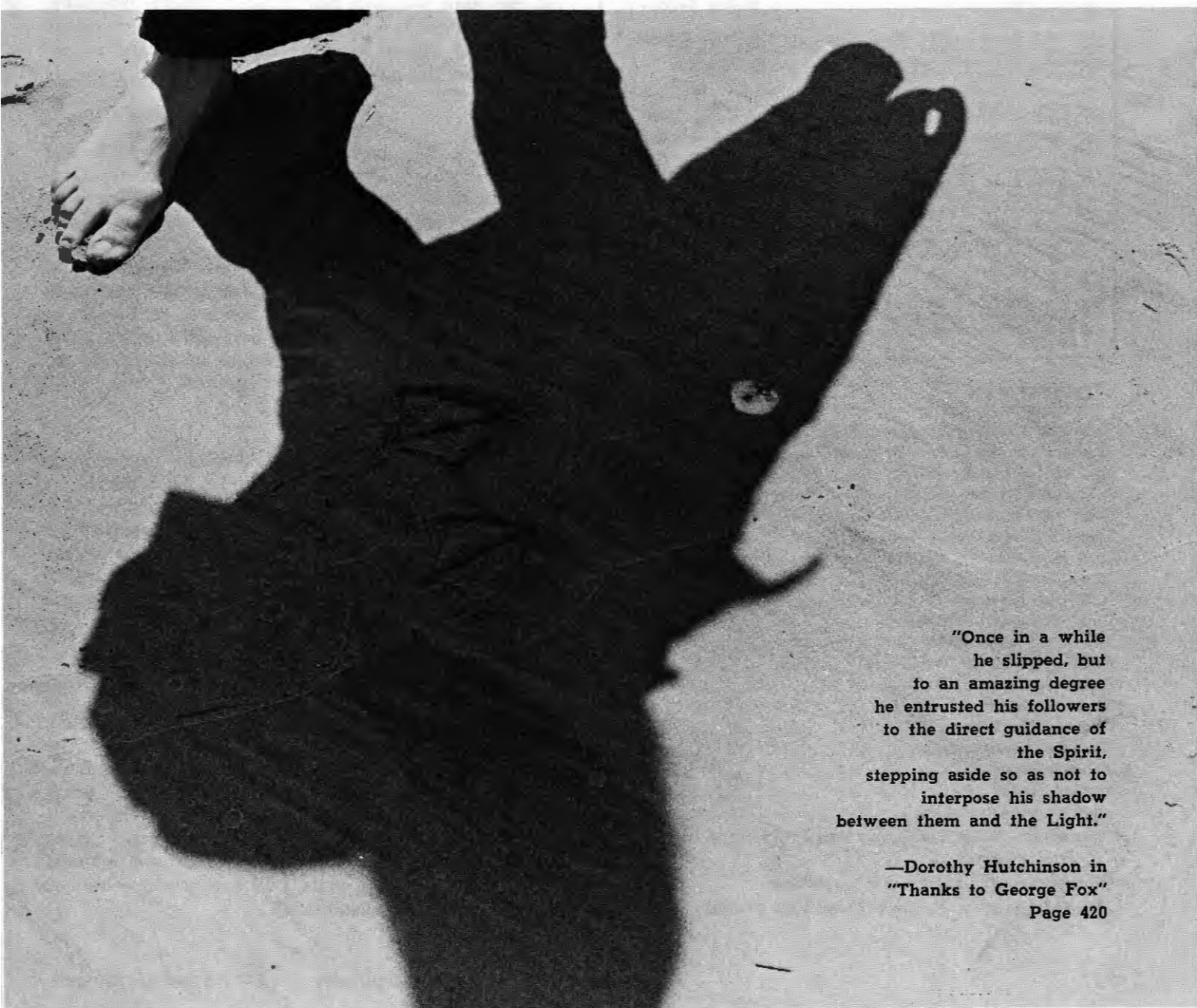


September 1, 1974

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FRIENDS JOURNAL

Quaker Thought and Life Today



"Once in a while
he slipped, but
to an amazing degree
he entrusted his followers
to the direct guidance of
the Spirit,
stepping aside so as not to
interpose his shadow
between them and the Light."

—Dorothy Hutchinson in
"Thanks to George Fox"
Page 420



FRIENDS JOURNAL

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Quips & Quotes

SHARING HIS REACTIONS to Friends General Conference of 1974 and suggestions for improvements, Chris Ahrens of New York Yearly Meeting writes that people who fear new lifestyles mean poverty "need to be reassured that . . . the only 'poverty' being lovingly recommended because of our superabundance is one of *things* we never needed in the first place."

