

March 1, 1980

FRIENDS JOURNAL

Quaker
Thought
and
Life
Today

**The whole
of me moves
toward
transformation.
Alive in ways
I cannot
imagine,
I will continue,
Relinquishing
all that I am
to new forms
remarkable,
Translated in
death to some
fresh
becoming.**

Jeanne Lohmann



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Ethan Prescott

THE CRYSTAL

by Helen Stark

Dearest family,

Here I am, all set. A lovely, warm-hearted aide has scrubbed me, and I have had a luxurious tub bath all by myself.

As I go out of circulation for a while, I want you to know how much I enjoy you and love you, and how wonderfully rich and full you have made my life. I hope that the mis-

takes I have made can be overlooked, and that we can have an even better life when I get back to you. I am sure that I shall have learned a great deal about patience and faith.

Everyone has been so kind and loving that we must surely be in the hands of God. If anything goes differently than you hope, I know you won't let it throw you. I am sure that there is a destiny that guides our lives, and that you will find untold blessing if you accept a new road. What we mustn't do is to refuse the journey.

We all have much to learn about work and family, guidance and love. I am sure it can't all be learned easily, but the road becomes less hard when we realize that God does not punish. God tries to help us find real joy.

My blessings on you all, my very dear ones.

The above letter was written before open heart surgery. Almost before I had unpacked that afternoon, flowers had come. They were lovely yellow roses, spiked with lavender plumes and backed by dark green leaves splashed with orange. It was an arrangement, I thought, in which the threat was apparent, but the gold of the rosebuds was triumphant. Then came garden flowers from more friends. I knew that they and others would meet for prayers in my behalf. There were telegrams, including one from my doctor of many years. I was upheld on a wave of affectionate good wishes.

I felt that things at home were in order. (My fingers were still stained from the final dressing on the floor of David's new room.) Anna's care would sustain the family's routine. Whatever happened would be for the best. I thought of Browning's "My times are in His hand/ Who saith, 'A whole I planned, . . . see all, nor be afraid.'"

My sister, Louise, and one of the doctors arrived just as I was being transferred to the litter. How comforting their presence. Now we are in the hall before the operating room.

The anesthetist is talking to me quietly. "I am going to put this cone over your nose. It smells a little of ether because it has been used for that before. Breathe deeply and easily. Soon my voice will sound farther and farther away. You may hear a slight ringing in your ears. Everything is all right."

This is the met moment. I am not afraid. Dear God, I thank you for that. I go down a long road alone. Only at the end will I know its turning. Into Thy hands I commend. . . There is the ringing in the ears and the far off voices. This—is it.

I know some of what went on in nearly six hours of the operation because of reports from the operating room and from a friendly intern who stopped in my room. A feeling of peace had enveloped those present in an atmosphere of mutual respect and cooperation. The surgeon had impressed everyone with his patience and

surgical skill.

An incision was made completely around the left shoulder blade, under the arm and left breast. The shoulder blade was thrown out of place and the ribs cut to make an opening, big enough, the surgeon said, "to put a setting hen." An assisting doctor held the heart in his hand to move it out of the way. The coarctation in the great aorta was cut out and an attempt made to fasten the two ends together. When this failed, a frozen aortic tissue, a gift from someone who had died, was selected and defrosted for the graft. Then came the moment when the blood ran through and did not leak through the sutures.

A short while ago, the conclusion of this operation would not have been possible. Science would not have known how. On the day that I was admitted to the hospital, a five-year-old boy came in. I could see his rapid breathing and the pulse in his throat. Later, in x-ray, I could hear him crying as he went through the many difficult and frightening tests. The intern told me that the child suffered from a congenital heart deformity for which the operation had not yet been devised. They could only hope that research would catch up to his need before it was too late.

My prayers that even in unconsciousness I could cooperate were wonderfully answered. The collapsed lung stayed collapsed. Viscera did not go into spasm, nor my body into shock. I was told that my face remained serene. I was particularly fortunate in having clean lungs and well aerated blood. These would be critical factors later on.

From a long way off I could hear my name called. In order to answer I must cross a sort of sonic barrier. It was composed of bands of energy moving at terrific rates, producing a gray blur of horizontal lines. A mild comparison might be the sensation of being caught between the pressurized streams from firemen's hoses. It was like the driven forces of electrons. It was neither sight nor sound, nor feeling, but the essence of pain, flesh stripping from bone with the clash of cleavers on stone. Through this barrier I must walk to answer the voice that called.

So I am not dead. I have come through the operation. I am too tired to speak, but I must sit up for an x-ray. I am crippled and broken, but I am alive.

"I think I need to go to the toilet."

"Oh, no you don't. You just feel that way."

"Please let me try."

Helen Stark, a Mormon, was formerly a board member of Friends Conference on Religion and Psychology. While living in the East, she conducted workshops at Haverford and was librarian of the Dora Wilson collection. A retired English and drama teacher, she writes "My miracle is that I have had twenty-five productive years since that article was written."

"Why, she did. She wasn't fooling."

Bless you, my battered body. Shaken and assaulted, what intelligence within hastens to take up again the functions that sustain—draining off the poisons of anesthesia, hurrying to bridge the wound with the tenuous beginnings of arteries and veins. God keep you, body, while I, the ego, shall begin my battle with pain.

I wish I could report that I patiently endured pain and yielded to its rhythm. Because I do not tolerate barbituates, adequate pain medication was difficult to find. Some of the tricks of my unconscious were amusing. One night into my dreams whirled the slashing of airplane propellers. Thousands of them seemed in rotation at terrific speed, but no plane ever got off the ground. Then there were dresser drawers that could not be pushed shut because pouring from and overflowing into them, were outworn mechanical parts, nothing salvageable. There was the taste on my tongue of licked varnish.

Suddenly everything stopped, and I awoke to stillness. My roommate had stopped snoring. Some inner strength had translated all of that useless energy into appropriate sound, sight, and taste.

Several days after the operation, I felt desperate for sound sleep. A new roommate had come in for surgery. Now, I thought, without the snorer I can get some rest. But at midnight the intern was still taking her history and our room was a buzz of activity.

"Please, I've got to get some rest."

"Give her a dose of chloral hydrate. That should hush her up."

All night I wrestled with a world so evil, so demented that I feared I would be submerged. I strove with ever-erupting, sinister shapes and faces, but as though I were chained to a rock. It seemed I must make order or be forever engulfed in a fantasy world of malignant design.

Finally the horrible figures stayed in the shadow. Exhausted, I emerged into reality, but with the feeling of having been betrayed. I wanted to call my own doctor friend, but the nurse would not let me. She said I was behaving childishly.

I had come into the hospital with the notion that I would try to yield, to become an embryo and be cared for. Now, it seemed that after the brilliance of the operation and the watching for the "signs" of the first few days, I was entirely on my own. No one really cared. If I died now, no one could be held responsible. The shifting personnel never seemed to follow a case long enough to register. No one was looking after me. I had to see to everything myself.

I do not know how my need got across to the surgeon, but suddenly he was there, compassionate and strong.

"Don't worry. We are going to take care of you. We'll find something to help you sleep."

Gentle voices like music carried me away on a wonderful journey. "Let go; it is all right. See, you can open your eyes and find yourself safe here in your hospital bed. Now your spirit can come with us and discover the love of God."

"But I *can't* lose consciousness. If there was a fire, no one would help me get out."

"All that has been arranged for. Someone is on guard for you. Come and float with us in a deep peace. We shall stop in still meadows. You shall drift through the house of Life and return to your bed refreshed. Let go like a leaf from a tree and come with us."

Safe at last! To slip effortlessly into the hands of God. Where had I gone astray? Perhaps some day I shall know. I can only be grateful that, like a fish flopping on the sand, I was picked up and returned to the sea.

Out of those days of pain and shock grew the concept of the crystal pattern. Did I return with it from some interstellar space during surgery? Each personality is like a snowflake with its own unique pattern. At the heart of my crystal, between the shoulder blades and through the heart, pressure was being applied. Not unloving nor punishing, but inexorable pressure as part of the system of the universe. God or Fate? My own special archangel bent on evolutionary change? The purpose seemed to be for a more complex crystal pattern to emerge.

It seemed to me that, sooner or later, the pressure could become so intolerable that the crystal would shatter like a piece of glass, perhaps to be gathered up for melting into a simpler form. Or suddenly the crystal would dissolve, become nothing, only to reform into a lovelier, more complex pattern. Is this the harsh but purposeful intent of life? Can one ever know whether one will crack or dissolve?

It seems better to hang on at all cost to the self—to evade, to compromise, to retreat into a smaller and smaller corner. But the pressure bearer knows all one's hiding places and will not be put off. The distortion in the pattern will be laid bare. Hard against it will press the finger of God until it yields or breaks.

Sometime later it was revealed to me that the effort one makes to rise above one's limitations is rewarded out of all proportion to the deserving of reward. One need make only the slightest turning, and there is an outpouring of support. I had hoped, with God's help, to go through this crisis with some degree of dignity and grace. No sooner had I opened my mind to this hopeful thought than I was deluged with useful books and helpful comments, even a return to me of some emphasized point I had previously made to someone else. Each person who goes through a similar experience is humbled by a storehouse of creative kindnesses. Family, friends, new acquaintances, the sky and grass are radiant in the light of the body's recuperative powers to give life a second chance. □

Did You Say Surgery?

by Wilfred Reynolds

I hadn't kept my impending surgery much of a secret. Understandably, this date with the operating room (and table with utensils) was a big concern at home, and it was surprising how steadily the list grew of persons who knew about it.

All this telling wasn't a calculated thing but arose from necessity in managing my personal dread. It was a willingness to use other people in preparing inwardly for what needed doing to the body.

In the unerring wisdom of hindsight, it might've been more humane to have acted promptly, once having decided upon the surgery. We had too much time to think about it, and the delay caused worrisome preoccupation. I think such a burden avoided would've been thoughtful and loving.

And with Friends meeting relations, I became itchy to get going so there'd be something different to talk about, a remaining hurdle leaped which would permit an easier flow of association.

But, mercifully, my hospital date finally did arrive. With suitcase in hand, I appeared at admissions—perhaps quite robust looking, yet scheduled to be the object of those highly-focused and coordinated surgical folks with their fine skills and equipment.

Soon I was well along in preparations, impressed by the double-checking and thoroughness, along with a general friendliness among professional staff. Often, I'd thought of the irony—and seeming injustice—of walking with firm step into an assault on one's own body. Even brooded about it some.

I think it took one of the nurses (while I almost crawled down the hall during post-surgery activity) to sharpen my perception on the bodily-assault issue. She indicated that dealing with the provocation was essential to one's eventual return to where one should be. Viewed and

Wilfred Reynolds is a former clerk of Illinois Yearly Meeting and currently on the regional executive committee of the AFSC. A "handyman and putterer" and small entrepreneur, he is a member of Evanston (IL) Meeting.

experienced in this light, the blow dealt body (the intentional violence, if you will) merges with the restorative process itself.

The operation went smoothly, the outlook is favorable. I'm still convalescing while trying to capsulize now one person's confrontation with a primary uncertainty, apprehension and relative adversity.

But I'd like to share a bit more and acknowledge the support and encouragement it's possible for us to give each other. Recently, I've felt much helpful undergirding and say so with a feeling of life celebrated.

I still marvel at the phenomenon of brief civilities and warmth of medical personnel and others—many of whom I'd never seen before and won't see again—but whose attentiveness, when most needed, nourished my soul and body.

There's nothing quite like the completed circuit of a heartfelt need finding fulfillment, however shortlived.

Yet through it all, the temporariness of things has imprinted itself with renewed vitality. However reassured and uplifted I may feel at one point, most assuredly my spirits are destined to descend at another.

A state of grace lives out-of-reach of human possession, and one lives in fits and starts. Though some of the earlier words aren't likely to lose their warm glow, honesty impels a recognition of the transitory nature of things and the continuing necessity for human exertion in the face of room for improvement.

I tend to grow listless, "bottoming-out" with hardly an idea or energy to my name, seemingly. Of course, we've our concepts. But another of life's rude awakenings is that the compilation of sterling human attributes can be as ashes in the mouth. Self-acceptance, patience, faith, hope, love and the rest: mere cranial self-wallowings and aimless abstractions, if one isn't careful.

So you'd better be willing to be resourceful and take some action, even if only the activeness of an appropriate inaction.

At times, we may sense having turned a corner in struggling with some sort of entrapment, pain or confinement. I think this happened for me recently when confiding to my wife, Phyllis, that these difficulties surely do teach one how really meager are one's self-resources.

This confession felt as if the personal sense of invincibility I'd been lugging around had been abandoned, thus unclogging a supply of energy and hopefulness.

In looking to conclude, for some reason I'm seeking words with which to say something about faith. The following come to mind in a fairly effortless way: I experience faith as an attitude, a willingness of heart to return consistently to a central point of trust in the underlying integrity and workableness of things, a confidence in the principles of growth and renewal. □

A CERTAINTY OF TRANSFORMATIONS

My salts will flow one day to heather,
And ocean waters scour my bones
That shall be earth and rock and mould.
Winds from far spaces between cold stars
Will blow me around and over the warm hills.
Supporting a world of weeds and spiders
I shall be woven into knotted grasses.
Flowers will nestle into my ruins;
My dust will comfort their growing
And cushion the heartbeats of little birds.
I shall lie curled under the roots of trees.
It will not be a new thing nor strange
To nourish beauty kin to what I loved.
My seasons were a dependable procession.
There was no growth that came easy,
None without its singular celebration.
Salt and bone will find their accustomed home,
Return easily to earth's familiar arms,
Certain of places prepared and welcome waiting,
My body moving sure and right to its changing task.
But, oh, there's more of me that's unsubstantial,
And pressés equal claim for new employment!
The fire that warms this house wants other tinder.
My heart pumps messages beyond the flow of blood,
And I've achieved a person eager for renewal.
Affection's earth enough to sprout such change,
And love's the richer mix for metamorphosis.
Yet Mystery is where the final trust resides,
And I've been transient there at other times,
Often enough to know that change is how we're made.
Surprise hides laughing around corners,
And weeping is a necessary healing,
Doubly releasing to those who've learned
To see beyond the surface of tears.
Lively creation labors everywhere.
We are upheld by all we do not see,
Our lives enmeshed in endless restless worlds.
The whole of me moves straight toward transformation.
Alive in ways I cannot imagine, I will continue,
Relinquishing all that I am to new forms remarkable,
Translated in death to some fresh becoming.

