

July 1/15, 1977

# FRIENDS JOURNAL

*Quaker Thought and Life Today*



"The gaps are the thing. The gaps are the spirit's own home, the altitudes and latitudes so dazzlingly spare and clean that the spirit can discover itself. . . ." Gaps are questions to be lived, wounds which are occasions of new creation.

—See page 387



# FRIENDS JOURNAL

July 1/15, 1977  
Volume 23, Number 12

Friends Journal is published the first and fifteenth of each month (except July, August and September, when it is published monthly) by Friends Publishing Corporation, 152-A North Fifteenth Street, Philadelphia, PA 19102. Telephone (215)564-4779.

Second-class postage paid at Philadelphia, PA and at additional mailing offices.

Friends Journal was established in 1955 as the successor to The Friend (1827-1955) and Friends Intelligencer (1844-1955).

Judith C. Breault, *Managing Editor*

Nina I. Sullivan, *Advertising and Circulation*

Barbara A. Benton, *Graphics*

Vinton Deming and Martha A. Zinn, *Typesetting*

Marguerite L. Horlander and Lois F. O'neal, *Office Staff*

Anna Margaret Nicholson, *Proofreader*

M.C. Morris, Annemarie Neumann, Donald G. Rose and Lili Schlesinger,  
*Volunteers*

## BOARD OF MANAGERS

1975-1978: Stephen Anderson, Marjorie Baechler, Paul Blanshard, Jr., Charles J. Cooper (*Treasurer*), Walter Kahoe, Patricia McBee Sheeks (*Chairperson*), James B. Shuman, Eileen B. Waring.

1976-1979: Joseph Adcock, Helen Buckler, Elizabeth Cooke, Richard J. Crohn, Peter Fingesten, William B. Kriebel (*Vice-Chairperson*), Kenneth Miller, Ruth L. O'Neill.

1977-1980: Elizabeth Balderston, Henry C. Beerits, James S. Best, Carol P. Brainerd, Miriam E. Brown, James Neal Cavener, Rachel Osborn, Eleanor B. Webb, Elizabeth Wells.

HONORARY MANAGERS: Eleanor Stabler Clarke, Daniel D. Test, Jr., Mildred Binns Young.

FORMER EDITORS: James D. Lenhart, Alfred Stefferud, Frances Williams Brown, Richard R. Wood.

Subscription: United States and "possessions": one year \$8.25, two years \$16, three years \$24. Foreign countries (including Canada and Mexico): add \$2 per year for postage. Single copies: 75 cents; samples sent on request.

Information on and assistance with advertising is available on request. Appearance of any advertisement does not imply endorsement by Friends Journal.

Copyright © 1977 by Friends Publishing Corporation. Reprints of any article are available at nominal cost. Permission should be received before reprinting excerpts longer than 200 words.

## Centering Down...

AN ANALOGY between the function of an orchestra conductor and that of the clerk of a Quaker meeting for business is drawn by Claire Simon in a recent number of Morningside (NY E. 15th St.) Friends Newsletter. "Both are seen as leaders," she begins, "but in truth, both are servants to a higher purpose...for the conductor: to convey the sense of the creative idea which the composer set into the musical notes; for the clerk: to convey the sense of an idea which is to be set into the words of a minute." Other parallels such as need for silence, for dissonance, for changes in tone, pitch, tempo, loudness, etc., are left for the reader to supply.

One difference, however, is pointed out. A musician may be able to build a life around making music, whereas Friends should rather bring to their business meetings lives filled with outside interests which they are prepared to share.

"Some Friends think of themselves as soloists with the orchestra, but business meetings are not for prima donnas. We play only ensembles."

Claire Simon expressed gratitude to Friends in her meeting "for having made my 2½ years as clerk so full of beautiful music for me," and added "There are many talented and inspired 'musicians' among us."

## ... And Witnessing

A "RARE collectors' item," consisting of rhymes and verses under the title of *Jingle-Jangle* by "Meeting Poet-in-Residence" Marge Baechler, is being offered by Hartford Monthly Meeting of Friends, 144 S. Quaker Lane, West Hartford, CT 06119, in support of its court monitoring program. A donation of \$3 will provide the supporter with the item. A further \$3 will bring him or her a comprehensive report of the work of the project from its inception to the recent two-hour conference with the Hartford Police Chief. The project seems to be going (not literally) great guns.

"WE ARE going to ask people," writes the St. Louis Friends Meeting Newsletter, "to bring photographs of themselves to be displayed on the walls downstairs so that we can get to know each other's names more easily."

## Contents

Sounds of the Spirit .....	387
George Fox and the New Age—Margaret Sutherland .....	388
Letters From Ernest—Correspondence Between the Late Social Critic Ernest Becker and a Protestant Campus Minister—Harvey Bates .....	389
Poetry Corner .....	403
Reviews of Books .....	404
Letters to the Editor .....	406
Announcements .....	407
Calendar .....	409
Classified Advertisements .....	409
Meeting Announcements .....	411

This issue's cover photograph is the work of Kenneth P. Miller. The photo on page 389 is reprinted from the spring 1977 issue of Sidwell Friends School's *The Quarterly*. It was taken by Lisa Francis, a tenth grade student there. John Taylor contributed the photos on pages 390, 393 and 398, and Friends Journal staff member Barbara Benton the one on page 394. A woodcut done by Joseph Levenson appears on page 400.

# Sounds of the Spirit

*"The wind blows where it wills, and you hear the sound of it, but you do not know whence it comes or whither it goes; so it is with every one who is born of the Spirit."*  
John 3:08

The following sounds from the wind of the Spirit seemed interconnected, so they are offered in this space.

The first is from *The Ridgeleaf*, an occasional newsletter published by Kirkridge, a spiritual center in Bangor, Pennsylvania, not too far from Philadelphia. Under the title "Go up into the Gaps" Kirkridge's director, Robert A. Raines, recently wrote the following:

Annie Dillard writes, "Ezekiel excoriates false prophets as those who have 'not gone up into the gaps.' The gaps are the thing. The gaps are the spirit's own home, the altitudes and latitudes so dazzlingly spare and clean that the spirit can discover itself for the first time like a once-blind man unbound. The gaps are clefts in the rock where you cower to see the back parts of God; they are the fissures between mountains and cells the wind lances through, the icy narrowing fiords splitting the cliffs of mystery. Go up into the gaps."

Walter Wink reminded us last week that 'spirit' in the Greek is neuter, in Hebrew is feminine, and only in the Christian era has it been masculinized. The spirit is at home in the gaps of our land and lives. Wind and water are her elements. She waits for us in the gaps. Go up into the gaps.

Kirkridge is perched on a hill between *Wind Gap* to the west and *Water Gap* to the east. Sometimes we hear the spirit beating at our windowpanes, watch the trees bending and know that our life structures are fragile before the furious blast. When the breeze has gentled upon us, all may be clear and clean. Sometimes, we see the melting snow become a torrent roaring down the mountainside and know that our secure order can be swept away by the tears of many years. When the grieving is done, the stream can carry our yearnings toward a quiet valley.

Go up into the gaps of broken dreams, failed promises, the limits of a longed for intimacy, the unredeemed parts of ourselves and the intractable cruelties of our society. Go up and stand and look.

We must still discern the spirits. Ezekiel says, "Woe to the foolish prophets who follow their own spirit and have seen nothing! . . . like foxes among ruins." Kirkridge is on Fox Gap Road. Even here, especially here, we must beware of being foolish prophets who have seen nothing and yet say, "Thus says the Lord." If we have not seen anything, we must be quiet. A silent witness is better than a deceived or deceiving witness.

But the witness is the thing. The witness of going up into the gaps and standing and waiting and enduring. We *try* to close the gaps, bandage wounds, resolve conflict and reconcile opposites. But aloneness abides even in community. Nor does God fill the gaps. Bonhoeffer writes from prison, separated from his loved ones, "It is nonsense to say that God fills the gap; he does not fill it, but keeps it empty so that our communion with another may be kept alive, even at the cost of pain. . . ." If we follow our pain it will lead us towards tomorrow.

Gaps are breaches in our defenses against love . . . openings of vulnerability and potentiality. Gaps are questions to be lived, wounds which are occasions of new creation. Where there is a gap, all things are possible.

The spirit is at home in the gaps of our land and lives. Water and wind are her elements. She waits for us in the gaps. Go up into the gaps.

And when we have gone up into the gaps, what then? Ernest Becker hints at the answer in this excerpt from the exchange of correspondence between him and William Bates which appeared in a recent issue of *The Christian Century*:

*... there are no two ways about it. . . we must renounce and renounce again. Otherwise there is no way. From the little I know about you, you are still struggling to find your own contri-*





*bution to the world's meaning, your own authentic self; and I gather that you are not finding it in your present context. But this is the life quest of us all, and it is a continuing one, never ended. The only thing that I think I truly know is that even when you find it, you must renounce it.*

In the gap, stripped by renunciation of our false ego-supporting trappings, what do we find? Margaret Sutherland, a reader of this magazine and a member of Media Friends Meeting in Pennsylvania, suggests that we may find, as did George Fox, "...an infinite ocean of Light and Love which flowed over the ocean of darkness."

In what Margaret Sutherland describes as the "new age

of interdependence" contemporary Friends may find the same source of love and wisdom which early Friends discovered if they depend not on themselves but on "the Creative Spirit within. The Spirit leading in gentleness and love has power to awaken many to the vision of the new age," Margaret suggests.

How can we implement this vision? Margaret Sutherland's answer is that "As we silence our limited human minds and turn to the Creator in deep desire to be free from all darkness, a small crack or opening (a gap?) may come letting in the pure light of Reality that will burn away our impurities, born of limited perception, freeing us, and bringing a vision of a tiny part each can play in this new age of love and wisdom and cooperation, that will rejuvenate this tiny planet as we follow step by step the voice of the Inward Teacher in our hearts. □

## George Fox and the New Age

*by Margaret Sutherland*

**C**an the Society of Friends be a channel that will meet the needs of this present age? I believe that humankind is ready, after many wars and very severe lessons, to implement the visions and openings of George Fox in a way it never could have done 300 years ago.

Many of those incarnating today are having insights that make clear to them that this is not just a physical world in the fixed form we see it, but it is a world of energy, spiritual in nature. Our scientists are helping us in this understanding as they, with their advanced instruments are proving that materiality is energy in different combinations and rates of vibration. We perceive this with our form oriented senses as solid matter, in this three dimensional world.

Are we ready for the fourth-dimensional world that is opening upon this planet? The splitting of the atom is releasing a bit of the awe inspiring power that is in all creation. Will we destroy ourselves or will we take the next step in evolution and become co-creators with God? This looks like an impossible vision in our present state of evolution.

How does George Fox speak to this? In his Journal he says that he was led "to turn people to the Inward Light, Spirit, Grace—even the Divine Spirit that would lead

them into all Truth," and again "To know the Spirit of Truth in their inward parts and be led thereby."

This has been corroborated by Teilhard de Chardin when he speaks of the Divine Milieu of all creation. The marvel of the seed fulfilling its inner light and flowering according to its pattern. Animals guided by their inner light of instinct.

We are entering the next stage of evolution called the noosphere by Chardin, where our minds have been developed over the centuries and are now free to become a channel for the Love and Power and Wisdom of God to flow through. Are we ready to cooperate with the Creator to bring a new age of harmony to this suffering world? God does not want automations governed only by instinct, but free cooperating units working together to bring new life to this depleted planet. The world has been devastated ecologically by greed and ignorance of nature's laws. War has brought a harvest of violence, hate and fear. Many prophets see only great disaster ahead for this planet.

Other prophets are springing up all over the world pointing to a New Age of interdependence. The ease of communication and travel helps us to realize that we are all one people, of different colors and races but all one, in common needs, which can only be satisfied when we work together in cooperation and understanding to bring



new life to this little planet floating in space.

George Fox had this vision too: "Walk cheerfully over the world answering that of God in every man." This takes Love and Wisdom, not ours, but the Creative Spirit within. Early Friends spoke Truth to Power. The Spirit leading in gentleness and love has power to awaken many to the vision of the New Age.

George Fox, too, was depressed by the evil and violence of his day. . . He talked with the professors of that time who condemned humankind and could not bear to hear talk of perfection. George Fox returned to Nottingham where he had a vision in which he saw the Love of God.

"I saw an ocean of darkness and death. . . but an infinite ocean of Light and Love which flowed over the ocean of darkness. In that also I saw the infinite Love of God and I had great openings."



Lisa Francis

Grade 10, Sidwell Friends School

How can we implement this vision in our Meetings for Worship? Maybe as we silence our limited human minds and turn to the Creator in deep desire to be free from all darkness, a small crack or opening may come letting in the pure light of Reality that will burn away our impurities, born of limited perception, freeing us, and bringing a vision of a tiny part each can play in this New Age of Love and Wisdom and cooperation, that will rejuvenate this Tiny Planet as we follow step by step the voice of the Inward Teacher in our hearts. □

## Letters from Ernest

Correspondence Between  
the Late Social Critic Ernest Becker  
and a Protestant Campus Minister

by Harvey Bates

In the winter of 1965 a teacher at Syracuse University named Ernest Becker wrote an article for a new publication there called *Noetics*. In it he called for psychologists, anthropologists, sociologists, philosophers and theologians to get together to work out a new science and understanding of humanity.

As a new chaplain at Syracuse—new since Thanksgiving of 1964—I was intrigued by Becker's invitation and offered to be the theologian in his crew. He sent me a thank-you note. I phoned him. He invited me to lunch. We talked about Paul Tillich. Soon we started going to dinner with Ronald Leifer and others from Paul Meadows's department in the Maxwell School of Public Affairs at Syracuse.

Becker—who received posthumously the Pulitzer Prize for his book *The Denial of Death* (Free Press, 1973)—moved to Berkeley in 1965 as a visiting lecturer in sociology and anthropology. He did not talk revolution, but students loved his wide-ranging thought across disciplines, and the passion of his mind. When his contract at Berkeley was not renewed, students petitioned the administration to keep him; when that effort failed, the Berkeley student government voted \$13,000 from its own treasury to fund a chair for Becker as a visiting scholar. In 1967 he moved across the bay to San Francisco State to teach social psychology, and in 1969 moved on a final time to Simon Fraser University in the Vancouver suburb of Burnaby as a professor in the department of political science, sociology and anthropology. Our correspondence lasted almost up until his death in April 1974.

Sam Keen's moving dialogue with Ernie on his death-bed in the April 1974 issue of *Psychology Today* ("The Heroics of Everyday Life: A Theorist of Death Confronts His Own End") moved me to go back over our correspondence. What Ernest—who was born Israel Becker—had shared with me seemed so important a human document that I decided to edit the letters and share them with a larger public.

A few miscellaneous preliminaries: In these letters Ernest uses the word "kairos" to mean "the quality of the present time." David Miller was the first person in this country to burn his draft card. Norman Morrison set himself on fire outside the Pentagon. Wayne Morse was

the first senator to speak up against our involvement in Vietnam. Daniel Berrigan was among those who burned draft files at Catonsville, Maryland, to protest the war. Mario Savio was the spokesman for the free-speech movement at Berkeley in 1966. The crisis there (mentioned in the letters of December 7 and 9, 1966) had to do not only with the Vietnam war, but also with the students' perception that their education was not real.

Ernest Becker's other books are *Zen: A Rational Critique* (Norton, 1961), *The Birth and Death of Meaning* (Free Press, second edition, 1971), *The Revolution in Psychiatry: The New Understanding of Man* (Free Press, 1967), *Beyond Alienation: A Philosophy of Education for the Crisis of Democracy* (Braziller, 1967), *The Structure of Evil* (Braziller, 1968), *Angel in Armor: A Post-Freudian Perspective on the Nature of Man* (Braziller, 1971), and *Escape from Evil* (Free Press, 1975).

• • • • •

*On January 18, 1965, I opened our correspondence with the following letter to Ernest at the Maxwell School of Public Affairs, Syracuse University:*

Dear Sir:

At the close of your fine essay in *Noetics* you say, "We will have to reach beyond traditional psychology and psychiatry [how fascinating to hear them called "traditional" when they are barely 70 years old!—how confirming of Kenneth Boulding's argument in *The Meaning of the Twentieth Century*] to history, philosophy, anthropology, sociology and theology: we need a new gathering willing to look at man in the round and ponder his condition in our time."