QQ

Speaking of "things," a Journal reader sometime ago sent in a clipping from a California newspaper about a game called "Anti-Monopoly" that an economics professor at San Francisco State University invented to offset the "acquisition of money and power to the detriment of human values." The clipping described the trademark infringement suit filed against the professor by Parker Brothers, the game company that owns Monopoly. Ironically, Parker Brothers is owned by General Mills which makes all kinds of things, including Quaker Oats and a new cereal called Quaker Life. So what's in a name, anyway?

QQ

Writing in The Churchman on "Celebration of Life and Death," Weston A. Stevens says "Eternity is not something tacked on to the end of life when a person dies. It can be here in every moment. . . . We need to invest in the intangible. . . . Beauty and truth can continue to be discovered in their hiding places and brought forth. Virtue can continue to be encouraged. We can rearrange the values in an upside-down world so that matter and flesh are thought of as the least of values, since they pass away, and spiritual values (like love and hope and faith) are considered the greatest because they last and are immortal."

QQ

In the same spirit Horace B. Pointing shared these thoughts in *The Friend*: "We are surrounded in this life by the obvious physical world, which the mind can grasp, in ever-enlarging part. But, infinitely more, is the spirit ("that of God") which works through the unknown, as it does through the known; and wherever it works, it is the source and feed of life (that) carries us from darkness towards light . . . gives shape and character to our religion . . . brings peace and inner stillness."

QQ

If the meeting is not to your liking, you must possess the faith that you can change it—and in changing it, be changed yourself . . . you cannot become a Friend on your own terms; you must be prepared to change. Changing the meeting for worship and the changing of you is an interdigitating process—with all the things that fingers can do—pointing and probing, kneading and crafting, and above all, closing a circle, a circle of prayer.—Einhart Kawerau in the Canadian Friend.

The First Word

In Watergate's Wake

MANY AMERICANS are understandably relieved that Watergate at last has burst wide open and swept Richard Nixon out of Washington. Regardless of personal feelings about the man, from a purely practical standpoint there was no question that toward the end he was incapable of effectively carrying out the duties and discharging the responsibilities of the Presidency. Given the realities of power relationships in today's world, his resignation, therefore, was good for all humankind.

It obviously also was good for the nation. Even the most dedicated Nixon loyalist will have to admit that the change in national mood in the six days between August 8 when he announced his resignation and the date of this writing has been both badly needed and long overdue.

President Ford in his short time in office has added to this improved atmosphere simply by being open, candid and sincere. These qualities are most welcome, of course. The fact that they no longer can be taken for granted says a great deal about the low levels of expectation in modern society generally, in politics particularly, and in the Presidency specifically.

Viewed as a product of these times in which we all live, Richard Nixon is the victim as well as the cause of Watergate. In a sense every wrong that Watergate has come to represent—breaking and entering, misuse of power, illegal surveillance, disregard of moral and personal responsibilities, etc.—is an inevitable result of the gradual accumulation of power in the Presidency combined with the steady evaporation of spiritual values from modern life.

Milton Mayer made this same point in our April 15 issue. "The crisis of our time," he wrote, "and of all times is not at bottom a constitutional crisis. It is a spiritual crisis. . . . If the American people had demanded moral leadership, Richard Nixon would have been willing to give them even that."

Thus Watergate presents an opportunity for us to ask what is our personal and collective responsibility as Americans, as Christians and as Quakers for the deterioration of the spiritual values that are at the heart of our democratic way of government and our religious way of life? Until we have faced that question individually and in our Meetings, are we not deluding ourselves as well as continuing to contribute to the ongoing crisis?

Another aspect of Watergate that poses challenging questions for Quakers is reflected in a conversation between President Nixon and Rabbi Baruch M. Korff and reported in mid-July by James Reston in *The New York Times*. "In more personal terms," the then-President said of his inner self, "it gets down to what the Quakers call 'peace at the center.' . . . The most important factor is that the individual must know, deep inside, that he is right. . . ."

The Friend who shared this column with us commented that she found it "amazing that our friend Richard Nixon

is so conversant with Quaker philosophy that he cites it in his conversations with Rabbi Korff and still is able to forget it when it comes to prolonging the Vietnamese war, the Cambodian problem, and his own abuse of the Presidency?"

Yet, isn't it true that the Quaker concepts of "That of God in everyone" and the "Inner Light," when taken out of their proper context, also help us justify our own ideas and actions, and to base that justification on religious grounds? Aren't we called as Friends to continually examine our beliefs, our actions, our very lives in the Light of "the divine will as revealed in the precepts of Jesus" and to remember, as Newton Garver pointed out in the same April 15th issue of the Journal, that "Jesus . . . brought us a gospel of love . . .?"