POETRY

by *Jeanne Lohmann*

CEREMONIAL MESSAGE

Consider dying
cause for celebration
after the manner of
remembered feasts.
Honor this one
peculiar birthday. Mark
a singular milestone
passed. Reason I
anticipated the occasion
as one welcomes festival times arriving
out of the routine days,
mixing order and surprise
in a holy joy.

Let no strange
solemnity hold back
these new beginnings.
Recollect the pleasing grace
of other times. Light
candles for this
ceremonial day, and find
a way to song,
now I have done
with gifts and openings,
elsewhere am honored guest,
receiving greetings,
intimate alike with friend
and Host.



Margaret Reynolds

THE PARTISANS

When I come to dying,
(or dying comes to me)
I hope I will be given
a long clear memory
of loved and loving friends
who vanished suddenly.

I do not claim uniqueness
in love or death or grief;
my testament's in answering
when summoned out from sleep.
My responses measure me,
advocates with seal and brief.

I must do my dying
as others did their own,
go through the room I question,
myself though not alone.
I call upon my partisans
when leaving flesh and bone.

Encircle me in courage,
commend the hopes you know,
harvested in darkness
the ways you had to go.
Grounded in your wisdom
I would not tremble so.

The final gift, companions:
answer when I cry,
clothing me in memory
who naked come to die.
Wrap me in your banners,
loose against the sky.

PERSPECTIVE

Death came an easy word
when I was young,
a busy theme for poems
where brave thoughts hung.

Death's drama caught me wholly
in my greener days;
I entered into sorrow
innocent with praise.

Jeanne Lohmann is a poet, writer and homemaker. Associate editor of "Friends Bulletin" and on the steering committee of the West Coast Quaker Association on Religion and Psychology, she was formerly a YWCA executive at the University of Chicago. She is a member of San Francisco (CA) Meeting. She holds the copyrights to "The Partisans" and "Perspective."

I need no more of anguish
moving me to song.
My face is set on brightness;
the dark will stay too long.

Though years are filled with dying
I turn away from death.
Life is the force that pulls me
sweet at every breath.



Conservatives Aim To Capture the 1980 Elections

by E. Raymond Wilson

There are various groups of organizations, most of which have emerged in the last ten years, that are determined to influence the coming Congressional elections toward a more conservative and pro-military stance. Religious people should encourage stronger U.S. leadership in the uphill progress in the urgent task of halting and reversing the suicidal arms race; in closing the world's hunger gap; and in expressing a foreign policy of compassion toward distressed and disadvantaged humanity. There is also a wide range of domestic goals which are in need of support, including abolition of the death penalty, passage of the Equal Rights Amendment, protection of the environment, putting a floor under poverty, gun control, and prison reform. The common denominator of these above-mentioned organizations working to influence Congress is that they are *against* one or more of these objectives. Let us not forget that important decisions in Congress are often made by a very small number of votes. Ratification of the Panama Canal Treaty passed by one vote.

During the last decade a whole cluster of organizations has sprung up, organizations which advocate more military spending rather than arms reduction. Second, there has been a proliferation of political action committees (PACs) and single issue organizations. Third, in this TV age, several religious movements, which are not committed to beating swords into plowshares, are reaching millions of people every week through the media or the press. The world's arms race costs more than the combined income of all the people in Africa and South America, yet from these groups there is almost never a call for world disarmament nor any recognition of the growing threat of annihilation through nuclear war.

Among the organizations that have been formed recently to champion a greater military defense posture are the following: the American Conservative Union, the

American Security Council, the Committee on the Present Danger, the Coalition for Peace Through Strength (which claims forty-three member organizations and a budget of about \$2 million), the Committee for the Survival of a Free Congress, the Conservative Caucus, and the Heritage Foundation. Young Americans for Freedom was an earlier entry into this field, which also includes the Ku Klux Klan, the John Birch Society and the Liberty Lobby.

Ronald Reagan launched Citizens for the Republic with funds totaling over \$1.5 million left over from his bid for the Presidential nomination. His current campaign chest now totals about \$6 million. The Committee for the Survival of a Free Congress had receipts of more than \$2 million during the 1977-79 biennium, and the Fund for a Conservative Majority, \$606,000.

These organizations not only put money into Congressional campaigns but, like the National Security Political Action Committee, have provided expert help in the district or state in fund-raising, campaign management, media scheduling, precinct organization, mailing programs, research and polling. Much money goes into TV campaigns that by and large dodge the issues but glamorize the candidate and his family.

Computerized mass mailing has become the effective tool of the conservative right. Richard A. Viguerie of Falls Church, Virginia, is the leader in this growing field. Over the last fifteen years he has developed a list of many million names from which he will raise perhaps \$40 million this year for organizations such as those mentioned above. Mailing lists can pinpoint exactly who cares about what, and can be directed to raise money, drum up votes, and generate pressure on legislation. In 1978, Viguerie raised nearly \$7 million for Senator Helms of North Carolina—the most expensive senatorial race to date. Millions of letters were sent out in an attempt to defeat the Panama Canal Treaty.

The Gun Owners of America, the National Rifle Association and the Citizens Committee for the Right to Keep and Bear Arms have teamed up to defeat gun control in spite of 19,555 murders in 1978, half by hand guns.

The aim of these conservative groups is to elect a conservative majority in each House of Congress and to put one of their candidates into the White House.

Political Action Committees, (PACs) and single issue organizations, now numbering about 2,000 registered with the Federal Elections Commission, have largely arisen since 1974. They cover the political spectrum from business to labor unions, and a very wide range of special interests out for their own political or legislative advantage. Their financial power is indicated by the fact that in the 1977-78 election cycle they raised \$35.1 million, or three times the combined funds of the Republican and Democratic parties, and are expected to top \$50 million in the current election campaign.

E. Raymond Wilson is executive secretary emeritus of Friends Committee on National Legislation and a former staff member of the American Friends Service Committee's Peace Section (1931-43). A member of Sandy Spring (MD) Meeting, he enjoys gardening.

Receipts by Political Action Committees allied with the military industrial complex included: LTV/Vought \$220,699; Grumman \$171,439; Boeing \$166,155; Lockheed \$97,912; McDonnell Douglas \$73,003, etc. This is in addition to whatever contribution officers and employees of these companies contributed directly to Congressional campaigns.

For the 1978 elections the average Senate seat cost \$1,038,073, and the average House seat represented an expenditure of \$108,000.

According to Common Cause the seventy-seven freshmen members of the House of Representatives received more than \$50,000 in special interest PAC contributions. Thirty-eight block voting Republicans in the class of 1978 received an average of \$192,000 in contributions in this campaign from all sources.

Incumbents received \$20 million in contributions from PACs in 1978, while their challengers received \$7.75 million. Of the 377 House incumbents who ran in the 1978 general election only seventeen were defeated by challengers, so incumbents have a striking advantage.

There isn't space in this article for numerous examples of the close relation between votes in committee or on the floor favorable to special interests and campaign contributions from realty, medical, milk producers, merchant marine and other groups.

Members of Congress ideally should be judged on their total record rather than just on one issue. Among the single issue organizations are several pro-life advocates who are out to defeat candidates who support the right of choice and the right of poor women to receive federal funds for the termination of an unwanted pregnancy.

The House voted 217-198 on October 17, 1979, for a bill which limits to \$70,000 the amount of money a House candidate can accept from all political action committees. When it comes to the Senate floor it is threatened by a filibuster. House speaker O'Neil called the growth of PACs in recent years "staggering" and called for voting against "excessive influence by special interests." There is much more legislation needed in the field of public financing which would reduce the dependence of candidates on money given in the expectation of influencing votes on legislation benefiting special interests.

Among religious movements whose influence is largely right wing, a potential candidate for elective office, Rev. Bob Thuron of Virginia may be typical. He was quoted by *Sojourners* magazine as claiming that he was a born again Christian who will "vote Christian":

What's the use of having some evangelical Christians in office if they don't vote like Christians. The welfare state is contrary to the Bible. The purpose of government is to punish the criminals, protect our property rights, and maintain a strong defense. The government's function is not to redistribute wealth, the income tax is unscriptural. . . . The free

market is the biblical approach to economics. . . . We should have let the military win in Vietnam in a couple of weeks. The most powerful nation in the world could have easily licked a fourth rate power like them.

Illustrations of religious groups with growing influence are the *Christian Voice*, published in Pacific Beach, California: the activities of Jerry Falwell of Lynchburg, Virginia, who leads the Moral Majority and hosts the "Old Time Gospel Hour"; and Pat Robertson, who directs the Christian Broadcasting Network. Falwell is pastor of the second largest Baptist church in the United States and his media audience is estimated at fifteen million. This program is shown on 324 TV stations, employs 970 people and has an annual budget of \$56 million. Among the causes which Jerry Falwell espouses are opposition to pornography and legal rights for homosexuals, and opposition to excessive welfare programs, to the ratification of SALT II Treaty and the Equal Rights Amendment.

Falwell wants to rally Jews, Catholics, Protestants and unaligned who share his views and are willing to propagate them. He plans to visit all fifty states in the next eighteen months and lead more rallies in Washington, D.C. His philosophy on peace is revealed by his statement, "Jesus was not a pacifist. He was not a sissy."

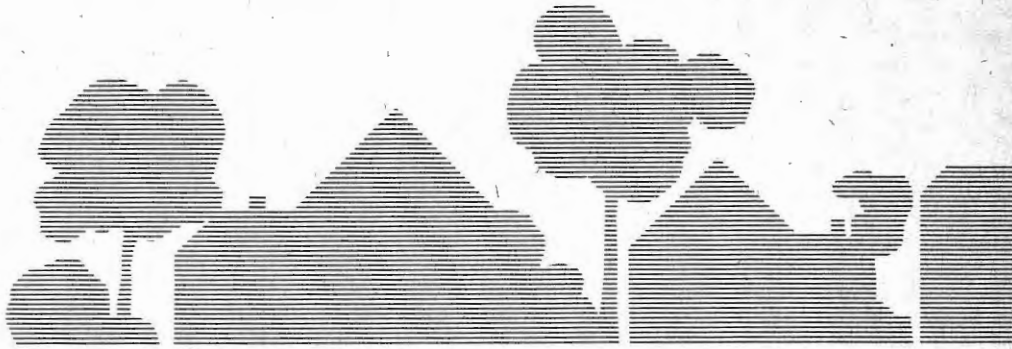
Moral Majority sponsors a Moral Alert Newsletter, which started with a circulation gratis during the first six months to 75,000 ministers and 15,000 schools aimed at promoting action of Falwell's political ideas. Forty candidates have already been targeted for active opposition. Richard Zone, who was formerly lobbyist for the American Conservative Union, is their operation manager. Moral Majority is increasing cooperation with Pat Robertson of Virginia Beach, who heads the Christian Broadcast Network which claims to be the fourth largest network now. Robertson's "700 Club" is his TV outlet to over some 200 TV and 150 radio stations. Robertson advocates increased arms sales to anti-communist countries; drafting all eighteen-year-old male youths, with an option of civilian service; and an even heavier military buildup against the Soviet Union. *Christian Voice*, which claims over 150,000 circulation, plans to team up with Moral Majority in holding rallies, mass meetings, and seminars in the districts of Congressmen whom they support. On their board are several of the most conservative members of Congress.

Billy Graham and the *Sojourners Magazine* are two of the many clear voices among the evangelicals stressing the necessity of turning the arms race around and moving toward world disarmament.

Will the votes of church women and men in 1980 help elect a Congress that will support progressive legislation designed to advance justice, peace, arms reduction and a better life for humankind at home and abroad? □

BUILDING A DREAM

by Elwood Cronk



Why does a member of the Religious Society of Friends become involved in community crime prevention? It's a good question. Many Friends have been imprisoned, have served as advocates for those in prison, and have sought to institute changes in the criminal justice system. Yet, victims of crime are people too, and their hurt and loss often go unnoticed by an uncaring world.

It's our calling to reach out to all who are victims. The rightness of this vision is confirmed in *Instead of Prisons*. Fay Honey Knopp, a member of New York Yearly Meeting (who was involved in the preparation of the book), feels that neighborhood community organization is one of the forerunners of significant changes at all levels of the criminal justice system.

This article is an account of one person's efforts to achieve social change. Community crime prevention has an integrity of its own. However, my experience during the past four years has opened doors to a dream beyond.

Why is community crime prevention an idea whose time has come? In order to answer that question I must present a brief history of the development of our Safer Neighborhoods Are Possible (SNAP) program. In mid-winter of 1975, the Board of Directors of the Lower Bucks Community Centers, Inc. (suburban Philadelphia) met with Ross Flanagan to discuss the approach to neighborhoods which he and Ellie Wegenner had developed in creating the West Philadelphia Block Association.

Their response to crime, vandalism and neighborhood problems was so challenging that the board of directors agreed to commit staff time to developing a crime prevention program. In October 1975 I participated in a training program for block organizers, sponsored by CLASP, the Citizens Local Alliance For A Safer Philadelphia. CLASP is a state-wide umbrella group which developed from the West Philadelphia Block Association.

SNAP emerged from our efforts to translate a city

experience into a suburban setting. During our struggle to develop a philosophy of community crime prevention for Lower Bucks County, it became evident that we were standing upon a threshold of unlimited possibility.

Many people have, we discovered, ceased to believe in themselves, and they do not rely upon neighbors for support. This generates a sense of powerlessness which causes people to retreat into isolation. Their anger, frustration and despair has its origin in the isolation of neighbors from one another. Isolation creates a climate which invites criminals and vandals who are looking for victims. Too often their victims become persons without hope, and in their isolation, their sense of helplessness increases. They struggle on alone.