Well, I volunteer. I would enjoy being among the theologians to ponder these things with you. If some concrete time and place and agglomerate of people come up, let me know.

Yours,  
The Rev. Harvey Bates, Co-chaplain,  
United Campus Christian Fellowship.

Syracuse, January 20, 1965

Dear Rev. Bates:

...Syracuse University is evidently not the place to hope for a meeting of minds on problems of intellectual substance and consequence—at least not in my "field." ... The most that we can probably do is to *call* for discussion and to lay the groundwork, with published writings, for those who come after us—much as Tillich... has done...

Ernest Becker.

*Paul Goodman came to Syracuse, and Becker asked him a long and complex question at the end of his speech—after which I made some comments to Ernest about truth not being ideas which keep our attention but persons who keep their promises. Later he wrote me a second note:*

Syracuse, March 2, 1965

Dear Rev. Bates:

Your words came curiously at a time when I most needed them. You would probably be surprised, I think, to know how grateful I am for your thoughts. I am pondering them because I think that your intuition is right: I have been trying to change just in the direction you indicate; and yet, as you well know, this is the hardest thing of all. It has taken me a long time just to accept to do in duty what I have to do; how will I ever be able to do it in love and joy? Yet you are right; this is the way it has to be done, in order to be truly effective.

...Tillich has...led me to believe in grace,...dependence on a higher design and power...So it is not really "truth" in the Greek sense that is the problem with me; nor yet love and faithfulness in the Hebrew sense; it is simply the hope and trust in grace in Luther's sense. But you are right in your basic intuition: namely, that truth in an intellectual sense is the heart of the problem with me—because to know is to have power and vision; but not to be able to do is to be impotent. And so one is caught between fulfilling the divine design, and a pitiable finitude....

Ernest Becker.



John Taylor

*I have a handwritten letter (most of Ernest's were typed) dated August 20, 1965, from the University of California at Berkeley, soon after the move there (the typewriter was not yet unpacked). In it he said, among other things:*

Pacific School of Religion is beautiful indeed. That's where you should be....

My reaction to Berkeley is as expected—mixed. It is an intellectual community of a high order—of that there is no doubt. But I can't see what exactly it will accomplish in this "fallen" world (i.e., LBJ's world). And I am still haunted by the thought that all our best knowledge may be mere fiction in terms of God's design. But I am consoled by Paul: if your job is to teach, then teach. Perhaps this is the place.

Berkeley, August 27, 1965

...Right now I am continuing with Kierkegaard, reading his *Concept of Dread*. The man is truly magnificent, perhaps the greatest "social psychologist" of all time. But in order to understand his work—that is, to really understand it—one must first have "repented." Which is probably why he remains the property of a small circle of theologians... Had I already told you how overwhelmed I was by K's *Sickness unto Death*?...

I saw Lenny Bruce one evening in San Francisco... He only appears "sick" because society is sick....

Every morning I read a psalm or two, and I find I agree with your list of outstanding ones. But occasionally, I am struck by one you didn't note; for example, today, Psalm 131. The thing that is truly impressive about them is that they are genuine: when you get to a crucial spot, you always find the *right word*, and not the one you might expect if your religion was not authentic. Notice that Psalm 131, for example, ends with "hope" in the Lord; any other ideas would have been less than perfect. What can man do, when he has seen his own pitiful smallness, his inability to do and to understand, except "hope"?

...Steven [Ernest and Marie Becker's son, whose name was legally changed to Samuel in Berkeley]... is such a joy to me—I wonder if the feeling I have about him is the kind of feeling that someone like St. Francis could have for everyone, and for all of life and nature?

*The following letter from Ernest was in response to my sending him a copy of a sermon I preached at Hendricks Chapel at Syracuse called "The Flag and the Cross." Using the war in Vietnam as a major illustration, I spelled out the difference between the American Way of grasping and the Christian Way of emptying. Before the sermon, I had carried an American flag out of the sanctuary. There were complaints to the chancellor of the university and*

*the dean of the chapel, who asked to see a copy of the sermon.*

Berkeley, August 30, 1965

Your Flag and Cross sermon received, and dynamite contents noted! Imagine... pressure being brought upon a preacher to determine the content of his interpretation of Christianity... Perhaps... pulpit religion is a thing of the past, the sermon not for our time, the original "subversiveness" of Christianity in the ancient world cannot be recaptured except by a new type of meditation... I can see why the sermon offended—it was very direct, snowballing, and (for you) humorless. But some things are not funny, after all... The times *are* insane... so insane that all *individual* efforts smack of comic inappropriateness and ineptitude... the demonic forces of the times have perhaps gotten beyond the best efforts of some of our best and leading figures;... I admire [Martin Luther] King as a person and as someone who is trying to adapt his whole life to the needs of the kairos. But what if the kairos demonically clubs him?

Berkeley, September 20, 1965

...Classes have started... The whole atmosphere is serious and eager; my efforts will have to be the best; and even my best will be none too good. At least I have been fortunate to learn that we do not achieve anything; that anything that is achieved, [is achieved] by grace. This is an immense discovery to me that is slowly transforming my whole world... Your view of Christianity as a self-discipline which grows out of thanksgiving for what is already given, and not for what is to come, is perhaps the highest one could achieve... It is gratitude for being born to serve. Evidently, the genuine Hebrew religiousness—and Buber's—is very similar: the belief that when man had done all he could, then God would do the rest, he would act....

Unhappily, the kairos is one of practically no theology at all... to speak to our times we have to take part in its action and passion; if theology does not do this, it is finished, at least for our times.

But my lament is precisely that our times are not rational, and maybe that is why Tillich's superbly cognitive theology must fail. And you yourself know the danger of Cox's theology: by watering down the structure for action, it can utterly dissipate itself....

Berkeley, October 5, 1965

...I celebrated the Day of Atonement this year for the first time since adolescence... It was really a very genuine experience for me... It is composed of excerpts from the Psalms, Isaiah, Job et al. And it builds up gradually to a tremendous crescendo of praise for God.



Berkeley, October 21, 1965

...I've started the past several days with the same psalm—138, a truly marvelous experience.

Do you know...Kierkegaard's *Prayers*? Prayer 91 "O Holy Spirit" is an uncanny product of the highest religious genius. It conveys both what he knew ontologically and what he experienced personally—something given to very, very few men—but a *true* and *empirical* religious experience. But again, this is not the kind of thing one can simply "talk about" to others.

...That courageous Wayne Morse has quite rightly predicted that if the anti-Vietnam peaceful protests are squelched by being associated with communists, it will mean the final and secure ascendancy of the military over the civilian in our government. My question is how long it will be before the universities themselves come under attack for fostering independent and critical thought. I hope I'm wrong, but I don't see anything to stop it...is democracy possible in 20th century U.S. or is it not? I hope that I personally will know what to do as the situation develops.

Berkeley, November 24, 1965

...Evidently [Reinhold] Niebuhr's new book [*Man's Nature and His Communities*] is a hard look at his own "realism" with a view to a more idealistic stance. This is dynamite!—the one thing, as you know, that I always had against him. What a growing man he is. [Hans] Morgenthau would do well to take a cue here from his mentor.

Yes, the great Tillich is dead. I paid my respects in the only way I could, which was a talk at the Wesley Foundation on Tillich and the science of man. One student told me that about an hour after the talk his world caved in on him, and then opened out in an entirely new way....

I have never been quite so gratified in teaching as this year, probably because the response has been so positive: for a reason that I know is not due to my own merit, I seem to be having a real effect on the inner lives of many students here....also because...the students actually look forward to being turned upside-down and inside-out by the educational experience....

On the other hand, nothing I do here can endear me to the faculty—least of all my success with some of the students. I gave a talk on the place of value in social science...and Lewis Feuer attended;...he left at the end before the question period, muttering loudly, "That man's a fraud." Well, in a large sense I am. But I also stand for a kind of social science that is a fundamental threat to those who made their lives and careers by another kind of social science. And so their antagonism is only "natural." The faculty, by the way, is somewhat "alarmed" by my continued recommendation of religious readings to the students!

Sometimes I see very clearly that I am not of these times or for them: there is very little that is really relevant to be done. The really great personal heroisms are those of a [draft-card burner] David Miller, and I was glad to learn that you saw him: isn't his action pure Bonhoeffer? And if so, what are we to do? Frankly, I am very troubled and morally very unclean these days, which is why I suppose that I fall back and take pride in marginal things, like imparting knowledge....

*I have a carbon of my next letter to Ernest, with reflections on the times and on my friend:*

Syracuse, November 29, 1965

Ernest:

...I think we tend to be generous to JFK in our assessments—I do it too—because his short life is a parable of our own short life—no matter how long—and because we want people to judge from a generous point of view how little we get done....It is my bias that Kennedy knew his decisions would involve both good and evil....Johnson is deluded into thinking his decisions lead only to good. This makes him a dangerous man....

...As I see it, the romantic in you (and me) still longs to do the heroic deed (so you interpret Miller's—but he doesn't call himself a hero). But the "Israel" in you admits you are a fraud. I want to say right now (and I don't know what I'll think later) that if you continue to be, *sola gratia*, the "authentic fraud" (!) you are, then events will decide whether later people will see what you did and said as heroic or cowardly, as authentic or fraudulent. And even they, the later historians and pickers over bones, may be mistaken—for the one who "digs you up" may have a special ax to grind which will make him either overrate you or underrate you to fit his ax! How completely dependent on grace we are!

Harvey.

Berkeley, December 10, 1965

Dear Harvey:

...I am grateful for the enjoiner to see *The Pawnbroker*. I crawled out on my knees. Also, I lectured on the film to my class—on what I thought it meant, and it proved profound and moving to very many....these days...[I am] reading from the Bible...Psalm 10:17-18 and Psalm 11. Does any other prayer make sense?

Shalom,  
Ernest.

Berkeley, January 21, 1966

...in some odd way, I am more calm and at times deeply and unquenchably optimistic, in the face of this [world] situation!...And then, there is one's family: one has some duty to see that the young survive—and this is



John Taylor

bothering me. But it can also be used as a cover-up for personal moral action [Norman Morrison's superb example here]. . . . Honesty is hard. Survival is the drive of the "fallen" creature and is easiest. . . . Perhaps the motto for our times should be: think less, and trust and watch more.

Berkeley (Sociology), June 12, 1966

. . . I do not feel any bitterness or self-destructiveness about the fate of my work, either published or unpublished. I would especially like to be able to assure you of this, since it is a vital part of what I like to think of as my spiritual growth. I see my task as that of developing considerable unconcern over the fate of my limited identity and works. And I genuinely feel that I am making real progress to this effect—progress that perhaps has not been visible to you. . . .

As for this development of unconcern, this is really *the* life task of all of us, isn't it? And isn't it possible to be eschatological about the world without projecting personal eschatology? If it were not, then the psychoanalysts would be right, and we would really have cause to despair. . . .

Harvey, there are no two ways about it—and I shouldn't be telling you this; but we must renounce and renounce again. Otherwise there is no way. From the little I know about you, you are still struggling to find your own authentic personal contribution to the world's meaning, your own authentic self; and I gather that you are not finding it in your present context. But this is the life quest of us all, and it is a continuing one, never ended. The only thing that I think I truly know is that even when you find it, you must renounce it.

. . . Why not be a modern Kierkegaard in the ministry? Actually, the problem of the Christian life, as I under-

stand it, is that one must toe the line "between faith and self-assertion." You cannot trust and hope entirely, since you must act. For these things there are no solutions: this is the tragedy and the ambiguity. But if one is living on this line, one is at least living on the place where the personal dilemma is at its proper pitch. What more can one ask? . . .

We will be staying here another year—this time in anthropology. . . . I recently found some really excellent theology in George Howison (a friend of James and Royce)—do you know him, or do your colleagues speak of this these days? I am curious to know if he has dropped out of the history of ideas. Actually, he seems to have done much of what Tillich did later. But curiously, the Americans did it without the German note of Olympian finality, and thus were never as impressive as the Germans. Someone like Heidegger (and Tillich even) seems to cock and crow about things that have long been known by others, especially by American philosophers. . . .

Berkeley (Anthropology), July 2, 1966

. . . couldn't it be that you feel that life has "cheated" you of a fulfillment and happiness—that you "automatically" married and "automatically" went into the clergy—and that you had a right to expect something out of life and out of your deeper talents that is not being realized?

. . . I remember two occasions when I said . . . that even the end of the world should be understood as being included in God's victory. . . . Honestly, I think it is very important that one somehow believe this. And if one doesn't, it seems to me to mean that he still "wants" something out of life, the wanting of which represents an immaturity of some kind. This of course is purely Christian, purely ideal. . . . Normally, psychoanalysis of the best kind would fall short of remedying this kind of problem, simply because it does not deal with the fact that *life must be a failure in the most intimate personal reaches* of each one of us. That's why I think that as a Christian you should emerge on top of it. But then again, there is a sense in which, somehow, in order to admit this Christianity, one has to feel a *deep sense of personal satisfaction*, in order to be able to give up everything else. And the deep sense of personal satisfaction is precisely what one has had to gain by living through certain kinds of experiences. . . . just get clean away and be alone with yourself. . . . I think this kind of withdrawal is very necessary. . . .

Berkeley, July 14, 1966

. . . I believe that a person has a right to a certain selfishness, self-preoccupation and withdrawal. One does not "live for others" unless this springs from the deepest motives of his own secure harmony. And in order to be

oneself completely, a good deal of "selfishness" in terms of the rights of one's own personality is necessary....



Barbara Benton

Berkeley, August 17, 1966

...we are all so alone, especially in our problems. We seem to be able to draw together only with superficial pleasures or real worldly concerns....

The university grows increasingly meaningless with the pressure of the draft on the students, while the educator tries to pretend that he is going to be a meaningful interlude in their lives. The real scene of engagement in our times seems to be shaping up as that between the right-wing fanatics and the Negroes; and it promises to be bitterly violent.... The whole thing is of one piece: the bitter struggle within the country and the senseless one in Vietnam. Any graduate student in sociology could make a detailed analysis of the interlocking problem; yet our leaders and even educators do not know it. Here is the tragedy: we don't know what is killing us.

I think I have "worked through" any pretension that my work is relevant to the times, or even that I can as an educator play any meaningful role in the present growing world crisis. This is a positive gain for me, but it means the danger of withdrawal from the currents of the times; and right now I am in a period of deep searching about where I will fit in, and how, and if I don't fit in (as I know I don't), then what I shall do in the coming years....

Did I tell you that I have begun to study the guitar?

Well, I have been wanting to do something like this for years; and now I've started.... even if I take 15 years to learn, I will be able to entertain myself at 60 with simple tunes!... Knowing you has been very important to me, much more than I would have thought. I would have trouble explaining just why and how, except to say I found an honest and open person in you, a fellow searcher, and that this has meant a great deal to me since there are so few others around.... The question I would want to raise, after long reflection, is this: Is there any other real measure of worthwhileness in a person, other than his honesty, openness and searching? Frankly, I don't believe there is.

Berkeley, September 7, 1966

...I am thinking of taking a job in some university out of the country, perhaps abroad, or Canada, and perhaps for many years....

Berkeley, September 29, 1966

...I celebrated the ... Days of Awe.... I suppose that this is the whole story of the religious quest: the gaining of the perspective, and the losing of it again, the "turning" and the "returning." A lonely, tortuous search, always beginning again, and always bringing us to the edge of despair.... I think I was really able to offer a broken heart this year....

One thing that affected me very greatly on an intellectual-emotional level... was the fact that we are unworthy to *know* what the universe is all about. The question of whether we deserve to know, and if we did, whether we could sustain the knowledge of God's purpose in the universe, really says all that is necessary on the question of evil and suffering.

This is what "Days of Awe" meant to me this year. If only I could sustain this feeling and this knowledge.

Berkeley, December 7, 1966

... The Berkeley crisis that we just lived through is over as of yesterday, and it was exciting. I suppose my own pro-student stand will now make my colleagues disenchanted with me (they all took pro-administration stands). And so it goes. But I experienced that clean inner feeling of taking an explicit moral stand in a crisis; and if my material life must suffer for this, my inner life is the gainer. Better than even swap! We'll see.... as we know, the real problem, the real student dissatisfaction, is over the failure of the university to *educate*—to make the students into responsible persons by giving them an *understanding* of their world.