Finally, as this current issue is being prepared, a 10-year-old copy of *The Friend*, one of this magazine's predecessors, comes to our attention. In it are these thoughts of Henry Cadbury's on "The Basis of Quaker Political Concern":

" . . . religion claims the relevance of all life. One cannot escape being involved in what affects human welfare everywhere. As John Woolman says again, 'To turn all the treasures we possess into channels of universal love becomes the business of our lives.' . . . We find that social and political interests deepen and strengthen religion as it did with the prophets of old. I am always impressed by the fact that in the Hebrew prophets it was not religion first and politics afterwards. It was experience of sensitive obedience to social duty that brought forth in men like Isaiah and Jeremiah some of the great insights in religion. So it was a Quaker, a later prophet, William Penn again who said, 'Government seems to me a part of religion itself, a thing sacred in its institution and end.' "

In the wake of Watergate, we invite readers to share with us their insights into how Quakers can help restore the sense of sacredness not only to government but to all of life in modern America.

JDL

Welcome, Judi

This issue is the first produced with the help of Judith Colucci Breault who joined the staff as Managing Editor on August 1. Judi's first piece of writing for the magazine also is in this issue—on page 432 where she reports on the recent conference of Quaker women at Pendle Hill.

Judi's interests range from feminism to fixing cars (she is about to integrate an evening auto mechanics class) from backpacking with her husband and their two children to biographies (her doctoral dissertation at the University of Pennsylvania is a biographical analysis of Emily Howland, a remarkable 19th century Quaker). We at the Journal are delighted to have Judi with us and we think you will be, too.



Thanks to George Fox

by Dorothy Hutchinson

REMEMBERING that this is the 350th anniversary year of George Fox's birth, I have been reassessing my reasons for being grateful to him.

Every Friend has to be thankful for what he did in stripping religion of its distracting nonessentials; in declaring the possibility of God's continuing revelation to the seeking spirit; and in recognizing the divine principle in all human beings which must turn us from wars and oppressions and make each cherish the lives and personalities of all others as if they were our own. This is a great spiritual legacy. And the logic of it led George Fox to *refrain* from doing some things which other religious leaders have been prone to do. It is for what George Fox did *not* do that I am most grateful.

When, as a tormented young man, he heard a voice saying, "There is one, even Christ Jesus, who can speak to thy condition," he knew that the same "One" was sufficient to the needs of all others. He saw his mission as that of "directing all to the spirit of God in themselves that they . . . might all come to know Christ to be their teacher to instruct them, their counsellor to direct them, their shepherd to feed them, their bishop to oversee them. . . ."

His method was to attend in silence to the silent voice of the Christ spirit which was from the beginning, was incarnate in Jesus of Nazareth, and is still available to the seeker who will put aside distractions long enough to listen.

George Fox's most unique act of faith was his belief in *everyone's* ability to seek and to gain access to God in this way and to find the spiritual truth which best meets his or her needs, and in the ability of the worshiping group to gain corporate guidance and strength by the same method.

Dorothy Hutchinson, a member of Abington, PA, Meeting, is the author of several articles, pamphlets and leaflets. She is a former International Chairperson of Women's International League for Peace and Freedom.

To me this is what most sets him apart from other religious leaders.

George Fox was most unusual in not elaborating theological principles, rituals, specific codes of conduct, or an ecclesiastical hierarchy with which to bind his followers. Maybe this is why there are Lutherans and Calvinists but no Foxians or Foxists! Once in awhile he slipped, but to an amazing degree he entrusted his followers to the direct guidance of the Spirit, stepping aside so as not to interpose his shadow between them and the Light. Therefore, we recognize, as Jane Rushmore says in her own inimitable way, "The teachings of our Quaker forefathers were intended to be landmarks, not campsites."

To be sure, Friends have not always followed George Fox's example and have sometimes tried to conform the human spirit to a rather rigid mold. However, insofar as they have practiced George Fox's self-restraint, they have passed on his most precious legacy—the belief that every one must experience for him/herself the power of the Love that is God to transform life and all relations with God and humans.

At our best, we recognize that our declaration of beliefs and behavior must be flexible. This has never been better stated than by the Meeting of Elders at Balby, Yorkshire, in 1656 whose epistle to Friends bears this postscript: "Dearly Beloved Friends, These things we do not lay upon you as a rule or form to walk by, but that all with the measure of light which is pure and holy may be guided: and so in the light walking and abiding, these may be fulfilled in the Spirit, not from the letter, for the letter killeth, but the Spirit giveth life." In this spirit we find it possible to revise even our formal statements of *Faith and Practice* as we feel moved to make them responsive to changing circumstances.

As we seek together the Light which is One and (sometimes slowly and painfully) find unity in it, we become able to hand on to the future George Fox's daring experiment with the great joy and the awesome responsibility of spiritual freedom.