SNAP begins with the conviction that strong neighborhoods are a cornerstone of a vigorous society. Problems, like people, live in neighborhoods. As neighbors learn to refocus on their problems, they discover the solution to many of them lies within themselves. A caring and active neighborhood is one in which people have made a commitment to one another. These strong community ties enable children, youth and adults to talk honestly and openly with one another. The willingness to communicate is the beginning of problem resolution.

A neighborhood of caring people recognizes the worth of each person. Each in turn is open to, and supportive of, the others. SNAP neighborhoods have the potential to cease to be only places to live, from which people commute to participate in things which interest them. Important things happen in a vigorous neighborhood with some regularity. The process which SNAP nurtures can eventually transform organized neighborhoods into *help centers*.

Our organized SNAP neighborhoods begin to believe in themselves and in their power to effect change. Increasingly, neighbors think of the street on which they live as a tiny unit of democracy. When people plug into the power of cooperative action, they forget their sense of helplessness, for they discover—and release—a strength and energy which enables them to change the things which distress them.

With their newly developed sense of self-reliance comes an awareness that the police and elected officials are not

Clerk of Wrightstown (PA) Meeting, Elwood Cronk is also director of Safer Neighborhoods Are Possible. Author of "All Things New, Youth Ministry in a Technological Society," he is a birdwatcher as well.



solely responsible for resolving community problems. These community resources should be used, but not as a crutch to relieve people from their rightful responsibility for the well-being of their neighborhood.

The focus of the SNAP mission is contained in four words: *people, problems, process, and power*. SNAP is a gathering point for *people*. At a meeting of the neighbors, hosted in the home of a resident of the street, *problems* are identified, and the SNAP *process* is experienced as *people* make decisions which releases the *power* to effect change, thus positively altering the quality of life on the street.

The SNAP process, which begins with crime prevention, ultimately seeks to change relationships, attitudes and behavior. It is a daring attempt to alter the social structure of lower Bucks County. SNAP block organizers (now seven in number) are trained in nonviolent methods of problem resolution. Our organizers accept the experience of the recent past, as neighbors identify their problems. The opportunity for neighbors to share their experiences and feelings helps to reduce their level of anger and frustration.

This experience is the beginning of the realization that they do not stand alone, and neighbors move on from there to commit themselves to work and to stand together. No overnight miracle is wrought, yet neighbors leave the meeting with a vision of new possibilities upon which they have begun to work. Rather than angrily stamping out the causes of their distress, positive actions are taken which generate neighborhood power and direct it toward the realization of the community life envisioned. Such experiences give birth to new habits of collective thinking and put behind former destructive patterns of attitude and behavior. Many people are ready to be gathered. They are open to such a vision, and SNAP serves as an instrument which leads them toward a new horizon.

Of course, many grow weary and only travel part of the journey. Still others are primarily interested in crime prevention, and they stop at the point of education and a few safety precautions which are taken. Our organizers leave such groups with an expectation that another day, other circumstances, and new families may yet create the appetite to follow the vision toward a new tomorrow.

The foregoing briefly outlines our short and long-range objectives. These objectives are not achieved at once, for people need time to learn to make decisions about their neighborhood and its problems. Block organization means:

- *Making neighbors more aware of what is happening on their street.*
- *That neighbors are concerned with one another's welfare.*
- *Establishing and maintaining channels of communication.*
- *Introducing sound safety practices to the neighborhood. (Burglary is a crime of opportunity. The careless behavior and habits of victims often makes crime possible.)*
- *Linking together organized blocks (within an immediate geographic area) through the formation of a neighborhood association.*
- *Connecting the police and each organized neighborhood with one another.*
- *Transferring leadership from the block organizer to people on each organized street.*

What types of problems do organizers encounter at block meetings? Frequently people feel that one or two neighborhood families are the cause of most of their problems. There is a tendency to exclude them from the SNAP group. If these families are excluded, the SNAP group becomes part of the problem, rather than taking action which will restore harmony.

The idea of a representative from the neighborhood calling upon the family is generally rejected. At this point the group needs the strength of an organizer from outside, who accepts the failures of the past, but works to help people find the motivation to try again. It is important that the group not make a decision for the "problem" family. Let them make it for themselves.

The approach of those making the visit should be positive. They might say, "We have a problem. We'd like to talk it over with you to see if you can't help us to resolve it." It might not work, but it's important that the effort be made. Even if the representatives do not meet with success, positive seeds have been sown, and the

group can continue to keep the door open.

Last summer I met with a very angry group. The meeting began with each person saying the word which best described her or his feelings at the moment. Ninety-five percent used such words as "angry," "afraid," "desperate," "uptight," "tired" and "frustrated." These are angry words which expressed deep feelings of a potentially explosive nature. Later people told how they would violently deal with anyone caught burglarizing their home or vandalizing their property.

Problems were identified, and it was agreed to visit the young man whose speeding endangered lives. Neighbors exchanged names, addresses and telephone numbers, a commitment was made to organize a neighborhood patrol, and a person agreed to write a letter to the editor of the local newspaper.

I quote a section of the letter because it shows how clearly the writer caught the essence of SNAP. Speaking of the first meeting she wrote,

It is only our first step in a sincere effort to improve and upgrade the standards of our immediate neighborhood. It is an opportunity to meet new friends and to renew old ones in an all-out effort to combine this relationship into a united group of people who want to make this a safer and more decent area in which to live.

Our organizer helped us to realize we can help ourselves and an overburdened police department through pride, concern and caring. Many people in Levittown don't know any neighbors, other than the ones who live next to them. This is a sad commentary on our way of life.

Safer Neighborhoods Are Possible serves the Middletown, Bristol, Falls, Newtown and Lower Makefield townships in lower Bucks County. The population of the last two townships is exploding. Within the next two or three years, both townships will at least double in size. Organized neighborhoods of caring people can influence the manner in which new families are received, as well as determine the future character of each township.

I have shared our philosophy, our experience and our vision. Extracts from a letter from Police Chief Howard

Shook of Middletown Township serves as a mirror which reflects how others see SNAP. He wrote,

SNAP has created a greater understanding between the community and our police department. It has made the community aware of the limits placed upon the police, but most of all it has made them aware of their role in making safer neighborhoods possible.

It has been gratifying to see this program grow throughout the community and to see people's attitudes toward their community and neighbors change from unconcern to caring and involvement in their neighborhood. . . . Crime can be defeated by getting communities involved in organizations like SNAP.

It gives me tremendous pleasure to see neighborhoods change from being unfriendly and indifferent to neighborhoods of cooperation and concern.

In her 1979 address to New York Yearly Meeting, entitled "The Creative Years," Dorothy T. Samuel has helped me to understand my experience with neighborhoods. It explains why, in the face of many discouragements, the flame of conviction does not waver. Near the end of her address she prophetically states,

. . . And deep down we all know that only a positive vision can ever energize human beings, only a real faith ever overcomes obstacles, only a new dream ever topples old habits. We have to build the dream; we have to find the yea.

SNAP provides neighbors with a positive vision of a future for which they can work. It provides neighbors with an opportunity to build a dream. SNAP is ecumenical in character and is an example of a Quaker expression of faith and of the Church in mission. SNAP provides people who have lost hope—and who do not believe they can effect change—with an opportunity to experience success in their neighborhood. Out of this experience can come the resolve to endure and build community at the township, state and national levels of our life. □

The Other Wise Guy

by Ruth Morris

It's Christmas Day, and our own warm, happy Christmas is gradually winding down. The rest of the family are enjoying putting together a home computer, and sorting out the variety of creative and personal things we've given one another this year. But interspersed through yesterday and today have been calls from Phil, a prisoner who got out of Millbrook Correctional Institution yesterday. Millbrook is a maximum security place that locks people up for twenty to twenty-three hours a day. I've felt that to release men straight from this to the street is almost to guarantee the community at least one offense, as it's a nearly impossible immediate adjustment to make.

Phil is a chronic alcoholic and drug addict with such a history of institutions and problems that he didn't need Millbrook to top them off. We knew his chances were poor, but he had nowhere else to come to, so we said he could come to us for Christmas. Then the day he was to arrive, his family suddenly rematerialized. They had rejected him—a good thing, perhaps, as they are all heavy drinkers, and a deadly influence on Phil in many ways. But now his mother phoned and gave us her new phone and address; then one brother, then another. We were torn because we are fond of them too, and we know everyone needs the feeling of warmth from a family.

But it didn't matter what we did, because Phil never arrived on the twenty-fourth, nor did he call. He phoned Christmas morning about ten o'clock to say he had gotten drunk, but would come right out now. No word from him since, so it looks like another binge today.

Knowing Phil as I have come to over the years, I have to admit I half expected this. But it is sad to know something like this is a likely scenario, and to know how destructive it is for Phil, but not to see a creative way out of it. Phil reminds me vaguely of the Other Wise Man in the famous Henry Van Dyke Christmas story, who kept trying to see the Christ child, but never quite made it because he stopped along the way to help others. But Phil's reasons aren't in the same league with those of Van Dyke's hero, and my husband and I agree Phil comes out more like the Other Wise Guy than the Other Wise Man.

Yet the greatest tragedy is that Wise Guys like Phil, for all the annoyance and trouble they bring others, bring the worst trouble of all on themselves. I woke up actually laughing from a dream I had a couple of nights ago. I was trying to sell a horse, which I honestly described as not a good runner, in fact not a runner at all. Nor was it a trotter, in fact it didn't walk very well even, and it wasn't young or attractive—but it was just fine at going sideways or backward! I was laughing even in my dream at my sales pitch, and I woke up knowing exactly the obvious symbolism: my prisoner friends and the people I meet through them are, so many of them, like the sidestepping horse, and it's quite a challenge either selling the world on them, or adjusting them to the world.

Apart from Phil's troubles, I went into this Christmas with some aching feelings from the efforts of my friend Frank Showler to bail out another prisoner for Christmas. The young man's mother was dying of cancer, but despite Frank's spending a day last week and a lot of time December twenty-fourth, Frank was turned down by two justices of the peace on a small bail, on grounds I considered inadequate, and the fellow had to spend Christmas in jail, with his dying mother outside.

It's hard to be philosophical about other people's suffering, and I felt a little of what Jesus meant about the one lost sheep. I should have been overjoyed that through our bail project in Toronto we have managed to get out of jail this Christmas at least 100 people accused of offenses who would otherwise be in jail waiting for trial. But instead, I can't help but be wrung by cases like this.

It isn't that I'm not grateful for the gift of God's love through the Old City Hall Bail Project; but I'm also grateful that the gift of divine caring goes deeper than the ninety and nine, to include the lost Wise Guys who don't make it through our program. I'm grateful that I can't sit back in any real tranquility while anyone is suffering from a system I believe to be fundamentally destructive of that of God in everyone it touches. It has given me a new insight into the meaning of abolition of prisons. It is an immediate and concrete way of building a better world and a caring community based on God's love.

It is caring, here and now, with a depth of commitment that means one can never be satisfied with either mere rhetoric or mere saving of many individuals now from a bad system. It means a commitment that is never content to rest until the caring community embraces all the other Wise Guys in a way that enables them to fulfill their gifts.

May God bless Phil and the others, and guide them toward the places where their particular sidesteps can be appreciated and developed. Thank God for the people working on the bail project. May those of us there and in the Quaker Committee on Jails and Justice keep working in the real world, with the real Phils, until we can help them find a way for that of God to flourish. □

Ruth Morris is project manager of the Toronto Bail Project, Old City Hall, Toronto, Canada. Former coordinator of the Canadian Friends Service Committee, she is a member of Toronto Monthly Meeting.

FRIENDS AROUND THE WORLD

In connection with a course entitled "Soviet Union Adventures: Language, Culture and History," taught by Dr. Zita Dabars at Friends School, Baltimore (MD), a 15-day tour—"One Country, Two Continents"—leaving New York March 15, will take participants and others to European and Asiatic areas of the USSR. Information may be obtained from Dr. Zita Dabars, 7223 Lanark Road, Baltimore, Maryland 21212.

The Australian Friend was among the publications awarded certificates of appreciation in a competition held in Sydney's Town Hall on October 22, 1979, to encourage a more responsible attitude to peacemaking on the part of those who contribute to the mass media.

Yehudi Menuhin, world famous musician, on tour in Australia at the time, presented the main United Nations Association Media Peace Prize, which was shared between the editor of the *Canberra Times* and the producer of a TV documentary on the Asian refugee crisis. The prize was to go to the journal, film, radio or TV program which had best put forward a problem and proposed a nonviolent solution.

Eileen Barnard-Kettle who submitted this information, notes that "members of the Quaker Peace Committee were in the audience to rejoice with the U.N. Association and other peace-minded people at this most imaginative idea in education for peace."

Quaker House, which has often been mentioned in these columns, is ten years old and has published a report: "Confronting the Institutions of War. Alone."

That sums up its ten-year experience as well as the situation of the many men and women—not only those religiously opposed to war but also military people

with moral and legal problems and veterans "whose humanity and dignity got in the way of military expediency," as well as victims of rape and sex discrimination in the armed forces—to whom it has tried to offer assistance from its base at 223 Hillside Avenue, Fayetteville, NC 28301.

The location is in the midst of a dozen or more military bases: Fort Bragg, the largest army base in the world, is just ten miles west; Camp Lejeune, the second largest marine base in the country is 100 miles east. The military payroll in North Carolina alone amounts to well over \$1 billion per year. Quaker House is the only full-time counseling center in the South. It deserves support.

The ten year report, available from the address given above, outlines briefly its *raison d'être*, its history and a few examples of the problematical cases it has handled—for the most part successfully. It has been alone in doing this, but it has not done it alone. Many individuals, sixty-four percent of contributors during the ten years, have helped.

Friends at Kent General Meeting in Canterbury, England, were informed by John Endersby of Sevenoaks about "the practical justification for legally recognizing conscientious objection to the forty percent of personal income tax which is spent on armaments." Since the principle of objection in regard to conscription was established well over sixty years ago, he said that a similar arrangement could allow the assignment of that proportion of tax to a designated peaceful purpose.

Some 40,000 pounds of meat, medicines, vitamins and vegetable seeds left Los Angeles by air on January 10, 1980, en route for Phnom Penh under the auspices of the American Friends Service Committee. They were to arrive there by January 15, via Hong Kong.