Berkeley, December 9, 1966

... Yes, the crisis is now over, but from all indications it was good for this campus and probably for the nation



as a whole....the press distorted it unbelievably—the *New York Times* is a completely sold-out rag, for my money, a Goldberg-liberal blabber sheet.

Actually, you would like [Mario] Savio. He is very... Bonhoefferian. An engaged, honest, courageous and highly intelligent person. In many ways far superior to myself. I mistrusted him at first, but after seeing him in action, I learned I was wrong. He...wants nothing for himself. Probably no one understands him, because a truly moral person is a monster in our time; we don't know what to make of him, so we look for salacious motives.

I merely identified myself with the students and with about 100 progressive faculty here; and I probably did myself out of a reinvasion. Too bad for them. You can't imagine what is at stake here: Is this going to be a university or a rubber stamp for the national immorality? That's it, in brief....

Meanwhile, let's hope the Messiah comes next year; this is the only thing that I can say I really want. The question for our whole time may well be: How many would want to see him come? Not our leaders certainly.... We want students to help further our careers, to die in our ward, to staff our corporations and sell more cars. We don't want *men* to devise new solutions to the problems of living in the 20th century. *This* is what is at stake in our time—which is why I find it so exciting to be alive now.... Christian existentialism seems to me to be the only respectable position in today's world: complete commitment to actively combating present evils and complete trust that God's purpose (and not man's) will be realized, come what may.

Berkeley, January 25, 1967

...we are expecting another addition to our family! ...I look forward to this with considerably more hope and trembling than the first child, somehow. Perhaps because I have realized the miraculous nature of it after seeing Steven.

...We are here to do our duty, period. And it is the quiet succession of seemingly insignificant daily activities, the rhythm of days, hunger, sleep, work and care, that justifies all that we are. Not spectacular things like intellectual products, or recognition, or any such. But the quiet joy of securing life and of looking into others' eyes, as they live and try to last.

Berkeley, April 3, 1967

...I enjoyed your many enclosures, especially the versions of the psalms. *I liked 51 especially*. These days I prefer the psalms of praise to God. This seems more and more meaningful to me: not to ask, but to praise—or to praise more than to ask. This would have been hard for me in the past since I would have had to know what to

praise for. But now praise comes easiest. The opening out to God is his greatest grace; I pray that it will continue and deepen. We can do nothing. Of this I am convinced: if we try to live honestly and openly, we must admit that we can do nothing. It is only when we live "closed" that we imagine we can do something. ...Keep working and sending out your smile and your hope. This is the best we have.

Berkeley, April 20, 1967

...it is now definite that the campus will not honor the student chair set up for me, and so I will have to find a job elsewhere; I am looking now, hopefully here on the coast.... Starr King School for the Ministry has offered me a part-time job.... the curt and final way that the administration turned down the students' proposal for a chair for me has awakened their deeper frustrations, and now they plan still further agitations. Not to get me hired, this time, but to use the failure to get me hired as a peg to underscore their continued powerlessness and the duplicity of the university. What can I say or do? I think this clarification is good and necessary. If I must be used as a vehicle for it, I think I have to allow that.... Anyway, I'll stick it out till it's over, and by the end of the quarter I can bow out gracefully from the Berkeley scene.

Berkeley, May 9, 1967

It looks like I will be taking a prof. of social psychology post... at San Francisco State.... This bails me out, and keeps the bread on the table.

I have been given some kind of grip on the meaning of life, as stemming from God, daily renewed and expressed. It looks more than ever that these are cataclysmic times, and that Christ is the symbol and the reality for what we too shall experience. Yet what more do we want to expect—or deserve? If there were more people like yourself around, then we could get together and try sincerely to pray. This is the highest reality.

Berkeley, June 7, 1967

...Marie and I have even talked about leaving academia and trying farming perhaps, or maybe a bookstore somewhere. What about a Bates-Becker dairy farm up in old Vermont?

San Francisco, October 2, 1967

...one can relax and gradually learn that God counts for everything, and one need no longer worry. For bringing me to this realization, I praise God daily.

San Francisco, December 11, 1967

...I can tell you frankly that if God had not allowed me to turn to him, I would be lost.

*On January 18, 1968, I wrote Ernest from Syracuse:*

Dear Ernest:

...In my daily life I find at times a kind of war going on in me between my interest in the "aesthetic" and the "ethical"...between "self-affirmation" and "other-affirmation." What courage Jesus had to leave no written record at all—no poetry, no short stories, no music—nothing. He invested himself in others. What a fool! How careless of his immortality! How heedless of his own death. No children, no insurance. Nothing.

Harvey.

San Francisco, February 4, 1968

Dear Harvey:

...what we call religion is lived communion with our fellows—lived around the family, around the table—a lived celebration of life and companionship. It then becomes so easy and natural to thank God for the gift of created life....

I haven't really read a book in almost a year.... I try to praise God daily, can't avoid sinning daily, ask forgiveness for the sin right after it happens, wonder about my vocation and the authenticity of my acts and commitment...and continue to feed my family. My ideal goal is to be worthy of the gift of life, but for this I need much more grace: I literally need to become a new person and can't seem to manage it, at least not in any perceptible time span. Yet it may happen, or may be happening. For one thing, I am growing old gracefully and have no fear of death or longing for immortality....

Ernest.

*In March I wrote Ernest several letters to which he later responded explicitly. In the first I shared a sermon idea based on my understanding of the church and the limitations of current expressions of "freedom":*

Syracuse, March 19, 1968

Ernest-Israel:

...The worshiping church, useless in its celebration, inadvertently can teach the world and its higher education *how to play*, what to "do" when the machines do all the work. By the extravagance of its delight in dancing before God, the Church of the Resurrection can focus and free the "be-in" which the hippies try but still have too much hatred to hatch, even in spring. Already on the other side of death, the church is free from that worrisome frolic of those who can't quite catch the other side of e.e. cummings....

...(sermon: stand in pulpit two minutes without a word; point at cross for two minutes without a word; drop hands 30 seconds; start a gentle laughter and let it

happen as long as it is authentic; stop; sit down.)

Harvey.

*The next day I wrote him a long critique of his Christian Century article "The Second Great Step in Human Evolution" (January 31, 1968):*

Syracuse, March 20, 1968

Ernest:

...In part IV, I see the specter of Nietzsche hanging over you still, the old picture of yourself as superman, hero, etc., with which I think I saw you struggling when you were teaching that course I used to sit in on at Newhouse Communications [at Syracuse University]. The second step in evolution, in a sense, is the creation of superman, you are on the edge of saying. My own emphasis is, somehow, just the opposite (although I recognize my temptation to the superman idea to be just as strong as I suspect yours is). I'm emphasizing the identification with the suffering god over the creator God...in our acceptance of our limits as a gift, not a curse. I agree, to accept our *own* limits, not those forced on us by our culture....

Harvey.

San Francisco, March 25, 1968

Dear Harvey:

...the laughter: this is really a reflection of a very advanced stage of faith and grace, and it's another thing the youth do not understand. It is deadly earnest to them, this world they face, and they simply cannot laugh without making some kind of triumph over it. Perhaps when and if they succeed in getting back on the road, getting over some of their alienation, they might understand the smile and the laugh. The thing they do admire, however, is the silence and the determination; the thing they need is deep optimism, and there is no way to convey this outwardly except by quiet seriousness....

Your most instructive comment to me personally was your translation of "Do not lead us into temptation" as "Do not make us famous in our own time." I have been struggling with this renunciation for a few years now, and with God's help I am progressing. Yet the thing is, as Tillich would say, ambiguous....

Ernest.

Syracuse, April 15, 1968

Ernest-Israel (as though the fight going on in you is summarized by your names!):

...I like the way you say "if the universities do not stop breaking students' hearts, then they ought to be shut down." And yet they do not break *that* many hearts. Most don't care. But the ones whose hearts are broken

are the ones who count.... One might say the Jew or Christian is broken-hearted at the university because the university is simply a microcosm of the world, preparing white-collared crooks to be more efficient white-collared crooks... instead of driving them to see their twistedness, the missing of the mark of themselves and those around them, and the center of healing which is without and within, and the opportunities for sharing the healing within-without.... The humanist (for want of a better word) is broken-hearted because his own hopes are not realized in that institution which, supposedly, is meant to push forward his own optimistic view of human nature and its potential.... The humanist and the Christian fight in me (under the names Beethoven and Bach, or Hopkins and Thomas, or Camus and Bonhoeffer), and I'm glad.

Chesedh,  
Harvey.

*Ernest's letters in the summer of 1968 chart his endurance—and the further development of his philosophy of failure:*

San Francisco, June 5, 1968

... I have nothing to report, except the usual thing: the daily waiting to see "what" will happen, if anything. The daily effort to cross the Kierkegaardian line between belief and faith (oh, that unyielding line). The daily sadness at not being able to discern at all what God has in mind for this show. The daily yearning for some small indication that one's life and efforts count for something. The daily reading of some ray of hope in the faces of one's children, the work of the God of Love and Beauty. The daily sadness that they too have to live as far from him as we do....

San Francisco, July 22, 1968

... One of my best students from my seminar at the Starr King School for the Ministry has just told me that he is abandoning political involvement more and more for personal searching and introspection, and he feels a great liberation and meaningfulness in this new turn....

San Francisco, July 30, 1968

... life seeks to secure itself, and it also seeks the furtherance of other life. Therefore the feeling of failure and futile death is rooted in our very being.... But the problem is that it doesn't help to know this unless one arrives at it through his own creativity.... One has to experience disillusionment through growth and not simply "know" it beforehand philosophically.... It does not help to know that even the best, most self-realized people fail, if one feels that one has not realized his own potential.... Somehow one has to let go, without dying.

One has to come to [the] brink of destruction and then relax and accept his life.... Suicide is a way out, but it ends the dialogue. On this I agree with the Catholics: it is a very great sin.... Who knows what kind of peace God has reserved for us as a reward for merely sticking out, blindly, the life he has given us?

I have lately received such distressing news from the personal lives of almost all of my dearest friends that it would have shaken my whole being, if I did not know that we must all fail, be cheated, die. You must fail some more, Harvey Bates, so that you can see the futility of all personal striving. When I thought the other day of the real tragedies that have hit two other of my friends, I wondered how we could get any feeling of dignity, meaning, justification, out of our poor lives. And I thought we could do it if we could all stand together somewhere in a cool glade, lowering one of those loved ones into a grave, and standing and weeping together like men over our miserable destiny. And then we would experience the heaviness of it—and this would be the bond that ties us together and to the source of all things. We would be justified in our weeping and our trembling. This is true religion for me, and I think at the same time the surest testimony that it is absent in our world today: we cannot weep and tremble together but only pretend that everything is all right.

My view of utopia these days is just such an image: strong men with heads bowed, weeping and trembling together, but standing up and doing what has to be done. Groups of men doing this, and women, and masses of men—while the youth danced, sang and played. And it may be that the old Hebrews were right: if we did this in all sincerity of heart, then God would intervene on the spot....

San Francisco, November 25, 1968

... as you can well understand, the idea of lecturing on freedom in my classes with police standing guard is a bit incongruous to me.... It is hard to keep a correspondence up unless it is periodically renewed by personal contacts and mutual experiences—at least for me this has been true. There is something about flesh that beats ink and paper—I wonder what it is?

*In November of 1968 from Syracuse, I wrote Ernie my critique of his new book The Structure of Evil, including comments on the art of Israel and on the temporal arts:*

Dear Ernest,

... My own bias... is that the most "honest" arts of man are "time focused" rather than space focused: poems rather than architecture, music rather than sculpture, the art of Israel rather than Greece! For to speak or sing, to tell a story, to play an instrument is to participate



in something with a beginning and an end—is to face our creatureliness, the fact of our own death, while to make architecture or sculpture or paintings is to “idolize” or “fetishize” a city or an idea or a person or an age....

Shalom,  
Harvey.

San Francisco, April 8, 1969

Dear Harvey:

...I have arrived at a definition, finally, of the human personality that I think accurately reflects the basic truth: that what we call man's personality or his life style is really a series of techniques that he has developed, and that these techniques have one major end in view—the denial of the fact that he has no control over death or over the meaning of his life. If you expose this denial by undermining or exposing his techniques, you undermine his whole personality—which is the same thing. Then he either cracks up, changes his life style, or goes down on his knees in submission. So you see why most people live with the denial—it's easier and, in a hedonistic sense, “healthier”!

So don't come out of your “brown funk” entirely—life is like that. I would hate to see you become artificial. Did you ever think that maybe this lightheartedness that you seek is not the real you? That H. Bates is really a tragic figure, and properly so?...

Did I tell you that I resigned at State in January?... I ...have accepted a post at Simon Fraser University in Vancouver.... This makes my exile from American academia “official,” as it were.

Ernest.

Simon Fraser, January 7, 1970

...Lately I have been thinking that I may be one of [William] James's “sick-minded” types—those who must see tragedy in existence—and not one of the “healthy-minded” ones who are buoyed up by a solid faith and optimism. Well, I don't suppose that these are things that one can choose: I'm stuck with my tragic Russian soul.... we left many good friends in Syracuse, and in this short life, friends are few.

*In his July 17 letter Ernie thanks me for a packet of poems. One of them, on the natural merger of science and religion, I dedicated to him:*

#### *The Bombardment of Man*

After their worship of the sun and moon and stars  
They turned to smaller things, like atoms.  
Bombarding one of the heaviest with neutrons  
They extracted energy  
(After the manner of Einstein's equation:  
 $e=mc^2$ ).

Now, what if after our worship of nations and empires  
We turned to smaller, individual persons?

What if we bombarded a whole human being with  
multitudinous

Experiences, not polarized as “good” and “bad”?  
Would we (after the manner of Christ's equation:  
“I and the father are one”) extract new energy?



John Taylor

Simon Fraser, July 17, 1970

...Just the quickest note to acknowledge receipt of your book of poetry, and gratitude and surprise at having one dedicated to me: this really pleases me, all the more because it reflects the point of view that I am really trying to represent....

*My January 27, 1971, letter quoted the Westminster Shorter Catechism of 1648: “The chief end of man is to glorify God and fully to enjoy him forever.” Ernest responded:*

Simon Fraser, February 8, 1971

...*The Structure of Evil*... is too man-centered. I have left that benign state, I think, for good. In fact, I have caught up with the first question that you cite from the Westminster Shorter Catechism of 1648 and believe truly that this is the chief end of man—in fact, his only real possibility for survival and growth....

Alas, I have left the science of man far behind, I fear; I hope the youth don't consider my own growth a betrayal—which is about their speed these days. Anyway, I am out to please no one, but to save my own soul by trying really to understand this world.... I don't want everlasting life.... I simply want to approximate truth in this one, which is what I feel is necessary for minimal human dignity.

Simon Fraser, February 15, 1971

...Now I remember what I am trying to do with science: turn it to the service of religion!

*In a March letter I continued our debate on The Structure of Evil:*

Syracuse, March 24, 1971

Ernest:

...Your description of a science of man as a "nondemonic utopia in spatial reality" is fascinating, but your speaking of "abandoning" the possibility of such a science troubles me a little. It is as though you were abandoning a child or a dream. Or is it that the child grew up and turned out to be different than you expected? Or that you woke from the dream? Or has your search for a science of man, as suggested by your...book title, *The Structure of Evil*, been a search for a "pure" life, the same search I find in the youth who discover that, even in Canada, there is no way to be pure in this world and this life? I myself find that some renewed description of "washed in the blood of the lamb," some new way of expressing forgiveness—as Tillich attempted in "you are accepted"—is important again.

Harvey.

Simon Fraser, April 28, 1971

Dear Harvey:

...Yes, dear friend, I am living "on the boundary" between renouncing the science of man as a bad dream of youth (or a good dream, but a dream anyway) and, on the other hand, of continuing to work as though the words we put together about our condition and our hopes have some meaning for bettering our lot. You see the dilemma: it is right to be in such a dilemma, because in the human condition nothing is clear cut....

I read the [Daniel] Berrigan interview by [Robert] Coles in the *New York Review of Books* and am really impressed with his level of cognition and commitment. It makes me feel uneasy to see such dedication to principles while I seem to do so little. But each in his own way. And didn't Berrigan say that if you are married you are sorely crippled as a free agent?!

From one cripple to another,  
Shalom,  
Ernest.