Freedom and Innovation

T. Canby Jones

FRIENDS PROFESS to stand for freedom in worship. Compared to many communions with traditional liturgies or orders of service, such claims are true. But the plain truth is that the renewal movements in liturgical churches have experimented far more with freedom and new forms of worship than have Friends. Traditional Friends meetings based on silent expectancy do not expect the Spirit to prompt worshippers to experiment with new methods. The Lord is expected to lead people to speak or pray verbally and that's all. Rarely is an individual prompted to come forth with an *a capella* song. I am distressed that Friends are not free to be free in worship. Granted, many of the folk masses or dialogue masses I have attended are still "preplanned" by people and hence are in some sense contrived. We should nevertheless feel free to sing, dance, paint, act or even speak in tongues should the Spirit so move. Singing, even group singing, is more common in my meeting for worship now, spontaneously begun or suggested by a worshipper. For this development I am very thankful.

I covet freedom of *action* in worship. One of the great things about liturgy, especially Eastern Orthodox liturgy, is all the marching around and incense swinging that goes on. The celebration of the Divine Mysteries really moves. All we do normally in Quaker meeting is just sit unless the Spirit prompts us to stand and speak. On a recent Easter

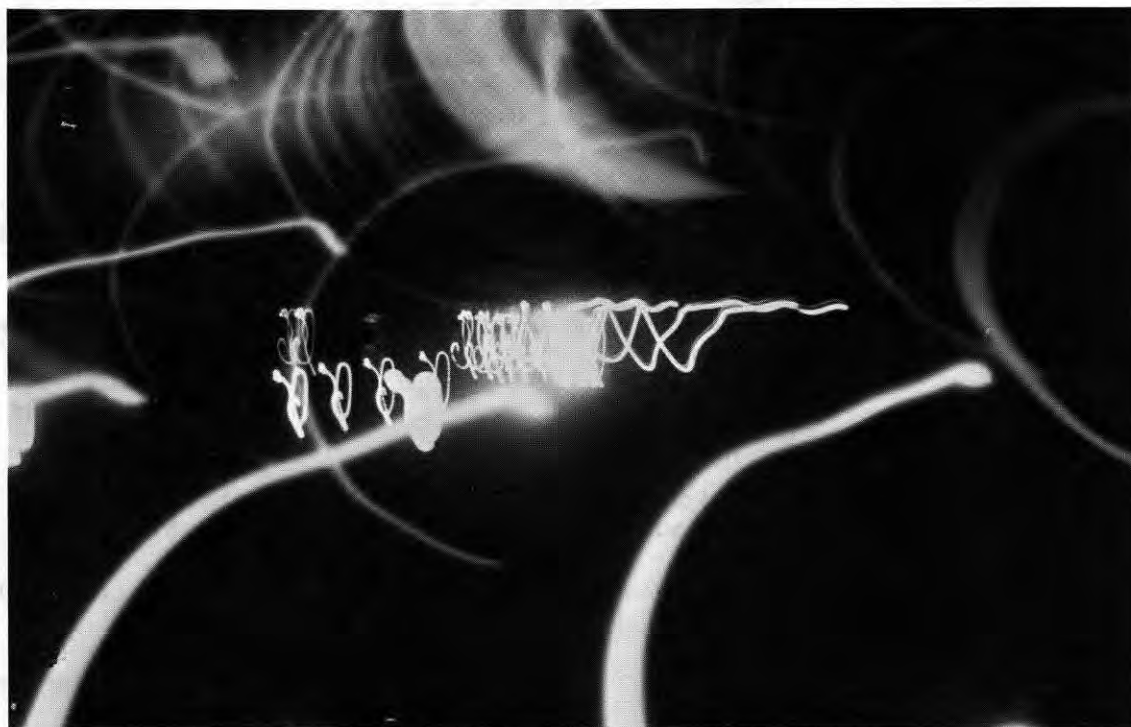
T. Canby Jones, a member of Campus Meeting, Wilmington College, Wilmington, OH, is author of George Fox's Attitude Toward War. He is Professor of Religion and Philosophy at Wilmington College.

the Episcopalians with whom we share our meeting room had decorated the other end with full-dress altar and several pots of Easter lilies. As we worshipped in silence the fragrance seeped to our end of the room. Suddenly a woman student began to beam. Quietly she got up, went to the other end of the room, "borrowed" a pot of lilies and set it down on the floor in the middle of our Quaker square of chairs. After minutes of beaming at the flowers Anne said, "He is risen! Truly risen!" Surely, this was one of the greatest Easter messages I had ever witnessed. I plead that we open the way for such acted parables to happen spontaneously in our worship!

Another thing which happens all too rarely in Quaker worship is personal or group confession of sin. I can remember several moving occasions on which one member shared with us feelings of guilt for having wronged another, with a plea for our understanding and forgiveness. Needless to say his plea melted us into a loving support group.

On one or two rare occasions I have seen someone with the gift of dance arise and interpret her experience of God's presence, weaving in and around the seated worshippers her patterns of praise to the Lord. I earnestly pray that more worshippers will learn to feel free to worship in spirit and truth through dance during meeting.