The Mennonite Central Committee donated 10,000 pounds of tinned beef to the emergency flight; 20,000 pounds of medicines and vitamins were contributed by pharmaceutical firms; while 10,000 pounds of seeds were purchased with donated funds.

This was the third airlift of relief goods from the United States to be sent by American voluntary organizations to suffering Cambodia. AFSC is co-

operating with UNICEF, the International Red Cross and OXFAM in selecting, shipping, monitoring and distributing materials contributing to rehabilitation and redevelopment which can be sent quickly and directly by air. An earlier shipment in cooperation with the Los Angeles-based humanitarian organization "Operation California" was sent in November and AFSC claims that distribution of supplies is definitely being made, despite problems with distribution and communication facilities.

As more and more Friends meetings consider welcoming and sponsoring a refugee family of the "boat people," it may be helpful to know that Bob Dockhorn, of Friends Peace Committee, 1515 Cherry St., Philadelphia, PA 19102 (Tel. 215-241-7238) "has [available] a packet of material covering every aspect of sponsorship, including possible pitfalls, resources available, and a step-by-step outline for procedures to follow both before and after the arrival of the family." He writes that much frustration and misunderstanding can be avoided by proper advance preparation. An estimate of the amount of "front money" required to get a refugee family through the first difficult weeks is \$1500 (to cover rental and utility deposits, food, etc.).

"No winners, no losers." That is the reported outcome of a special session of the General Conference Mennonite Church in Minneapolis, called to consider the request of Cornelia Lehn that the conference cease paying tax funds from her salary to the government, since she was convinced that she could no longer contribute her earnings to support a "demonic" military structure.

There was a "neither yes nor no" vote on this request by the 500 delegates present. Those who favored a strong tax resistance program did not win. Nor did those who wanted members to unquestioningly pay taxes as a Christian duty. There was a feeling, however, that neither side really lost. Thirty percent of the delegates were ready for the conference to take action in "some sort of civil disobedience and tax resistance" and it was hoped the number will grow. "Let's keep working for survival," concludes the report, "Nothing more important is happening anywhere."

World Friendship Center in Hiroshima, Japan, is sponsoring a Teacher Exchange Program in the interest of peace during the summer of 1980. Four teachers will visit Japan to study Japanese peace education and culture through travel, seminars, conferences, and visits to Japanese schools.

Participants must be currently employed as teachers with full accreditation and have a commitment to peace and international understanding. Facility in Japanese is not required, but would be helpful.

Cost will be \$1400 to cover travel from Los Angeles to Japan and travel within Japan. Japanese hosts will provide lodging and meals in Japan. Personal expenses will be in addition to the above.

Applications must be received by March 15. Send them to the American Committee, World Friendship Center, 2425 E Street, La Verne, CA 91750. Include a resume of biographical data, professional qualifications, employment record, demonstrated concern for peace, relationship to curriculum planning, and Japanese language facility.

Applicants who are accepted will be expected to make a deposit of \$100 by April 1, 1980, with the balance of \$1300 due by June 1, 1980.

Purchase (NY) Friends Meeting's Newsletter quotes Representative Ronald V. Dellums as follows: "...the problems of the world today are rapidly becoming political problems which we cannot solve by military solutions;...bombs and missiles cannot bring down the price of oil... [or] peace to the Middle East."

In Information, publication of the German Democratic Republic's Peace Council, a rather full report appeared of the visit of three representatives of the U.S. Section of the Women's International League for Peace and Freedom.

Peace statements of the three visitors, Marjorie Boehm, Carol Pendell and Libby Frank were quoted in part, and the poster "War is not healthy for children and other living things" (in eleven languages) was reproduced.

Characteristically the Peace Council then commented in an "epilogue": "The Soviet people's Great Patriotic War turned the imperialist war of aggression into a war of liberation..." but added: "...The people and the government of the GDR will never slacken in their endeavors to work for peace and disarmament and oppose the arms race; for the bitter lessons of history cannot fail to make clear to everybody: No war again! Happiness to the children of this world!"

Louis W. Schneider, retiring in 1980 as Executive Secretary of the American Friends Service Committee, after some thirty-five years of active participation in its activities, is quoted by an AFSC news release as having told this year's annual meeting: "If I had to confine myself to one sentence... it would be: You are Americans; mind your privileges; give not away your rights. So much of what we strive for depends on this, and such resoluteness on our part, even in the United States, is an inspiration to our own fellow citizens and to vast numbers throughout the world...."

Reporting in *Der Quaker*, monthly publication of the Religious Society of Friends in Germany, on the triennial session of the Friends World Committee for Consultation in Gwatt on Lake Thun in Switzerland, Peter Hohage shares a few initial personal impressions.

Among these was the fact that very few of the participants (divided into "delegates" and "observers") were under thirty years of age and that a good half of these came from the United States. He notes with amusement the tentative and somewhat suspicious approach of some of the foreign participants to bowls of *Muesli* (granola) at supertime. Spooning "microscopic portions" at first, they were soon piling it into "full cheeks" with grunts of appreciation and shining eyes.

Pouring rain welcomed the guests and also hastened their departure, but bright Spring weather with warm sunshine

avored the business sessions in between. Wide picture windows in the conference room provided a beautiful view of the lake and the mountains beyond. During a period of silence at one of the sessions, a window cleaner appeared outside. Evidently amused at the silent group within, he nevertheless continued his polishing activity with stoic application, but when he risked another glance inside, the continuing silence and apparent inactivity seemed to be getting on his nerves.

Despite such minor distractions and the beauty of the surrounding landscape, Hohage was impressed by the concentration and dispatch with which this international group of Friends managed to conduct and conclude its business sessions.

The New Zealand Friends Newsletter for August, 1979, includes a memorial by Bon Stowell to Pierre Ceresole on the occasion of the hundredth anniversary of the latter's birth. Pierre's founding of the International Voluntary Service for Peace (IVSP), later known as International Civilian Service (SCI), is well known to Friends around the world.

What may be less familiar to many is that Ceresole held a doctorate from Zurich University (1903) and worked in Japan and Hawaii before returning to Switzerland to face a series of prison sentences for his refusal to comply with the tax or military service laws. It was in Holland at a meeting of the Fellowship of Reconciliation in 1918 that the idea of a constructive civilian service as an alternative to military service was first discussed. For further information about the growth and development of the SCI, Daniel Anet's book, *Pierre Ceresole: Passionate Peacemaker*, is recommended.

"Ceresole hoped that SCI volunteers would have a high level of self-discipline and commitment," writes Bon Stowell, and adds: "My own experience as a volunteer was one of great inward searching and growth. Working and living together with twenty men and women from eighteen to eighty from a dozen different countries was very demanding and unusually educational. Our attempts to get along with one another despite personality clashes and language difficulties—not to mention cultural differences—brought understanding and sympathy I have found in no other experience."

The quadrennial Quaker Youth Pilgrimage, which took place during the summer of 1979, included much more than the traditional climbing of Pendle Hill and walking the nine miles across the sands of Morecambe Bay at low tide.

The twenty-eight high school students from the European and American continents not only visited spots in north-west England associated with the origins of Quakerism, but they had the privilege of learning from such authorities as Duncan and Katharine Wood, Roger and Margery Wilson and Elfrida Vipont Foulds.

The workcamping "pilgrims" were not limited to the English countryside for their historical studies. From Scotland they ferried across to Northern Ireland, where they had an opportunity to observe the results of the "troubles" at first hand, and, one evening, to learn more about them from Mairead Corrigan and Betty Williams in person. They visited the Lisburn Friends School, the Quaker-operated canteen at the Maze Prison, and were welcomed in meetinghouses and private homes.

Crossing the border, they traveled by bus to Dublin, where they enjoyed an equally warm reception by Friends, young and old. At Newtown Friends School, Waterford, they participated in a two-week work camp, helping to improve the school grounds. But theater and cinema, sports and shopping provided relaxation as well. Living and working, traveling and studying with young people from a dozen different countries was, however, what made the four-week experience most valuable and worthwhile.

Thanks are due to Joan D. Overman of Painted Post, New York, and to *Fellowship* magazine for reminding us that as of December 1, 1979, the Swedish government and the toy industry agreed to stop all sales of war toys. Similar action is being discussed in Norway, where, according to a poll, eighty-seven percent of the people want to ban all or some war toys.

Scandinavian countries have thus taken the lead in giving some real, forward-looking meaning to the International Year of the Child. Wallborg Krosshaug, of the Norwegian Consumers Bureau is quoted as commenting: "War is a serious thing, not a game. It is right not to shield children from the fact that war happens, but they should not

be encouraged to consider it a natural occurrence. The tragedy and danger of war is removed when war becomes a part of their games. . . . If children must get rid of their aggression through a game, then they should be stimulated to do it in other ways instead of being offered copies of tanks and bomb launchers."

David Richie writes, "William Penn House, only five blocks from the Capitol, was the almost ideal spot for the annual Quaker Leadership Seminar on 'Human Rights in a Changing World,' held last December. Thirty Friends came from cities as far away as Los Angeles, Seattle and Boston, with good delegations from the midwest and North Carolina. An intensive program, starting with morning worship and breakfast speakers, featured visits to the State Department, the United Nations' Washington office, and the Congressional offices, and ended with after-supper discussions as long as personal endurance permitted. Tragic human rights violations worldwide (including the Eastern Bloc nations) were described by an Amnesty International spokeswoman, and the involvement of the United States through military support, training and arms sales in Korea, the Philippines and Latin America, brought the problem painfully closer to home. Still more painful was the realization of the failure of the U.S. to ratify the United Nations Covenants on Human Rights (as more than fifty other nations have done), or to conform to them, particularly in areas of economic rights and racial and sex discrimination. We were encouraged to become more aware and to join the Amnesty International letter-writing network as individuals, and to urge our meetings to do so."

Signed by Ralph Rudd and Edward F. Snyder, a letter sent by FCNL to President Carter in early December appealed to him to "open opportunities to enlighten the American public as to some of the reasons for such strong anti-American feelings" in Iran. This would include the 1953 role of the U.S. CIA in overthrowing Mossadeh in favor of the shah, as well as U.S. action in helping create, train and supply Iran's secret police and in aiding in the militarization of the country. The letter

commended the President for his patience and forbearance and hoped that this attitude would be continued in order to help resolve the "extremely difficult situation."

The thirty-third triennial conference of the United Society of Friends Women will be held on the campus of DePauw University, Greencastle, Indiana, June 18-20, 1980, with Mary Lwaki, whom the Society sponsors in her work among the women of East Africa Yearly Meeting, as principal speaker.

Other speakers include Ann Shope, Marjorie Barrett, Elise Boulding and Margaret Bacon. Details about the program may be obtained by writing Peggy Hollingsworth at 1301 Westwood Blvd., Connersville, Indiana 47331. Registration (fee: \$20.00) blanks, returnable by May, are available from Virginia Jones, 7325 West 96th St., Zionsville, Indiana 46077.

The USFW was organized in 1948, continuing the work of the Women's Foreign Missionary Society of Friends in America, started in 1881, so the 1980 conference will also be a centennial celebration. The stated purpose of the organization is: "to enlist and unite all Friends women in Christian fellowship and service; to work cooperatively with constituent yearly meetings; to share in the mission of the church everywhere; to stimulate spiritual development; to cultivate Christian stewardship; and to nurture education for mission among Friends, including youth and children."

Funds Needed For Book Project

A book containing English/Vietnamese and French phrases and idioms has been printed by the Buddhist Peace Delegation in Paris and distributed to boat people in Thailand, Malaysia and Singapore.

The book is in great demand, but funds for the project have been exhausted.

Contributions may be sent to: Book Project, c/o FOR, Box 271, Nyack, NY 10960.

LETTERS TO THE EDITORS

This Is No Time to Stop Working for World Disarmament

The unprovoked and unjustified Soviet invasion of Afghanistan has increased the demand among many in the United States for skyrocketing military expenditures and a very tough military posture by our country. Yet we must stand fast for the necessity of an organized world capable of resolving conflicts and reducing tensions with progressive disarmament as the true basis of national security.

Let us remind ourselves of U.S. policies during the last six months which gave the Soviets no encouragement for political and military cooperation and which poisoned the climate in the U.S. from the Russian viewpoint. The overblown flap over 3000 Soviet troops in Cuba glossed over the fact that Soviet troops had been there since 1962 and that the U.S. had 2300 troops in Guantanamo for years. Day after day there was bitter recrimination of the Soviet Union in the Senate and by a host of pro-military organizations. Carter proposed rearming western Europe with nuclear weapons and undertaking the fantastic MX missile system to cost at least \$33 billion. The mounting attacks against the very imperfect SALT II Treaty agreed to after seven years of negotiation threatened its defeat, and then it was withdrawn. Perhaps the most devastating blow to possible U.S.-USSR cooperation was the President's complete refusal to respond encouragingly or to make a counter proposal to the Russian offer of withdrawing 1000 tanks and 20,000 troops from East Germany, a willingness to give up some nuclear weapons in Russia aimed at Western Europe and to refrain from attacking any country with nuclear weapons which did not possess nuclear weapons.

World disarmament must be achieved in spite of monumental obstacles if we are to avoid bankruptcy or the growing threat of nuclear annihilation. The New Testament basis of dealing with enemies

was to seek to change enemies into friends. We were told the formula was to feed them, to forgive them and to love them.

E. Raymond Wilson
Washington, D.C.

Bill Jefferys, of Austin, Texas, notes that the monogram illustrated on page five of FJ 10/15/79 in John Linton's article, "Quakerism as Forerunner," is not Jesus' name in Greek, but rather an abbreviation of the Latin phrase, "*In Hoc Signo (Vincis)*" or "In this sign (we conquer)." Our thanks for this correction.

Sabron Newton notes a few words missing from her book review (page twenty-two, column three, line forty-four of FJ 12/1/79). The text should read: "One sees here in a feminist light the women of the Bible and the early church, and saints such as Catherine of Siena who, while obedient to the church, 'insisted that pope and church be worthy of obedience.'"

