



March 1, 1974

FRIENDS JOURNAL

Quaker Thought and Life Today

Icebreak

One day flows into another
As amber wine, decanted,
careens down crystal channels
cools contentedly in languor.
Then bitter husk of must rasps my tongue:
I know this chill will widen.
My blotting paper soul soaks fear's cold.
(God hides past the moon in His seventh heaven.
He shows himself by what He wills not to do.)
Ice crystals form in my heart's hollow
As a pond will freeze:
Crisping fingers of edge gingerly interlace
And push
bright water
down.

Faith, My Friend, is to know ice intimately
And yet still dare to hope
That soon some form of love will find life's inner shore
Tossing there a pebble of ingenuous joy
To free a cold crisped heart.

NANCY BREITSPRECHER



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PHOTO ON COVER is the work of Terry Foss, whose work appears frequently in these pages.

The Growing Edge

THE EL RENO, Oklahoma, prison was host last fall to a weekend retreat on nonviolence. At the invitation of an inmate, and with the support of members of Oklahoma City Friends Meeting, about 20 people from all over the country, active in nonviolence and prison visitation, spent the weekend of October 12 in the prison. The label of a religious retreat and the focus on the prevention of inmate riots (several had recently occurred) probably helped secure the blessing and cooperation of prison authorities. The "guest" visitors were locked up with prisoners during the day, ate in the inmate dining room, and were escorted in and out by a prison chaplain.

After introductions and sharing of hopes for the retreat, people tried to identify the major cause of the riots, bringing out such factors as the need to prove oneself, machismo, lack of creative outlets, racism, homosexuality. They then broke into small groups to explore solutions. A common thread that emerged was the need for each prisoner to realize that riots and inter-inmate aggression inevitably played into the hands of the authorities. Some prisoners had used nonviolent means to intervene, particularly when a dispute between two men threatened to explode into a racial confrontation.

Much of the discussion Saturday afternoon was among the prisoners, although they raised most of the points that visitors might have wanted to bring up: even if it seems as if nothing will work, we have to try; it depends on the spirit; nobody says you're not going to get hurt; you certainly get hurt when you are violent; fighting is stupid.

Spirits were lifted Sunday morning with a Friends meeting for worship in which members of the Oklahoma City Meeting joined the retreaters, as well as a Protestant service and a Catholic mass. After lunch there was an informal panel on nonviolence. The warden came in during this discussion, sat through a role playing of situations that could develop into mass confrontation, and found himself pulled into the circle for a closing prayer—with his arms around two prisoners.

Juanita Nelson, one of the resource people, sums up her feelings about the retreat: "Who knows what was accomplished? I left moved and saddened. I know the men were glad to have us—as any prisoner is glad to have visitors and a change of pace. But it went deeper than that. We were able to underline, perhaps amplify. Perhaps the suggestions will help them cope with violence and explore the meaning of nonviolence.

"And, of course, the Prison Visitation Service hopes this will set a precedent for other such retreats in the prison system (although one knowledgeable person stressed that the weekend worked at El Reno only because the people inside wanted it, that their active participation is vital). "Maybe this is one way to start the walls tumbling down! From the inside?"

(Send material for this column to Ellen Deacon or Pam Haines c/o the Journal.)

Reason and Religion

NOT LONG AFTER I had read the poem "To a Siberian Woodsman" in Theodore Roszak's anthology, *Sources*, which I mentioned in the 2/15 issue of the Journal, my comfortable Quaker complacency was jarred by the following paragraph in the same book:

Failing Magic

"When religion as magic fails," novelist-naturalist Edward Hyams had written, "religion as an ethical code comes into its own, and man tries to behave well not for fear of the consequences, if he does ill, but by seeking the source of good within himself. In the West, however, the very process of intelligent virtue, entailing the development of great intellectual skill, created, in that skill, the tool which could be used to destroy the whole basis of magical beliefs. Men thought that they could reason their way into an understanding of God and his law, only to find that they had reasoned both entirely out of existence, and were confronted with the need to put something in their place. Neither intelligent religion, nor philosophy, nor science can confer on their disciples that mysterious power of super-normal cooperation with the motion of life, the power to be one with some essence felt, but not known, as the spirit which makes all life a single phenomenon . . ."

Creative Ecology

Edward Hyams went on to express the hope that a union between science and aesthetics will lead to a new art form he called creative ecology that may be the key to learning "how to live nobly and at peace." I hoped he was right about that, but I was sure he was wrong about intelligent religion not being able to "confer on their disciples . . . the power to be one with some essence felt, but not known, as the spirit which makes all life a single phenomenon . . ."

In thinking through the implications of that statement as it applied to my own understanding of and experience with religions in general and Quakerism and with Quakers in particular, I asked myself, Could Edward Hyams have felt so negative if he had ever been centered-down in a gathered meeting for worship or if he had known even a few Friends whose "spirit which makes all life a single phenomenon . . ." formed the basis not only for their religion but for all of their power-full, essence-experienced, deeply-centered lives? Obviously not, because for Friends like these religion is the spirit which makes all life a single phenomenon.

Therefore, I concluded, the shortcoming was Edward Hyams', not religion's or at least not Quakerism's. So I

went back to whatever an editor does when he is not writing an editorial.

Except that I kept recalling his criticism. Even though Roszak in his introduction to the selection from Edward Hyams' book felt that the difference between religion and aesthetics was splitting hairs, I sensed something important in the paragraph, even if only to me.

Reasonable Approach

At first I thought it was the difference between reason and religion so I posed a number of questions that boiled down to: Can you take a reasonable approach to religion?

Then I carried the process a step further and suggested to myself that the emphasis in the West on the mind and the intellect had not been balanced by development of the spirit. This not only helped me rationalize some of society's shortcomings but allowed me to neatly fit into my thinking Christ's message to the woman at the well, "God is spirit."

The more I thought, the more ironic it seemed that Western religion should lead away from rather than toward a blending of mind and spirit into an appreciation for and a sense of unity with all of life when the man in whose name and for whose sake Christianity existed and functioned was the epitome of religion as a way of—indeed, as a synonym for—life itself. I even had a quote from Jesus that we must worship God "in spirit and truth" and I planned to use it to point out that Jesus did not separate spirit and truth and lived gloriously and we do separate them and live grievously.

Be Still and Know

I went through all of this and much more but I still hadn't found what bugged me about the paragraph. Then it dawned on me: I was doing exactly what Edward Hyams was talking about—trying to think through, "to reason my way into an understanding of God . . ."

It won't work, Friends. Rather I should be still . . . and know.

JDL

The divinest things—religion, love, truth, beauty, justice—seem to lose their meaning and value when we sink into lassitude and indifference . . . It is a signal that we should quit meditation and books, and go out into the open air, into the presence of nature, into the company of flocks and children, where we may drink new health and vigor from the clear and full flowing fountains of life, afar from the arid wastes of theory and speculation; where we may learn again that it is not by intellectual questionings, but by believing, hoping, loving, and doing that man finds joy and peace.—John Spalding

Awareness Versus Self-Protection

by Scott Crom

IN PART IV of Albert Camus' novel, *The Plague*, occurs the following exchange, with some intervening passages here omitted. Tarron: "What interests me is learning how to become a saint." Dr. Rieux: "I feel more fellowship with the defeated than with saints. Heroism and sanctity don't really appeal to me, I imagine. What interests me is being a man." Tarron: "Yes, we're both after the same thing, but I'm less ambitious."

An odd statement indeed, that it is less ambitious to try to be a saint than to try to be a man! I want to leave the context of Camus, however, and explore one facet of the difficulty of trying to be fully human, to discuss one of the many polarities and tensions that beset us because of our human condition.

The conflict, very briefly stated, is as follows: on the one hand, we are encouraged to become as aware as possible of everything, and in particular to deepen our sensitivity to all forms of suffering. Yet on the other hand, it often seems necessary that for sheer psychological survival we must block most such awareness out of our minds, or else we simply could not stand the burden of guilt and responsibility.

Unable to Imagine

These considerations began to occur to me one morning in meeting, as I rather idly (sorry, Friends!) watched the sunlight creep slowly across the rug. I began to think of the distance of the sun and the velocity of the earth's rotation, which together accounted for that slow creeping. The fact that I was moving well over a thousand miles an hour gave me a few moments' pause. Then I tried to add in the motions of the earth's orbit around the sun, that of the sun and solar system relative to our galaxy, and of course I very soon reached the point where I was simply unable to imagine with any kind of clarity just what kind of path my body was tracing through space.

With that sensation of my mind literally spinning, my attention turned to the various major events which were then uppermost in the news, items enough to make anyone's head spin still further. I began to wonder if anyone at all really knew what was going on at any level anywhere. I suspect also that I am not the only one who occasionally just gives up trying to be well-informed, particularly on a daily basis; I'll wait for a summary in a weekly newsmagazine, or even for a more leisurely pres-

entation and analysis in a monthly journal. Am I being irresponsible?

Other items from my own background contributed to my thoughts. One was a favorite Zen story in which a Zen master, in answer to a repeated question about Buddhahood or ultimate truth, three times writes the single character for "Attention!" I have long had deep sympathy with his answer, believing that this faculty of attention, awareness, or sensitivity is one of the key factors that make human beings human and which also makes possible our enlightenment.

Need for Self-protection

Yet I always come up against that need for self-protection, to prevent a blowing of our sensitivity fuses, or a burning out of our awareness circuits. Can this need be reconciled with awareness? Can we pay full attention without destroying ourselves?

It may help us to find a reconciliation if we consider the reasons behind that need for self-protection, or why we find wide-open awareness to be threatening. I suggest that we find it difficult to handle two things that tend almost automatically to accompany knowledge, particularly knowledge of current events or of various evils and injustices in the world. First, we are prompted to judge or to evaluate, to decide whether some action or institution is right or wrong, good or evil. At the same time, we most often are not in a position to evaluate, since we do not know all the facts, and perhaps even those presumed "facts" which we do "know" aren't really facts at all but may turn out to be "inoperable." So if we simultaneously feel called upon to make a moral evaluation, but also recognize that we do not have sufficient (or trustworthy) data, frustration may set in and before long we simply try to avoid the problem.

What to Do

In some matters, of course, we have little difficulty in judging. Most Quakers, for example, would unhesitatingly judge war as such to be an evil. But then we are faced with the second responsibility: OK, if it's evil, what are we going to *do* about it? It may be only long after the fact that we learn that our country has become involved in a war, supplying money, material, men, or all three. Most of us have felt especially frustrated by such a *fait accompli* and virtually helpless to deal with the apparent immobility of those in power or the widespread popular support of actions or institutions that we believe are evil.

(Some readers may have reservations about my ref-

Scott Crom, clerk of Rock Valley, Rockford, IL, Meeting, is Professor of Philosophy at Beloit College, Beloit, WI.

erence to making moral judgments, fearing, perhaps rightly, that such an attitude is "judgmental," and leads to the "holier than thou" syndrome. I shall not plead my full case here, but I offer two remarks. First, I believe that Quakers in fact *are* called to be holy, but that the "holier than thou" attitude is impossible when we recognize that in all others which is of God. Second, I do not accept the popular distinction between "facts" and "values," as if the first were objective and the second subjective. Any and every fact will make a difference to someone somehow, and have or produce a value or disvalue of one degree or another. No fact, event, or institution can even be fully understood in a purely descriptive or value-free manner; genuine understanding, and coping, always involves the normative dimension.)

Then how can we reconcile the fullest possible awareness and sensitivity with the self-preservation from blown fuses, assuming that the burden accompanying sensitive awareness is often due to a felt need to judge and a felt call to responsible action?