Simon Fraser, January 5, 1972

...your role has always seemed to me to be in basic contradiction to reality.... To me the minister represents the devaluation of earthly life, the perspective of tragedy of the human condition, and the promise that somehow, in some unbelievably fantastic and humanly unknowable way, man's life has meaning to some higher creative powers—call them "God." This means the minister is a

tragic figure if he lives the reality of his profession. Again, cf. Father Mapple in *Moby Dick* (by your own suggestion once).

If, on the other hand, the minister is a glad-handed joy-boy, all smiles and comfort, he is a liar or at least inauthentic, kidding himself—or he is a saint, which, to say the least, is rare. He is pretending to peddle two contradictory things: joy in this world and tragedy in this world.... I never knew how deep your joy went, so I trusted that you had real deep faith—which may not be the case, if you are depressed over *earthly* success. You can't have it both ways.

The fact that the ministry in general tries to have it both ways (*making it* in the *American dream*, *plus* making it in God's scheme and in an afterlife) has always made it farcical to me (and to Marie; you may remember how cool she was to ministers—she *lives* tragedy).... I am a tragic figure who has to pretend from my lecture podium that knowledge is a great thing.... *we all fail* to do what we want here on earth. *We all fail* to be the persons we dreamed and wanted. This is the hardest thing to realize: each one suspects that *he* had failed but the others have succeeded. What nonsense—everyone fails, but few admit it. Who ever gets *enough life*???? (i.e., fucking, fame, joy). But do you as a believer have to be told, "so what, what does it mean to fail in God's earthly scheme?"? It can mean nothing at all, since there is God. Unless, of course, one is worried about failing in *Hollywood's scheme*.

Take some advice from an old and worn scholar: let go of life and live; or take it from Luther: "I say die, taste death....," and then you won't have anything to stand in the way of life and of faith. One can die emotionally and symbolically without really dying—and then one reawakens to life. Well, I know that one has to move to these frontiers by himself, and no amount of talk can do anything. But you are such a fine and talented person to be caught up in such glaring contradictions. What did you expect from this world—*love and glory*?...

I am putting the finishing touches on a book, I think the first mature one I have written, tentatively titled: "The Natural Merger of Science and Tragedy" (you see where I'm at—truth!)....

Peace, Shalom, and all that,  
Ernest Israel [in Hebrew].

*I phoned Ernie in 1973 when I heard he was ill. He wrote me a note thanking me for my blessing and the psalms I had referred him to. Then I heard that he was better. And in April of 1974 I heard that he was dead.*

## An Appreciation

I saw Ernest Israel Becker as an intellectual and human giant in an age of pygmies. He had all the linguistic awkwardness of a giant, making it difficult for those of us walking with a smaller gait to keep up, and arousing suspicions among the groundlings that he was out of balance here and there. But being a giant, he took from the tops of tall trees and towers of the past huge, meaty ideas, tasting everything from Socrates' beefy questions to Dewey's lean valuations—and urging the rest of us to his protein diet.

He had all the ethical awkwardness of a giant, embarrassing the social engineers with his heavy knocking on their flimsy houses of small-windowed, prefabricated, fast-selling notions. Administrators didn't like the way he let the students in on how the university was designed for the good of the administrators and faculty, instead of for the good of the students themselves. Faculty didn't like the way students quietly crowded in to hear his lectures. Students didn't like the way the administrators and faculty treated him.

He made mistakes—like doing an intellectual analysis of Zen (in *Zen: A Rational Critique*) instead of welcoming this subtle aid to the smile we need as a defense against false intellectualism.

He was too repetitive. In *Beyond Alienation* he keeps on saying his intellectual beads: Plato, Rousseau, Dewey; Kant, Kierkegaard, Kafka; Nietzsche, Marx, Freud; and later Tillich.

But he knew how to admit mistakes. And he knew that huge ideas take repeated workings to let them happen in fresh ways. When it was pointed out to him that his goals at the end of *The Structure of Evil* were too much like the architectural goals of Hitler's dream of a future antiquity, he confessed his being too impressed by artifacts and recognized that the temporal arts of story, poem and song might carry with more grace the values he held dear

than the spatial arts whose ruins make splendid photographs. And when all the philosophers and psychologists, anthropologists and sociologists could not help him say what he wanted to say, he could admit that even theologians have a helpful perspective to contribute now and then.

Whether he was reviewing movies like *The Pawnbroker* or novels like *The Castle*, whether he was critiquing whole systems of thought or pondering the birth of one small child, Ernest Becker did it grandly. No scene failed to contribute to the point he made. No page escaped attention. No idol was too dear to puncture. No experience was too small to contribute to the mystery and the meaning.

During some of the days when he thought he was living in the wrong century, he told friends that he was learning guitar and feeding his family.

His friends knew that his personal criticisms could be as scathing as his scholarly ones. And they knew that his perspective on individual and family matters could be as liberating as his sweeping indictments of systematic nonsense in academic and social institutions of considerable complexity.

His dream had been to construct a new science of humanity. As large as he was, his reach exceeded his grasp. But his huge steps showed us the right direction, and his large ideas stretched our minds.

As one who was both pained and excited by Ernie's intellect and his humanity, I was fortunate to have lunched and sat with him on the ledges near Crouse and Marshall Streets in Syracuse in 1965. That man on the ledge and in these letters is the giant I loved and miss. □

*Harvey Bates was most recently pastor at the United Church of Cohoes, in Cohoes, New York. Before that he was in campus ministry for seventeen years.*

Copyright © 1977 by the Christian Century Foundation. Reprinted with permission from the March 9, 1977, issue of *The Christian Century*.



Joseph Levenson



# Poetry Corner

## Where I Am Most Exercised

I'll give you my name and  
I'll give you my address but  
if you really want to find me  
don't look there.

On the path of becoming  
between was and will be  
where nothing is chance  
and all is a gamble;

On the narrow ridge  
where answers find questions  
and questions meet paradox  
and the journey is the goal;

Where finders are keepers  
in contexts of loss  
and delight is balanced  
on the point of despair;

Where minds strike sparks and  
hearts catch fire,  
and poetry essays the gap  
between experience and word—

Where I am most exercised  
there I most wholly live.

*Carolyn W. Mallison*

## Satori of Reparation

Three times,  
the silence, I have stolen it.

Now, in all humility,  
I return it.

*Thomas Krampf*

## The Greatest Challenge

Sometimes,  
to live at all  
becomes the greatest challenge:  
life reduced  
to a skeleton with tough muscles  
which blindly and fiercely  
reject dying;  
though death is felt  
in every aching sinew  
only to discover  
that death is itself a delusion  
that offers no surcease. And there is left  
only life itself which must go on,  
assert itself,  
else the world's flaming chaos  
of mad electrons;  
pitiless fires without meaning. So,  
bone and muscle, bear me up  
one step more  
that life most precious  
will reassert itself with joy.

*Evan Howe*

## Mimosa in Provence

In this land  
Under the sun's dominion  
Everywhere the mimosa  
Flourishes.  
It is as if the cells  
Having achieved branchhood  
And leafhood  
Are in love with the sun;  
As if they should cry  
Look!  
See how I love you  
Lord of life and of heaven!  
I put forth for you  
A million small suns!  
A galaxy made  
In your golden image  
And likeness!

*Frederic Vanson*



## Friends Around the World

From the **William Penn House**, Quaker hospitality and conference center in Washington, DC, comes word that the Board invited Herbert Stahl and Joann Sanders to join their staff, carrying on the work previously handled by Sally Cory and Carol Moriuchi. The newcomers were married under the care of the Charlottesville (VA) Meeting and are both "deeply concerned for the implementation of Quaker concerns for peace and social justice."

Though Sally is retiring from the staff, Bob Cory will continue as director of the William Penn House program.

Another shift will occur on August 1 when **Adelbert Mason**, respected headmaster of Abington Friends School for the past eleven years, becomes executive director of the Friends Council on Education, a Philadelphia-based organization which works with Quaker schools and colleges from coast to coast.

Bert is a member of the National Association of Secondary School Principals, the Association for Supervision and Curriculum Development, and the Corporation of Haverford College. In 1968 he received the Educational Award of the Salem Baptist Church for his work toward racial integration in the private sector of education. On May 27 the Bowdoin College Alumni Council paid tribute to Bert, a member of Bowdoin's Class of 1944, by selecting him as the 13th recipient of the Distinguished Bowdoin Educator Award.

**Howard Bartram**, in retiring as head of the Friends General Conference is easing his way into leisure. In addition to voluntarily raising funds for the FGC until the end of the year, he and wife Betty are taking to a VW camper for two

months to cover the Wichita Conference, the Faith and Life Conference in Colorado, the North Pacific Yearly Meeting, and the Illinois Yearly Meeting.

### **U.S. Ambassador to the United Nations**

**Andrew Young** met April 14 for the first time with religious peace agency representatives to discuss problems of reconciliation with Vietnam. In addition to reiterating that he would not cast a U.N. veto on Vietnam's application for U.N. membership, the ambassador expressed hope in the upcoming U.S.-Vietnamese talks and for increased food aid through the U.N. and its related agencies.

The delegation was composed of members from the Appeal for Reconciliation, the Clergy and Laity Concerned, Friendship, the Catholic Peace Fellowship, as well as the AFSC. Wallace Collett, Board Chairman of the AFSC, who headed a recent three-week visit to Vietnam, told of the country's need of up to 200,000 tons of rice and other grain and spoke of the devastation still to be found in Vietnam. The group emphasized that the increased food aid through the U.N. should be over and above U.S. assistance to Vietnam.

Molly Falter, a coordinator of the Appeal for Reconciliation presented 3,100 signatures to Young to be added to 77,000 delivered in February to the White House, urging reconciliation, reconstruction and rehabilitation of Vietnam and amnesty for U.S. resisters and veterans.

"Volunteers Week" has passed, but literally hundreds of volunteers continue to assist in the work carried on by the American Friends Service Committee. A partial list of their activities includes knitting, sewing, and preparing clothes

for shipment. One Bryn Mawr senior helped organize a conference on the Middle East in Washington, DC. A Girls' High (Philadelphia, PA) student promoted the showing of a film, "The Memory of Justice." One person clips newspapers and answers phones, another writes magazine articles. The residents of a Germantown (PA) retirement community stuffed 40,000 envelopes for an urgent AFSC mailing. The envelopes were taken back and forth from Germantown by an AFSC truck. The volunteers include young and old, in the States and abroad. Their numbers are legion, their work invaluable.

**William P. Camp, M.D.**, Medical Director of Friends Hospital since 1968, began his year in April as President of the 1100 member Pennsylvania psychiatric Society. Under his direction, the admissions at Friends Hospital have more than doubled, the average length of stay has dropped from 40 to 28 days, a new 96-bed patient facility has been added, while a major renovation of the Main Building is in progress. Friends Hospital, founded by Quakers in 1813, is America's first non-profit psychiatric hospital. Recent new programs include an outpatient clinic and day treatment programs. The hospital's spectacular display of azaleas on its 98 acre grounds were again open to the public two weekends this spring. Its garden club, which meets on the third Wednesday of each month, is now accepting new members.

**Environmental Action** in its April 9 magazine has printed an updated edition of Washington groups and agencies working on environmental issues. More important are a where-to and how-to for

letters and wires to congress. "Letters should be brief and to the point. State your opinion in your own way and support it with relevant facts that demonstrate your familiarity with the subject and personal interest in it..." Address letters to your senator: U.S. Senate, Washington, DC 20510, or representative: U.S. House of Representatives, Washington, DC 20515. If timing is important send a wire. "Public Opinion Messages" can be sent for \$2 from anywhere in the U.S. They are restricted to fifteen words plus signature.

The person you address is rarely the one who answers your letter or wire, but the message will get to the right place all the same. "A well thought out, balanced letter from an individual can expect a thoughtful letter in response, both of which have been duly logged in the front office."

Another important publication is the April Washington Newsletter of the **Friends Committee on National Legislation**. The seven legislative priorities selected for FCNL activity in 1977 are listed and examined. They cover global and national affairs, and may best be summed up in the Preamble: "We seek a world free of war and the threat of war; We seek a society with equity for all; We seek a community where each may fulfill his or her potential; We seek an Earth restored."

*Compiled by Virginia Stetser*

## A Challenge to Friends

RAIN AND BLUSTERY winds could not dampen the warm fellowship Friends felt as they gathered for the 108th Annual Meeting of the Associated Committee of Friends on Indian Affairs. The meeting was held at Quaker Hill Conference Center, Richmond, Indiana, April 1-3. Twelve yearly meetings were represented.

Two speakers made outstanding contributions to the program. Levinus Painter, a former chairman of the Associated Committee, addressed the group at the Friday evening session. From his broad experience he challenged Friends to be more sensitive to and

understanding of the Indian culture. He said, "So often when we go to the Indian people we take what we think they ought to have, not what they want." Later, as we listened to reports from the four Oklahoma Friends Centers, we were encouraged by indications that at each Center the staff is making conscious efforts to "listen" as well as serve.

Clem Moore, who with his wife, Louise, went to Wyandotte in November, referred to Levinus' talk by saying that Indians can and should be taking more responsibility. The Moores are stressing involvement of meeting members in a big brother and sister program for students at Seneca Indian School. There are only 73 students enrolled at S.I.S. this year. The policy of the school has changed recently and students are no longer encouraged to attend worship services but are allowed to do so if they wish. As a result attendance at the Wednesday evening chapel services on campus and the Sunday school at the meetinghouse is quite small. Three clubs have been started which stress sewing and crafts for the girls and woodworking and simple mechanics for the boys.

The written report from Council House reminds us that the staff participates in tribal activities as well as directing the many activities of the meeting. "Larry (Laurence Pickard) continues to attend the monthly meeting of the Seneca Cayuga Tribe. We have shared in the Green Corn Feast and other 'Doings' at the Stomp Grounds. He shared in the ground breaking ceremony for the new health clinic being built in Miami. It is under the management of the Seneca Cayuga Tribe. He continues to be tribal librarian and will be working with a new committee on tribal history and artifacts."

At Hominy David Nagle has been assisting Frances Holding and the Osage Nation Organization in their effort to achieve a democratic tribal government. He has been making a serious study of the Osage language which seems to please the tribal members. Hominy Monthly Meeting belongs to Nebraska Yearly Meeting. Members attend yearly meeting sessions and participate in its programs.

A full schedule of activities, in addition to the Sunday worship services and Bible study group, has become the accepted way of life at Kickapoo Friends Center. The written report of Ron and Janis Wood tells about one part of the program which seems to be meeting a real need. "One of the most rewarding

parts of our work has been visitation to Indian prisoners at the state prison. We have been allowed by the superintendent the privilege of taking Indian food to the prisoners. The men do not even eat the day we are to bring it, looking forward to stuffing themselves on 'good old Native American chow-down food.' Our visitation has reaped rewards as our people share with the men how God has worked in their lives. We do not go to preach and rarely ever does the opportunity arise to hold what we would call a religious service. God has sent us there simply to visit and encourage a mostly forgotten people. Yet, we have seen God work in some very special ways. Maybe this could be summed up by one of the men's words, 'You are not like most who come, you care about us.'"

Don Reeves, clerk of Nebraska Yearly Meeting, who is now in Washington, D.C. working with Friends Committee on National Legislation, brought much information from the Washington scene. He is encouraged by the report of the American Indian Policy Review Commission, a two year study soon to be presented to Congress. He understands the tone of the report to be self-determination for the tribes which is now the general policy of the government. A treaty, he says, is something between sovereign groups. There are obligations in connection with treaties. In the case of the early treaties with the American Indians the U.S. government took on the responsibility of trusteeship. It has done this job fitfully. If only a portion of the recommendations brought forward by the Policy Review Commission should be implemented, the welfare of the Indians would be greatly improved.

Committee officers for 1977-1978 are Milton Ream, Chairman; Russell Carter, Co-chairman; Horace Smith, Executive Secretary. The sessions adjourned to meet April 7-9, 1978, the place to be determined by members of the Executive Committee.

*Ardelle F. Cope*





### CREMATION

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

HENRY BECK  
6300 Greene Street  
Philadelphia, PA 19144 — VI 3-7472



## Reviews of Books

### Deepen the Life of Your Meeting

#### The FRIENDS CONFERENCE on RELIGION and PSYCHOLOGY

offers skilled leaders for day-long or weekend exploration of Conference themes, sharing experiences in clay, music, body movement, painting, poetry or journal writing... Also suitable for retreats, quarterly and yearly meetings.