J. David Andrews' book of verse, *Oh, My Comet, Shine*, reviewed by Virginia Stetser (FJ 10/15/79), should have included the address of the publisher as follows: Planetary Press, P.O. Box 4641, Baltimore, MD 21212. (The price is \$5.50 postpaid.)

Are There Limits to the Quaker Search?

The only trouble with Louisa N. Facciolo's excellent letter (FJ 10/1/79) referring to sexual discrimination in hiring practices at The Meeting School, is that readers might be led to believe that I am in accord with Storrs Olds' attitudes.

I wrote the article (FJ 4/1/79) after a delightful visit to TMS, spending a day with my son. I believed, and still do, that small group experiences are ideal for learning/sharing/caring. In such settings, wherever they may be, at TMS or elsewhere, we have seedbeds for a new Quakerism.

Though my son attended TMS for a year, I never once heard that the school was oriented toward the nuclear family and that the school believes it's important to maintain "this traditional design." I suppose that repairing to traditional designs is a common device to avoid facing the change and growth challenges that an open and searching attitude would require.

There are weeds in most seedbeds. I hope that The Meeting School community, board, staff and students are not in accord with Storrs' position. Having gay people on the staff of schools is fine with me. Sexual preferences of a great variety make life interesting. (How is Storrs so confident of what traditional designs are, anyway? Polygamy is a traditional design, too. Gay men and lesbians have been among us so long they must be a traditional design, also. Why can't a gay couple be considered a nuclear family? Are there limits, now proposed by Storrs, to the Quaker search for truth and new insight?)

Raymond Paavo Arvio
Pomona, NY

A Boost to Morale in Indiana

I must congratulate you on your editing of my article in FJ 10/15/79. Here in the midwest we are not as sensitized to sexist language, and your correction of the masculine pronouns was helpful. In addition, the one sentence your editor rewrote was actually an improvement, and I am grateful. I had to chuckle to myself, because my wife is an English teacher and she went over the article for me and at that time corrected the split infinitives. When I rewrote the article for the last time, the rhythm of the language sounded better to me with the infinitives split, and that is the way I submitted the manuscript to you. I see your editor is just like my wife and I cannot sneak such grammar by her.

Thank you again for your acceptance, and your recognition of the value of my effort. You have been a tremendous boost to my morale.

Charles W. Heavilin
Lynn, IN

A Call for Quaker Photographers

In the October 15, 1979, issue of *Friends Journal*, there is a request from Angela Sidel. I would like to place a similar request. I am both a Quaker and a photographer and would be interested in keeping in touch with other Quaker photographers. They should write to me at 247 Pratt Street, Longmont, CO 80501.

Tony Umile
Longmont, CO

More About Universalism

I am writing about Friend Linton's article (FJ 10/15/79).

The world is full of many honest seekers.

There are many valid paths to God—to love and truth. Some religions; some not.

None has a monopoly on this validity.

The Quaker path, like all others, has its ups and downs, its strengths and weaknesses.

It has a meaning. It is within the Christian tradition. It has a certain experience. It is a group of people who have accepted its meaning and find it speaks to their condition.

If there are seekers who also find that Quakerism has validity and meaning for them, we welcome them to membership—and the responsibilities which go with it. It requires a lot of its members. Its core of religious beliefs, of Christian faith, may not be for everyone. There are many valid paths.

Channing B. Richardson
Clinton, NY

Going In All Directions

When I finished Friend Linton's article (FJ 10/15/79), all I could think of was the young man who jumped on his horse and rode off in all directions. Again, as in history we are so bedazzled by what seems to be a complexity that we are madly following one road after another—old or new. But dedication and commitment is as hard as ever. Single-mindedness is not popular. Neither is peace in the heart. It is true we are all different and I believe God teaches each in a somewhat different

manner. But at some point we have to stop playing the field and make a choice—learning to listen to the voice of the Divine within or the voices of the mind. What we listen for is what we worship. It is not with our mind but with our soul that we reach the deep roots that nurture us in death and life. It's only in union with those roots that we have the confidence and courage out of which comes love of God and our fellow humans.

I hope Friend Linton may in his search find that abiding peace that is not of the world of confusion.

Until this peace resides in the hearts of people, the world will never know peace.

Dorothy Hansen Olson
Fairfax, CA

Truth May Lie in the Direction of Harmony

In "Quakerism as Forerunner" (FJ 10/15/79) John Linton argues forcefully for a Society of Friends that will be open to all seekers of whatever background or persuasion, and that will include agnostics who share aspirations to a Truth that is wider than Christianity. This Society of Friends would abandon its claim to be a part of Christianity and become a universalist group, valuing all approaches to Truth.

I strongly sympathize with some of John Linton's views. I, too, value all approaches to Truth and have no desire to retreat into dogmatism or to claim any kind of monopoly on Truth. However, I wish to take issue with two points in his presentation.

First, I doubt that a society composed only of seekers is ever going to be very satisfying on the deepest spiritual levels. It is only as we discover the reality of the Source beyond ourselves that we experience the poise and power that make life not only struggle but also joy. It was not until George Fox discovered that "Jesus Christ has come to teach his people himself...to speak to thy condition...." that he found satisfaction. And it was only as many others also made this discovery that the Society of Friends became a moving and significant fellowship. I think that we will not accomplish very much either for ourselves or for our messed-up world until we become again not just a society of seekers but of finders.

Second, I believe that finding, as

opposed to seeking, requires a relatively specialized environment. I certainly agree with John Linton that we are all products of our cultural background, and that had I been born in the Orient instead of the U.S. I would most likely have grown up immersed in Buddhist or Hindu patterns and symbols instead of Christian ones. As an anthropologist, I am convinced that not only are we in our cultures but our cultures are in us. We are irrevocably molded and shaped as individuals by the assumptions, perceptions and patterns of thought and action of the culture that has been our environment.

Now I am not at all happy with the attitudes and behavior of most Christians through the ages. Very few have lived even close to the vision and ideal of Jesus. But the basic framework and structure of Christian thought and world view are very much a part of me. I am familiar with them and comfortable with them and I see no advantage to be gained by trying to exchange these perceptions and symbols for a different set. I have studied Hinduism and Buddhism and Islam enough to have profound respect for them. I suspect that they are indeed paths which lead to truth, as are also many lesser known religions. I have no desire to prove in some rational or logical way that Christianity is superior to them. I have a great desire to learn more about them, to appreciate them, and to have fellowship with those who follow them. I want to see them achieve in practice their highest ideals, just as I want to see Christians achieve their highest ideals.

But one does not reach the top of the mountain by following all the possible roads that go there, but rather by climbing up one of them. One is more likely to become a finder of truth rather than just a seeker by following to the best of one's ability the cultural road most familiar and congenial rather than trying to establish some kind of common road. For me this road is Christianity. The Old Testament background and the story of Jesus have many good associations and much meaning in my life, and I think that developing these enhances rather than detracts from my ability to have fellowship with Hindus and Buddhists.

I would like to be able to meet regularly with a Society of Friends consisting of a core of people who understand and value the story and symbolism of Jesus and who use it in talking about life and God and their experience of both. I would like these to be people

who feel that they are not only seekers after truth, but that they have in some important way found it and that God as revealed in Christ is very real and personal and present to them. I feel that only in this kind of group can the genius of the Christian story and the Christian insight become most effective.

I am convinced that the value of Hindus, Christians, Buddhists and others to each other will be enhanced if we all have the self-assurance to walk our own roads without fear, hesitation or arrogance. It is our very differences that make us valuable to each other, and these differences are weakened as we try to join on every level in a group based only on what we have in common. The "universal faith that unites humanity" that John Linton speaks of and feels must come is, in my opinion, much more likely to come if each of us develops the genius of our own cultural path rather than dropping back to some sort of common denominator. I suspect that ultimate Truth may not lie in the direction of Unity, but of Harmony.

Howard L. Harris
Bellingham, WA

A Correction of Meaning

Thank you for printing my letter about Vietnam (FJ 10/15/79). Unfortunately, it was and still is apropos, although it was written months ago.

In the first sentence, I had written "... American interest in working for reconciliation between the U.S. and Vietnam has been steadily declining..." and you substituted "U.S." for "American." I was referring to people who had been concerned about the war, and "U.S." made it seem as if I were referring to the government, which, in fact, at one point seemed to have an interest in normalizing relations.

Joan Nicholson
New York, NY

Fine Article on Elizabeth Fry

I have written Anne Farrer Scott to congratulate her on the excellent article she wrote about my great-great-great aunt Elizabeth Fry. I am descended from her husband's brother William and am, of course, a birthright Quaker.

I am now working on the final revision of the biography I have written

of "Aunt Betsy," which I expect to have published next year. I hope you and all Friends will like it, although I will be scrupulously honest and list Betsy's faults as well as her many virtues.

Michael Fry
Glenford, NY

Improvement in Income Redistribution

In David McCauley's article, "The Problem of Right Sharing" (FJ 11/1/79), he states, "each year more of our citizens become economic and social casualties." Having worked in East Harlem, NYC, since 1937, and in other slums throughout the country, I am aware that the proportion of our citizens without adequate food, medical care, and social services has improved dramatically in the last four decades. Failure to recognize the income redistribution which has occurred is a bad way to reach the goal of Right Sharing.

Roger Schafer
New York City, NY

More Heat Than Light

In a letter published in the November 15 issue of *Friends Journal*, Phyllis Gabriel Grady charges the *Journal* and contributor Gene Hoffman with being "heretical."

This is most unseemly and intemperate language for any Quaker. In using it, Phyllis Gabriel Grady casts much more heat than light on the infinitely complex subject of Friendly theology.

Stanley Ellin
Brooklyn, NY

The Village is Danville

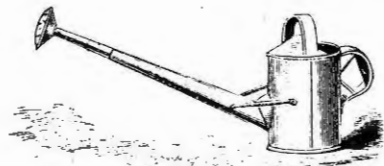
Thank you for publishing my letter in the November 15, 1979, issue. In spite of my crabbed penmanship, you were, I see, letter-perfect, except in one word: the name of our village. It is Danville, not Danbury, as you have it. (The latter you may return to Connecticut, which has it by legal right, not Vermont.) Vermont does have a Danby (at the other side and end of Vermont), but I won't confuse you further.

Betty Gilson
Danville, VT

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BOOK REVIEWS

Zero: Contemporary Buddhist Life and Thought, Volumes I and II, Published twice a year by Zero Press, 2255 W. 25th St., Los Angeles, CA 90018, \$4.00 per issue, \$6.00 per annum

Joshu Sasaki Roshi is a Japanese Buddhist monk and Zen master. Of sturdy peasant stock, he entered a Zen monastery as a young boy, found a genuine calling in the Zen discipline and life, and quite early on experienced *satori*, or enlightenment. Some sixteen years ago, he was moved to come to the United States. He has lectured in colleges, universities and seminaries throughout the country. He has founded or become associated with a dozen Zen centers in North America and New Zealand. A few of these are, in effect, Zen monasteries, with dormitories and resident abbot. One such is Mount Baldy Center, in the mountains above Claremont, California, where Joshu Roshi is in residence a considerable part of the year. A decade or so ago, preparatory to the development of Mount Baldy Center, Joshu Roshi held classes once a week for some time in Claremont Friends Meetinghouse.

Joshu Sasaki's movement has now resulted in a press and a journal. The journal publishes a wide range of material: "essays, interviews, scholarly interpretations, photographs and graphics, prose and poetry from within and outside the Buddhist traditions." Contributors to the first two issues include, besides Joshu Roshi, Robert Thurman, Thomas Altizer, Eric Lerner, Gary Snyder, Kenneth Rexroth, Leonard Cohen, Frederick Streng, Bernard Aaronson, Rick Fields, Gadjin Nagao (Japanese Buddhist scholar) and Keiji Nishitani (distinguished Japanese philosopher).

Zero is a scholarly journal, but more than that; it is a record of experience. Joshu Sasaki Roshi's earthy humor and relish of life give immediacy to his teaching and set a tone for the journal. "Everyone talks about *satori*. Ameri-

cans love this exotic animal called *satori*." In place of the classic Chinese examples, Joshu Roshi finds his *koans* in everyday American life. (The term "Zero," indeed, might be called a *koan* pointing to the meaning of the journal's name.)

Joshu Sasaki Roshi's movement, evolving as it is, is a good example of the interaction of cultures in our day, especially of that "interpenetration of Buddhism and Christianity" which Arnold Toynbee foresaw as a profound global event.

Ferner Nuhn

Of Schools and Schoolmasters, Some Thoughts on the Quaker Contribution to Education by John Reader, *Swarthmore Lecture for 1979, Quaker Home Service, London Yearly Meeting, London, 74 pages, L 1.25*

One turns to this lecture as one turns to Howard Brinton's *Quaker Education in Theory and Practice* and to Helen Hole's *All Things Civil and Useful*. All three are the reflections by wise Friends out of long service as teachers and administrators.

A third of the lecture is devoted to the history of schools under the care of Friends in England, inviting some interesting comparison and parallels with Friends schools in the U.S. John Reader's central theme, however, is not educational history but the need for re-integration of the roles of the schoolmaster and the teacher. The first, as the trustee of a body of inherited, ordered wisdom embodied in a community of faith, is charged with the transmission of that inheritance to the coming generation. By way of example he cites Aelred, twelfth century Abbot of Rievaulx in Yorkshire, who was in large measure able to "build humanity and charity into the life of an institution and to reconcile the function of government with the exercise of love and friendship." The teacher, on the other hand, is like Peter Abelard in Paris a century earlier, who by his intellectual brilliance, daring and personal charm drew around him those who would become the leaders of the next generations in Europe. He was "in the eyes of authority . . . seducing the minds of the youth of Europe by encouraging them to think boldly, to love passionately, and to enter fully into the secular life of the

age."

The great task, says John Reader, is to "re-institute... a sense of community and the authority derived from collective wisdom... without jeopardizing the great advances that have been made by the teacher." He asks, "How can we incorporate compassion into the structure of an institution?"