The charismatic movement is sweeping across our post-Christian world. Its chief expressions have been exercising the gift of speaking in tongues and an active ministry of prayers for the healing of the sick. I am filled with regret that not many years ago a western Friends Church was split because some of the members received the gift of tongues and the rest of the members could not live with the



*Photograph
by Patsy Formant*

results. Many meetings now have members who have received this gift. Although I do not have this gift myself, I honor those whom the Spirit has blessed with this outpouring. Friends are supposed to be a community of the Holy Spirit *par excellence*. How dare we dream of limiting the gifts which He may bestow on his faithful ones? I see nothing but good and blessing coming in the lives of those whom I know who exercise the gift of tongues. I am fascinated by their testimony that the experience is not ecstatic but that one is fully aware and in control of his faculties as he murmurs these sounds to the Lord.

I am very encouraged, too, that many Friends along with fellow Christians of all sorts are recovering the ministry of prayer for the spiritual healing of the sick. Having benefitted in a dramatic way personally from such prayers during ten years of chronic illness, I encourage all those who feel any leading to lay hands on the sick and pray for their recovery as recommended in James 5:14-15, "Is one of you ill? He should send for the elders of the congregation to pray over him and anoint him with oil in the name of the Lord. The prayer offered in faith will save the sick man, the Lord will raise him from his bed. . . ." This ministry in no way denigrates the ministry of those angels of mercy called doctors, nurses and members of the medical profession. I owe as much to them for my marvellous return to health as I do to faithful ones who laid hands on me and prayed for my recovery.

Let not all this talk of freedom and innovation in worship detract from a continuing emphasis on the sacrament of the spoken word. Since Friends stress that the Word of God is a living Word, explicitly the living Spirit of Christ the Lord, it is inescapable that we should put central emphasis on hearing his voice as he speaks through those whom he chooses to minister. Many Friends have so-called "programmed" or "semi-programmed" meeting for worship with a pastor present and usually scheduled to preach. I have frequently felt the real presence of Christ in such worship. Several of the "semi-programmed" meetings are very experimental in worship. One of them turned the worship hour over to artists, who were members of the meeting, asking them to present and demonstrate before the gathering how painting was an act of worship. Most of the so-called pastoral Friends meetings are quite evangelical, preaching for decisions of life commitment to Jesus Christ. By and large these Friends preserve more of the missionary gospel spread by early Friends than their contemporaries in silent Quaker meetings. But again whether in programmed or unprogrammed worship the main longing is to hear the *kol Yahweh*, the voice of God speaking in judgment and mercy to the inner ear as we gather before him in gratitude and adoration.

IT IS SAID of philosophy that if the cup is merely tasted, it leads man away from God, but if it is deeply drained, it brings him back again.

—HERMANN LOTZE

... STILL ...

Still—
the bird, heavy with years—
rises

Still—
the tree, shaken in storms
stands
secure in the knowledge
—the grace of faith—
of life

rising
returning
standing—

* * *

Green rules summer—
for this day which is yours, let
the greening of affection,
the summer-meadow-young-happy-full-in-love
green
replace the shadow
that marks the writings of your days—

* * *

Who calls you dearest
who whispers "my darling"
now?

We build castles and houses,
shower affection and celebrate moments—
Proud rise the castles,
lofty and sun-filled stand the houses—

The winds of all sailings bring home the ships
yet the storms of heaven
tumble castle and house—
"Where, o Lord, is the rock—
faith can cling to—
—where—o Lord—"

* * *

Softly, into your open,
vulnerable moment
let me hold you—
let me whisper
dearest
let me breathe
o my darling—

* * *

Beloved, on this rock (of our friendship)
we stand—we kneel—
we build a chapel
one for the other—and
still

look!
the bird rises,
and the tree stands.

HERTA ROSENBLATT

A Dream Revisited

by Elizabeth Gray Vining

ON A SUNNY MORNING in 1949 I met Dr. Ralph Diffendorfer on the steps of the Dai-Ichi Building in Tokyo. He was in Japan, he told me, about a long-held dream of Christians, Japanese and American: a university of a particular kind. Later that year a group of distinguished men and women met in Gotemba, and the dream became a reality. International Christian University was founded.

The new university was to be international, interracial, interdenominational and coeducational. It was to maintain the highest academic standards. It was to be based on Christian principles and to have a Christian faculty. The following year, a time when the people of Japan were still suffering severe shortages of food, shelter and clothing, as well as the even more serious post-war shock, grief, disillusionment and often despair, a group of Japanese, both Christian and non-Christian, raised a great sum of money to buy the 400-acre Nakajima Aircraft Company plant on the outskirts of Tokyo for the campus of the university and to start an endowment fund. A large and beautiful campus is not a regular part of a university in Japan, but it was felt to be a necessity for this one, where a way of life and a community of scholars were to be part of the educational experience.