For details write Box H-693, Friends Journal.

### Good buys for summer reading—

#### SUPERSHIP

by Noel Mostert \$1.95  
*a powerful ecological warning*

#### The complete FAMILY NATURE GUIDE

by Jean Reese Worthly \$2.25

#### LAURA- The Life of Laura Ingalls Wilder

by Donald Zochert \$1.75

FRIENDS BOOK STORE  
156 NORTH 15TH STREET  
PHILADELPHIA, PA 19102

Add 50¢ postage and sales tax where applicable.

### The Sidwell Friends School

3825 Wisconsin Avenue, N.W.  
Washington, D.C. 20016

Established 1883

Coeducational Day School  
Kindergarten through  
Twelfth Grade

Based on Quaker traditions, the School stresses academic and personal excellence in an environment enriched by diversified backgrounds. We welcome the applications of Friends as students and teachers.

Robert L. Smith, Headmaster

### ELKMONT GUEST HOUSE

Endless Mts., Sullivan Co., Pa. Country living. Home-cooked meals family style. Garden produce. Cottages for families. May to December.

Cyril and Irene Harvey  
RD 1, Box 71  
Forksville, PA 18616  
(717) 924-3655

It is with a sense of timely urgency that I recommend an Education/Action Kit on the United Nation's New International Economic Order, a project of the Peace Education Program of the American Friends Service Committee's New England regional office, to help introduce the NIEO to the general public. (Available from AFSC, New England Office, 48 Inman St., Cambridge, MA 02139.)

The kit consists of Fact Sheets, Action Guides, an excellent Glossary of economics terminology, and well-developed and informative articles reflecting the relevancy and wide scope of the UN's New International Economic Order. Especially invaluable are such articles as "What Is Intermediate Technology?", "Corporate Charters in the Public Interest," "Diagnosis Incomplete: the NIEO & Women," and "Freedom and Development" by the President of Tanzania, Julius Nyerere. In addition, data on the new World Bank, on the necessity for the ecological interdependence of land, water and energy resources, and on world military and social expenditures provide excellent resource material which educates the general public in understanding the complicated problems

of energy, development and peace-keeping and offers both feasible proposals to resolve such problems and valid alternatives to deflect the economics of waste with which the world is grappling.

Particularly cogent were ideas that development should be related to the specific needs and capacities of developing countries, thereby being organically based and not imposed without proper study and analysis of those needs. History has consistently revealed that reforms which are so imposed from above—by those locally in power or by outside forces—serve merely as an adhesive applied to a gaping wound. Technology tailored to the particular needs and capacities of developing countries as well as the reinvigoration and expansion of agrarian resources are ideas that have been too often overlooked by both developed and developing nations. The importance of developing human resources (as valuable, if not more, than any other resource) through education and training is another theme found throughout the NIEO material. A pertinent analogy is also made comparing the general attitudes that developed nations have towards developing countries with that of men towards women generally.

The weak elements in the kit are minor but should be noted as points of information. The article describing multi-national corporations as totally evil and destructive, and those which place sole blame for the plight of developing nations on the developed countries and on Capitalism display a clearly one-sided view which does not help clarify the profound complexities of either issue; instead diatribe and inflammatory rhetoric tend to cloud perception and analysis. Just as recent studies have revealed that the energy crisis cannot be laid solely at the feet of the Arab nations, so too a simplistic view of multi-national corporations is being discouraged as new analyses indicate a complicated interaction between the multi-na-

tional corporation and its host country, with benefits not going just to the corporation or to the ruling "elite." The economic problems which both socialist and capitalist-oriented countries are undergoing also cannot be simplistically evaluated and laid to one kind of economics, especially when we look at the problems of countries with such divergent economies as England, Italy, Portugal and all the East European countries.

Once a more balanced view is acknowledged on the above issues, however, the material can be an excellent tool for stimulating discussions which might result in a deeper understanding of these matters by both educators and the general public.

*Betty-Jean Seeger*

**World Disarmament Kit**, edited by Robert Woito. *World Without War Publications, Chicago, 1977. 120 pages. \$2.50 (40% off on 5 or more copies).*

This book presents needed background information and an up-to-date resume (through 1976) of approaches to coping with the arms race and, eventually, progressing from there to disarmament. Statistics on recent wars, world trends in military and social expenditures, and the arms trade illustrate the

spiraling arms race, while a listing of existing arms control and disarmament treaties and voting records of countries on UN disarmament resolutions indicate the limited countermeasures taken so far. An agenda for the future can be derived from a series of papers dealing with comprehensive plans for arms reduction as well as more limited proposals relating to detente, nonproliferation, stabilizing deterrence, conventional arms control, mutual force reductions, and halting the arms traffic.

Greatest emphasis is placed on a peace initiatives strategy developed by Pickus, Woito, and Rose of the World Without War Council. This strategy presents a mix of unilateral initiatives for clarifying intent and building trust, negotiated agreements, and the development of international institutions for verification, dispute settlement, and enforcement of disarmament, each step facilitating the following one. It is perhaps a sign of maturity that such tentative, pragmatic approaches, given direction by the constant vision of a warless world, have largely displaced the grand designs of world organization of a few decades ago.

The book is a valuable tool for those concerned with disarmament, a subject which should be of vital interest to all Friends.

*Edward Ramberg*



## An Adventure in Quaker Education

### Transition to Adulthood Strong Preparation for College



Intensive Academics



Community Service



Hand Skills

**Oakwood School**

F. Antoniadis  
Poughkeepsie, N.Y. 12601  
(914) 462-4200

Founded 1796



## SANDY SPRING FRIENDS SCHOOL

SANDY SPRING, MD. 20860

*Coeducational, Grades 10-12  
Boarding and Day*

A uniquely diversified program designed to demonstrate

- life itself as a religious experience;
- individual growth to its greatest potential;
- personal involvement in today's challenging environment;
- commitment to disciplined, service-centered living.

*C. Thornton Brown, Jr.,  
Headmaster*

"LET YOUR LIVES SPEAK"

## The Unspoiled Resort



**Mohonk**  
MOUNTAIN HOUSE

Mohonk's award winning show gardens, judged "The Best Resort Gardens" in the country by the Professional Grounds Maintenance Society, is the site of our perennially popular Garden Holiday, August 29-September 2. Join our "cultivated" experts, including leaders from the Brooklyn Botanic Garden, who will discuss and demonstrate a wide range of gardening skills. Of special interest is a talk on herbs, how to grow and use them, by an expert in the field. In addition, flower arranging demonstrations and workshops are planned. The garden will be in its abundant summer array as will many of the other "wild" flowers and plants that grow in the area. Ruth Smiley is the program coordinator. For further information call (914) 255-1000 or contact:

**MOHONK MOUNTAIN HOUSE**  
90 miles from N.Y.C., NYS Thruway Exit 18  
LAKE MOHONK • NEW PALTZ, N.Y. 12561

**CAMP ONAS  
OTTSVILLE, PA.**

**A QUAKER CAMP  
FOR BOYS  
and GIRLS 8-13**



Fifty-fifth Year of Camping  
Complete Camp Program

**Two Week Sessions**  
First Session starts June 26th

**SPECIAL RATES FOR QUAKERS**

Camp Onas, Ottsville, PA 18942  
847-5858 (Available for spring and fall  
weekend rentals)

### **The Penington**

**215 EAST FIFTEENTH STREET  
NEW YORK 10003**

The Quaker residence in a desirable  
location. Limited transient space avail-  
able for short periods. Write or tele-  
phone the manager for reservations.

Phone: 212 475-9193

## **george school**

**A Friends Coeducational  
Boarding School  
Grades 9-12**

**"George School has for its students a  
goal beyond information—a goal of  
wisdom, of entering into a fullness of  
life. Learning is the goal—learning that  
civilizes and liberates."**

For more information, write:

R. Barret Coppock  
Director of Admissions  
George School, Box FJ  
Newtown, PA 18940



## **Letters to the Editor**

### **Esoteric Christianity**

The "Back Word" by Arthur Peacock (3/15 FJ) deserves some examining. He claims true Christianity is Esoteric Christianity and Quakerism follows in that tradition. The belief is based upon the "Christhood of all mankind." This is supposed to be a heresy which was always suppressed by the Church and thus supposedly a revolutionary doctrine and worthy of emulation. However, there are various ways this thing can be looked at, and I don't think he's right. We can summarize briefly three doctrines of the divinity of man: (1) the esoteric which brings down God as it brings up man (divinity "not merely of one individual"); (2) the reactionary which gives divinity to men who act upon some supposed authority, e.g., popism, puritan theocracy, etc.; (3) Jesus' statement that we are all gods and yet he is special: "Is it not written in your (Jewish) law, I said, Ye are gods? If he called them gods, unto whom the word of God came, and the scripture cannot be broken; Say ye of him, whom the father hath sanctified, and sent into the world, Thou blasphemest; because I said, I am the Son of God? If I do not the works of my Father, believe me not. But if I do, though ye believe not me, believe the works: that ye may know, and believe, that the Father is in me, and I in him." (John 10:34-38).

Esoteric Christianity is the continuation of ancient religions which believed

that everything was spirit and that matter didn't really exist, or if it did it was to be denigrated. Examples of this are Persian Zoroastrianism which taught that the world was a magical battleground between good and evil, and Platonism which taught that ideas are more important than reality, which is to be considered as shadows on the wall of the cave of the mind. Descendants of these ideas were heresies such as Mithraism, Gnosticism, Catharism, Templarism, etc. The Church, under Augustinianism, and despite strong failings in other areas, stayed on a more or less sensible course of just not believing in magic, and being philosophical realists. It is often said Thomism is Aristotlean, but Thomas was a believer in the idea that ideas are more important than realities, whereas Aristotle believed the opposite (being a scientist). The reintroduction of these ancient doctrines in official form (e.g., God can be proved by reason without the aid of evidence and such nonsense) led to a great war between authority and heresy, both claiming the divinity of man in different forms, one based upon a misinterpretation of Apostolic Succession (not realizing it is spiritual and thus making certain men agents of God having divine powers as in the sacrament) and the other upon dualistic pantheism. It is a well recorded fact that the closer together two philosophies are, the more violent the struggle, as was shown in the middle ages. At the same time Jesuits were getting along fine with the diverse religions of China. The true belief, "realism," or whatever it was called, never reappeared. Protestantism claimed the priesthood of all believers and merely extended the Catholic heresy and invented the ridiculous question: "have you been saved?" to which the correct answer is (unless God or an angel told you otherwise) "I don't know." Quakerism under George Fox is, if you will examine the record (I recommend a pamphlet called "Early Prophetic Openings of G.F.," Tract As-



**CHANDLER HALL**

**NEWTOWN • PENNSYLVANIA • 18940**

Where loving care and skilled nursing mean peace of mind for aging  
Friends and their families.

For more information phone (215) 968-4786



sociation of Friends, 1515 Cherry St., Philadelphia, PA 19102) a return to the old "realist" view as taught by God. As the issue became one of who is God on earth, the Quakers answered with the idea of the invisible Church, called the Seed, which had no sacraments (i.e., did not claim to be part of God) but was a sacrament in whole, what the Bible calls the Bride of Christ. *Revelations* pictures the Church as a much put-upon woman waiting for rescue and running away from danger with her child. It does not picture the Church as part of the World Animal (which figures as a monster) or as Christ (played by a lamb). Fox said correctly that *Revelations* is about now and the hierarchs shouldn't call it a sealed book. The seals are (mostly) opened!

In fact, the "official church" is seen worshipping Mammon along with everyone else!

I submit that Peacock has things all wrong: every question has at least three sides, and he hasn't picked the right one.

Peter Sutherland  
Winchester, MA

### Shallow Humanists?

I am disturbed by the inordinate obsession with social concerns and causes. Is our faith solely in man-made political organizations and do we feel personal worth only through our participation in social concerns? Even at meeting, instead of silencing our thoughts and crucifying our natural selves so as to allow the seed of Christ to enlighten us, I feel the pressure to think along a determined, set way. Does the Spirit only manifest itself through the voice of worldly political problems? As Quakers are we committed to practicing spiritual Christianity as taught by Jesus and Fox, or have we degenerated into shallow humanists?

I have faith that there are meetings where the internal struggle of following the Light is witnessed through the fervent prayers of Friends, but where I do not know.

We must seriously ask ourselves whether we as Quakers are just a sect trying to maintain its identity in the social sphere or whether we are practitioners of first-hand experiential religion.

Viktor Hauser  
Norwalk, CT

## Announcements

### Births

**Aldred**—On March 19, *Benjamin Grantham Aldred*, to Richard and Carol Ann Aldred of George School, Newtown, PA. The parents are members of Falls (PA) Meeting. The paternal grandparents are members of Hockessin (DE) Meeting, the maternal grandmother of New Garden (NC) Meeting.

**Schavnis**—On April 7, a son, *Matthew Eric Schavnis*, to Joseph and Janet Baily Schavnis. The mother and maternal grandfather are members of Birmingham (PA) Monthly Meeting.

**Wharton**—On April 7, a second daughter, *Kate Elizabeth Moody Wharton*, to Robert Henry and Ann Moody Wharton, in London. The mother and maternal grandparents, Frank and Ruth Moody, are members of Birmingham (PA) Meeting.

### Marriages

**Bull-Settle**—On April 22, under the care of Palo Alto (CA) Meeting, *Sheila Settle* and *Howard Bull*, in the Redwood Circle, Quaker Center, Ben Lomond. The bride is a member of Palo Alto Meeting. The wedding song, "There is love," came from among the nearby trees. Franci Hogle was the wood nymph, accompanying herself on the guitar. Later she sang "Love Song" and "Tyranna's



Personal Supervision  
of a Firm Member

**Fyfe & Auer**  
FUNERAL HOME

7047 GERMANTOWN AVE.  
CHestnut Hill 7-8700

James E. Fyfe Charles L. Auer

Cremation service available

### RE-UPHOLSTERY and SLIPCOVERS

Mr. Seremba will go anywhere within 30 miles of Media, PA, including Wilmington, DE area and South Jersey.

Phone (215) 586-7592

Special discount to readers of Friends Journal

### FRIENDS SELECT SCHOOL

17th and The Parkway, Philadelphia  
Established 1689

A coeducational Day School enriched by an urban environment and a diversified student population.

*The School encourages creative thought, open discussion, and the search for truth. Spiritual values and Quaker principles are emphasized along with academic achievement and the development of good learning habits in preparation for college and beyond.*

Kindergarten through Grade 12

Truxtun Hare, Headmaster



### TRAIL'S END

KEENE VALLEY, NEW YORK 12943

A SMALL FAMILY INN  
IN THE HEART OF THE ADIRONDACKS

The joys of nature, the comforts of home.  
Hiking, bird-watching, skiing, snow shoeing, in season.  
Children welcomed and cared for—Send for folder

ELIZABETH G. LEHMANN, Owner (518) 576-4392

**Counseling Service  
Family Relations Committee  
of Philadelphia Yearly Meeting**

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

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

Josephine W. Johns, M.A.  
Media LO6-7238

Arlene Kelly, ACSW  
Center City 988-0140  
(May call her 10 A.M. - 10 P.M.)

Helen H. McKoy, M.Ed.  
Germantown GE8-4822

Holland McSwain, Jr. ACSW  
West Chester 431-3564

Christopher Nicholson, ACSW  
Germantown VI4-7076

Annemargret Osterkamp, ACSW  
646-6341

Alexander F. Scott, MSS  
Wynnewood 642-0166

**Consultants:** Ross Roby, M.D.  
Howard Page Wood, M.D.

**FRIENDS'  
CENTRAL SCHOOL**  
OVERBROOK, PHILADELPHIA 19151  
*A Coeducational Country  
Day School*

Four-year kindergarten through 12th Grade; College Preparatory Curriculum. Founded in 1845 by the Society of Friends, our school continues to emphasize integrity, freedom, simplicity in education through concern for the individual student.

THOMAS A. WOOD  
Headmaster

Song," the latter composed by herself. Among those present were Sheila's mother, father and brother, maternal grandmother and aunt from Marshall, Iowa; Howard's mother, stepfather and three children from Indianapolis, and Howard's father from Alexandria, VA.