As he faces the problem of the future service of Friends in education as in other fields, John Reader advises us to remember "that Quakerism lies in the mainstream of the Christian tradition and that the person of Christ is central to it. Truth has been found by Friends in this way and is the ground on which they stand." Though he recognizes that the Christian tradition and its language has little meaning for an age that has ceased to ask, "What is Ultimate Reality?" because silence has conditioned us to regard the question as unanswerable, nevertheless in our Quaker experience of that of God in everyone and of the seamlessness of the secular and the sacred,

Christ is central, not as a teacher of an ethical code, but as a person in whose life one can see in all its fullness the spirit of God that in some measure is in everyone.... This surely is the core of the message needed by our Society today, for our unity and our hope do not lie in institutions, still less any form of words we use; they lie in the experience of the Holy Spirit.

Tom Brown

The Dragons of Eden by Carl Sagan. Random House, Inc., 455 Hahn, Westminster, MD 21157, 1978. 95 pages. Paper, \$2.25

There is no shortage of books on evolution and the brain at the moment. But this one, by an engaging U.S. biologist and space scientist, is particularly helpful to the concerned but non-technical reader because of the curiosity and clarity with which ideas are pursued into concrete examples of animal behavior and human experience.

Carl Sagan's main theme is that the evolutionary chain from which we are descended is still embodied in us—the fetus has vestigial gills—and that this is as true of the brain as of the rest of us.

We still have the spinal cord, hindbrain and forebrain, which were the most the reptiles achieved. This "R-complex" gives us the basic drives necessary for survival—eating, reproduction and avoidance of pain—but it also provides a capacity for dominance and submission, that is to say, the pecking order. With that goes the development and practice of ritual which is needed to establish and confirm such relationships. Mammals, and to some extent birds, have a superimposed array of components known as the limbic system. This adds depth to some of the reptilian capabilities (especially in the sense of smell) but its main contribution is mood and emotion. The very term cold-blooded reflects the fact that reptiles show no anger, gratitude, joy or remorse. Contrast that with a dog! Finally, developing in later mammals and luxuriant in humankind, is the neo-cortex, the convoluted mass of nerve networks which enables us to think. These three components are vividly illustrated in Plato's Socratic metaphor of the chariot, with a black horse and a white horse under the precarious control of the (neo-cortical) charioteer. Many myths, notably those involving the dragons of the book's title, can be assigned similar evolutionary origins. Dr. Sagan stops short, in his metaphysical speculations, from recognizing a Creator. He therefore fails to see the recognition of a leader, implanted in the R-complex, as a provision from the evolutionary onset of the capacity for worship: this is the consummating finding of a different book, J.Z. Young's *Programs of the Brain*, which makes an apt sequel to this.

The neo-cortex is what separates human beings from forms of life which are incapable of analysis, abstraction and reflection. Dr. Sagan suggests that the limit of permissibility for abortion, for those who consent to it at all, should be the point at which neo-cortical activity is detectable in the fetus by electroencephalogram signals. Such a criterion, he suggests, would also put an end to the slaughter of whales.

Dr. Sagan reviews our understanding of sleep and dreaming. All creatures with a limbic system seem to need to dream. This may represent the unblocking of the controls our waking consciousness places on the R-complex. Dr. Sagan's hypothesis is that sexual and ritualistic fantasies from the R-complex, fears and delights from the limbic system, take their exercise, disconnected by sleep from the exigencies of the

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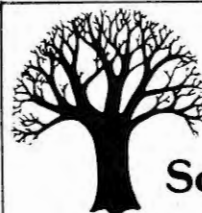
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external world. Control by the neo-cortex is switched off, but its own memories and reactive pathways are also set free to join in.

The author goes on to a detailed analysis of the senses and of the development of the brain to respond to them. The neo-cortex is split into two halves with comparatively restricted connections between them. The left side handles pattern recognition and music. Poetry comes mainly from the right hemisphere, but without the added rationality of the left it will not rhyme. Scientific method requires that hypotheses are tested by attempts to disprove them, a typical left hemisphere process. But without the imaginative leaps of the right, there would be no hypotheses.

The book was completed almost too early to draw on the breathtaking recent research on brain chemicals, and in particular the identification of natural opiates or pain inhibitors, but the author signals its significance. Much mental illness is characterized by the abnormal presence or absence of specific chemical signaling links. Psychotherapy can sometimes teach the brain to do what it should or to adapt away from the difficulty. But increasingly drugs are being found which home in on the fault directly and instantly.

Carl Sagan explores the quantum jump increases in potential which speech and then writing have given us. Once created, such advantages remain available. Chimpanzees will never learn to talk effectively because they do not have the anatomy to produce the sounds. But they have proved capable of learning to use a (human-made) gesture language. With this they can argue, coin phrases, joke and swear. Since the book was written, one of these chimps is reported to be pregnant. If she can teach her child, it will be an important event indeed.

For the future, we do not need to evolve more brain capacity in physical terms. Few of us use what we have to approach the standards set by polymaths such as Bertrand Russell. Dr. Sagan, indeed, fears that education and culture are becoming more ritualized and that we are moving further away from the frontiers of our neo-cortical capabilities. Instead, we are turning to "vague, anecdotal or demonstrably erroneous doctrines" which imply a lack of tough-mindedness not very promising for survival. But this concluding petulance is belied by the rest of the book, which offers us ample scope to annex the drive behind evolution to God's

purpose, and to align our philosophy along rather than thwart the evolutionary flow that has brought us to our present and still expanding state of awareness.

Richard H. Seebohm

Programs of the Brain, by J.Z. Young.
Oxford University Press, 16-00 Pollitt,
Fairlawn, NJ 07410, 1978. \$14.95

As Friends, we must be aware that our meditative meeting for worship makes unique demands on the resources of our brains as well as conferring unique benefits to our bodies, minds and spirits. A book, therefore, which successfully attempts to explain the programs of our brains, with their anatomical and biochemical determinants and the genetical and educational factors inherent in them can have great significance for us.

J.Z. Young, who retired in 1974 after twenty-nine years as head of the department of anatomy at University College, London, has written a comprehensive book on the functions and programs of the human brain, which encompasses a breathtaking array of disciplines: neuroanatomy, neurophysiology, biochemistry, neurology, genetics, psychology, psychiatry, psychoanalysis, sociology, anthropology, aesthetics, sexuality, philosophy and theology. The book, addressed to the educated layman, contains a bibliography which includes the most important contemporary scientific writings on the brain.

Programs of the Brain is exceptional, also, because it bridges the gap between the most rigorous scientific research and the works of philosophers and religious writers. The author quotes Jung in this respect: "You can't tear people into two parts and assign one of them to doctors and the other to the theologians." Young sees human brains and societies (as does Carl Sagan in *The Dragons of Eden*) as the latest products of thousands upon thousands of years of gathering of order and information.

The dictionary definition of a program is "a plan of procedure; a schedule or system under which action may be taken towards a desired goal." In Young's thinking, the concept of *programs of the brain* is thus of a plan of action that is *chosen* from a set of possible plans and with specific objectives. These programs are both genetically and environmentally determined; they are a function both of our innate

endowment and the different organizing influences we are exposed to since birth: family life, education, culture, religion.

Some of these programs may be called "practical" or physiological and they ensure that we breathe, eat, drink and sleep. Others are social, and regulate our speaking and other forms of communication, our agreeing, and our loving or hating. We also have long-term programs, those that ensure continuation not of ourselves but of the species, programs for sexual activity and mating, programs for growth, adolescence, and, indeed, for senescence and dying. Perhaps the most important programs of all are those used for the activities that we call mental, such as thinking, imagining, dreaming, believing and worshipping.

Some of the theories that Young suggests provide marvelous subjects of enquiry for future studies on Quakerism. He understands all human perception as a form of *creative activity*; the brain is not a passive receiver like a camera but an *active* creator of meaning. He feels that the very structures of our brain determine our need to use symbolic and analogical modes of thought. He quotes Edmund Leach, who says that "the mental operations of any human designer are circumscribed not only by the qualities of his material and by his subjects but by the *design* of the human brain itself."

J.Z. Young feels that knowledge about the brain can enlarge our capacities for imagination and perception, for appreciation, for understanding the significance of our lives and for deepening our religious beliefs.

With particular reference to aesthetics, the author proposes that our brain programs set our senses to search the world for information that suits us. We spend our lives trying to fit the events that we see to the programs of our expectations. Works of art, with the harmony that they entail, satisfy—give pleasure—to our programmed perception; they reassure us that things are ordered as we supposed and that the process of living is proceeding satisfactorily.

In terms of religions, Young stresses that the capacity to believe includes much more than religious belief. Belief is necessary before we can use and accept the fundamental concepts upon which all logical discourse depends.

Important Notice

Eighth Annual Henry J. Cadbury Lecture

to be presented

Thursday, May 8

Because of the change in scheduling of Philadelphia Yearly Meeting this year, the Cadbury Lecture will be held later, on May 8.

The speaker will be announced in the March 15 issue of *Friends Journal*. Please watch for this announcement, which will give other details as well.



"We have our health!"

How often we say that! Yet in our stressful times health cannot be taken for granted. Health and wholeness arise from a balanced, harmonious lifestyle. Such a lifestyle brings us into connection with our spiritual basis for health. KOINONIA (koy-no-NEE-a) is an educational community that was founded in 1951 and is recognized by the State of MD as a college-level institution. We offer residential terms (Spring, Summer, Fall), year-round workshops and classes to help you take control of your health. Write for our free brochure and Newsletter today.

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Day K-10

Westtown School's quest for excellence in education centers on a maturing search for Truth in a loving, worshipping, and understanding Friends' community. Westtown's education is predicated on mutual involvement of teacher and student in the learning experience. In this process each person refines his or her ideals, and endeavors to practice them. For the older students, the School's boarding program provides an environment in which adolescents can mature into caring and competent young adults.

For further information write Westtown School, Westtown, Pa. 19395



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Beliefs are thus essential to all reasoning but they are not achieved by reason: they are quite simply the result of the trusting capacity of the human being, which allows the individual to build up programs (of the brain) that use such beliefs. We are, all of us, much more credulous creatures than we perhaps like to think; even the most skeptical have to take many things on faith.

Of particular interest to Quakers is the author's assertion that *worshipping* can be identified as a very real program of the brain. It can be either an internal or an external act, producing a confirmation and re-ordering of experience and giving an element of consummation and fulfilment.

When attempting to explain mystical experiences—which have been reported in different cultures throughout the ages—Young feels that the awareness of "a sense of God" is near the center of the brain program. He thinks it is reasonable to say that people have an innate tendency, governed by sets of programs written in their genes and brains, to theism, to belief in God. We have thus the right to assume, as Quakers, that the ultimate programming of the brain is the one required for our unprogrammed worship. God is the ultimate programming: the Light Within!

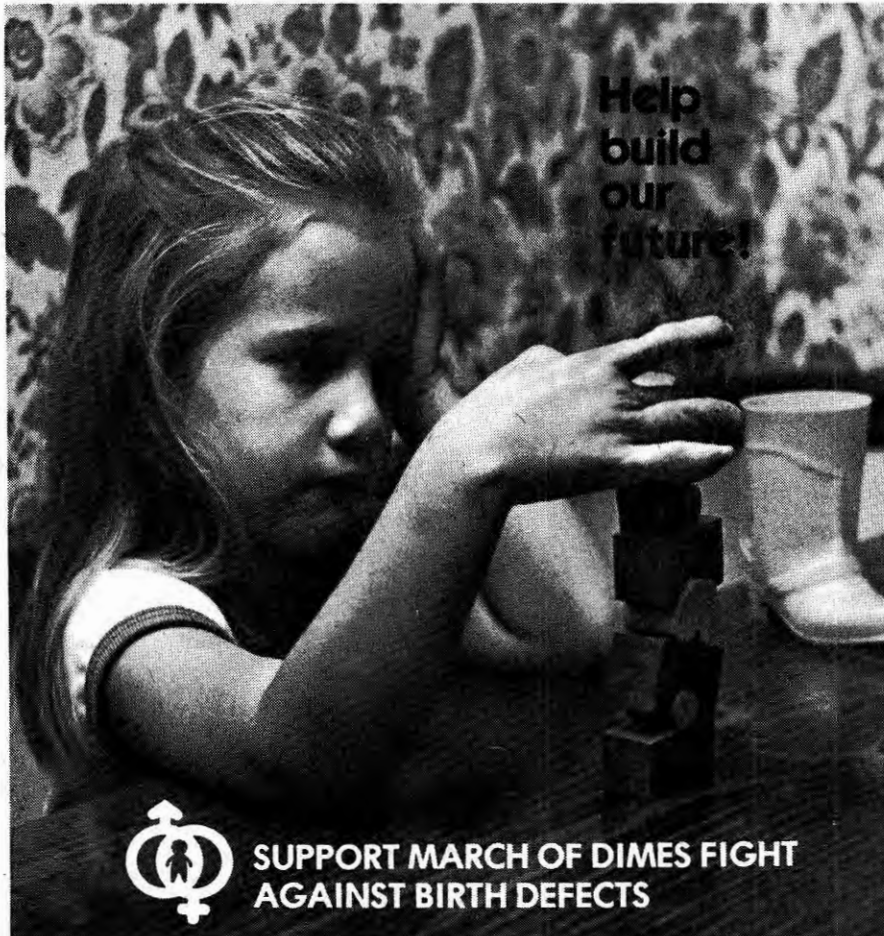
Young also calls our attention to the fact that our brains are not disembodied entities, so that at any given time, no matter how intellectual or mystical our aims, we should not forget the needs of our body for pleasure and satisfaction. Indeed our highest intellectual—and religious—activities imply a discharge (albeit exquisitely programmed) of aggression and a search for pleasure.

"Can finite mortals have any proper understanding of infinites?" Any book containing such a line touches the depths of our Quaker belief and experience. Lorna Marden has said in one of her recent writings, "Discipline of Waiting":

God [is] a being inseparable from his creatures, in whom he is incarnated and in whom he comes to awareness, of himself, of his world."

And of God's creation and world, the human brain seems to be the most fascinating and complicated unit.

Fortunato G. Castillo



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CALENDAR

March

8—"Nutrition" will be the theme of a workshop presented by the Children's Creative Response to Conflict (CCRC) at the Friends Meeting House, 15 Rutherford Place, NYC, NY. The workshop runs from 9:30 a.m. to 3:00 p.m. Bring your own bag lunch. Cost is \$20.00. Register by mail or phone at least one week before the workshop. CCCRC/FOR, Box 271, Nyack, NY 10960, (914) 358-4601.