Elizabeth Vining is author of Windows for the Crown Prince; Friend of Life: The Biography of Rufus Jones; Take Heed of Loving Me; I, Roberta; and many other successful books. She has served as lecturer and seminar leader at Pendle Hill.

BREAK MY HEART OPEN

Break my heart open, Lord, to all the wonder
that crests like birdsong near my waking eyes.
Around me multitudinous
small intricate universes lie concealed
in every drop of water, each pinch of earth,
each wave and cloud and star.
May I learn vision far less limited
and walk a pilgrim through wider levels of living,
see miracles beyond my small periphery.
In deep humility, let my heart accept
and glory in acknowledging these lesser marvels
with a song, a prayer.

Alice Mackenzie Swaim

It was decided that the new university should begin with a liberal arts college—in itself unusual in Japan—and as soon as possible should add graduate schools of education and public administration. Its purpose was to develop leaders for a democratic Japan. "You cannot have democracy," said a Japanese scholar whose friendship I was privileged to claim, "without Christianity." Freedom of conscience and respect for the worth and dignity of the individual, he pointed out, are distinctively Christian concepts.

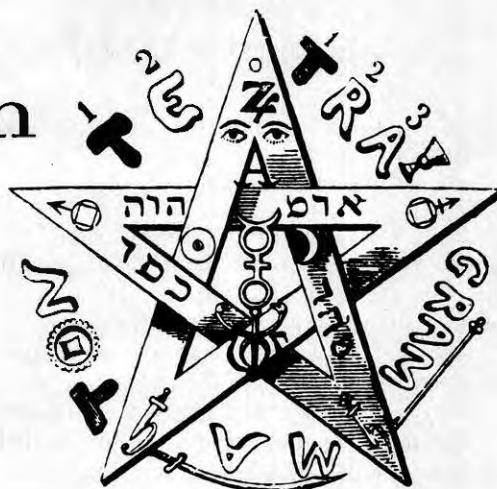
I left Japan in December, 1950. In 1953 International Christian University opened its College of Liberal Arts and four years later the Graduate School of Education. The Graduate School of Public Administration, which began in 1963, was the first such school in Asia.

In December, 1972, during the most recent of my four visits to ICU, the University obviously had come of age. It had survived student unrest and changes of presidents. Fourteen hundred students from Japan and twenty other countries were at work there. I saw new and modern buildings: the Science Building, the Ralph Sockman addition to the Library, the Physical Education Building, the Student Union and others. I was impressed by the work in archaeology—what other university has its own "dig" right on the campus?—by the Language Department, which not only assures that the University shall be bilingual but which supplies interpreters for every important international conference in Japan, by the beautiful open-stack Library, which has become a model for libraries all over Japan, and by the spirit of cooperation and independence, the evidence of a search for truth that I found throughout the University. Perhaps most impressive of all were the stories I heard of the achievements of the graduates. They are businessmen and school teachers, government officials and university professors in Hong Kong and New York, in India and Pennsylvania, as well as in Tokyo. They are teaching new agricultural methods in Bangladesh, serving as pastors and social workers and United Nations personnel; they are doing important scientific research. A fourth of them—an unusually high proportion in Japan—go in for advanced studies.

I have seen great changes take place in Japan in the last twenty-five years. The most obvious ones, the economic changes, the new prosperity, are not the most important. The most important changes are those that have occurred in the minds of the people. To the love of peace, the search for truth, the openness to new ways, the ideals of service and international cooperation, International Christian University contributes much—and not to its Japanese students alone or to those from the twenty other countries, but also to us older people who through our interest and support come within its orbit.

Magic and Mysticism

by Peter Fingesten



WHERE CAN young people look for hope and salvation today? They are too keen to expect anything of value from technology and too disappointed to listen to politicians, so some give in to the temptation to turn to the anti-cultures of magic, witchcraft, occultism and similar superstitions for salvation.

Magic is the oldest delusion of mankind. It is a coercive power system, for magicians believe that their knowledge of certain rituals, incantations, symbols and formulas can force the powers of the universe to do their bidding. They search out ancient sources—the older the better. Still popular are medieval compendia such as the so-called *Grimoires* and the notorious *Key of Solomon*. Through countless reprints and mistranslations the Sumerian, Hebrew, Latin and Greek names of the spirits have been distorted, and our modern, self-styled magicians, usually ignorant of these ancient languages, further garble the all-important names and spells with which they try to invoke them.