**Byrd-Clarke**—On May 21 at Woodstock, VT, *Eleanor Stabler Clarke II* and *Ames Byrd*. The bride is a member of Swarthmore (PA) Monthly Meeting. She is the daughter of William A. Clarke and Bolling Byrd Clarke. The bridegroom is the son of Richard E. Byrd, Jr., and Emily Saltonstall Byrd.

**Horne-Flower**—On April 23 in San Francisco (CA) Meeting, *Ruth Flower* and *Thomas Horne*. They are members of San Francisco Meeting and Ruth serves as Clerk.

**Newton-Sherman**—On March 19, in the Stanford University Frost Memorial amphitheatre under the care of Palo Alto (CA) Meeting, *Laurie Sherman* and *Jamie Newton*. They wrote their own affirmations and adopted the name, *Newton-Shane*. Shane is Laurie's middle name and also her Hebrew name.

Jamie's mother, Catharine Newton, sang two songs, one of which, "At Dawning," was sung at her wedding almost fifty years ago. "Seven Golden Daffodils" was the theme song in a duet by the bride and bridegroom.

Jamie Newton-Shane received a post-doctoral fellowship to continue research in social psychology at Flinders University of South Australia, Bedford Park, near Adelaide, and they will be leaving in September.

**Schatzki-Staiger**—On February 19 in Brooklyn Friends Meeting, *Jeanne Staiger* and *Michael Schatzki*. This declaration was written by the couple: "We have come here to share with the world the commitment that has become so very clear to us. We have laughed together and cried together, and from the very beginning have helped each other to change and grow. Our lives are intertwined. I know your ways and I hold them dear. I will always nurture you and comfort you and inspire you, and be with you in joy and sorrow. Because I love you more than I can say, I take you, Michael/Jeanne, to be my husband/wife, and promise to be a loving and faithful wife/husband to you for the rest of our lives together. . . . I invest this ring with the power of my love for you and place it upon your finger that I may be with you always."

## Deaths

**Coleman**—On April 28, *Louise M. Coleman*, a member of Kendal (PA) Monthly Meeting.

**Kennedy**—On March 15, *Elsie Kennedy*, aged 81, one of the founding members of Santa Monica (CA) Monthly Meeting who had transferred her membership from Bristol, England, in 1953.

She will be remembered for her gentle sense of humor and her grace in meeting situations. Her deep ministry to those who were ill was given with a sense of honoring the individual, never from a sense of obligation. She had an artist's eye for the gentle small things of life, and in the last five years developed this talent in many drawings of plants, birds, an occasional pastoral scene.

She seemed to have a quiet sense of living in the presence of the Spirit. She carried a quiet, warming light, giving one a feeling that life is good. She thus exemplified the best of Quakerism and gave our meeting a richness and depth which we cherish and will miss.

**Kirk**—On March 14, *Louise Tyson Kirk*, aged 101, a long-time member of Lansdowne (PA) Monthly Meeting. She had resided at Hickman Home until she transferred to Friends Hall, West Chester, PA. She is survived by nieces, nephews and cousins.

**Rugg**—On April 12 at Crozer-Chester Medical Center, *Robert C. Rugg*, aged 54, a member of Radnor (PA) Monthly Meeting. He served as head of the religious education committee and superintendent of the First-day school. He and his wife had also served as directors of an AFSC summer work camp in Kentucky.

A graduate of Deerfield Academy, he received his B.A. from Amherst College and his M.A. in biology from Villanova University. For thirty-two years he taught biology at Haverford School.

He was Western Tour Director for Camp Tohkomepog of East Madison, NH, and led student tours through the western United States, camping at national parks. Despite kidney failure in 1968 when he was put on an artificial kidney for life, he continued full-time teaching and summer travel. He inspired other artificial kidney patients by pioneering in the use of the dialysis machine in a travel trailer while camping, and also in taking trips to Switzerland, Italy, Maine, and Florida arranging for dialysis at local hospitals. He was one of the founders of People on Artificial Kidneys (P.A.K.) in the Delaware Valley and a member of the Board of the Kidney Foundation of Greater Delaware Valley. He was past president of the Valley Forge Audubon Society and the Buck Ridge Ski Club. He had been a member of the National Ski Patrol.

He is survived by his wife, the former Mary Ellen Steer of Bryn Mawr; his parents, Mr. and Mrs. Clarence Rugg; two brothers: Allen and William Rugg; and a sister, Mrs. David Fitch, all of Greenfield, MA.

A savings plan for every savings goal.



A. PAUL TOWNSEND, JR. VICE-PRESIDENT

126 South Bellevue Avenue, Langhorne, Pennsylvania Telephone: 757-5138



# Calendar

July

13-17—Quaker Men's Gathering at Powell House, NY. For further information please contact David Cross, 814 South 48th St., Philadelphia, PA 19143. Phone: 215-727-2598.

16-23—Jesus and the Inner Experience. A conference to be held at the Quaker Center, Ben Lomond, CA. Leaders: Pat and Ray Jacobson. For further information, please contact Maggie Reynolds, Registrar, Quaker Center, Box 686, Ben Lomond, CA 95005.

17—Fifth Annual Regional Gathering of Friends. To be held at Augustana College, Sioux Falls, SD. Beginning with a noon potluck. For further information, please contact LuAnn Eidsness, 1019½ South Norton. Sioux Falls, SD 57105. Phone: 605-339-2226.

21-24—North Pacific Yearly Meeting at Camp Adams, near Molalla, OR. For information, please contact Lucille Byerly, Registrar, 4411 River Road, Eugene, OR 97402.

23-30—New York Yearly Meeting at Silver Bay, NY. For information, please contact Katherine A. Nicklin, 15 Rutherford Place, New York, NY 10003.

## August

11-14—Ohio Valley Yearly Meeting, Wilmington College, Wilmington, OH. Contact person: Arizona Furnas, 8464 W. St. Rt. 73, Wilmington, Ohio 45177.

13-14—Gathering of Friends in and around North Dakota to be held in Bismarck. Speakers will be Curt and Rosalie Regen. For information contact Joanne & Larry Spears, 1924 Catherine Dr., Bismarck, ND 58501.

## Classified Advertisements

### CLASSIFIED RATES

MINIMUM CHARGE \$4. 20¢ per word. (A Friends Journal box number counts as three words.) Add 10% if boxed. 10% discount for 3 consecutive insertions. 25% for 6.

## Accommodations Abroad

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

**London?** Stay at the Penn Club, Bedford Place, London, W.C. 1. Friendly atmosphere. Central for Friends House, West End, concerts, theater, British Museum, university, and excursions. Telephone 01-636-4718.

**Visiting London?** Economically priced accommodation (single/married) available for the summer months in students' hostel. Easy reach London's West End, museums, Canterbury Cathedral, countryside, by bus/train. Catering/self-catering facilities; laundrette; games/TV room. Special party rates. Contact: International House, Brookhill Road, London SE18 6RZ, England.

**London.** Kenyon, 23 Sutherland Avenue, London, W9 2HQ. Room and breakfast from \$10; with private bath \$12.50. TV room. Pleasant garden. Convenient shops, theatres, etc. Dinner \$6. Telephone: 01-286-9665.

**England.** Quaker family, quiet village, welcomes paying guests. Bed/breakfast; evening meal optional. Large organic garden, home-made bread. Easily accessible several meetings, London, Cambridge, East Coast resorts. Diana Street, Endmead, High Easter, Chelmsford, Essex. Phone 02-453-1445.

## Books and Publications

**Wider Quaker Fellowship,** 1506 Race Street, Philadelphia, PA 19102 offers 3/year mailings of Quaker oriented literature.

**Quaker Witness,** a quarterly for Christian Friends in unprogrammed meetings. Subscription \$2.50 per year. Write: Jack Smith, Fairfield, VT 05455.

**1977-78 Friends Directory—**Meetings for Worship in the Western Hemisphere. Convenient cross-reference between name of meeting and town. Also, Friends centers, schools and colleges, Friends homes. Handy reference during summer vacation and year-round travel. \$1.75 plus 50 cents postage and handling. Order from **Friends World Committee,** 1506 Race Street, Philadelphia, PA 19102 or P.O. Box 235, Plainfield, IN 46168.

**A Manual on Nonviolence and Children.** Theory, activities, "how-to" for family/school. 150 pp. \$5.50, includes postage/handling. Nonviolence & Children Program, 1515 Cherry St., Philadelphia, PA 19102.

## Camps

**Christian Education Camp** under care of Ohio Yearly Meeting, July 12-16, Friends Boarding School, Barnesville, OH. Boys and girls, 10-13. Purpose: an opportunity for youth to understand their spiritual roots—Quaker heritage and basic Christian beliefs. Activities: Bible study, unprogrammed worship, hikes, swimming, food preparation, gardening, etc. Fee: \$20.00. Write: Morris and Marie Kirk, 44623 Crestview Road, Columbiana, OH 44408. All volunteer assistance welcome.

**Some summers last forever.** Farms & Wilderness Family Camp makes lifetime memories. Open cabins on Vermont mountain lake; canoeing, hiking, loafing, gardening, animals, square dancing, discussions; Quaker leadership. August 26-September 5. Jack F. Hunter, F&W Foundation, Plymouth, VT 05056.

## For Rent

**Country apartment,** large living room, 2 bedrooms, fireplace, terrace, bath, kitchen, shared cellar/attic. Low rental; car essential. Care of garden & above-ground swimming pool expected. Reply to Box 92, RD 2, New Hope, PA 18938. Available from July 15.

## For Sale

**Non-Competitive games** for home, school, church. Play together, not against each other. New items, wider variety. Free Catalog: Family Pastimes, (FJ) RR4, Perth, Ont., Canada K7H 3C6.

**Mt. Holly, Vermont: Lake-house** on wooded acreage in the Wilderness Community. Spacious design, cathedral ceiling with large sleeping loft. Full basement, bathroom and screened-in porch. Open kitchen and large brick fireplace. Two-minute walk to private beach on Lake Ninevah. Contact Christel F. Holzer, Putney, VT. Phone: 802-387-5732.

**Downeast Maine.** 1-1½ acre, rocky, sandy shore lots; magnificent views, trees, clamming, sailing, privacy. From \$14,000. Box 213, RFD#1, Milbridge, ME 04658. 207-546-2609.

**Forest Reserve.** Friends interested in finding unspoiled land near congenial neighbors—but not too near—and insured against crowding in the crowded future, are invited to check one of two remaining shares in six-share, nonprofit project overlooking dramatically beautiful lake where motorboats severely limited by law. Three beaches on lake. All conservationist restrictions. Each share includes 12-A nondivisible lot and undivided interest in rest of FR. Near ski areas of central Vermont, bordering Coolidge State Forest. Kenneth B. Webb, Plymouth, VT 05056. 802-422-3444 evenings.

## WESTTOWN SCHOOL

1799

Earl G. Harrison, Jr., Headmaster

1977

**A Friends' coeducational country boarding and day school**

BOARDING 9 - 12

DAY - PRE-FIRST - 10

Scholarships available for Friends and Alumni Children

For further information or a catalogue, please write:

J. Kirk Russell, Director of Admissions  
Westtown School, Westtown, Pa. 19395  
Telephone: (215) 399-0123



**Two primitive pine benches**, each six feet long, found in attic of old Quaker meeting house. Call 609-397-3339.

**Lake Champlain.** Acre lot near Canada, 200 feet lakefront. \$80.00 a foot. Avis Fleischer, RD 2, Swanton, VT 05488. 802-868-4878.

## Personal

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

**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."

## Positions Vacant

**Salem Quarterly Meeting** seeks enthusiastic, creative Friend to work as **program director** in deeply supportive community. Sensitivity to the Spirit, organization/office skills, ability to work well with people. Resume, 3 references, accepted to July 18, 1977. Box 67, Mullica Hill, NJ 08062. 609-478-4343.

**Camp Ahimsa**, Voluntown, Connecticut, seeks manager/caretaker couple, part-time, for year-round conference center and camp. Duties involve some physical maintenance of facilities; may include development of additional camp programs. Rent, partial utility costs and basic telephone costs provided as compensation. Write Lew Gubrud, 16 Catalpa Road, Providence, RI 02960. Telephone 401-272-4400 (days), 401-751-9862 (evenings and weekends).

**Executive Director** for group of six Vermont educational camps operated by private non-profit foundation: Quaker orientation: Potential for winter programs. Applicants should have strong educational experience, demonstrated financial and organizational achievement. This is a permanent year-round position. Applicant should be willing to relocate in Vermont. Position should be filled by October 1, 1977, or sooner. Applicants should be available to view programs in operation July or August. Salary high teens. An equal opportunity employer. Resume to: F. Forsythe, c/o K. Guinard, RD #2, Barre, Vermont 05641.

**George School business manager and treasurer.** Training and experience in business management and secondary education is required. Send inquiry and resume to Eric G. Curtis, Headmaster, George School, Newtown, PA 18940.

**Wanted young married farmer** and/or cattleman to associate with prospective owner of good sized farm in north Florida. Soil good for cattle, grain, grass, melons and forestry (timber and pulp). Area good for fishing, hunting, swimming, sports, camping and raising a family. Will accept life-time contract. Send letter to Benjamin Lucash, 84 Kent Avenue, Marlton, NJ 08053.

**Executive Director**, experienced administration, political action projects, domestic and international issues. Salary \$12,000. Send resume, social change credo to Search, Women's International League for Peace and Freedom, 1213 Race Street, Philadelphia, PA 19107.

**The Best Things In Life Are  
often found on the Journal  
classified page**

**Field Secretary for New York Yearly Meeting.** An experienced Friend needed by the close of 1977 for assistance to Ministry and Counsel and Religious Education and Advancement Committees in the nurture of monthly and regional meetings. Important to have skills and background for working with all ages, especially children and youth. Direct inquiries to: Kathryn H. Mott, Executive Committee Clerk, 114 Knollwood Drive, Ho-Ho-Kus, NJ 07423.

## Positions Wanted

**Architect**—Young, enthusiastic, mobile. Administrative, teaching, grantsmanship experience. Seeks stimulating, meaningful summer experience. R. Wells, 804 East D Street, Moscow, Idaho 83843. 208-882-7060.

## Retirement

Cottage Program for Retired People. The Friends Home, Inc. of Ohio Valley Yearly Meeting is in the planning phase of a cottage program for retired people. This will be situated in one of the oldest Friends centers west of the Alleghenies. For information write or call Beulah Davis, Administrator, Quaker Heights Health Care Center, 514 W. High St., Waynesville, OH. Telephone: 513-897-6050.

## Schools

**John Woolman School**, Nevada City, California 96969. Founded in 1963, located on 300 rural acres in the Sierra foothills. It has a student/staff ratio of 5 to 1 and provides a demanding academic program for able students. Non-academic courses include work-jobs, art, music, gardening and shop. Accredited by WASC. Coed-Boarding. Grades 9-12. Our educational community is open to persons from all racial, socio-economic and religious backgrounds. Ted Menmuir, Principal.

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

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

**Are you looking for a school** demanding more than the usual high school? For students who are ready to take more responsibility and give more of themselves, who are curious and concerned, we offer an opportunity to experience the challenges and rewards, joys and frustrations, of living in a small, rural, Quaker school, oriented toward community and self-sufficiency. We try to achieve a balance between spiritual and academic growth; group and individual needs; hard work and free time. Friends' practices in worship and business form the basis for our lives together. Grades 11 or 12, B.C. or U.S. graduation. Coeducational-Boarding. **Argenta Friends School**, Argenta, British Columbia, Canada V0G 1B0.

## 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.

**Certificates and testimonials** hand lettered to your specifications. Jean Horne, 42 West Del Rio Drive, Tempe, AZ 85282.

**Military counseling** and assistance. A free service including conscientious objection, AWOL, and discharge counsel. Prison visitation to Fort Bragg and Camp Lejeune. John Wenberg, Quaker House, 223 Hillside Ave., Fayetteville, NC 28301. 919-485-3213.

## Summer Rentals

**Rent an island home** on Sanibel Island, FL. Privacy, on canal leading to Bay. 3 bedrooms, 3 baths, commodious and luxurious for couples or family. Convenient to stores, beach, restaurant. Summer rates: \$950 month, \$300 week. J. Parcher, 301-275-2209.