Need to Judge

Despite our need to make moral judgments, we are also told to "Judge not, lest ye be judged." Most of us are familiar with the distinction between judging or condemning an action or institution, and condemning the *persons* who may commit or perpetuate that action or institution. We can and should judge the former, but not the latter. The judgment is not only latter, but Last, insofar as final judgment is reserved to God. As long as we

continue to see through a glass darkly, and to live in a world that seems to be permeated with both moral and religious ambiguity, we cannot possibly be called upon to evaluate or judge more than we are capable of with the materials at hand—including both our insufficient knowledge and our limited human powers of understanding and evaluation.

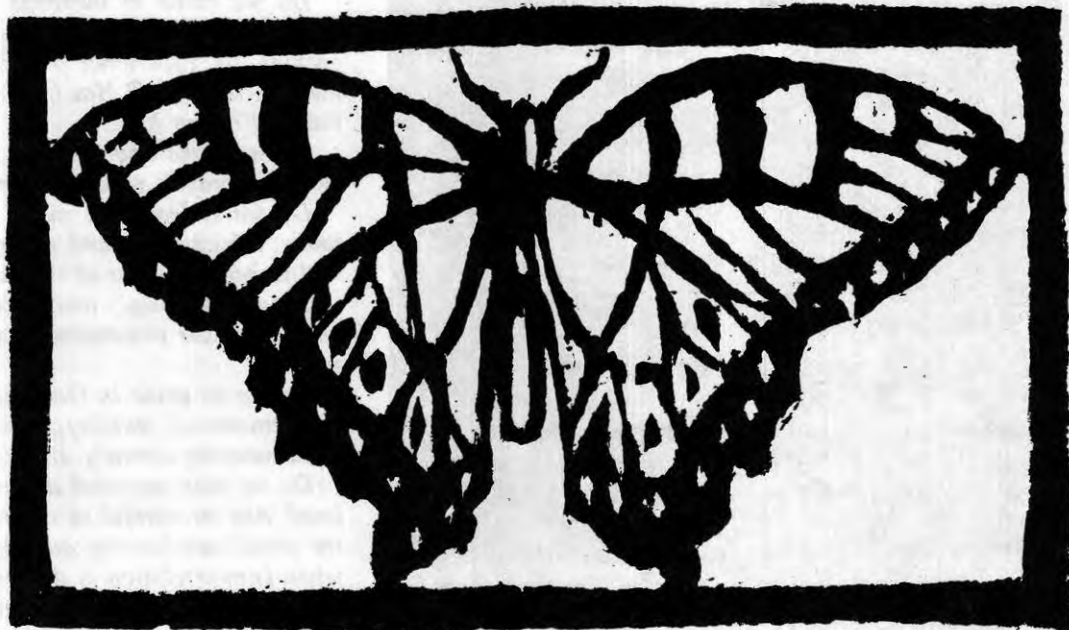
Being Human Difficult

As for the second problem, the sense of helpless but guilty involvement, we have been told by Thomas Kelly that we need not carry *every* cross. It is physically and psychologically impossible for a person to be totally committed simultaneously to the causes of peace, racial or economic or sexual justice, American Indians, prison reform, and so on.

Thus Camus was right: being human *is* more difficult than being a saint. Being human means walking always on the tightrope between two polarities, trying to steer clear of Scylla without encountering Charybdis. In the present situation, the two extreme polarities are on the one hand to believe that everything is in God's hands, so that we really need to do nothing except go along for the ride, and on the other hand to believe that everything is up to us, in the sense that we need not merely act according to our best lights (or Light), but that we need really to *solve* the problems facing us, to *accomplish* the good which (we trust) both we and God have in mind.

From some reference point, my body is moving through space in an inconceivably complicated path with a vary-

Woodcut
by Jan Owen



ing and perhaps incalculable velocity. For the sake of human judgment and action, however, I need not concern myself with some sidereal point of reference; my home, place of work, city, and country are quite enough. From God's reference point the events of the world, and also of individual human psyches as well, are no doubt also moving in paths which I would find incomprehensible. As before, however, the fact that I cannot comprehend things from a sidereal or divine point of view is no excuse for a cop-out from the responsibilities of judging and acting. What I am called upon to be is a human being, not God himself, although as a Quaker I am indeed called to be a human being enlightened and enlivened by the Holy Spirit to the greatest extent of my own openness and sensitivity to that Spirit.

Photograph by Kenneth P. Miller



An Unworthy Applicant

THE CONGREGATION is looking for a new minister. The selection committee was most critical and already had rejected several applicants. There was one who did not preach often enough. Another one did not appear dignified enough. The third one represented a theology that was too individualistic.

The chairman was desperate. He said, "Well, I have one more candidate here. But he doesn't sound very inspiring. The man writes as follows: he unfortunately is not of good health and his illness has oftentimes caused him serious troubles in the work with his congregation. Also, he had to admit that he isn't quite the ideal minister in other respects. He had, to be sure, rather extensive experiences, but he never stayed long in one congregation; only once did his tenure amount to three years. He also had frequent quarrels with other ministers and some specific church groups. Matters of organization are not his forte and he has the reputation of even forgetting now and then whom he had baptized. On the other hand he thinks he has reason to consider himself a very good theologian and preacher and he is inspired by the holy spirit. If the congregation wants to give him a chance he would serve as well as he can."

The committee was indignant. How could such a sickly and obviously quarrelsome man with a feeble memory dare to apply! The decision was not to invite him to visit and preach.

The chairman sighed and folded his papers.

"That's what I thought," he said. "But you should at least learn the name of this pitiful man. He is the apostle Paul."—*Joachim Schoene in Der Quäker*

Queries of Scarsdale (NY) Meeting (Excerpts)

Do we come to meetings for worship with heart and mind prepared, entering into fellowship with one another, seeking to experience refreshment of spirit and communion with God? Has the Meeting come to be an essential part of our lives?

Do we make opportunities in our daily lives for meditation and prayer, seeking divine guidance and strength?

Do we endeavor to make our homes places of friendliness, refreshment, and peace, where God becomes more real to each member of the family and to all who visit us?

Do we live simply and sincerely, relating the acquisition and use of our possessions to the accomplishment of God's purpose?

Do we so abide in God's love that we grow in wisdom and emotional stability, enabled thus to meet adverse circumstances serenely and creatively?

Do we meet personal differences in a spirit of Christian love? Are we careful of the reputations of others, and do we avoid tale-bearing and detraction? Do we commend when commendation is deserved?

Do our daily lives so demonstrate the testimonies of Friends as to commend them to others?

Westtown Local

Letter from the Past—272

IN CONNECTION with Quaker postmarks one of these letters (No. 241) mentioned two Quaker "locals," that is, special stamps privately issued to supplement the United States stamps used generally. I said "Friends had printed at least two special postage stamps to connect two of their schools with the public post. One was marked Westtown; the other 'F.B.S.' for Friends Boarding School, Barnesville, Ohio." Such stamps are known to philatelists as locals; they are both collectors' items.

Westtown Local

Now late in 1973 at the local national stamp exhibit in Philadelphia called SEPAD (Associated Stamp Clubs of South Eastern Pennsylvania and Delaware) a special display of one of these stamps was held which I naturally was anxious to visit. I can begin no better than by quoting from the program the account written by A. B. Gregg:

The "Westtown Local" collection, displayed at SEPAD '73, was last shown in 1941 at SEPAD, by the late Robert F. Brinton, of West Chester, Pa. His widow, subsequently, presented this collection to the Chester County Historical Society.

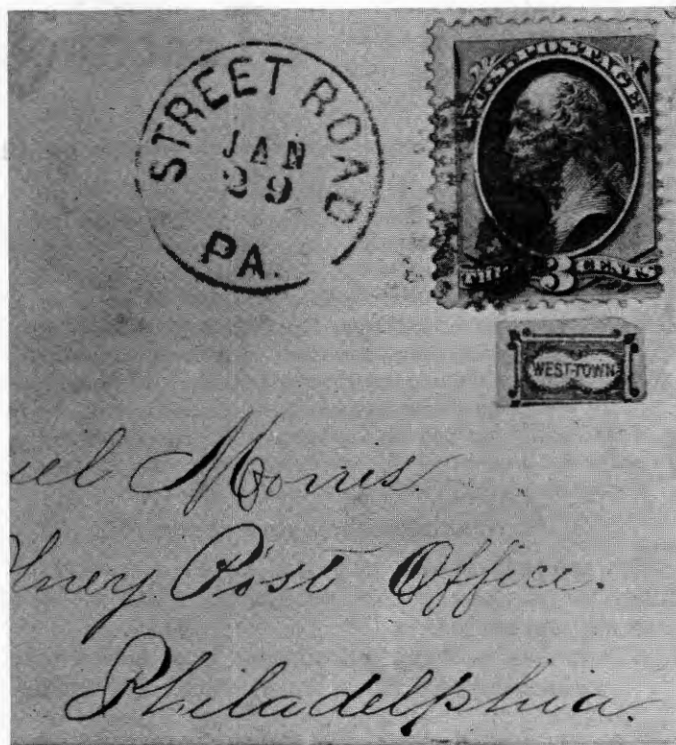
The Westtown collection is presented in four frames, and includes some 50 exhibit items. All seven (7) known types are shown on a variety of covers, as well as unused subjects.

The Westtown Local, a small style adhesive stamp, was conceived by the ruling committee of Friends at the Westtown School, Westtown, Pa. in 1853. Its purpose was to help defer (?defray) the cost of the "Mail Stage" which made runs between the school and the U.S. Post Office at West Chester, Pa., 4 miles to the northwest.

The students were required to purchase these stamps at the school, at two cents each, and to affix one to each outgoing letter, in addition to applying the required U.S. postage. Usually they were placed on the rear flap of the envelope; however, some are found on the front and on rare occasions tied to cover with the U.S. postage stamp cancellation.

The early postmarks are West Chester, Pa., but after March 4, 1859, most letters were mailed from Street Road P.O., Pa. located at the Station, West Chester and Phila. R.R., 1½ miles southwest of the school. The requirement for the stamp and fee were discontinued in late 1878.

The examples were most interesting. Unfortunately the Westtown stamps were usually on the back side of the envelope, but enough were on the front to show also the regular stamp, the postmark and the address. Many of the latter used family names still recognizable in Quaker circles,



Photograph by Tim Sterrett

like Lloyd Balderston, Jr., Colora, Maryland, Samuel Earl Shinn, N.E. Corner Broad & Spruce Sts., or Friends named Sharpless or Passmore. "Jacob Maule, Colerain, Belmont Co., Ohio," if he replied, lived where a Quaker date was used on the postmark. One of two known complete sheets of 240 unused stamps was included in the display. This I understand was taken with police escort from Westtown School's archives directly to the exhibit in Philadelphia. It shows that in printing several stamps were regularly included upside down, which is technically called "tête bêche." The stamps were unperforated, presumably separated by scissors.

Mail to Philadelphia

The school was opened in 1799 and probably at first sent its stage and mail all the way to Philadelphia. The West Chester Post Office was opened in 1802. It was connected by railroad with Paoli and later also with Media. There is one example of a postmark at Milltown.

Those of us who are living when 2 cent additions to the regular United States letter rate are a continuous threat or experience will recognize the feelings of Westtown students who had for twenty-five years a regular additional two cent tax on their outgoing letters, not to mention the careful scrutiny of the contents given by their teachers.

NOW AND THEN

Letter from the Past appearing in the January 1 issue, page 12, was incorrectly numbered. The correct number is 270.

Teaching Peace—2

by Adam Curle

Editor's note: In the first of this two-part series Adam Curle, professor of Peace Studies at the University of Bradford, said that teaching peace "must prepare people to change the world." He described the systematic evolution of power relationships into one of peace in which cooperation and mutual support replace domination. He ended by cautioning that "We cannot think of these issues as being outside ourselves" and that making peace involves a reshaping not only of society and the world order but also of ourselves." He concludes the series by presenting the following specific suggestions for an "academic and activist" study program.