15—"George Fox for Today" will be the theme of a three-part session held at Shrewsbury Meeting House, corner of Sycamore Avenue and Route #35, Shrewsbury, NJ, from 10 a.m. to 6:30 p.m. (Supper will be served, bring your own lunch.) Leader will be Lewis Benson. For more information, contact: Norma Heller, 1731 "L" Street, West Belmar, NJ 07719, 201-681-5311.

21-23—A second "Do It Yourself" Religious Education Leadership Workshop will be held at Stony Run Meetinghouse in Baltimore, MD, under the care of FGC's Religious Education Committee. The purpose is to respond to the needs of people interested in nurturing religious education in FGC yearly meetings, not only with spiritual support, but also with teaching specific skills. If interested in the workshop, contact the clerk of your yearly meeting or the Friends General Conference office, 1520-B Race St., Philadelphia, PA 19102, (215) 567-1965.

22—"Puppetry" is the theme of a workshop presented by the Children's Creative Response to Conflict Program (CCRC). The purpose will be to discover methods of creation and using puppets in the elementary classroom. It will be held from 9:30 a.m. to 3:00 p.m. at the Friends Meeting House, 15 Rutherford Place, NYC, NY. Cost is \$20.00 plus a \$3.00 materials fee. Register by mail or phone one week in advance, CCRC/FOR, Box 271, Nyack, NY 10960, (914) 358-4601.

28-30—"Friends in Education" is part of the winter program at Powell House, the conference and retreat center of the New York Yearly Meeting. Room and board for two days is \$38 for adults, \$29 for youth and \$19 for children 2-12. Write early for a registration flyer, RD1, Box 101, Old Chatham, NY 12136, (518) 794-8811.

29-April 2—Philadelphia Yearly Meeting will hold sessions at the Arch Street Meeting House, 4th and Arch Streets, Philadelphia, PA. For information, contact Thomas S. Brown, 1515 Cherry St., Philadelphia, PA 19102.

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Accommodations

Mexico City Friends Center. Pleasant, reasonable accommodations. Reservations, Casa de los Amigos, Ignacio Mariscal 132, Mexico 1, D.F. Friends Meeting, Sundays 11 a.m. Phone 535-2752.

London? Stay at the Penn Club, Bedford Place, London WC1B 5JH. Friendly atmosphere. Central for Friends House, West End, concerts, theater, British Museum, university, and excursions. Telephone 01-638-4718.

April, May, June, Grove Motel, 430 South Scenic Highway, US Alt. 27, Fla 60 Intown Lake Wales, Florida, 33853. 813-676-3521. Near Orlando and Cypress Gardens.

Announcement

**EVENING WORSHIP
Philadelphia Area
At 5 p.m.**

Unami Meeting
See FJ Meeting Directory under
Sumneytown, PA for location
and phone number.

Books and Publications

Looking for a book? Free Research Service. Please write: Peter Spertling—Books, Dept. F, Box 300, Old Chelsea Sta., New York, NY 10011.

Wider Quaker Fellowship, 1506 Race Street, Philadelphia, Pennsylvania 19102. Quaker oriented literature sent 3 times/year to persons throughout the world who, without leaving their own churches, wish to be in touch with Quakerism as a spiritual movement. Also serves Friends cut off by distance from their Meetings.

Of Gene Hoffman's book *From Inside The Glass Doors* Douglas Steere has written: She "takes us with her in this scrupulously honest account of her own sojourn in a private mental clinic from which she emerges unmasked but full of hope. A liberating book to read." It's available from CompCare Publications, Box 27777, Minneapolis, MN 55427. \$4.50.

Camps

Friends Music Institute, 4-week summer camp for 12-17-year-olds, July, 1980, Barnesville. Musical excellence, Quakerism, community. PO Box 427, Yellow Springs, OH 45387 for brochure. 513-767-1311

World Community Camp. Ages 8-14. June 28-July 19. Program designed to encourage cooperation, self-reliance, and creativity, and develop an international point of view. Activities include: batik, pottery, carpentry, stonemasonry, organic gardening, noncompetitive games and sports, mountain campouts, and international music, drama, and cooking. Lacto-vegetarian diet. Route 4, Box 265a, Bedford, VA 24523. 703-920-1650 or 202-547-9411.

Skye Meadow Farm Camp, century old Cape Breton, Nova Scotia farm: cooperative Quaker values, gardening, animal husbandry, carpentry, cooking, fiber crafts, swimming, canoeing, backpacking, biking. Co-ed, 13-16, six weeks, July-August. Information: Eleanor and Charles Mullendore, Scattergood School, West Branch, Iowa 52358. 319-643-2876.

For Rent

Second floor, retirement apartment for Friends couple. Bedroom, bath, living room, dining area, efficiency kitchen, washer and dryer plus two rooms on third floor. Rent (\$140 per week) includes heat, utilities, and midday main meal. Contact Admissions Committee, Greenleaf Boarding Home, 28 E. Main St., Moorestown, NJ 08057.

Richmond, Indiana: seven room house, furnished. July, August, September, 1980. Kent/Nancy Van Zant, Box 153, Earlham College, Richmond, IN 47374.

For Sale

How about two score acres of northwestern Maine wilderness for you and/or your meeting? 750 ft. frontage on nearly private peninsula on 25 mile lake at foot of Bigelow Mountain on Appalachian Trail. Four parcels left for sale. \$400 an acre special rates for Friends families and meetings. Three Friends families and two native Maine families neighbor in association. Also medium size A-frame near our Stratton landing near Sugar Loaf ski area. Electricity, well, heater. \$10,000. 2206 Stackhouse Drive, Yardley, PA 19067.

Personal

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

A Quaker college teacher of art, single, aged 42 going to Denmark from April 12 to August 3. He would like to contact English-speaking Danes there before and perhaps visit them later. Can you help? Write Carl Newlin, Pendle Hill, Wallingford, PA 19086.

Christ's rule encompasses every aspect of life. He is gathering a community and leading it himself. Publishers of Truth, 26 Boylston St., Cambridge, Mass.

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

Positions Vacant

Quaker directing couple or director sought for Powell House Conference Center of New York Yearly Meeting. Position entails responsibility for program direction, staff supervision, maintaining Friendly atmosphere. For further information or to submit resume write to: Search Committee, 123 Saxon Wood Road, White Plains, NY 10605. 10605.

Two administrative openings on Westtown's staff: director of admissions; alumni affairs coordinator. Available mid-year 1980. For both positions, please send suggestions or resumes to C. Thomas Kaesemeyer, Headmaster, Westtown School, Westtown, PA 19395.

Program staff member for Friends Suburban Project, specializing in Community Dispute Settlement. 3/5 time, flexible schedule; office at Concordville, Delaware County, PA. A program of Philadelphia Yearly Meeting. Special qualifications: experience in community organizing, training, working with volunteers; commitment to nonviolent methods for social change, ability to work with Friends groups and others. Call 215-459-4770 or write Friends Suburban Project, Box 462, Concordville, PA 19331. Deadline for applying: March 10, 1980.

New England Friends Home will need a new staff member starting in June or September, 1980 as part of our informal intern program. We need help in caring for our thirteen elderly residents. Some knowledge of cooking helpful. Write: Director, 86 Turkey Hill Lane, Hingham, MA 02043.

Quaker directing couple or director sought for Powell House Conference Center of New York Yearly Meeting. Position entails responsibility for program direction, staff supervision, maintaining Friendly atmosphere. For further information or to submit resume write to: Search Committee, 123 Saxon Wood Road, White Plains, NY 10605.

Beacon Hill Friends House, a student residence and Quaker Center in downtown Boston, seeks director and/or assistant director to start September, 1980. Friends House is an equal opportunity employer. Send inquiries to Don Snyder, 6 Chestnut Street, Boston, MA 02108.

Director—Scattergood School, July 1, 1980. Small coeducational, college preparatory boarding school in rural community near university. Write: Lois Laughlin, Search Committee Correspondent, Rt. 1, Box 57, West Branch, Iowa 52358.

Position available beginning in summer of 1980. Live-in staff for Quaker House in Fayetteville, North Carolina, to provide military counseling, peace education, and coordination of Quaker concerns. Fayetteville is contiguous with Fort Bragg, a comprehensive military complex. An understanding of and appreciation for Quakerism and nonviolence is indicated. Contact Judy Hamrick Dixon, 1551 Polo Road, Winston-Salem NC 27106.

Positions Wanted

Competent, experienced administrator with excellent resume and references, plus deep commitment to pacifism, and strong ties to gays, ex-addicts, former mental patients, seeks employment in Friendly environment in NYC area. I require a good salary, good benefits, and most of all, an employer tender to my concerns. Contact C. Skye, 348 East 9th St., NY 10003. 212-260-8258.

Schools

Scattergood School, West Branch, Iowa 52358 Co-ed Quaker 4-year college-preparatory boarding school with simple lifestyle, exploring alternative energy sources. Students, faculty share all daily work and farm chores. Small, personal, caring community that promotes individual growth.

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

Sandy Spring Friends School, Sandy Spring, Maryland 20860, 301-774-7455. 10th through 12th grades, day and boarding; 6th-9th grades, day only. Academics; arts; bi-weekly Meeting for Worship; sports; service projects; intersession projects. Small classes; individual approach. Rural campus, urban area. Headmaster: Edwin Hinshaw. School motto: "Let your lives speak."

Services Offered

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

Summer Employment

Openings for college students, married couples and teachers who wish to be general group counselors, activity instructors or head counselor at private coed children's camp in Adirondack Mountains of New York State near Lake Placid. Employment June 26 to August 24. Quaker directors. See page 24. Write for further information and application. Regis Camp, 107 Robinhood Road, White Plains, NY 10605. Telephone: 914-761-8228.

Summer Rentals

Back-country camping and cabins on private 1400 acres in Poconos; frontage Delaware River. Reasonable rates. McKay, Lackawaxen, PA 18435. 717-685-7001.

Travel

The Canterbury Pilgrimages, August, 1980. Four days in Canterbury visiting Cathedral, ancient churches, monastic houses and Kent countryside. Private rooms, meals in 13th century refectory, expert guides. Inclusive cost: £107 (approximately \$240). Brochure from Elizabeth Kaynor, Oak Grove-Coburn School, Vassalboro, Maine 04898.

Wanted

Business executive (CEO \$4.5MM business) desires to relocate back into an area with strong and active Friends meeting, seeks established business or partnership in active sound business with other Friends. Box M-738, Friends Journal.

Wanted: in Boston, furnished one-bedroom apartment July, August for senior couple with small well-trained Scottish terrier. Box B-739, Friends Journal.

I would like to find or organize a Friends meeting in central Minnesota. Contact Nancy Slator, Box 54, Paynesville 56362.

Boston couple, 30's, seek co-owner(s) for large, lovely 1855 home. P.O. Box 62, Newton Highlands, MA 02161. 617-332-2427.

MEETING DIRECTORY

Argentina

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

Canada

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: 205-27-52.

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

ANCHORAGE—Unprogrammed meeting, First-days 10 a.m., Mountain View Library. Phone: 333-4425.

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. Lou Jeanne Catlin, clerk, 502 W. Tam-O-Shanter Dr., Phoenix 85023. Phone: 602-942-7088.

TEMPE—Unprogrammed, First-days 9:30 a.m., child care provided, Danforth Chapel, ASU Campus, 85281. Phone: 967-6040.

TUCSON—Pima Friends Meeting (Intermountain Yearly Meeting), 739 E. 5th St. Worship 10 a.m. W. Russell Ferrell, clerk. Phone: 602-886-1674.

Arkansas

LITTLE ROCK—Unprogrammed meeting, alternate First-days. Ph: 661-9173, 225-8626, or 663-8283.

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 Woodroge St., 94541. Phone: 415-651-1543.

LA JOLLA—Meeting 11 a.m., 7380 Eads Ave. Visitors call 459-9800 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., 4167 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

624-8821.

ORANGE COUNTY—First-day school and adult study 10 a.m., worship and child care 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—Unprogrammed worship, 10 a.m. Young peoples' activities, 10:15. Dialog, study or discussion, 11:15. Business meeting first Sundays, 11:15. Info. 781-4884 or 683-4689. 3920 Bandini Ave., Riverside, 92506.

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., 296-2264.

SAN FERNANDO—Unprogrammed worship First-days, 15056 Bledsoe, Sylmar. Phone: 892-1585 for time.

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 Street, Clerk: 408-423-2605.

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., YWCA, 635 5th St. 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 757-9372. 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: 474-9371.

WHITTIER—Whitleaf Monthly Meeting, Administration Building, corner Painter and Philadelphia. Worship 9:30 a.m. P.O. Box 122, Phone: 698-7538.

Colorado

BOULDER—Meeting for worship and First-day school 10 a.m. Phone: 449-4060 or 494-2982.

COLORADO SPRINGS—Worship group. Phone: 303-597-7380 (after 6 p.m.)

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

DURANGO—Worship Group Sunday. 247-4733.

FORT COLLINS—Worship group. 484-5537.

GRAND JUNCTION/WESTERN SLOPE—Travelling worship group, 3rd Sunday monthly. Phone: 242-7004 or 242-8361 for location and time.

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: 776-2164.

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.

WILTON—Meeting for worship and First-day school, 10 a.m., 317 New Canaan Road. Phone: 762-5669. Morrie Hodges Ross, clerk, 762-7324.

WOODBURY—Litchfield Hills Meeting (formerly Watertown). Worship and First-day school, 10 a.m., Woodbury Community House, Mountain Rd. at Main St. Phone 263-5321.

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Delaware

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

HOCKESSIN—NW from Hockessin-Yorklyn Rd. at 1st crossroad. First-day school 9:30 a.m. Meeting for worship 10:30 a.m.

NEWARK—Worship, Sunday, 10 a.m., United Campus Ministry, 20 Orchard Rd. Phone: 368-1041.

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

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

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

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: 584-1262 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, 238-4976.