Magical practices, in popular revival today, have a veneer of Christianity covering the grossest superstitions and demonology, as in the following ancient conjuration: "Go, all spirits accursed, who are condemned to the flame eternal which is prepared for you and your companions, if ye be rebellious and disobedient, I conjure you . . . I exhort and call you, I constrain and command you, by all the powers of your superior demons to come, obey, and reply positively to do what I direct you in the name of Jesus Christ. Whence, if you do not obey promptly and without tarrying, I will shortly increase your torments for a thousand years in hell." This and even more fearful spells and ravings represent the inability of devotees to cope with reality by normal means.

Magic has theoretical as well as practical aspects. Its theory is based upon the ancient formula "As above, so below"; in other words, there is a "correspondence" be-

tween all levels of nature, from the lowest to the highest. Whatever is done or practiced on one level has reverberations on all the others. Its theory does not include the principle of causality or natural laws, but all events, from earthquakes, floods, droughts, diseases to war are assumed to be caused by either evil or good spirits. Whoever knows the secret names of the spirits and the correct formulas to invoke them automatically dominates them, to the extent of forcing them to act according to one's wishes. "Ceremonial magic" consists of evoking the higher spirits, while witchcraft deals mainly with demons.

The practical aspects of magic range from astrology (the invocation of planetary spirits), necromancy (the invocation of the ghost of the departed), alchemy (the preparation of potions to poison, heal, abort, aphrodisiacs, etc.) and the manufacture of amulets, talismans and pentagrams. The 19th century French Abbé Louis Constant, alias Éliphas Lévy, who was instrumental in reviving magical practices, makes the following claims for the inscribed five-pointed star (or pentagram): "The Pentagram signifies the domination of the mind over the elements, and the demons of the air, the spirits of fire, the phantoms of water and ghosts of earth are enchained by this sign. Equipped therewith, and suitably disposed, you may behold the infinite through the medium of that faculty which is like the soul's eye, and you will be ministered unto by legions of angels and hosts of fiends . . . all Mysteries of Magic, all symbols of the Gnosis, all figures of occultism, all kabalistic keys of prophecy are summed up in the Sign of the Pentagram, which Paracelsus proclaims to be the greatest and most potent of all signs. Need anyone be surprised, therefore, that every Magus believes in the real influence exercised by this Sign and spirits of all hierarchies?"

The manipulations of magic are based upon the supposition that similar actions will produce similar results. Mimicking the desired-for event, or Imitative Magic, would involve, for instance, the stabbing of the image of a distant enemy, believing that he would die of these imaginary wounds. Contagious Magic is based upon the belief that things that were once in contact with a person are perma-

Peter Fingesten, a member of New York Yearly Meeting, is chairman of the Art and Music Departments of Pace College, New York City. He is author of East is East and The Eclipse of Symbolism.

nently linked to them by "sympathy," such as cut hair, spittle, blood, articles of clothing, and so forth, and can be used for conjury against that person. Magicians claim that magic can be overcome only by stronger magic. All this is connected, of course, to strong psychological elements and affects only those who believe in it.

Magicians and witches initiate each other into a body of alleged "secret knowledge" for which there is always a price. Those who practice magic or witchcraft believe themselves to be outside of morality. Certain rituals of "high magic" involve the violation of a young virgin whose nude body serves as an altar during the black mass (even murder has been reported), while witches in a coven often conclude a séance with a general orgy.

Practitioners of "The Art" must descend in darkness to enact their puerile rituals to embarrassing lengths, covered in hooded dresses embroidered with strange symbols, exclaiming in ancient tongues they do not understand, standing in magic circles (crossed with impunity by insects, mice, etc.), stabbing the air with magic wands or weapons—all to effect a vendetta, promote success in business or love, cause illness or health, become invisible, and to gain power over the universe. Magic appeals to individuals in crises who seek by these desperate means shortcuts to power, success, health, wealth.

The practices of magic and witchcraft activate the lower levels of the personality. They stress the egotistical, the violent, the perverse and demonic. Practicing magic destroys everything that is rational and healthy in the personality—as a matter of fact, the symptoms of schizophrenia and magic have much in common. Schizophrenics create for themselves a separate fantasy universe of ominous powers which ultimately determine all of their actions. The less distinct the difference between the real and the fantasy universe the nearer the individual is to insanity, and vice versa.

Magic is separated from mysticism by an uncrossable abyss. One represents a revolt against God, and is a delusion of personal powers based upon the knowledge of formulas, symbols, incantations and the rest. The other represents freedom from all formulas, rituals and symbols, even from knowledge (for the knowledge of mystics is on a non-discursive, intuitive level, as stressed by Dionysius the Aeropagite and the unknown author of the *Cloud of Unknowing*). It leads to the subjugation of one's will to the Infinite.

The large Western religions are movements away from these coercive power systems, replacing them with feelings of filial relationship to the universe which, to a magician, seems ultimately hostile and controllable only by the imagined powers of rituals and incantations. To a religious person the cosmos is friendly. The higher religions stress ethical and moral behavior, expressed in their laws and commandments which are followed voluntarily.