A peace studies programme

The approach I have proposed implies a number of things for a peace studies programme which is both academic and activist.

1. There must be some concentration in an area which, if we are using disciplinary terms, which I find limiting if convenient, relates psychology and biology. It is important to consider human nature in connection with the problems of awareness or consciousness and the conditions in which they are raised, or lowered. We need to examine hypotheses about the instinctual character of aggression, acquisitiveness, etc. We need to know about the ways in which perceptions become distorted under stress (as I have found in times of violence and crisis) and how they can be restored to greater accuracy.
2. We have to develop accurate and sensitive methods of analysing the structure of relationships, especially those in which there is an imbalance of power.
3. We have to study and to practise the process and techniques of social change, especially the means by which imbalances of power are redressed. (I would emphasize changes which are not mere reversals, where the injustices continue after the actors have changed parts. I would also study the relevance of awareness to power changes: (as Lenin said, the slave who is aware that he is a slave is already half-free).
4. We also need to examine the whole field of negotiation, mediation, conciliation, arbitration, etc. which in the past has by some been considered as the cornerstone of studies in conflict resolution. This area of enquiry relates essentially to the third type of unpeaceful relationships, when the conflict persists, but the balance of power is equal.
5. The preceding categories are concerned with diagnosis or cure. We will learn, I hope, to identify the qualities of unpeaceful relationships in their earliest manifestations and to take action which will prevent them from development or proliferation, just as a wise physician can spot the first symptoms of dangerous disease and

eradicate it. But we must also study, to follow the medical analogy, the nature of health; what are the conditions in which unpeaceful relationships are less apt to develop? Here we have to ask searching questions about the existing world order comprising essentially greedy and rapacious nation states, monopolistic capitalism which thrives upon inequalities, and the nuclear family which not only over-consumes, but also tends to separate us from our fellow human beings. And we have to consider alternatives, and the stages by which they might be achieved.

Beyond politics

I have already hinted at something I should now make explicit. We have to recognize that although we study these relationships, peaceful and unpeaceful, as analytically as possible, we are not apart from them. We are part of them and contribute to them directly or indirectly through our perceptions of ourselves and each other, and through our behavior. It would be inconsistent for us to profess to study peace and to enter into exploitative relationships with others through our actions within the community or through our investments, patterns of consumption, or general way of life. The study of peace, in fact, involves as an essential component the practical effort to live peacefully ourselves. And this involves actively applying what we know about unpeacefulness in any of its forms to the promotion of peaceful relationships. This may at times be very hard, even painful and dangerous. We may be accused of lacking scholarly detachment, even—horrors—of meddling in politics. But the promotion of justice and the diminution of violence, which are the corner stones of peace, are beyond politics. But I should strongly stress that practice, as in some other academic fields, such as medicine or engineering, is intrinsic to our work, it is not the less academically serious. Problems of peace are far too vital to be treated mushily: we have to apply to them our most rigorous intellectual tools.

Implementation

I cannot say much about the implementation of these ideas in a degree course: the details of the programme must await further discussion with colleagues and the university authorities at Bradford. This programme, moreover, will no doubt be continuously evolving. Let me, however, make a few tentative suggestions.

I expect there will eventually be up to five or six of us primarily concerned with peace studies. I would hope we will all be approximately agreed on such fundamentals as the nature of unpeaceful relationships and the need for the

study of peace to be more than a scholarly exercise, though I cannot attempt to say what this might mean for any single one of us. Between us we would cover the five main fields of study I have outlined. One of us might be a psycho-biologist, if there is such a thing; another a social scientist specializing in social change; a third, an imaginative thinker who might embrace almost any discipline—who was concerned with problems of society and the world order; a fourth might be skillful in the field of negotiation and conflict settlement. We should also need the contributions of many others, economists, anthropologists, political scientists, biologists, philosophers as well as experts in the fields of management, race relations and labour relations, for there is no limit to what is relevant to peace studies. These will help us to tackle the specialized aspects of many issues with which we may be concerned. Fortunately our work on peace studies will develop in a university which is based on a system of schools embracing people from many disciplines who are interested in, say, the environment, or European studies, or peace, rather than exclusive departments. Thus we hope to have many helpful allies.

Practical work

We shall probably begin with a post-graduate programme, an M.A. based on perhaps three or four seminars

and a thesis. From that we may move on in a couple of years to an undergraduate course. This might begin with a year of general study of peaceful and unpeaceful relations, followed by a second year of greater specialisation. The third year would comprise work attached to any suitable agency, ranging from those concerned with marriage guidance or community relations to UNITAR. The last year would be spent in seminars and a write up of the preceding practical experience. Throughout the period spent at the university, there would, in addition, be close practical involvement with the local scene. I would stress, however, that these are simply my ideas which require both elaboration and ratification by the university.

To conclude, I hope we will be able to build a school of peace studies which will establish a concept of peace comprising the coincidence of justice with the lack of violence, and that we shall prepare people to work for this sort of peace. This will be done by helping students to analyse relationships systematically, and by equipping them with the tools needed, where necessary, to change them. This means two things. Firstly, that they will skillfully oppose violence and injustice; secondly, that they will work constructively for an order which is more harmonious, saner, and more equitable.

This is indeed a high purpose, and we may not achieve it, but to set our sights lower would be a betrayal.

Robert Oppenheimer: Design for a Monument

(A Los Alamos committee announces forthcoming competition for an appropriate monument to Robert Oppenheimer, director of the Manhattan Project)

Let it be a likeness
heroic size
of the scholar-scientist,
an A-bomb under one arm,
the Bhagavad Gita under the other.
It was Einstein, the pacifist,
who furnished the necessary equation.
(Twice, at the old house in Princeton,
he tried to nest a fallen fledgling,
helped the young girl next door with
her arithmetic,
and without pretense played the violin.)
Then it was Robert Oppenheimer,
socially sensitive,
brilliant,
an amazingly gifted man,
who, when he saw the first A-bomb
mushroom over the desert
in southern New Mexico
(the crater is now marked "Trinity" on the map),

cited that passage in the Gita
where a terrified Arjuna
given to see Krishna in his divine form,
said, his hair standing on end,
"If the light of a thousand suns
were to blaze forth all at once in the sky
that might resemble the splendor of that
exalted being."

Let it be then a bronze statue
of the scholar-physicist universal man
with the A-bomb
(a model's available in the Los
Alamos museum)
and the Bhagavad Gita:
Man with his Great Scriptures
("I do not say they are not divine,
I say they have all grown out of you
and may grow out of you still")
and man with nuclear weapons enough
under pressures of fear
and imbalance of terror
in one mad moment to silence
forever the earth he was given.

JACOB TRAPP

A New Trinity: God, Nature and Man

by Patricia Howe

THE "BACK-TO-NATURE" MOVEMENT of today, interestingly accompanied in the same era by the Jesus movement and the youth trend to simplicity of lifestyle, reflects a re-assessment of human thinking about fundamental beliefs and essential values. Worship of materialism rests uneasily on the human soul, as shown by increased rates of suicide, crime, and divorce. Hand-in-hand, however, has come the greatest ecological awareness in centuries. For every person who chooses to stop the world and get off, many more are rediscovering God in the beauty and solace of nature.

Thoreau wrote: "Every part of nature teaches. . . ." One morning in First-day School, during a study of patterns in nature, we inked a piece of wood, placed paper over the inked surface, and rubbed with our hands to get an impression. The print revealed that the wood bore the scar of a lost limb. The serrations of the knot interrupted the even patterned lines of growth of the tree. But with the ability of the tree to heal itself from within, the lines had taken on new character. Graceful curves of strength and beauty had woven around the injured area encompassing it with healing life. In the fertile soil and atmosphere of the forest, the tree had continued to grow.

How clear the message! Spiritual growth and healing must come from within ourselves, from our own inner light, and, by providing a loving, supportive environment, we can help others toward their God-source.

The interrelationship of all things is reinforced by a

Patricia Howe, the mother of two, is a member of Merion, PA, Meeting. She lists writing and poetry among her special concerns.

walk in the woods: the decomposition of a fallen tree or animal enriches the soil, nourishing plant life which will provide food and shelter to support prey and predator alike, until death begins the cycle again. In like manner, we humans, born of humans with that of God within us, exist on nature's provender of food, air, and water, until in the natural cycle of events, death returns our bodies to the earth and our souls to God.

Living in ignorance of nature's ways invites disaster as great as attempting to live without God.

When we live with nature and learn from it, we grow toward God, for nature is an increment of God. In its quiet repose, we find a sanctuary from the competitive demands of daily living. Our senses are soothed by the harmony of form and purpose in the natural world, while its beauty awakens our souls. In the presence of nature, we become present to God. A communion of spirit and body takes place, strengthening and refreshing us, so that we are ready again to be participants in life, reaching out to others with love. God and nature provide man's life-support system, but man alone has the power to extirpate the system.

Our newest query on the environment asks: "Are you concerned that man's increasing power over nature should not be used irresponsibly but with reverence for life and with a sense of the splendor of God's continuing creation?"

It is exciting to feel part of a natural and spiritual universe where God may be found in the opening of a flower or the flowering of a heart. Our fullest potential is achievable when we become partners with God and nature to fulfill a new Trinity: God, Nature, and Man.



Photograph
by Kenneth P. Miller

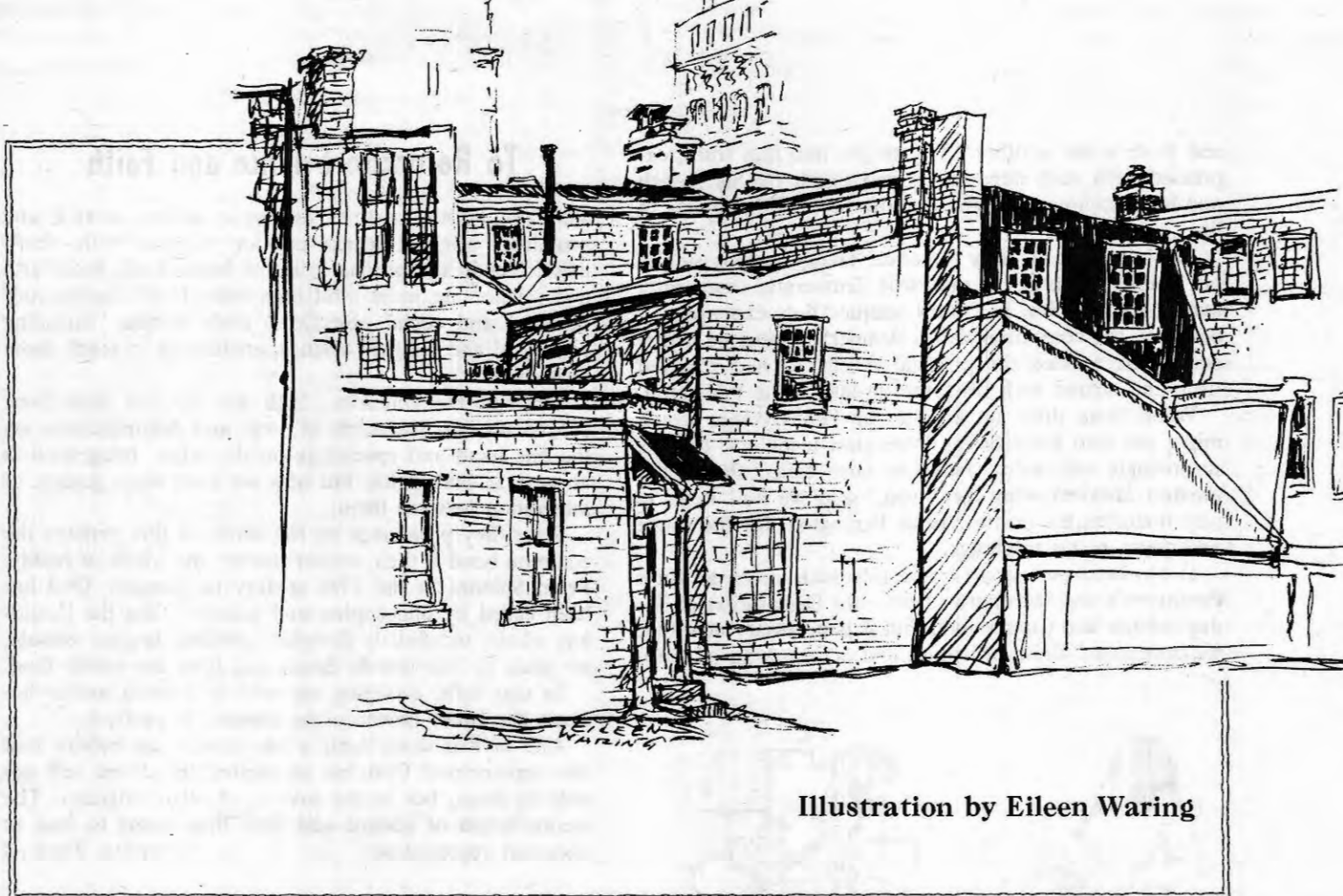


Illustration by Eileen Waring

Forgotten Friend

by M. C. Hess

MY MOTHER first noted the name of Isaac Penington in 1928 where it was signed to the epigraph of Dean Inge's *The Philosophy of Plotinus*:

All Truth is a Shadow except the last. But every Truth is Substance in its own place, though it be but a Shadow in another place. And the Shadow is a true Shadow, as the Substance is a true Substance.

This introduction was so intriguing that it led to years of research into the man's life and works, and at last count a total of eight articles and one book by my mother, M. Whitcomb Hess, about him.

Rufus Jones in his foreword to the book, *The Name Is Living*, says that "Isaac Penington is one of the most impressive mystics of the seventeenth century. His affiliation with the Quakers did not make him a mystic; rather his fundamentally mystic bent led him by a native trail to the Quakers. . . ."

M. C. Hess is writing a bio-bibliography of the writings of M. Whitcomb Hess, his mother, as part of his work for a Masters in Literary Science.

Isaac Penington, son of Sir Isaac Penington, Lord Mayor of London and member of Parliament under Cromwell, who came to the Quakers after a distinguished career as political analyst, was a man of rare intelligence. Henry More once said of him, "There's none reads more like a downright good man than he."

A great controversialist in disputed matters both of politics and religion, his writings are invariably non-partisan; among his early readers were his son-in-law Penn (who followed Penington's political teachings in the governmental setup in Pennsylvania), the Cambridge Platonist More, Milton, and many other notables of his remarkable period. Thomas Ellwood, who left his post as reader for Milton to become the tutor of Penington's children, wrote in his own Testimony of his master's in-born amenity with friend and foe alike, a character-judgment found in each account of Isaac Penington.

Always aware of the genuine harm in knowledge when it is abstracted from reality, Penington spoke often of "the living way which none but the living can find," adding, "It is a new way, which none but those to whom God hath given the new eye can see. . . This was the way of Peace from the beginning; this is the way of Peace still;

and there is not another." His insight into that truth, expressed with such penetration and depth by his speech and his writings, was realized above all in his own way of life.

In his history of early America, Henry Adams singles out Pennsylvania as the only true democratic community among the colonies. In Penn's unique "holy experiment," based on the conviction that a democracy must be a theocracy, he applied the political theory he had received from and shared with his father-in-law, Isaac Penington.

When Penn drew up a code for Pennsylvania which might put into practice the Penington teachings, he was surprisingly successful. Jefferson later called Penn "the greatest lawgiver who ever lived," and we find Penn in turn honoring his mentor, Isaac Penington, for the range and depth of his teachings.

It has been our good fortune that such vision as Isaac Penington's was incorporated into our Declaration of Independence and Constitution, but it is necessary now that we understand those principles and act on them in truth.



Imagination

IMAGINATION IS A QUALITY needed in every relationship from family and social contacts to international affairs.

Poets and mystics view imagination as the highest form of truth, a state of mind that adds another dimension to life. As the intellect cuts apart, so imagination binds together. John Keats wrote "I am certain of nothing save the holiness of the heart's affections and the truth of imagination." Shaw's St. Joan when questioned about her voices said: "I hear voices telling me what to do and they come from God." "They come from your imagination," she was asked. "Of course," Joan replied, "that's how God's messages come to us."

No one has ever seen God. But if we nourish our sense of awe, we can see the divine in tree or flower, in face or form, in word or deed, in poetry or music. All this is included in imagination and is a step toward experience on which deep religion is based. If we would do arithmetic in divinity, let us add them all up together and then apply imagination to get a sense of the nearness of the Holy Spirit.

LYDIA B. STOKES

To Reconcile Science and Faith

SOME RELIGIOUS LEADERS denounce science. And if any prominent scientist speaks out for religious faith—that's news! Yet in the present crisis of humankind, both faith and science are more vital than ever. Faith sustains our personal and social objectives, while science, including ecological and political science, enables us to reach those objectives.

Through the centuries, faith and science have been broken up into fragments of sects and denominations on the one hand and specialties on the other. Integration is at work in both fields, but now we need some gesture of integration *between* them.

Since they pronounce on the whole of life, perhaps the common bond is their subject matter: the whole of reality. From Spinoza in the 17th century to Einstein, God has been called by philosopher and scientist alike the boundless whole, indefinitely divisible—nothing beyond outside, no place to hide inside. Space and time are *within* God.

In that light, evolution on earth is a small matter because the entire universe, the cosmos, is evolving.

And in that same light, a churchman can believe that this supernatural God has incarnated the divine self not only in Jesus, but in the saviors of other religions. The reconciliation of science and faith thus seems to lead to universal appreciation.

WENDELL THOMAS

Theoretical Limitations of Science

We are light bounded, sight enclosed, and hence the scientist must speak of science here; he does not see a first or last nor peer beyond the segment of his evidence. All knowledge has the smell of permanence; the fossil in the stone has a career implicit in duration, where inhere the marks of verity perceived by sense. Because God chose to act in history the act historic has become a wall encompassing the fact. No mystery provides a gate to come or leave, but all the candidates for truth must here reside and data of mortality provide.

TERENCE Y. MULLINS

Reviews of Books

South African Dialogue: Contrasts in South African Thinking on Basic Race Issues, Edited by N. J. RHODIE. Westminster Press. 611 pp. \$12.50

"SHOULD THE BLACK PEOPLES of South Africa rule themselves?" asked the South African government in a full page ad in the New York Times on September 21, 1973.

Here is a whole book on the subject. Thirty-five writers—scholars, journalists, administrators, politicians—have contributed their views, without debate, on the future of South Africa, so there actually is no true dialogue. Nevertheless, this is a useful volume for the Friend who wonders if the answer to South Africa's basic race issues lies in the present government's policy of developing eight "homelands" for the Africans rather than in working toward full citizenship for all in a unitary state.

The editor has done an excellent job. Three Africans, including Gatsha Buthelezi, chief executive officer of the Zulu Legislative Assembly, two Colored men and two Asians give their opinions. Though there is no representative of black consciousness, many of whose leaders have been banned this year, M. C. Botha, the minister of Bantu Administration and Development, and C. P. Mulder, a minister considered most likely to succeed Prime Minister Vorster, are included. So are Ellen Hellman, authority on urban Africans, and John Dugard, professor of law at the University of the Witwatersrand. There is a good cross section of nationalist advocates of "separate development," formerly called apartheid, and also exponents of the beliefs expressed by Dr. Hellman, "South Africa will, together with mankind as a whole, have to rejoin the mainstream of human striving in the arduous endeavor to evolve a social structure in which all its peoples may develop and fulfill their innate potential as members of one nation."

FRANK S. LOESCHER

People's China in 1973: A Group Report. By JEROME DAVIS, HOWARD FRAZIER, HUGH B. HESTER, BESS HOROWITZ, HELEN K. NEARING and SCOTT NEARING. Promoting Enduring Peace,

Inc., POB 103, Woodmont, CT 06460. 24 pages. 40¢ a copy. 3 copies: \$1. 7 copies: \$2. Reduced rates in quantity. Postpaid.

WRITTEN in almost Anna Louise Strong-style, this booklet sounds, on first reading, like an uncritical paean of praise for the People's Republic of China.

Whole sentences, if not paragraphs, give the impression of having possibly been lifted, practically verbatim, out of (propaganda) information sheets. One would have welcomed greater evidence that the visiting group had done a bit more cooperative critical thinking as a result of its brief two-week trip before undertaking to write its report. To be sure, a start in this direction is made in the two pages of "general comments" at the end. But perhaps nine days in Peking and five days in Shanghai "guided by two and sometimes four translators" was really not long enough to enable the group to do much more than rehash and serve warmed over the answers which their questions had elicited.

Nevertheless, if the booklet does contribute even a little to a greater understanding of the new People's China, it will have served its purpose.

M. C. MORRIS

The Fact That Thou Art Joy. By ERMINIE HUNTRESS LANTERO. Hemlock Press. 64 pages. \$1.75.

IN THE "FOREWARD" to her collection of original verse *The Fact That Thou Art Joy*, Erminie Huntress Lantero accurately states that her poems deal with such matters as the conflicts between the natural sciences and religious experience, the individual and the communal, and the "inner and outer life." Miss Lantero's poetry also suggests various ways of resolving or at least mitigating these conflicts.

In her eagerness to offer suggestions, however, she too often treats poetic form as if it were of trivial importance. She allows her poems to become rhythmically flat and structurally vague. She frequently adopts a conversational tone that becomes so "chatty" it severely undercuts the seriousness of her themes. While reading her book, I sometimes wondered why Miss Lantero presented her potentially quite interesting ma-

CREMATION

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

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terial in poetic form instead of utilizing the informal essay.

Almost all of the poems written in rambling, rhythmically loose lines are failures. Two exceptions are the inspiring "There Were Teachings" and "There Were Healings." Fortunately, Miss Lantero employed much tighter forms in a few poems. These poems include what is easily her best work. I think every reader would enjoy "The Advent Gospels" and, even more, "A Remnant Shall Return."

KENNETH JOHNSON

Paulus. By ROLLO MAY. Harper and Row. 113 pages. \$5.95

PAULUS is the story of a special bond between two special human beings—Paul Tillich and Rollo May. May's personal portrait begins with him as a student of Tillich at Union Theological Seminary and ends with his memorial address for Tillich some thirty years later. Between is a description of Tillich's superb mind, his depth of consideration for every student, his power of creative thought, his deep convictions as stressed in his book, "The Courage to Be" and the meaning for him of the spiritual as shown in the words "ultimate concern".

An entire chapter is devoted to the effect on Tillich of the death of his mother whose influence on him was powerful. Another chapter portrays Tillich's relations with the many other women in his life as reported by his wife, Hannah, in her book of memoirs, "From Time to Time". May refutes her allegations by saying that Tillich's escapades were not action but "all in his head".

Some may condemn Tillich's philandering but no one can belittle his in-

tellect and his great contribution to modern thought, not only in theology and philosophy, but also in art, politics and education. Life for both Paul and Hannah Tillich was a complex, mixed-up muddle of searching for self and contributing new life to others. Each reader may judge the worthiness of these lives according to his own ideas of good and evil.