**Southern Vermont**, 1-room cabin, primitive, secluded, no conveniences, sleeps 3. \$150 July-November; \$250-year. Swimming, skiing. H. Mayer. 914-876-3351.

## Wanted

**Cope.** Art historian seeks information on George Cope (1855-1929), artist, Quaker, of West Chester. Wishes to locate his paintings for research and exhibit at Brandywine Museum in 1978. Write, or phone collect: Gertrude Sill, 46 Willow St., Southport, CT 06490. 203-259-4914.

**Photographs needed** for research project "Friends and Their Environment 1840-1876." Daguerreotypes, stereocards, paper photographs, class albums, books etc., by Langenheim, Root, Moran, Clees, McAllister, Sexton, Cornelius, Gutenkunst etc.; purchased or borrowed, postage paid. For details write Lehr, Box 617, Gracie Square Station, NY 10028.

**We seek applications** from someone familiar with "the manner of Friends" (single or couple) interested in residing on our Meeting property for one year beginning September, 1977. For details please write: Bill Gardiner, c/o Santa Fe Friends Meeting, 630 Canyon Road, Santa Fe, NM 87501.

**Looking for quiet person**—teacher or student—to live-in with mother during summer months on resort island of Chincoteague, VA, in return for housekeeping. No personal care. A pleasant vacation spot. Mittie Ring, RFD, Rockaway, NJ 07866.

**Place to live in Philadelphia area** while working at Friends Center. Married couple presently coordinating teachers at Barclay School, a Friends' elementary school. Preferences: near public transportation, caretaking as partial rent, at least 4 rooms. Needed by September 1. Penni & Brooks Eldredge-Martin, Box 359, RD 2, Ulster PA 18850.

**Get something hopping**



**Advertise here!**

# MEETING ANNOUNCEMENTS

## Argentina

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

## Alabama

**BIRMINGHAM**—Unprogrammed Friends Meeting for worship 10 a.m. Sunday. For information phone Joe Jenkins, clerk, 205-879-7021.

## Alaska

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

## Arizona

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

**PHOENIX**—1702 E. Glendale, Phoenix. 85020. Worship and First-day school 11 a.m. Olive Goodykoontz, clerk, 751 W. Detroit St., Chandler, 85224. 602-965-5684.

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

**TUCSON**—Pima Friends Meeting (Intermountain Yearly Meeting), 739 E. 5th St. Worship 10 a.m. Steven S. Spencer, clerk. Phone: 602-325-0612.

## California

**BERKELEY**—Unprogrammed meeting. First-days 11 a.m., 2151 Vine St., 843-9725.

**CLAREMONT**—Worship, 9:30 a.m. Classes for children. 727 W. Harrison Ave., Claremont.

**DAVIS**—Meetings for worship: 1st-day, 9:45 a.m.; 4th-day, 7 p.m., 345 L St. Visitors call 753-5924.

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

**HAYWARD**—Worship 10 a.m., 22502 Woodrofe St., 94541. Phone: 415-651-1543.

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

**LONG BEACH**—Meeting for worship, 10 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: 213-457-3041.

**MARIN**—Unprogrammed worship, 10 a.m. Call Louise Aldrich 883-7565 or Joe Magruder 383-5303.

**MONTEREY PENINSULA**—Friends meeting for worship, Sundays, 11 a.m. Call 375-3637 or 624-8821.

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

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

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

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

**RIVERSIDE**—Unprogrammed worship, First-day school, 10:30. Phones: 682-5364 or 683-4698.

**SACRAMENTO**—YWCA, 17th and L Sts. Discussion and First-day school 9 a.m. Meeting for worship 10 a.m. Phone: 916-442-8768.

**SAN DIEGO**—Unprogrammed worship. First-days 10:30 a.m. 4848 Seminole Dr., 296-2264.

**SAN FERNANDO**—Family sharing 10 a.m. Unprogrammed worship, 10:20 a.m. 15056 Bledsoe St. Phone: 367-5288.

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

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

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

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

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

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

**VISTA**—Unprogrammed meeting, 10 a.m. Call 724-4966 or 722-9930. P.O. Box 1443, Vista 92083.

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

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

## Colorado

**BOULDER**—Meeting for worship and First-day school 10 a.m. Phone: 449-4060 or 494-2983.

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

## Connecticut

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

**NEW HAVEN**—Meeting 9:45 a.m. Connecticut Hall, Yale Old Campus. Phone: 933-2989.

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

**NEW MILFORD**—Housatonic Meeting: Worship 10 a.m. 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: Barbara T. Abbott, 151 Shore Rd., Old Greenwich 06870. Phone: 203-637-0645.

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

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

**WILTON**—Meeting for worship and First-day school, 10 a.m., 317 New Canaan Road. Phone: 762-5669. Marjorie Walton, clerk, 203-847-4069.

## Delaware

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

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

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

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

**REHOBOTH BEACH**—5 Pine Reach Rd., Henlopen Acres, 227-2888. Worship First-day 10 a.m.

## Subscription Order/Address Change Form

Please enter a subscription to Friends Journal, payment for which is enclosed. One year ☐ \$8.25 Two years ☐ \$16. Three years ☐ \$24. (Extra postage outside the United States, \$2 a year)

☐ Enroll me as a Friends Journal Associate. My contribution of \$\_\_\_\_\_ is in addition to the subscription price and is tax-deductible.

☐ Change my address to: (For prompt processing, send changes before the tenth of the month and indicate your old zip code on this line \_\_\_\_\_.)

Name \_\_\_\_\_

Address \_\_\_\_\_

City \_\_\_\_\_ State \_\_\_\_\_ Zip \_\_\_\_\_

☐ This is a gift subscription in my name for: \_\_\_\_\_

Name \_\_\_\_\_

Address \_\_\_\_\_

City \_\_\_\_\_ State \_\_\_\_\_ Zip \_\_\_\_\_

Friends Journal, 152-A N. 15th St., Philadelphia, PA 19102

**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, 10 a.m.-12 noon; First-day school, 11 a.m.-12:30 p.m. 2111 Florida Ave. N.W., near Connecticut Ave.

## Florida

**CLEARWATER**—Meeting 10:30 a.m., YWCA, 222 S. Lincoln Ave. Phone: 447-4907.

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

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

**JACKSONVILLE**—Meeting 10 a.m., YWCA. Phone contact 369-4345.

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

**MELBOURNE**—Meeting and First-day school, 11 a.m. Discussion follows. Call 777-0418 or 724-1162 for information.

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

**ORLANDO**—Meeting 10:30 a.m., 316 E. Marks St., Orlando 32083. Phone: 843-2631.

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

**ST. PETERSBURG**—Meeting 10:30 a.m. 130 19th Ave., S.E.

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

## Georgia

**ATLANTA**—Worship and First-day school, 10 a.m., 1384 Fairview Road, N.E. 30306. Courtney Siceloff, clerk, phone 525-8812. Quaker House phone 373-7986.

**AUGUSTA**—340 Telfair St. Unprogrammed meeting 10:30 a.m. Sunday in Meetinghouse. Lester Bowles clerk. For information phone 733-4220 or 733-1476.

**SAVANNAH**—Meeting for worship 10 a.m. YWCA, 105 W. Ogilthorpe Ave. 788-5621 or 238-6327.

## Hawaii

**HONOLULU**—Sundays, 2426 Oahu Avenue. 9:45, hymn sing; 10, worship and First-day school. Over-night inquiries welcomed. Phone: 988-2714.

**MAUI ISLAND**—Meetings every other week in Friends' homes. For information contact Sakiko Okubo (878-6224) or Hilda Voss (879-2064) on Maui, or call Friends Meeting on Oahu at 988-2714.

## Illinois

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

**CHICAGO**—57th Street. Worship 10:30 a.m., 5615 Woodlawn. Monthly Meeting every first Friday, 7:30 p.m. Phone: BU 8-3066.

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

**CHICAGO**—Northside (unprogrammed). Worship 10:30 a.m. For information and meeting location, phone: 477-5660 or 664-1923.

**DECATUR**—Worship 10:30 a.m. Phone Fred Bockmann, clerk, 865-2023, for meeting location.

**DEKALB**—Meeting, 10:30 a.m., 424 Normal Road. Phone: 758-2561 or 758-1985.

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

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

**LAKE FOREST**—Worship 10:30 a.m. at Meeting House. West Old Elm and Ridge Rds. Mail: Box 95. Lake Forest 60045. Phone: 546-5033 or 234-4645.

**McHENRY COUNTY**—Worship 10:30 a.m. 1st and 3rd Sundays. 815-385-3872.

**McNABB**—Clear Creek Meeting. Unprogrammed worship 11 a.m., First-day school 10 a.m. Meeting house 2 miles south, 1 mile east of McNabb. Phone: 815-882-2381.

**OAK PARK**—Worship, 11 a.m., Hephzibah House, 946 North Blvd. Phone: 369-5434 or 524-0099.

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

**PEORIA-GALESBURG**—Unprogrammed meeting 11 a.m. In Galesburg. Phone: 343-7079 or 245-2959 for location.

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

**ROCKFORD**—Meeting for worship every First-day, 10:30 a.m. For information call 815-964-0716 (Peters).

**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: 344-6510 or 367-0951.

## Indiana

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

**HOPEWELL**—20 mi. W. Richmond; between I-70, US 40; I-70 exit Wilbur Wright Rd., 1 1/4 mi. S., 1 mi. W. Unprogrammed worship, 9:30, discussion, 10:30. Phone: 476-7214 or 987-7367.

**INDIANAPOLIS**—Lanthorn Meeting and Sugar Grove. Unprogrammed worship, 10 a.m. Sugar Grove Meeting House. Willard Heiss, 257-1081 or Albert Maxwell, 839-4649.

**RICHMOND**—Clear Creek Meeting. Stout Memorial Meetinghouse, Earlham College. Unprogrammed worship, 9:15 a.m. Clerk, Howard Alexander, 966-5453. (June 20-Sept. 19, 10 a.m.)

**VALPARAISO**—Unprogrammed worship Sundays. For information phone 926-3172 or 484-2383.

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

## Iowa

**AMES**—Meeting for worship 10:15 a.m. Forum 11:15 a.m. YWCA-Alumni Hall, ISU Campus. For information and summer location call 292-2081. Welcome.

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

**DES MOINES**—Meeting for worship, 10 a.m., classes, 11:30 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 meeting for worship, 10:30 a.m. Sunday. Meetinghouse at 317 N. 6th St. Sara Berquist, correspondent. Phone: 643-5839. Much love and sometimes coffee.

## Kansas

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

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

## Kentucky

**LEXINGTON**—Unprogrammed worship and First-day school, 4 p.m. For information, call 266-2853.

**LOUISVILLE**—Meeting for worship, 5 p.m. on Sundays during summer through last Sunday in August.

## Louisiana

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

**NEW ORLEANS**—Worship Sundays, 10 a.m., Presbyterian Student Center, 1122 Broadway. Phone: 822-3411 or 881-8022.

## Maine

**BAR HARBOR**—Acadia meeting for worship in evening. Phone 288-5419 or 244-7113.

**CASCO**—Quaker Ridge Meeting House (built 1814). Unprogrammed meeting Sundays 10:30 a.m. July and August, Quaker Ridge Rd. between Rtes. 11 and 302.

**MID-COAST AREA**—Unprogrammed meeting for worship 10 a.m. at Damariscotta library. Phone: 882-7107 or 586-6155 for information.

**ORONO**—Unprogrammed meeting, MCA Bldg., College Ave. Phone: 866-2186.

**PORTLAND**—Portland Friends Meeting. Riverton Section, Route 302. Worship and First-day school, 10 a.m. Phone 774-2245 or 839-5551.

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

## Maryland

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

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

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

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

**CHESTER TOWN**—Chester River Meeting. Worship and First-day school, 11 a.m. 127 High St. George Gerenbeck, clerk. 839-2158.

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

**SANDY SPRING**—Meetinghouse Road, at 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—(near)—Worship, 11 a.m.

## Massachusetts

**ACTON**—Meeting for worship and First-day school, Sunday, 10 a.m., Donlan Hall, corner Massachusetts Ave. & Spruce St., W. Acton. (During summer in homes.) Clerk: John S. Barlow. Phone: 617-369-9299/263-5562.



### AMHERST-NORTHAMPTON-GREENFIELD—

Meetings for worship 9 a.m. and 11 a.m. First-day school at 10 a.m. Summer months: worship at 10 a.m. only. Mt. Toby Meetinghouse. Route 63 in Leverett. Phone 253-9427.

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

**CAMBRIDGE**—5 Longfellow Park (Near Harvard Square, just off Brattle St.). One meeting for worship 10 a.m. during summer beginning June 19 through September 4. Visitors welcome. Phone: 876-6883.

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

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

**NANTUCKET**—Worship at 10:45 a.m. in Fair Street meetinghouse from June 15 to Sept. 15. Visitors welcome. For information call 228-9265.

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

**WELLESLEY**—Meeting for worship and Sunday school, 10:30 a.m. at 28 Benvenue Street. Phone: 237-0268.

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

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

**WORCESTER**—Pleasant Street Friends Meeting and Worcester Monthly Meeting. First-day school 10 a.m.; unprogrammed meeting for worship 11 a.m. 901 Pleasant St. Phone: 754-3887. If no answer call 756-0276.

## Michigan

**ANN ARBOR**—Meeting for worship, 10 a.m.; adult discussion, 11:30 a.m. Meetinghouse, 1420 Hill St. Clerk: Benton Meeks. Phone 475-7749.

**BIRMINGHAM**—Phone: 646-7022.

**DETROIT**—Friends Church, 9640 Sorrento. Sunday school, 10 a.m.; worship, 11 a.m. Clerk: William Kirk, 16790 Stenmoor, Livonia 48154.

**DETROIT**—Meeting, Sunday, 10 a.m., 7th floor, University Center Bldg., Wayne State University. Correspondence: 4011 Norfolk, Detroit 48221. Phone: 341-9404.

**EAST LANSING**—Worship and First-day school, Sunday 12:30 p.m., All Saints Church Library, 800 Abbott Road. Call 371-1754 or 351-3094.

**GRAND RAPIDS**—Friends meeting for worship. First-days 10 a.m. For particulars call 616-868-8667 or 616-363-2043.

**KALAMAZOO**—Meeting for worship, 10 a.m.; discussion, 11 a.m., Friends Meeting House, 508 Denner. Call 349-1754.

## Minnesota

**MINNEAPOLIS**—Unprogrammed meeting 9 a.m., First-day school 10 a.m., programmed meeting 11 a.m., W. 44th St. and York Ave. So. Phone: 926-6159.

**ST. PAUL**—Twin Cities Friends Meeting. Unprogrammed worship 10 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, 8:30 p.m., Elkins Church Education Bldg., First & Elm Sts.

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

## Nebraska

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

**OMAHA**—Unprogrammed worship. 453-7918.

## Nevada

**LAS VEGAS**—Paradise Meeting: worship 12:30 p.m. 3451 Middlebury. 458-5817 or 565-8442.

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

## New Hampshire

**CONCORD**—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. Amna C. Stabler, clerk. Phone: 603-868-2594.

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

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

**HANOVER**—Meeting for worship, Sunday 10:45 a.m. Friends Meeting House, 29 Rope Ferry Rd. Phone: 643-4138. Clerk: Peter Blen, 12 Ledyard Lane; phone: 643-5524.

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

## New Jersey

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

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

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

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

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

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

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

**MANASQUAN**—First-day school 10 a.m., meeting 11:15 a.m., Rt. 35 at Manasquan Circle.

**MEDFORD**—Main St. First-day school 10 a.m. Meeting for worship 10:45 a.m. Summer months—Union Street.

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

**MONTCLAIR**—Park St. and Gordonhurst Ave. Meeting and First-day school, 11 a.m. except July and August, 10 a.m. Phone: 201-744-8320. Visitors welcome.

**MOORESTOWN**—Main St. at Chester Ave. Sunday school 9:45 a.m. Oct. through May. Meeting for worship 9 a.m. and 11 a.m. Visitors welcome. Mt. Laurel Meeting, 10:30 a.m. June-September.

**MOUNT HOLLY**—High and Garden Streets. Meeting for worship 10:30 a.m. Visitors welcome.

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

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

**PLAINFIELD**—Meeting for worship and First-day school, 10:30 a.m. Watchung Ave. at E. Third St. 757-5736. Open Monday to Friday 11:30 to 1:30.