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

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

ST. PETERSBURG—Meeting 10:30 a.m. 130 19th Ave., S.E. Phone: 813-896-0310.

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. Jim Cain, clerk. Quaker House phone: 373-7986.

AUGUSTA—Worship 10:30 a.m. 340 Telfair St. Marguerite Rece, clerk. Phone: 738-6529 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 singing; 10, worship and First-day school. Over-night inquiries welcomed. Phone: 988-2714.

MAUI—Friends Worship Group. Please call Mr. and Mrs. Blaine Treadway, 878-6562, 231 Kahoea Place, Kula, HI 96790.

Illinois

BLOOMINGTON-NORMAL—Unprogrammed. Call 309-454-1326 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 follows on first Sunday. Phone: BU 8-3066.

CHICAGO—Chicago Monthly Meeting, 10749 S. Artesian. Phones: HI 5-8949 or BE 3-2715. Worship, 11 a.m.

CHICAGO—Northside (unprogrammed). Worship 10:30 a.m. For information and meeting location, phone Ogden Ashley, clerk, 664-1923 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 Lombard Ave. (3 blocks west of Belmont, 1 block south of Maple). Phone: 968-3861 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: 546-5033 or 234-4845.

McHENRY COUNTY—Worship 10:30 a.m. 1st and 3rd Sundays. 815-385-8512.

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, 946 North Blvd. Phone: 848-1147 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—Meets in homes every Sunday. Phone 692-4909 (Peoria) or 342-0706 (Galesburg).

QUINCY—Friends Hill Meeting, unprogrammed worship, 10 a.m. Iris Bell, clerk. Phone: 223-3902 or 222-6704.

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., 1¼ mi. S., 1 mi. W. Unprogrammed worship, 9:30, discussion, 10:30. Phone: 476-7214 or 987-7367.

INDIANAPOLIS—North Meadow Circle of Friends. Meeting weekly, Sunday, 10 a.m. Children welcome. For meeting location call 317-283-7637 or write c/o Tharp-Perrin, 4025 Washington Blvd., Indianapolis 46205.

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, 10:30 a.m., First Methodist Church of Valparaiso, Room 106B, 103 Franklin St.

WEST LAFAYETTE—Worship 10 a.m., 176 East Stadium Ave.

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.

WEST BRANCH—Unprogrammed worship 10:30 a.m. Discussion 9:45 a.m. except 2nd Sunday. Call 319-643-5639. 317 N. 6th St.

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, 8:30 a.m.; Sunday school 9:30 a.m.; meeting for worship, 11 a.m. Keith Parker, clerk. David Kingrey and Shari Castle, ministry team. 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: 452-6812.

Louisiana

NEW ORLEANS—Worship Sundays, 10 a.m. 3033 Louisiana Avenue Parkway. 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, 10 a.m. at MCA Bldg., College Ave. Phone: 866-2198.

PORTLAND—1845 Forest Ave. (Route 302). Worship and First-day school 10 a.m. (summer 9:30). For information call Harold N. Burnham, M.D. 207-839-5551.

Maryland

ADELPHI—Near University of Maryland. 2303 Metzrott Rd. First-day school 10:30 a.m., worship 10 a.m. Lowell Woodstock, clerk. Phone: 439-8997.

ANNAPOLIS—Worship 11 a.m. at YWCA, 40 State Circle. Mail address Box 3142, Annapolis 21403. Clerk: Betty Hutchinson, 301-958-2438.

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

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

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. (summer 10 a.m.). First-day. Beacon Hill Friends House, 6 Chestnut St., Boston 02108. Phone: 227-9118.

CAMBRIDGE—5 Longfellow Pk. (near Harvard Sq., off Brattle St.) Meetings Sunday 9:30 & 11 a.m. From 3rd Sun. in June through 2nd Sun. in Sept. 10 a.m. Phone: 878-8883.

DORCHESTER-JAMAICA PLAIN—(Circuit), First-day, 5:30 in homes. Worship, FDS, potluck. Summers, a week night. Phone: 522-3745.

FRAMINGHAM—841 Edmands 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. Clerk, Barbara Day, phone 255-7419.

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 Nagler, 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: 313-646-7022.

DETROIT—Meeting, Sundays 10:30 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 Rickart, clerk, 288-6286, 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 Gillham 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 2464.

ST. LOUIS—Meeting, 2539 Rockford Ave., Rock Hill, 11 a.m. Phone 522-3116.

Montana

HELENA—Meeting for worship, Sunday 10:30 a.m. 1214 8th Ave. Phone 443-5165 or 443-4333, or Box 314. Helena, MT 59601.

Nebraska

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

OMAHA—Unprogrammed worship. 453-7918.

Nevada

LAS VEGAS—Paradise Meeting. Worship 12 noon, 3451 Middlebury. 454-1761 or 565-8442.

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

New Hampshire

AMHERST—Souhegan Meeting for worship, 9:30 a.m. For information call 673-4826.

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.

GNONIC 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: Kathryn & Edmund Wright, POB 124, Plainfield, NH 03781. Phone: 603-675-5989.

KEENE—Meeting for worship, Sunday, 10:30 a.m.

Unprogrammed. Hildebrandt residence, 97 Wilber St. Phone: 357-0796.

PETERBOROUGH—Monadnock Monthly Meeting. Worship 9:45 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 Route 9.

CINNAMINON—Westfield Friends Meeting, Rt. 130 at Riverton-Moorestown Rd. Meeting for worship, 11 a.m., First-day school, 10 a.m.

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 428-5779.

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—Main St. Sept.-May FDS 9:40, meeting for worship 11 a.m. except 3rd Sunday each month family day 10:15. Meeting only June, July, Aug., 10 a.m.

NEW BRUNSWICK—Quaker House, 33 Remsen Ave. Meeting and First-day school 10 a.m. year round. Call 201-469-4736 or 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 Highwood Ave.

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

SEAVILLE—Meeting for worship, 11 a.m. Main Shore Rd., Rt. 9, Cape May County. Visitors welcome.

SHREWSBURY—First-day school, 11 a.m., meeting for worship, 11 a.m. (July, August, 10 a.m.). Route 35 and Sycamore. Phone 741-7210 or 671-2651.

SUMMIT—Meeting for worship, 11 a.m.; First-day school, 11:15 a.m. 158 Southern Blvd., Chatham Township. Visitors welcome. 201-635-2161.

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

WOODSTOWN—First-day school, 9:45 a.m. Meeting for worship, 11 a.m. July & August, worship 10 a.m. N. Main St. Phone 769-1591.

New Mexico

ALBUQUERQUE—Meeting and First-day school,

10:30 a.m. 815 Girard Blvd., N.E. William Myers, clerk. Phone: 266-2328.

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

LAS CRUCES—Worship, 10 a.m. at 2511 Chaparral. Cynthia Moore, 382-5475.

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

SOCORRO—Meeting for worship, 1st, 3rd, 5th Sundays 10 a.m. 1 Olive Lane. Phone: 835-0277.

New York

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

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

AUBURN—Unprogrammed meeting. 1 p.m. 7th-day, worship. By appointment only. Auburn Prison, 135 State St., Auburn, NY 13021. Requests must be processed through Phyllis Rantanen Glover, 12 Homer St., Union Springs, NY 13160. 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: 212-777-8866 (Mon.-Fri. 9-5). Mailing address: Box 730, Brooklyn, NY 11201.

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

BULLS HEAD RD.—N. Dutchess Co., ½ mi. E. Taconic Pky. Worship 10:30 Sun. 914-266-3020.

CHAPPAQUA—Quaker Road (Route 120). Meeting for worship and First-day school 10:30 a.m. Phone 914-238-9894. Clerk: 914-769-4610.

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: 607-733-7972.

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.

JERICO—Old Jericho Tpke., off Rt. 25, just east of intersection with Rts. 106 and 107.

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

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

ST. JAMES-CONSCIENCE BAY—Moriches Rd. Adult discussion, 10:30 a.m. Phone: 516-261-6082 or 516-941-4678.

SHELTER ISLAND—10:30 a.m., Shelter Island Public Library. Phone 516-749-0555.

SOUTHAMPTON—Eastern L.I.—Administration Bldg., Southampton College.

SOUTHOLD—Colonial Village Recreation Room, Main St. June, July & August, 10 a.m.

WESTBURY—650 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—Unprogrammed meeting 10:30 a.m. Plutarch Church, Van Nostrand and Plutarch Rds. 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 Sunday, 11 Ford Ave., 3rd Sunday in members' homes. Call 607-746-2844 for location.

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

POTSDAM—Call 265-5749 or 265-7062.

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 10 a.m., Albany St. Methodist Church, 924 Albany St. Jeanne Schwarz, clerk, Galway 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 Anne Welsh, 273-4222.

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. 6:30 Sunday. Pot-luck and business meeting, first Sunday. Child care. 253-7151 or 336-6972.

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 Ruth Browning, 486-8973.

DAYTON—Friends Meeting FGC. Unprogrammed worship & First-day school 10:30 a.m. 1516 Salem Ave. Rm. 238. Phone: 513-433-6204.

FINDLAY—Bowling Green area—FGC. Contact Joe Davis, clerk, 422-7668. 1731 S. Main St., Findlay.

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

SALEM—Wilbur Friends, unprogrammed meeting. First-day school, 9:30 a.m.; worship, 10:30 a.m. 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, 878-6641.

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

WILMINGTON—Campus Meeting (United) FUM & FGC. Unprogrammed worship, 10 a.m., College Kelly Center. Sterling Olmsted, clerk. 382-4118.

WOOSTER—Unprogrammed meeting and First-day school, 10:30 a.m., SW corner College and Pine Sts. 216-264-8661 or 345-7650.

YELLOW SPRINGS—Unprogrammed worship, FGC, 10:30 a.m. Rockford Meetinghouse, President St. (Antioch Campus). Clerk, Ken Odiorne, 513-767-1039.

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 Koster, 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. Worship 10 a.m. Phone 232-2822.

SALEM—Friends meeting for worship 10:00 a.m. Forum 11. YWCA, 768 State St. 370-7721.

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. 926, turn W. to Birmingham Rd., turn S. ¼ mile. First-day school 10 a.m., meeting for worship 11 a.m.

BRISTOL—Meeting for worship and First-day school, 11 a.m., Market and Wood. Clerk: Cornelius Eelman. Phone: 757-4438.

BUCKINGHAM—At Lahaska, Rtes. 202-263. Meeting for worship 11 a.m. (June, July, August 10:00 a.m.)

CHELTENHAM—See Philadelphia listing.

CHESTER—24th and Chestnuts Sts. Group discussion 9:30 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.

DARBY—Main at 10th St. Meeting for worship and First-day school 11 a.m.

DOLINGTON-MAKEFIELD—East of Dolington on Mt. Eyre Rd. Meeting for worship 11-11:30 a.m. First-day school 11:30-12:30.

DOWNINGTON—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. of 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—Summeytown 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, 1 ½ miles west of Lancaster. Meeting and First-day school, 10 a.m.

LANSLOWNE—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 Lit. Bldg. Library, Bucknell U. Worship 11 a.m. first and third Sunday of month Sept. thru May. Clerk 717-523-9224.

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. month, 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 exc. summer months. Babysitting provided.

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. Dean Girton, 717-458-6161.

MUNCY AT PENNSDALE—Meeting for worship, 11 a.m. Rickie and Michael Gross, clerks. Phone: 717-584-3324.

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. 968-3811.

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. July & August 10:30 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—Schuykill Meeting. East of Phoenixville and north of juncture of Whitehorse Rd. and Rt. 23. Worship, 10 a.m. Forum, 11:15.

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. Phone: 544-3624.

STATE COLLEGE—318 South Atherton St. Adult discussion 9:30 a.m. First-day school and meeting for worship 10:45 a.m. Ph. 237-7051.

SUMNEYTOWN—Pennsburg Area—Unami Monthly Meeting meets 1st, 3rd and 5th First-days at 11 a.m., 2nd and 4th First-days at 5 p.m. Meeting-house at 5th and Macoby Sts., Pennsburg. Phone: 234-4670.

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—Hermony 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 19395.

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 onths.

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, 10 a.m. 2804 Acklen Ave. Clerk, Nelson Fuson, 615-329-0823.

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, 459-6378.

DALLAS—Sunday, 10:30 a.m., Park North YWCA, 4434 W. Northwest Highway. Clerk: Kenneth Carroll. Phone: 214-368-0295 or 214-381-7487.

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, 626-4979.

MIDLAND—Worship 10:30 a.m., Trinity School Library, 3500 West Wadley. Clerk, Allen F. Smith. Phone: 683-8561 or 337-8894.

SAN ANTONIO—Discussion, 10:30 a.m., First-day school and unprogrammed meeting for worship 11 a.m. Now at Woolman-King Peace Library, 1154 E. Commerce, 78205, 512-226-8134. Houston Wade, clerk, 512-736-2587.

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—Worship, Sundays 10 a.m., St. Mary's School, Shannon St. Elizabeth Colman, 802-388-7840.

PLAINFIELD—Worship 10:30 a.m. Sunday. Phone

Gilson, Danville, 802-684-2261, or Hathaway, Plainfield, 802-454-7873.

PUTNEY—Worship, Sunday, 10:30 a.m. The Grammar School, Hickory Ridge Rd.

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—Goose Creek United Meeting for worship and First-day school, 10 a.m.

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

RICHMOND—First-day school 10 a.m., worship 11 a.m. 4500 Kensington Ave. Phone: 358-6185 or 272-9115. June-August, worship 10 a.m.

ROANOKE—Salern 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: 667-8497.

WINCHESTER—Hopewell Meeting, 7 mi. N. on Rte. 11 (Clearbrook). Unprogrammed meeting for worship 10:15 a.m., First-day school 11 a.m. Clerk: 703-667-1018.

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—Unprogrammed worship, Sundays, 10 a.m. W. 804 Carlisle. Phone: 327-4086.

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 and Susie Wellons, phone 304-345-8659.

MORGANTOWN—Monongalia Meeting. Unprogrammed meeting for worship and First-day school Sundays 11 a.m. Bennett House, 221 Willey. Contact Lurline Squire, 304-599-3272.

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.

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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