BESS LANE

The Concept of Peace. By JOHN MACQUARRIE. Harper and Row. \$4.95

THIS SMALL VOLUME is a highly readable and refreshing meditation on the nature of peace, as distinct from the vapory vision of peace on the one hand, or the practical techniques of peace on the other.

The author is a Canadian whose credentials include a self-imposed sentence as an ardent conscientious objector during World War I, professorships at Union Theological Seminary and Oxford University, and several papers. He sees the essence of peace as the healing or prevention of deep fractures which occur in all areas of human life, from the personal to the international, the social to the spiritual. These areas are deftly interrelated. "Peace is the wholeness of shalom is the end and goal of history, but it includes the process by which it is to be attained . . . strife, struggle, suffering, and is dynamic in the highest degree."

Macquarrie's gently straightforward style is persuasive. "Conflicts must not be resolved too quickly. Coercion will not get to the root of the conflict." There are provocative discussions about positive and negative aspects of peace, about whether peace or war is more "natural" to human life, and in answer to the question "Does Christianity ever condone violence as a means towards the end of peace?" he concludes that it does on rare occasions, and cites Bonhoeffer's experience. His less surprising recommendations are made, one suspects, because he thought he ought to be a reconciler, politically and socially responsible, restrained in the material standard of living, prayerful. But his heart is clearly in his mind, in putting forth thesis and hypothesis. His analysis of the Concept does justice to the Cause.

KATHERINE L. CAMP

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Safe Streets Unsafe

IN A SUPPLEMENT to its December 1973 newsletter, Palo Alto Friends Meeting lists a number of circumstances under which recent legislation has enabled a federal prosecutor to call and question grand jury witnesses — circumstances which seriously threaten a citizen's rights to free association and to dissent. The newsletter sees in the Crime Control Act of 1968 and the Safe Streets Act of 1970 a further step toward making it easier for America to develop into a police state, rather than strengthening federal prosecutors to move against organized crime or protecting (as originally intended) the individual citizens from over-zealous prosecutors.

Among the circumstances listed are that the witness:

- may be called on no notice at all (e.g. compelled appearance in court two hours from notification)
- may be only a child
- need not be informed of the nature or purpose of the investigation in which his testimony is compelled
- may not bring his lawyer to the room where he is questioned, yet is facing a lawyer in a position which may result in his being incarcerated
- may not get a copy of the transcript prepared on the basis of his recorded testimony, and is liable to prosecution for perjury
- may be jailed for "civil contempt" — no crime — for periods exceeding 18 months, if he refuses to answer some questions.

The newsletter suggests that Friends support legislative reform in this connection; specifically the two bills HR 9837 and HR 8461.

Friends Oppose Raids

IN A STRONG LETTER addressed to Ohio, Indiana and Kentucky senators, Indiana Yearly Meeting has protested the subjection of many innocent Americans to "mistaken, violent and often illegal raids by local, state and federal narcotics agents in search of illicit drugs." The meeting was particularly concerned about the case of Dr. Eugene B. Gallagher of Lexington, Kentucky, whose home was searched for four

hours by federal agents in April, 1973. No illicit drugs were found, but the agents became angry when Dr. Gallagher requested their names and identities and arrested him on the charge of 'resisting and impeding a federal officer.' "This is but one of a number of cases," wrote Indiana Yearly Meeting, "where innocent people have been harassed by federal agents, all of which smacks of gestapo tactics used by the Nazis . . . a procedure which . . . needlessly endangers the life of both the citizen and the federal agent."

No Smoking

"Because of the danger of fire, and in the interest of safety, Friends are reminded that NO smoking is permitted in the Meeting House, except in the kitchen. However, state health laws prohibit smoking where food is being prepared." — Buffalo (NY) Monthly Meeting Newsletter

No Phone, No Tax

NORTH COLUMBUS (OH) Friends Meeting agreed on May 6, 1973 to remove the telephone in the center "as the only course on which we are able to unite in meeting the dilemma of the payment or non-payment of the telephone tax."

The meeting has been unable to reach consensus on refusal to pay the federal excise tax despite lengthy search and discussion over a two-year period.

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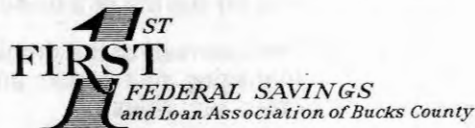
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Letters to the Editor

For Fundamental Change

THE ISSUE OF PRESSING for impeachment of Richard Nixon has now been urged in some meetings as appropriate for groups of Friends to act upon. Certainly he should not be in a position of power, and speaking out on this or speaking to him urging that he step down would seem to me appropriate.

But I don't welcome the suggestion that Friends Meetings should "go to law" in order to force anyone out of office. I don't personally participate in selecting a Commander in Chief of the American Armed Forces; so I wouldn't want to participate in substituting one Commander for another. Probably most Friends do participate

in elections for national office, but so far as I am aware meetings do not usually support or disapprove a given candidate. This is surely a highly unusual circumstance, and the degree to which this President has gone to try to control the political life of the country, to enrich himself and his friends, to subvert liberty in many ways is astounding. To me this does not mean that Friends should abandon their commitment to other ways of expressing social concern than the courts and the law.

I much prefer the example of John Woolman who expressed his concern on the issue of slavery by speaking with Friends, by speaking in meeting and wherever he found the opportunity, rather than working to change legislation or win a legal case. To go further back in our history, Jesus did not send messages to Rome or attempt to get representation for Jews before the Emperor. He went to the people with his radical message; that didn't have much to do with the vice and corruption in Rome.

We modern Friends may be a weak lot when measured against these examples, but it seems to me our testimonies should be in that direction rather than using the reputation of Friends to make a little more pressure on the side of removing President Nixon. It won't be a really fundamental change in any regard. There are fundamental changes we could be working for.

MARION BROMLEY
Cincinnati, Ohio

Erroneous Comment

PHILIP SMITH (FJ 12/15) says my comment on the USSR (FJ 10/15) is erroneous. I wish he were right, but his description does not agree with my conversations and observations in Russia, Poland, Czechoslovakia and Hungary, nor does the testimony of people like Cravchenko, Sakharov, Solzhenitsyn, Wurmbrand and thousands of others in high and low places alike. A few small shops operated by individuals and the one and two acre plots that each collective farmer may cultivate on his own, produce from which may be sold in the free, local market are all that prevents desperate hunger.

HOWARD E. KERSHNER
Buena Park, CA



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What Evidence

I HAVE BEEN TRYING to make sense of the second paragraph of Esther Reed's letter (FJ 12/1) but cannot do so. She writes of the world of Jesus' time as just "emerging from savagery" and full of "credulous people." I would like to know what evidence she has for these statements. The Hellenistic world was as civilized as we are and no more credulous, and had been for four centuries before Jesus' time. I know of no savagery in the Graeco-Roman world that can match ours in Vietnam, nor no credulity in that period that can compare even dimly with that of the millions of American TV watchers.

DONALD G. BAKER
Hillsboro, NH

Takes Task-Takers to Task

I WISH TO RESPOND to some of the criticism of the *Journal* that have appeared recently in your Letters column. Various writers have taken you to task for printing too much on social problems, not enough spiritual material, "inappropriate" articles and even — most unkindest cut of all — poems that might encourage unconventional sexuality.

I find these criticisms both narrow and unhealthy. The *Journal's* coverage is "Quaker Thought and Life Today," if its cover speaks truly. That is a wide field — one which, surely, excludes almost literally nothing.

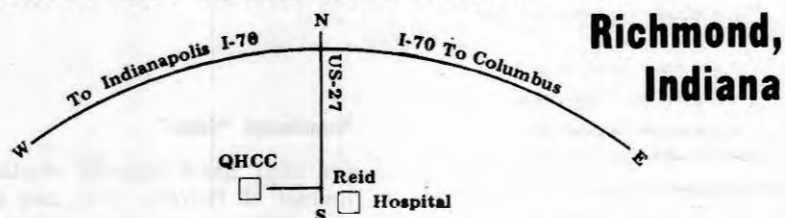
Friends have been notable among religious groups for the extent to which they have sought to right the evils of the world. Is it not appropriate that the organ of their thought should include articles on those concerns for justice, for peace, and for social change which have given Friends an influence so disproportionate to their numbers? To exclude "socially oriented" articles in favor of "spiritual" articles is as much a distortion of Quaker thought and life as is the opposite.

It is equally unfair to complain at a poem such as "Our Younger Daughter" in the September 15 issue. As a writer and Friend, I find it hard to accept the proposition that any deeply-felt human expression should be excluded categorically from the *Journal*. May I remind Friends that Walt Whitman, he of the barbaric yawp and the *Calamus* poems, had a Quaker background and was strongly influenced by it? Would his poems be "appropriate"? We would

Fourth Annual Quaker Writers' Conference

Friday, April 5 — Sunday, April 7, 1974

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Friends Journal
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Philadelphia, Pa. 19102
(215) 564-4779

or
Fred Wood, Editor
Quaker Life
101 Quaker Hill Dr.
Richmond, Ind. 47374
(317) 962-7573

The cost, in addition to a non-refundable registration fee of \$7.50, will be \$24 for motel or lodge-type room (available to 45 persons) or \$16 for dormitory (available to 24 persons), including meals from Friday night through Sunday noon.

Registration Form — To Be Returned by March 15

To: Quaker Hill Conference Center
Conference of Quaker Writers
10 Quaker Hill Drive
Richmond, Indiana 47374

I plan to attend the Conference of Quaker Writers at Quaker Hill, April 5-7, 1974. Enclosed is my registration fee of \$7.50 (Check payable to Conference of Quaker Writers).

NAME _____

ADDRESS _____

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all be the losers if their modern counterparts were excluded simply because they are what they are and not something "uplifting."

I have been excited by much in the recent *Journal*. Kudos, three cheers, and right on—and please keep up the good work.

BOB SEELEY
Philadelphia, Pa.

Numinous "Idea"

I'VE JUST BEEN belatedly reading The *Journal* of October 15th, and I came with interest on your article about "numinous." At once I wondered whether you had perhaps first seen the word in *The Idea of the Holy* by Rudolf Otto, published by the Oxford Press a long time ago. It was there that I first came upon it, and, as I remember, "numinous" qualifies practically the whole book, or rather the discussion thereof. It's ages since I read it, but it made a great impression on me. You might enjoy it, if you don't know it.

EMERSON LAMB
Baltimore



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Coming Events:

- | | |
|--------------------|--|
| March 8-10 | DIMENSIONS OF THE CENTERED LIFE.
<i>A Retreat.</i>
Leaders: Douglas and Dorothy Steere.
(Filled) |
| March 15-17 | JESUS: WHO IS HE?—WHO ARE WE?
Leader: Mary Morrison. |
| March 15-17 | IMAGES FOR GROWTH THROUGH ART, MOVEMENT AND MEDITATION. Leaders: Virginia Davis and Joyce Terwilliger. |
| March 22-24 | DEATH AND DYING.
Coordinator: Eleanor Yeatman. |
| March 29-31 | CONSTRUCTING A SEXUAL LIFE STYLE.
Leaders: Gordon Clanton and Chris Downing. |
| April 5-7 | CONFLICT AND COOPERATION.
Leader: Steve Stalonas. |
| April 26-28 | FAIRY TALES AND CLAY.
Leaders: David and Amy Hart. |

Write or call: Dorothy Rodgers, Pendle Hill, Wallingford, PA 19086
215-566-4507

Rededicate UN

IT IS THE BELIEF of the Quaker United Nations Office that the time is ripe for a re-dedication to the aims and purposes of the U.N., and for a determined effort to strengthen it as an instrument for international peace-making, peace-keeping and policy-making. More simply and specifically we would like to see all countries, and particularly the major powers, turn more frequently and readily to the U.N. as the channel through which they discuss, formulate and seek agreement on international policy issues. We also want them to show greater readiness to abide by U.N. decisions.