**PRINCETON**—Meeting for worship, 10 a.m. from June 12 through Labor Day weekend. Quaker Rd. near Mercer St. Phone: 609-924-3637.

**QUAKERTOWN**—Meeting for worship and First-day school, 10:30 a.m. Clerk: Douglas W. Meaker, Box 464, Milford 08848. Phone: 201-995-2278.

**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: 741-0141 or 671-2651.

**SUMMIT**—Meeting for worship, 11 a.m.; First-day school, 11:15 a.m. 158 Southern Boulevard, Chatham Township. Visitors welcome.

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

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

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

## New Mexico

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

**GALLUP**—Sunday, 10 a.m., worship at 1715 Helena Dr. Chuck Dotson, convenor. Phones: 863-4897 or 863-8725.

**SANTA FE**—Meeting Sundays, 11 a.m., Olive Rush Studio, 630 Canyon Road. Jane Foraker-Thompson, clerk.

## New York

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

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

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

**BROOKLYN**—110 Schermerhorn St. Worship and First-day school Sundays 11 a.m.; meeting for discussion 10 a.m.; coffee hour noon. Child care provided. Information: 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 TX2-8645.

**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: 914-628-6127.

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

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

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

**HUDSON**—Meeting for worship 10 a.m., Union St. between 3rd and 4th Sts. Margarita G. Moeshl, clerk. Phone: 518-943-4105.

**ITHACA**—10 a.m., worship, First-day school, nursery: Anabel Taylor Hall, Sept.-May. Phone: 256-4214.

**LONG ISLAND (Queens, Nassau, Suffolk Counties)**—Unprogrammed meetings for worship, 11 a.m. First-days, unless otherwise noted.

**FARMINGDALE-BETHPAGE**—Meeting House Rd., opposite Bethpage State Park Clubhouse.

**FLUSHING**—137-16 Northern Blvd. Discussion group 10 a.m. First-day school 11 a.m. Open house 2-4 p.m. 1st and 3rd First-days except 1st, 2nd, 8th and 12th months.

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

**JERICHO**—Old Jericho Tpke., off Rt. 25, just east of intersection with Rts. 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.

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

**SOUTHOLD**—Colonial Village Recreation Room, Main St.

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

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

**NEW PALTZ**—Meeting 10:30 a.m. First National Bank Bldg., 191 Main St. Phone: 255-5678.

**NEW YORK**—First-day meetings for worship, 9:45 a.m., 11 a.m., 15 Rutherford Place (15th St.), Manhattan. Others 11 a.m. only.

Earl Hall, Columbia University

110 Schermerhorn St., Brooklyn

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

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

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

**POUGHKEEPSIE**—249 Hooker Ave. Phone: 454-2670. Unprogrammed meeting, 9:15 a.m.; meeting school, 10:15 a.m.; programmed meeting, 11:15 a.m. (Summer worship, 10 a.m.).

**PURCHASE**—Purchase St. (Rt. 120) at Lake St. Meeting and First-day school 11 a.m. Clerk: Walter Haase, 86 Downs Ave., Stamford, CT 06902. Phone: 203-324-9736.

**QUAKER STREET**—Unprogrammed. 11 a.m. Sundays from mid-April to mid-October, in the meetinghouse in Quaker Street village, Rt. 7, south of US Rt. 20. For winter meetings call clerk, Joel Fleck, 518-895-2034.

**ROCHESTER**—Meeting and First-day school, 11 a.m. Sept. 7 to June 14; 10 a.m. June 15 to Sept. 6. 41 Westminister Rd.

**ROCKLAND**—Meeting for worship and First-day school, 11 a.m., 60 Leber Rd., Blauvelt.

**RYE**—Milton Rd., one-half mile south of Playland Parkway, Sundays, 10:30 a.m.

**SCARSDALE**—Meeting for worship July 3 through Sept. 4, 10 a.m. Meeting for worship, 11 a.m. beginning Sept. 11. First-day school, 11 a.m. beginning Sept. 25. 133 Popham Rd. Clerk: Gardiner Angell, 131 Popham Rd., Scarsdale, NY 10583.

**SCHENECTADY**—Meeting for worship, 11 a.m. Brown School, 1184 Rugby Rd., Schenectady. Jeanne Schwarz, clerk, Galway, NY 12074.

**SYRACUSE**—Meeting for worship at 821 Euclid Ave., 10:30 a.m. Sunday.

## North Carolina

**ASHVILLE**—Meeting, French Broad YWCA, Sunday, 10 a.m. Phone: Phillip Neel, 298-0944.

**CHAPEL HILL**—Meeting for worship, 11 a.m. Clerk: Robert Gwyn, phone 929-3458.

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

**DURHAM**—Meeting for worship, 10:30 a.m., First-day school, 10:45 a.m. at 404 Alexander Ave. Contact David Smith, 919-688-4486 or Lyle Snider, 919-286-2374. Unprogrammed.

**FAYETTEVILLE**—Meeting 11 a.m. each First-day at Quaker House, 223 Hillside Ave. A simple meal follows the worship. Contact Charlotte Kleiss, 919-485-4995 or John Wenberg, 485-3213.

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

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

**RALEIGH**—Unprogrammed meeting 10 a.m., 120 Woodburn Rd. Clerk: Kay Cope, 834-2223.

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

**WINSTON-SALEM**—Unprogrammed worship in Friends' homes, Sundays, 11 a.m. Call Jane Stevenson, 919-723-4528.

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

## North Dakota

**BISMARCK**—Unprogrammed worship, 9:15 a.m. at Unitarian Fellowship, 900 E. Divide Ave. Call Joanne Spears, 1824 Catherine Dr., 58501. 701-258-1899.

## Ohio

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

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

**CINCINNATI**—Community Meeting (United) FGC and FUM—Unprogrammed worship, 9 a.m., 3960 Windling Way, 45229. Phone: 513-881-4353. Marion Bromley, clerk, 513-583-8073.

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

**DAYTON**—Unprogrammed worship, FGC, 10:30 a.m., 1304 Harvard. Clerk: Marjorie Smith, 513-278-4015.

**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.

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

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

**STARK COUNTY**—(Canton, Massillon, Alliance) Quakers meet Sundays. Dime Bank, Belden Village. Phone: 494-7767 or 833-4305.

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

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

**WILMINGTON**—Campus Meeting (United) FUM & FGC. Unprogrammed worship, 10 a.m., College Kelly Center. T. Canby Jones, clerk. 513-382-0107.

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

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

## Oregon

**PORTLAND**—Multnomah Monthly Meeting, 4312 S.E. Stark St. Worship 10 a.m., discussions 11 a.m. Same address, AFSC. Phone: 235-8954.

## Pennsylvania

**ABINGTON**—Meetinghouse Rd./Greenwood Ave., Jenkintown. (East of York Rd., north of Philadelphia.) First-day school, 10 a.m.; worship, 11:15 a.m. Child care. Phone: 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.

**CHELTENHAM**—See Philadelphia listing.

**CHESTER**—25th and Chestnut Sts. Meeting for worship 10:30 a.m. during July and August.

**CONCORD**—At Concordville, on Concord Rd. one block south of Rt. 1. First-day school 10 a.m.-11:15 a.m. except summer. Meeting for worship 11:15 a.m. to 12.

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

**DOWNINGTOWN**—800 E. Lancaster Ave. (south side old Rt. 30, ½ mile east of town). First-day school (except summer months), and worship, 10:30 a.m. Phone: 268-2899.

**DOYLESTOWN**—East Oakland Ave. Meeting for worship and First-day school, 11 a.m.

**EXETER**—Worship, 10:30 a.m., Meetinghouse Rd. off 562, 1 and 6/10 miles W. of 662 and 562 intersection at Yellow House.

**FALLSINGTON (Bucks County)**—Falls Meeting, Main St. First-day school 10 a.m., meeting for worship, 11 a.m. No First-day school on first First-day of each month. Five miles from Pennsylvania, reconstructed manor home of William Penn.

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

**GWYNEDD**—Sumneytown Pike and Rt. 202. First-day school, 10 a.m., except summer. Meeting for worship, 11:15 a.m.

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

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

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

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

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

**LANCASTER**—Off U.S. 482, back of Wheatland Shopping Center, 1½ 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 Literature Bldg. Library, Bucknell U. Worship 11 a.m., first Sunday of month, Sept. through May. Clerk Ruby E. Cooper 717-523-0391.

**MEDIA**—125 West Third St. Meeting for worship, 10 a.m.



**MEDIA**—Providence Meeting, Providence Rd., Media, 15 miles west of Philadelphia. Meeting for worship, 11 a.m.

**MERION**—Meetinghouse Lane at Montgomery. Meeting for worship 11 a.m., First-day school 10:30. Adult class 10:20. Babysitting 10:15.

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

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

**MILLVILLE**—Main St. Worship 10 a.m., First-day school 11 a.m. A.F. Solenberger, 784-0267. Dean Giron, clerk, 458-6181.

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

**NEWTOWN**—Bucks County, near George School. Meeting, 11 a.m. First-day school, 10 a.m. Monthly meeting, first Fifth-day, 7:30 p.m.

**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.

**NORTHWEST PA**—New meeting. 7 p.m., 1st Sundays in Edinboro, 3rd Sundays in Meadville. Contact: Clemence Ravacon-Mershon, R.D. 2, Conneautville, PA 16406.

**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, 10:30 a.m.

**Chestnut Hill**, 100 E. Mermaid Lane.

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

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

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

**Frankford**, Unity and Wain Sts., 11 a.m.

**Germantown Meeting**, Coulter St. and Germantown Ave.

**Green Street Meeting**, 45 W. School House Lane.

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

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

**PLYMOUTH MEETING**—Germantown Pike and Butler Pike. First-day school, 10:15 a.m.; meeting for worship, 11:15 a.m.

**QUAKERTOWN**—Richland Monthly Meeting, Main and Mill Sts. First-day school, 10 a.m., meeting for worship, 10:30 a.m.

**RADNOR**—Conestoga and Sproul Rds., Ithan. Meeting for worship and First-day school, 10:30 a.m. Forum 11:15 a.m.

**READING**—First-day school, 10 a.m., meeting 11 a.m. 108 North Sixth St.

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

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

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

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

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

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

**UNIONTOWN**—R.D. 4, New Salem Rd., off Rt. 40, West. Worship, 11 a.m. Phone: 437-5836.

**UPPER DUBLIN**—Ft. Washington Ave. and Meetinghouse Rd., near Ambler. Worship and First-day school, 11 a.m.

**VALLEY**—West of King of Prussia, on old Rt. 202 and Old Eagle School Rd. First-day school and forum, 10 a.m.; meeting for worship, 11:15 a.m. Monthly meeting during forum time 2nd Sunday of each month.

**WEST CHESTER**—400 N. High St. First-day school, 10:30 a.m., worship, 10:45 a.m.

**WEST GROVE**—Harmony Rd. Meeting for worship, 10 a.m., followed by adult class 2nd and 4th First-days.

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

**WILKES-BARRE**—North Branch Monthly Meeting. Wyoming Seminary Day School, 1560 Wyoming Ave., Forty-fort. Sunday school, 10:15 a.m., meeting, 11 a.m., through May.

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

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

**YARDLEY**—North Main St. Meeting for worship 10 a.m. First-day school follows meeting during winter months.

**YORK**—135 W. Philadelphia St. Meeting for worship 11 a.m. First-days.

## Rhode Island

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

**PROVIDENCE**—99 Morris Ave., corner of Olney St. Meeting for worship 11 a.m. each First-day.

**WESTERLY**—57 Elm St. Unprogrammed worship, 11 a.m., except June through Sept., 10:30 a.m. Sunday school, 11 a.m.

## South Carolina

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

## South Dakota

**SIOUX FALLS**—Unprogrammed meeting, 10 a.m., 2300 S. Summit, 57105. Phone: 605-334-7894.

## Tennessee

**CHATTANOOGA**—Worship 10:30, forum 11:30, Second Mile, 516 Vine St. Larry Ingles, 829-5814.

**NASHVILLE**—Meeting and First-day school, Sundays, 10 a.m., 2804 Acklen Ave. Clerk: Bob Lough. Phone: 615-269-0225.

**WEST KNOXVILLE**—Worship and First-day school, 10 a.m. D.W. Newton, 683-8540.

## Texas

**AUSTIN**—Worship and First-day school, 11 a.m. Forum, 10 a.m. 3014 Washington Square. GL2-1841. Otto Hofmann, clerk, 442-2238.

**DALLAS**—Sunday, 10:30 a.m., Park North YWCA, 4434 W. Northwest Highway. Clerk: Terry Vaughn, 2119 Poppy Lane. Phone: 214-235-2710.

**EL PASO**—Worship, 10 a.m., 4121 Montana. Clerk: Michael Blue, 533-0168.

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

**SAN ANTONIO**—Unprogrammed meeting for worship 11 a.m. Sundays, YWCA, 318 McCullough, 78215. Houston Wade, clerk. 512-736-2587.

## Utah

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

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

**SALT LAKE CITY**—11 a.m. unprogrammed meeting, 232 University, 84102. Phone: 801-582-6703.

## Vermont

**BENNINGTON**—Worship, Sundays, 10:30 a.m. Monument Elem. School, W. Main St. P.O. Box 221, Bennington 05201. Info. 442-6311.

**BURLINGTON**—Worship, 11 a.m. Sunday, back of 179 No. Prospect. Phone: 802-862-8449.

**MIDDLEBURY**—Meeting for worship, Sunday, 11 a.m., St. Mary's School, Shannon St.

**PLAINFIELD**—Worship 10:30 a.m. Sunday. Phone Gilson, Danville, 802-684-2261 or Lowe, Montpelier, 802-223-3742.

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

## Virginia

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

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

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

**RICHMOND**—First-day school 10 a.m., worship 11 a.m. 4500 Kensington Ave. Phone: 358-8185 or 272-9115. June-August, worship 10 a.m.

**ROANOKE**—Salem Preparatory Friends Meeting, clerk: Genevieve Waring, 343-6769, and Blacksburg Preparatory Friends Meeting, clerk: Judy Heald, 552-8575.

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

## Washington

**SEATTLE**—University Friends Meeting, 4001 9th Ave., N.E. Silent worship and First-day classes at 11 a.m. Phone: ME2-7006.

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

## West Virginia

**CHARLESTON**—Worship, Sundays, 10:00-11:00 a.m., YWCA, 1114 Quarrier St. Pam Cellard, clerk. Phone: 342-8838 for information.

## Wisconsin

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

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

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

**MADISON**—Sunday, 11 a.m., Friends House, 2002 Monroe St., 256-2249; and 11:15, Yahara Allowed Meeting, 619 Riverside Dr., 249-7255.

**MILWAUKEE**—10 a.m., YWCA, 610 N. Jackson (Rm. 406). Phone: 278-0850 or 962-2100.

**OSHKOSH**—Meeting for worship, 11 a.m. Sunday, 545 Monroe St. 414-233-5804.

**WAUSAU**—Meetings in members' homes. Write 3320 N. 11th or phone 842-1130.





## The Back Word

*From Evelyn Underhill, Mysticism.*

When love has carried us above all things . . . we receive in peace the Incomprehensible Light, enfolding us and penetrating us. What is this Light, if it be not a contemplation of the Infinite, and an intuition of Eternity? We behold that which we are, and we are that which we behold; because our being, without losing anything of its own personality, is united with the Divine Truth.

*Ruysbroeck*

We are like a choir who stand round the conductor but do not always sing in tune, because their attention is diverted by looking at external things. So we always move round the One—if we did not, we should dissolve and cease to exist—but we do not always look towards the One. . . . But when we *do* behold Him, we attain the end of our existence and our rest.

*Plotinus*

I confess, then, though I say it in my foolishness, that the Word has visited me, and even very often. But, though He had frequently entered into my soul, I have never at any time been sensible of the precise moment of His coming. I have felt that He was present, I remember that He has been with me; I have sometimes even been able to have a presentiment that He would come: but never to feel His coming nor his departure. For whence He came to enter my soul, or whither He went on quitting it, by what means He has made entrance or departure, I confess that I know not even to this day.

*St. Bernard of Clairvaux*

Sometimes I do not see or feel myself to have either soul, body, heart, will or taste, or any other thing except Pure Love.

*St. Catherine of Genoa*