832-0094 or 235-5892, or write 612 13th St. Menomonie, WI 54751.

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

KICKAPOO VALLEY—Friends Worship Group. 10:30 a.m., Sunday. Write DuViviers, R.D. 1, Readstown, WI 54652, or call 629-5132.

MADISON—Sunday 9 and 11 a.m., Friends House, 2002 Monroe St., 256-2249; and 11:15 a.m. Yahara Allowed Meeting, 2201 Center Ave., 249-7255.

MILWAUKEE—10 a.m. worship sharing; 10:30 meeting for worship, YWCA, 610 N. Jackson, Rm. 502. Phone 963-9730, 962-2100.

OSHKOSH—Unprogrammed worship 11 a.m., Sundays. Call 414-233-5804 or write P.O. Box 403.

WAUSAU—Meeting in members' homes. Write 3326 N. 11th or phone 842-1130.

Wyoming

SHERIDAN—Silent worship Sundays, 10 a.m. For information call 672-6368 or 672-5004.



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