The feeling is being increasingly expressed among the smaller member-nations that Charter-revision is necessary, including abolition or at least modification of the veto power in the Security Council.

To make any progress in this direction will not be easy. There is a good deal of cynicism and disillusion to be overcome. On the other hand the organization has no separate, sovereign identity but is effective only to the extent that its member-nations allow.

And this is where the effort has to be made—to build up pressure on governments so that they will make greater use of this instrument which they created but whose full potential remains untried. The opening words of the U.N. Charter are "We the peoples," and it is up to "people" to see to it that governments, who claimed to speak in the names of people, do what enough ordinary citizens want them to do.

Our appeal is to all individual Friends and Friends Meetings and other groups to lend every effort and use whatever means of persuasion they have to strengthen the U.N. and to bring this appeal to the notice of others.

KENNETH A. BENNETT
Quaker UN Office

Last Shall Be First

AS A PERSON who enjoys saving the best until last and also reads magazines beginning at the back, I felt justly rewarded to find (FJ 12/1) at the beginning (for me the end) the brief article about Henry Cadbury . . . I feel a deep closeness to the Cadburys and their offspring . . . Within this family one finds exemplified the true spirit of Friends. I feel my life, as well

as my children's lives, have been immeasurably enriched by this most unusual and special family. I hope in time there will be far more written about many of them.

WILME F. BREY
Belmont, MA

Wrong City

THE PHOTOGRAPH on p. 625 of the 12/1 issue was taken at the Auckland Meetinghouse, Auckland, N.Z., not Sydney.

BOB VOGEL
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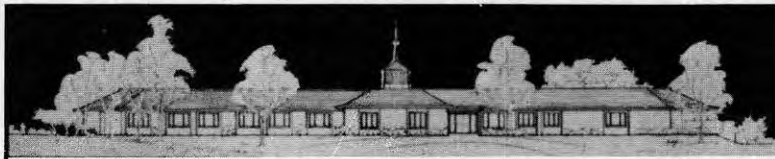
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Welcome, Friend . . .

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Wednesday, March 27

Fourth and Arch Meetinghouse, Philadelphia

*The Board of Managers of Friends Journal recognizes the many contributions of Henry J. Cadbury to the magazine and to Quakerism by selecting the most outstanding article to appear in the Journal during the past year

and inviting its author to give the Henry J. Cadbury lecture at the annual dinner and meeting of Friends Publishing Corporation and Friends Journal Associates. Please make dinner reservations no later than March 15.

Friends Journal, Desk 3/27

152-A N. 15th St., Phila. 19102

Please reserve _____ place(s) at \$2.50 each for dinner at 6 p.m. on March 27.

I enclose \$ _____

I will pay at the door.

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Announcements

Deaths

MATTHEWS—On December 1, ROBERT R. MATTHEWS, aged 22, member of Stony Run Meeting, Baltimore, Maryland, in an automobile accident. Bob Matthews was a 1973 graduate of Earlham College, active at Camp Catoctin and with young Friends and an attender at Friends General Conferences. He is survived by his parents, David and Helen Matthews, and his brother, Larry.

MOHR—On November 30 BEULAH C. MOHR, aged 85, member of Germantown Monthly Meeting, Sojourning member of Chappaqua (New York) Meeting. Survivors are her husband, Walter, a daughter Mrs. Elizabeth Tenney and two grandchildren, a sister and a brother.

SMITH—On January 15, in Rochester, NY, Ella Curtis Smith, aged 86, a member and former clerk of Rochester, NY, Meeting. She was a retired teacher and an ardent genealogist. She is survived by her children, Curtis Smith and Barbara Suter, and by her six grandchildren.

Coming Events

March

1—FCNL 30th Anniversary program, Atlanta. Contact FCNL, 245 2nd St., N.E., Washington, D.C. 20002, or Dwight Ferguson, 18 Alden Ave., N.W., Atlanta, GA., 30309.

At Pendle Hill, Wallingford, PA

22-24—Death and Dying, Eleanor Yeatman, coordinator.

29-31—Constructing a Sexual Life Style, Gordon Clanton and Chris Downing.

Mondays, 8 p.m., in the Barn—Early Quakerism Re-Considered. John M. Moore:

4—The Early Quakers and Politics

11—From Movement to Sect: Social Development in Early Quakerism.

At Powell House, Old Chatham, New York:

8-10—The Role of Ministry and Counsel with Breaking Marriages, William Genne, leader.

15-17—Parent Effectiveness Training, Helen Angell, convener.

Classified Advertisements

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MOTHER'S HELPER to assist with three small children for young ecologically-minded couple during this spring and summer. Room and board. Chance to live in rural Maine, work in organic garden, learn beekeeping and generally participate in restoration of an old farm. For more information contact: Doreen and Cole Thompson, Town Farm Road, Gray, ME 04039.

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Schools

JOHN WOOLMAN SCHOOL, Nevada City, Calif. 95959: college preparatory, art (pottery, weaving, drawing, painting), garden. Grades 9-12. Located in the foothills of the Sierra Nevada. Maximum, 65 students. Accredited by WASC. 916-273-3183.

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EXTRA CRANKS FREE—Quakerana in Pictures, by Candida Palmer. "... this little picture book ... pokes gentle fun at our Quaker foibles, beliefs and practices by transforming them into Rube Goldberg type devices ..." Friends Journal review. \$1.50 each, 4 for \$5.00 ppd., from Quaker Independent Publishing, P.O. Box 176, Rio Grande, Ohio 45674; also from Friends Book Stores.

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MEETING ANNOUNCEMENTS

Alaska

ANCHORAGE—4600 Abbott Rd., 1 p.m., Sunday, unprogrammed worship. Phone: 344-3208 or 688-2498.

FAIRBANKS—Unprogrammed worship, First-days, 9 a.m., Home Economics Lounge, Third Floor, Eielson Building. Discussion follows. Phone: 479-6801.

Argentina

BUENOS AIRES—Worship and Monthly Meeting, one Saturday each month in suburbs, Vicente Lopez. Phone: 791-5880 (Buenos Aires).

Arizona

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

PHOENIX—Sundays: 10 AM, adult study; 11 A.M., meeting for worship and First-day school, 1702 E. Glendale Ave. 85020. Mary Lou Coppock, clerk, 1127 E. Belmont, Phoenix. Telephone 944-8923.

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

TUCSON—Friends Meeting, 129 N. Warren: Sunday School, 10 a.m.; worship (semi-programmed) 11 a.m. Clerk, Harry Prevo, 297-0394.

TUCSON—Pima Friends Meeting (Pacific Yearly Meeting), 739 E. 5th Street, Worship, 10:00 a.m., Violet Broadribb, Clerk. Ph. 623-3923.

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, CA 9-1711.

DAVIS—Meeting for worship, 9:45 a.m., 345 L St. Visitors call 753-5890.

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

HAYWARD—Worship, 11 a.m. Old Chapel, 890 Fargo, San Leandro. Clerk 658-5789.

LA JOLLA—Meeting, 11 a.m., 7380 Eads Avenue. Visitors call 296-2264 or 454-7459.

LONG BEACH—Meeting for worship, 10:00 a.m., 1950 Knoxville Ave. 431-4015 or 831-4066.

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

MARIN—Worship 10 a.m., Mill Valley Community Church Annex, Olive and Lovell. DU 3-5303.

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

ORANGE COUNTY—Worship 10:30 a.m., Univ. of Cal. at Irvine, Parking Lot 7.

PALO ALTO—Meeting for worship, 11 a.m., First-day classes for children, 11:15, 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, 1st-day school, 10:30. 682-5364 or 683-4698.

SACRAMENTO—YWCA 17th and L Sts. Meeting for worship Sunday 10 a.m.; discussion 11 a.m. Clerk: Laura Magnani, 2323 F St. Ph. 916-442-8768.

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

SAN FRANCISCO—Meeting for worship, First-days, 11 a.m., 2160 Lake Street, 752-7740.

SAN JOSE—Meeting, 10 a.m.; children's and adults' classes, 11 a.m.; 1041 Morse Street.

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

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

SANTA MONICA—First-day School at 10, meeting at 11. 1440 Harvard St. Call 451-3865.

VISTA—Palomar Meeting, 10 a.m. Clerk: Gretchen Tuthill, 1633 Calle Dulce, Vista 92083. Call 724-4966 or 728-9408.

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

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

Colorado

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

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

Connecticut

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

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

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

NEW MILFORD—Housatonic Meeting: Worship 11 a.m. Route 7 at Lanesville Road. Telephone: 203-775-1861.

STAMFORD-GREENWICH—Meeting for worship and First-day School, 10 a.m. Westover and Roxbury Roads, Stamford. Clerk, Peter Bentley, 4 Cat Rock Road, Cos Cob, Connecticut. Telephone: 203-TO 9-5545.

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

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

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

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Delaware

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

CENTERVILLE—Center Meeting, one mile east of Route 52 at southern edge of town on Center Meeting Road. Meeting, First-day, 11 a.m.

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

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

ODESSA—Worship, 1st Sundays, 11 a.m.

WILMINGTON—4th & West Sts., Meeting 11:00 a.m.; School Rd., Meeting 9:15 a.m. Nursery at both. Phone 652-4491.

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.

WASHINGTON—Sidwell Friends Library—Meeting, second Sunday, 11:00, during school year, 3825 Wisconsin Avenue, N. W.

Florida

CLEARWATER—Meeting 10:30 a.m., Y.W.C.A., 222 S. Lincoln Ave. Phone: 733-9315.

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

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

JACKSONVILLE—Meeting 10 a.m., Y.W.C.A. Phone contact 389-4345.

LAKE WALES—At Lake Walk-in-Water Heights. Worship, 11 a.m. 676-5597.

MIAMI-CORAL GABLES—Meeting, 10 a.m., 1185 Sunset Road. Thyrza Allen Jacocks, clerk, 361-2862; AFSC Peace Center, 443-9836.

ORLANDO-WINTER PARK—Meeting, 10:30 a.m., 316 E. Marks St., Orlando. Phone: 241-6301.

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

SARASOTA—Meeting for worship, First-day School, 11 a.m., Music Room, College Hall, New College Campus. Adult discussion, 10 a.m. Leon L. Allen, clerk. 743-9683. For information call 955-9589.

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

Georgia

ATLANTA—Worship and First-day School, 10 a.m., 1384 Fairview Road N.E., Atlanta

30306. Sue Kenworthy, Clerk. Phone: 288-1490. Quaker House. Telephone: 373-7986.

AUGUSTA—Meeting for worship and First-day School, 10:30 a.m., 340 Tel-fair Street. Lester Bowles, clerk. Phone: 733-4220.

Hawaii

HONOLULU—Sundays, 2426 Oahu Avenue. 9:45, hymn sing; 10, worship; 11:15, adult study group. Babysitting, 10:15 to 11. Phone: 988-2714.

Illinois

CARBONDALE—Unprogrammed worship. Sundays, 10 a.m., usually at the Student Christian Foundation, 913 S. Illinois. Phone, 457-6542 or 549-2029.

CHICAGO—57th Street. Worship, 11 a.m., 5615 Woodlawn. Monthly Meeting every first Friday, 7:30 p.m. Phone: BU 8-3066.

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

CHICAGO—Northside (unprogrammed). Worship 10 a.m. For information and meeting location, phone: 477-5660 or 327-1307.

CRETE—Thorn Creek Meeting, 10:30. 700 Exchange. 312-481-8068.

DECATUR—Worship 10 a.m. Phone Mildred G. Protzman, clerk, 422-9116, for meeting location.

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

DOWNERS GROVE—(west suburban Chicago)—Worship and First-day School 10:30 a.m., 5710 Lomond Ave. (3 blocks west of Belmont, 1 block south of Maple). Phone: 968-3861 or 665-0864.

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

LAKE FOREST—Worship 10 a.m. at Meeting House. West Old Elm Road and Ridge Road. Mail address Box 95, Lake Forest, Ill. 60045. Phone area: 312, 724-3975.

McNABB—Clear Creek Meeting. Unprogrammed worship 11 a.m. First Day School 10 a.m. Meeting House 2 mi. So., 1 mi. E. McNabb.

PEORIA-GALESBURG—Unprogrammed meeting 10 a.m. in Galesburg. Phone: 343-7097 or 245-2959 for location.

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

ROCKFORD—Rock Valley Meeting. Worship, 10:30 a.m. Meeting Room, Christ the Carpenter Church, 522 Morgan St. Information: call 964-0716.

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

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

Indiana

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

HOPEWELL—20 mi. W. Richmond, Ind.; between I-70, US 40; I-70 exit Wilbur Wright Rd, 1¼ mi. S., 1 mi. W. Unprogrammed worship, 9:30, discussion, 10:30. Ph. 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, Mary Lane Hiatt 962-6857. (June 20-Sept. 19, 10 a.m.)

WEST LAFAYETTE—Worship 10 a.m., 176 E. Stadium Ave. Clerk, Merritt S. Webster. 743-4772.

Iowa

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

IOWA CITY—Unprogrammed worship, 11 a.m., 311 N. Linn, Iowa City. Phone 338-7250. Clerks, Pam and Mark Stewart. phone 338-2062.

Kansas

WICHITA—University Friends Meeting, 1840 University Avenue. First-day School 9:45 a.m., Meeting for worship 11:00 a.m. Floyd Pope, clerk. Phone 262-0471.

Kentucky

LEXINGTON—Unprogrammed worship and First-day School, 4 p.m. For information, call 277-2928.

LOUISVILLE—Meeting for worship 10:30 a.m. Children's classes 11:00 a.m. 3050 Bon Air Avenue. 40205. Phone: 452-6812.

Louisiana

BATON ROUGE—Worship, 10 a.m., Wesley Foundation, 333 E. Chimes St. Clerk: Quentin A. L. Jenkins: telephone: 343-0019.

NEW ORLEANS—Worship Sundays, 10 a.m., Community Service Center, 4000 Magazine Street. Phone 895-5313 or 822-3411.

Maine

CAPE NEDDICK—Seacoast meeting for worship, Kuhnhouse, Cape Neddick, 11 a.m. Phone 207-363-4139.

MID-COAST AREA—Regular meetings for worship. For information telephone 882-7107 (Wiscasset) or 236-3064 (Camden).

PORTLAND — Forest Avenue Meeting, Route 302. Unprogrammed worship and First-day School, 10 a.m. Phone: 773-6964. Adult discussion, 11:00.

Maryland

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

ANNAPOLIS—Worship, 11 a.m., former St. Paul's Chapel, Rt. 178 (General's Hwy.) and Crownsville Rd., Crownsville, Md. Lois Cusick, clerk, (301-757-3332).

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.

EASTON—Third Haven Meeting and First-day School, 11 a.m., South Washington St. Frank Zeigler, clerk, 634-2491; Lorraine Claggett, 822-0669. June to Sept., worship, 9:30 a.m.

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

UNION BRIDGE—PIPE CREEK MEETING (near)—Worship, 11 a.m.

Massachusetts

ACTON—Meeting for worship and First-day School, Sunday, 10:00 a.m., Women's Club, Main Street, Sibylle J. Barlow, Clerk (617) 369-9299.

AMHERST-NORTHAMPTON-GREENFIELD—Meeting for worship and First-day School 10:30 Mt. Toby Meetinghouse, Route 63 in Leverett. Phone 584-2788.

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

BOSTON—Village Street Friends, Boston's first, 48 Dwight St., First-day, 3:45 p.m.

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

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

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

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

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

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

WEST FALMOUTH, CAPE COD—Rt. 28 A, 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, 901 Pleasant Street. Meeting for worship each First-day, 11 a.m. Telephone: PL 4-3887

Michigan

ANN ARBOR—Worship-Sharing, 9:30 a.m.; Meeting for Worship, 10; Adult Discussion, 11:15. Meetinghouse, 1420 Hill St. Clerk: John Musgrave, 2460 James, (phone: 761-7264).

DETROIT—Friends Church, 9640 Sorrento. Sunday School, 10 a.m.; worship, 11 a.m. Clerk, William Kirk, 16790 Stanmoor, Livonia, Michigan, 48154.

DETROIT—Meeting, Sunday, 10:30 a.m., University Center, W. Kirby at Anthony Wayne Dr. Correspondence: Friends School in Detroit, 1100 St. Aubin Blvd. 48207. Phone: 962-6722.

EAST LANSING—Worship and First-day School, Sunday, 1 p.m. All Saints Church library, 800 Abbot Rd. Call ED 7-0241.

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

KALAMAZOO—Meeting for worship, 10 a.m.; discussion, 11 a.m., Friends' Meeting House, 508 Denner. Call FI 9-1754.

Minnesota

MINNEAPOLIS—Unprogrammed meeting 9 a.m., First-day School 10 a.m., Programmed meeting 11 a.m., W. 44th Street and York Ave. So. Phone: 926-6159 or 332-5610.

ST. PAUL—Twin Cities Friends Meeting. Unprogrammed worship, 9 and 11 a.m.; programmed activity or Friendly conversation, 10. Friends House, 295 Summit Ave. 222-3350.

Missouri

KANSAS CITY—Penn Valley Meeting, 4405 Gillham Rd., 10 a.m. Call (816) 931-5256.

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

Nebraska

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

Nevada

LAS VEGAS—Paradise Meeting; worship 11 a.m., Church of Nutritional Science, 10th and Carson. 457-7040.

RENO—Meeting for worship 11 a.m., First-day School and discussion 10 a.m., Friends House, 560 Cranleigh Drive, Telephone 323-1302. Mail address, P.O. Box 602, Reno 89504.

New Hampshire

CONCORD—Adult study and sharing, 9 a.m., worship, 10 a.m. Children welcomed and cared for. Merrimack Valley Day Care Center, 19 N. Fruit St. Phone, 783-6382.

DOVER—Dover Preparative Meeting—Worship 10:30 a.m. 141 Central Ave. Caroline Lanier, clerk. Phone: (207) 439-9811.

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

MONADNOCK—Worship 10:45 a.m., (July-Aug. 9:30) First-day School same time. Library Hall, Peterborough, Enter off parking lot.

New Jersey

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

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

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

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

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

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

HADDONFIELD—Friends Ave. and Lake St. Worship, 10 a.m. First-day School follows, except summer. Babysitting provided during both. Phone: 428-6242 or 429-9186.

MANASQUAN—First-day School 10 a.m., meeting, 11:15 a.m., Route 35 at Manasquan Circle.

MEDFORD—Main St. First-day School, 10 a.m. Union St., adult group, 10 a.m., meeting for worship 10:45 a.m.

MICKELTON—Meeting for worship, 10 a.m., First-day School, 11 a.m. Kings Highway, Mickleton, N.J. Phone 609-423-3356 or 0300.

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

MOORESTOWN—Main St. at Chester Ave. Sunday School 9:45 a.m. Oct. through May (except Dec. and March). Meeting for worship 9 a.m. (9:30 a.m. June

through Sept.) and 11 a.m. Visitors welcome.

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

MULLICA HILL—First Day school, 10 a.m.; meeting for worship, 11 a.m. Main St., Mullica Hill, N.J.

NEW BRUNSWICK—Meeting for worship and First-day School, 11 a.m., Quaker House, 33 Ramsen Ave. Phone: 545-8283.

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

PRINCETON—Meeting for worship, 9:30 and 11 a.m. Summer, 9:30 only. First-day School, 11 a.m. Quaker near Mercer St. 921-7824.

QUAKERTOWN—Meeting for worship and First-day School, 11 a.m. Clerk, Richard S. Weeder, RD 5, Flemington, NJ 08822. Phone 1-201-782-0256.

RANOCAS—First-day School, 10 a.m., meeting for worship, 11 a.m.

RIDGEWOOD—Meeting for worship and First-day School at 11:00 a.m. 224 Highway Ave.

SALEM—Meeting for worship 11 a.m. First Day school 9:45 a.m. East Broadway, Salem.

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

SHREWSBURY—First-day School, 10:30 a.m., meeting for worship, 11:00 a.m. (July, August, 10:00 a.m.). Route 35 and Sycamore, Phone 671-2651 or 431-0637.

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

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

WOODSTOWN—First-day School, 9:45 a.m. Meeting for worship, 11 a.m. N. Main St., Woodstown, N. J. Phone 358-2532.

New Mexico

ALBUQUERQUE—Meeting and First-day School, 10:30 a.m., 815 Girard Blvd., N.E. Ham Brown, clerk. Phone 256-9345.

GALLUP—Sunday, 10 a.m., worship at 1715 Helena Dr. Sylvia Abeyta, clerk. 863-4697 or 863-6725.

SANTE FE—Meeting Sundays, 11 a.m., Olive Rush Studio, 630 Canyon Road, Santa Fe. Miriam Stothart, clerk.

New York

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

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

CHAPPAQUA—Quaker Road (Rt. 120). Meeting for worship and First-day School 10:30 a.m. 914-238-9894. Clerk: 914-238-9031.

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

CORNWALL—Meeting for worship, 11:00 a.m. Rt. 307, off 9W, Quaker Ave. 914-534-2217.

ELMIRA—10:30 a.m. Sundays. 155 West 6th Street. Phone, 607-733-7972.

FLUSHING—Meeting for worship, 11 a.m.; open house, 2 p.m. to 5 p.m., Sundays, 137-16 Northern Blvd.

GRAHAMSVILLE—Greenfield & Never-sink. Worship, 10:30, Sundays, at homes of Friends.

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

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

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

JERICO, LONG ISLAND — Unprogrammed worship, 11 a.m., Old Jericho Turnpike.

LYDD HARBOR, LONG ISLAND—Meeting for worship, 11 a.m., Plover Lane. (516) 423-3672.

LOCUST VALLEY, LONG ISLAND — Matinecock Friends Meeting for Worship, Sundays, 11 a.m., Duck Pond & Piping Rock Rds.

MANHASSET, LONG ISLAND—First-day School, 9:45 a.m.; meeting, 11 a.m. (July, Aug. 10 a.m.) Northern Blvd. at Shelter Rock Road.

NEW PALTZ—Meeting Sunday, 10:30 a.m., Elting Library, Main St. 658-2363.

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

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

POUGHKEEPSIE—249 Hooker Ave. 454-2870. Silent meeting, 9:30 a.m.; meeting school, 10:30 a.m.; programmed meeting, 11:15 a.m. (Summer meeting for worship, 10 a.m.)

PURCHASE—Purchase Street (Route 120) at Lake Street, Purchase, New York. First-day School, 10:45 a.m. Meeting, 11 a.m. Clerk, Walter Haase, 88 Downs Ave., Stamford, Conn. 06902; 203-324-9736.

QUAKER STREET. Mid-Oct. to Mid-Apr. Unprogramed worship followed by discussion, 8 p.m. 2nd and 4th Sundays, Cobleskill Methodist Church lounge, Cobleskill, NY.

ROCHESTER—Meeting and First-day School, 11 a.m., 41 Westminster Road.

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

RYE—Milton Rd., one-half mile south of Playland Pky., Sundays, 10:30 a.m.; some Tuesdays, 8 p.m.

SCARSDALE—Meeting for worship and First-day School, 11 a.m. 133 Popham Rd. Clerk, Harold A. Nomer, 131 Huntley Drive. Ardsley, N.Y. 10502.

SCHENECTADY—Meeting for worship, 11:00 a.m. Old Chapel, Union College Campus. Phone 518-456-4540.

SOUTH GLENS FALLS—Friends Meeting, 27 Saratoga Ave. Bible School, 9:30 a.m.; worship, 10:30. Don Stanley, Pastor.

ST. JAMES, LONG ISLAND—Conscience Bay Meeting, Moriches Rd. Worship and First-day School, 11 a.m.

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

WESTBURY, LONG ISLAND — Unprogrammed meeting for worship, 11 a.m. Junior Meeting through High School, 10:45 to 12:15. Jericho Tpk. and Post Avenue. Phone 516 ED 3-3178.

North Carolina

ASHEVILLE — Meeting. French Broad YWCA, Sunday, 10 a.m. Phone Phillip Neal, 298-0944.

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CHAPEL HILL—Meeting for worship, 11 a.m. Clerk: Robert Mayer, phone 942-3318.

CHARLOTTE — Meeting for worship, 10:30 a.m., adult forum, 11:45 a.m. 2327 Remount Road. Phone 399-8465.

DURHAM—Meeting 10:30 at 404 Alexander Avenue. Contact David Smith 489-6029 or Don Wells 489-7240.

FAYETTEVILLE—Meeting 1 p.m., Quaker House, 233 Hillside Ave. Phone the Arnings, 485-3213.

GREENSBORO—Friendship Meeting (unprogrammed). Guilford College, Moon Room of Dana Auditorium, 11 a.m. Judith Harvey, clerk. 273-0436.

GUILFORD COLLEGE, GREENSBORO — NEW GARDEN FRIENDS' MEETING: Unprogrammed meeting 9:00; Church School, 9:45; meeting for worship, 11:00. Hiram H. Hilty, Clerk, David W. Bills, Pastor.

RALEIGH—Meeting 10:00 a.m., 120 Woodburn Road. Clerk, Steve Routh, 834-2223.

WINSTON-SALEM—Unprogrammed worship in Friends' homes, Sundays, 11 a.m. Call F. M. James, 919-723-4690.

Ohio

CINCINNATI — Community Meeting (United) FGC & FUM—Unprogrammed worship, 10 a.m.; First-day School, 11:15, 3960 Winding Way, 45219. (513) 861-4353. John Hubbard, clerk, (513) 271-1589.

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

CLEVELAND—Community Meeting for worship, 7 p.m. at Friends School, Magnolia, University Circle Area. Elliott Cornell, Clerk, 932-8049 or 321-7456.

DELAWARE—at O.W.U. Phillips Hall. 10 a.m. Twice monthly unprogrammed meeting for worship. Contact Mary Lea Bailey, 369-4153 or Dottie Woldorf, 363-3701.

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

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

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

TOLEDO-BOWLING GREEN AREA — Allowed meeting, unprogrammed. Sundays, 10 a.m., The Ark (U. of Toledo), 2086 Brookdale Rd. Information. David Taber, 419-878-6641.

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

WILMINGTON — Campus Meeting (United) FUM & FGC. Unprogrammed worship, 10, College Kelly Center. Esther L. Farquhar, clerk. (513) 382-8851.

WILMINGTON—Friends Meeting, Mulberry and Locust Sts.: 10-10:45 a.m., Meeting for Celebration; 10:45-11:30 a.m., Adult and Youth Learning Experiences; 10-11:30 a.m., Children's Program. Lawrence Barker, minister, (513) 382-2349.

YELLOW SPRINGS—Unprogrammed worship, FGC, 11 a.m., Rockford Meetinghouse, President St. (Antioch Campus). Clerk: Gay Houston (513) 767-1476.

Oregon

PORTLAND-MULTNOMAH MONTHLY MEETING, 4312 S. E. Stark St. Worship 10 a.m., discussions 11 a.m. Same address, A.F.S.C., Phone: 235-8954.

Pennsylvania

ABINGTON — Meetinghouse Rd./Greenwood Ave. (east of York Rd.) Jenkintown. First-day school, 10; worship, 11:15. Child care. TU4-2865.

BRISTOL—Meeting for worship and First-day School, 11 a.m., Market and Wood. 788-3234.

CARLISLE—Dickinson campus. Worship 7:00 p.m., First and Fourth Days. 243-2853.

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

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

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

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

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

DUNNINGS CREEK—At Fishertown, 10 miles north of Bedford; First-day School, 9:30 a.m., meeting for worship, 10:30 a.m.

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

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

GETTYSBURG—First-day School and Worship at 10 a.m. Masters Hall, College. 334-3005.

GWYNEDD—Sumneytown Pike and Route 202. First-day School, 10 a.m., except summer. Meeting for worship 9 a.m., and 11:15 a.m.

HARRISBURG—6th & Herr Street, meeting for worship and First-day School 10 a.m.; Adult Forum 11.

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

HORSHAM—Route 611, Horsham. First-day School and meeting, 11 a.m.

LANCASTER—Off U.S. 462, back of Wheatland Shopping Center, 1 1/2 miles west of Lancaster. Meeting and First-day School, 10 a.m.

LANDSDOWNE—Lansdowne and Stewart Aves., First-day School and Adult Forum, 9:30 a.m.; worship, 11.

LEHIGH VALLEY-BETHLEHEM—on Route 22 one-half mile north of route 22. Meeting and First-day School, 10 a.m.

LEWISBURG—Vaughn Literature Bldg. Library, Bucknell U. Worship, 10 a.m. Sundays, Sept. thru May, Clerk, Ruby E. Cooper, 717-523-0391.

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

MEDIA—Providence Meeting, Providence Road, Media. 15 miles west of Phila., meeting for worship, 11 a.m.

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

MIDDLETOWN—Delaware Co., Route 352 N. of Lima, Pa. Meeting for worship, 11 a.m.

MIDDLETOWN—At Langhorne, 453 West Maple Avenue. First-day School 9:45 a.m., meeting for worship, 11 a.m.

MILLVILLE—Main Street. Worship, 10 a.m., First-day School, 11 a.m. A. F. Solenberger, 784-0267.

MUNCY at PENNSDALE—Meeting for worship, 11 a.m. Ann Kimura, Clerk. Phone: (717) 745-3473 or (717) 323-5498.

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

NORRISTOWN—Friends Meeting, Swede and Jacoby Sts. Meeting for worship 10 a.m.

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

PHILADELPHIA—Meetings, 10:30 a.m., unless specified; telephone LO 8-4111 for information about First-day Schools. Byberry, one mile east of Roosevelt Boulevard at Southampton Road, 11 a.m. Central Philadelphia, 15th & Race Sts. Cheltenham, Jeanes Hospital grounds, Fox Chase, 11:15 a.m.

Chestnut Hill, 100 E. Mermaid Lane. Fair Hill, Germantown and Cambria, Annual meeting, 10:15, second First-day in Tenth Month

Fourth and Arch Sts. First- and Fifth-days. Frankford, Penn and Orthodox Sts., 11 a.m.
 Frankford, Unity and Waln Streets, 11 a.m.
 Germantown Meeting. Coulter Street and Germantown Avenue.
 Green Street Meeting, 45 W. School House Lane.
 Powelton. For location call EV 6-5134 evenings and weekends.

PHOENIXVILLE—SCHUYLKILL MEETING—East of Phoenixville and north of juncture of Whitehorse Road and Route 23. Worship, 10 a.m. Forum, 11:15.

PITTSBURGH—Meeting for worship and First-day School 10:30 a.m.; adult class 11:45 a.m., 4836 Ellsworth Ave.

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

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

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

READING—First-day School, 10 a.m. meeting 11 a.m. 108 North Sixth Street

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

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

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

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

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

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

UPPER DUBLIN—Ft. Washington Ave. & Meeting House Rd., near Ambler, Worship and First-day School, 11 a.m.

VALLEY—West of King of Prussia; on Old Rt. 202 and Old Eagle School Road. First-day School and Forum, 10:00 a.m. (except summer); meeting for worship, 11:15 (summer, 10).

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

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

WILKES-BARRE—North Branch Monthly Meeting. Wyoming Seminary Day School, 1560 Wyoming Avenue, Forty-Fort. Sunday School, 10:15 a.m., Meeting, 11:00, through May.

WILLISTOWN — Goshen and Warren Roads, Newtown Square, R.D. #1, Pa. Meeting for worship and First-day School, 10 a.m., Forum, 11 a.m.

WRIGHTSTOWN—First-day School, 9:30 a.m.; worship, 11. Route 413 at Wrightstown.

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

Rhode Island

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

WESTERLY—57 Elm St. Unprogramed worship, 11, except June through Sept., 10:30. Sunday School, 11.

South Dakota

SIoux FALLS—Unprogrammed meeting, 10:30 a.m., 2307 S. Center (57105), 605-338-5744.

Tennessee

NASHVILLE — Meeting and First-day School, Sundays, 10:00 a.m., 1108 18th Ave. S. Clerk, Hugh LaFollette, Phone: 255-0332.

WEST KNOXVILLE—First-day School, 10 a.m., worship, 11 a.m. D. W. Newton. Phone: 693-8540

Texas

AMARILLO—Worship, Sundays, 3 p.m., 3802 W. 45th St. Hershel Stanley, lay leader. Classes for children & adults.

AUSTIN—Worship and First-day School, 11 a.m. Forum, 10 a.m., 3014 Washington Square. GL 2-1841. Otto Hofmann, clerk, 442-2238.

DALLAS—Sunday, 10:30 a.m., Park North Y.W.C.A., 4434 W. Northwest Highway. Clerk, George Kenney, 2137 Siesta Dr. FE 1-1348.

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

HOUSTON—Live Oak Meeting, worship and First-Day School, Sunday, 11 a.m., Peden Branch YWCA, 11209 Clematis. Clerk, Polly Clark, 729-3756.

LUBBOCK—For information write 2007 28th St., Lubbock, TX 79411 or call 747-5553.

SAN ANTONIO—Unprogrammed meeting for worship, 11 a.m., First-days, Central Y.W.C.A. Phone 732-2740.

Utah

LOGAN—Meeting, 11 a.m., home of Allen Stokes, 1722 Saddle Hill Dr., 752-2702.

Vermont

BENNINGTON—Worship, Sunday 10:30 a.m., Bennington Library, 101 Silver St., P.O. Box 221, Bennington 05201.

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

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

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

SHREWSBURY — Meeting. Worship Sunday, 11 a.m., home of Edith Gorman. Cuttingsville, Vt. Phone, 492-3431 or Liz Yeats, 773-8742.

Virginia

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

LINCOLN—Goose Creek United Meeting First-day School 10:00 a.m., meeting for worship, 11:00 a.m.

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

RICHMOND—First-day School, 9:45 a.m., meeting 11 a.m., 4500 Kensington Ave. Phone 359-0697.

ROANOKE-BLACKSBURG — Genevieve Waring, clerk, 3952 Bosworth Dr., Roanoke 24014. Phone, 703-343-6769.

WINCHESTER—Centre Meeting—203 N. Washington. Worship, 10:45. Phone: 667-8497 or 667-0500.

Washington

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

West Virginia

CHARLESTON—Worship, First-days, 10-10:45 a.m., YWCA, 1114 Quarrier St. Raymond Stone, clerk. Phone 342-3774 for information.

Wisconsin

BELOIT—See Rockford, Illinois.

GREEN BAY—Meeting for worship and First-day School, 12 noon. Phone Sheila Thomas, 437-4298.

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

MILWAUKEE—11 a.m., First-days, 2319 E. Kenwood Blvd. 414-272-0040; 414-962-2100 Call for alternative time June-August.

OSHKOSH—Sunday 11 a.m., meeting and First-day school, 1336 N. Main.

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

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