Religion activates the higher, healthier aspects of the personality. It stresses self-discipline and develops responsible individuals ruled by reason, conscience, and, ultimately, by love. The western religions have always combatted the anti-cultures of magic and witchcraft. They are

destructive of all higher cultural values and self-destructive to their practitioners.

It is axiomatic that magicians seek omnipotence for themselves while the religious and mystics acknowledge the omnipotence of God alone. Magic embodies the arrested desires and attitudes of the childhood of society, a religious attitude denotes its maturity, and mysticism its wisdom.

If magic is an anti-culture, and religion is identified with national cultures (such as Hinduism in India, or Protestantism in Scandinavia), then mysticism represents a supra-culture, a highly individualized development achieved by a few great inspired personalities, some of whom, like George Fox, generated new religious movements.

Mystics are servants of God. They stress their egoless relationship to the universe; they are completely open, "emptied out," ready to receive its revelations. They are collaborators with the universe who can experience its pulsating currents. Mysticism activates the highest levels of the personality and consciousness. In this state the infinite peace of one-ness with God is experienced.



Photograph by Ken Miller

Quakerism, Sex, and the Emperor's New Clothes

by William B. Edgerton

LIFE IS very complicated. Especially for us Friends who are anxious to keep our liberalism up to date.

Take sex, for example. No sooner had we begun to get conscience-stricken and enlightened about the problems of the homosexuals than we found out there was something new we were not yet enlightened about: something called bisexuality. Just within the past two years a crowd of people have gotten together and talked about bisexuality at the Friends General Conferences in Ithaca and Richmond; the *Friends Journal* has published two news items on bisexuality (September 1, 1972, and April 1, 1974), both written by Bob Martin; and a Committee of Friends on Bisexuality has been announced and Committee letterhead has been printed, with Bob Martin as Clerk and with an unannounced number of members and without any connection with any Friends organization.

Out of all this have come a minute of Baltimore Yearly Meeting, 1973, with the statement that "The myths about bisexuality and homosexuality, myths that perpetuate deeply rooted discrimination, need to be dispelled through educational efforts"; and a mimeographed list of "Questions for Bisexuality Discussion Group, Friends General Conference, 1973," in which Question No. 4 reads: "Can I approach sex with people of either gender in the same spirit?"

Now, this is where my liberalism and I get utterly confused. First of all, Baltimore Yearly Meeting didn't tell us whose myths about bisexuality need to be dispelled. I went to the library and found out that some eminent psychiatrists say bisexuality itself is a myth. Did Baltimore Yearly Meeting mean to say we ought to dispel bisexuality?

As for Question No. 4, if I have to pass that test in order to be a good Quaker liberal, I may as well give up and join the reactionaries. In my benighted vocabulary sex with *people*—plural—is called lechery. As for sex with people of both sexes—I didn't even have a word for that in my vocabulary till this new cult of bisexuality came along.

Before the Society of Friends goes any further in its tolerance or encouragement of bisexuality, I would suggest that Friends get out their Disciplines and reread what is said there about plain language (not saying "thee" to Friends in Philadelphia, but calling a spade a spade to everybody everywhere). Then I would suggest that Friends go back and reread the old folk tale about the Emperor's New Clothes.

William Edgerton is a professor of Slavic Languages and Literature at Indiana University and the author of numerous books, articles and essays. He is a member of Bloomington (IN) Meeting.

Sexual tendencies are one thing, but sexual practices are quite another. If bisexuality really exists as a tendency distinct from homosexuality, then recognition of its existence as a *tendency* no more justifies bisexuality *in practice* than recognition of a normal heterosexual tendency justifies polygamy, wife-swapping, or other kinds of fornication.

Running through the statement by Baltimore Yearly Meeting and those distributed by this new Committee of Friends on Bisexuality is the implication that anyone who insists on making value judgments about any form of sexual activity is guilty of bigotry. This assumption needs to be critically examined. If Friends are willing to "develop positive attitudes" toward the sexuality of those who feel the need to have sex relations with both men and women, then are they willing also to tolerate polygamy within the Society of Friends? If not, why not? (Don't try to wiggle out of that question by saying polygamy is against the law: if polygamy deserves the support of Friends, then Friends have the duty to try to change the law.) And are Friends willing to look upon Quakerly wife-swapping with "openness and loving understanding"? If not, why not? And what about prostitution? In Nevada the madam of a flourishing brothel is now running for the state legislature. If Friends accept bisexuality, are they also ready to "develop positive attitudes" toward some enterprising young woman in their meeting who decides to earn her living by peddling her body? If not, why not? The 1965 edition of *Faith and Practice* of Philadelphia Yearly Meeting cautions Friends about gambling and the use of tobacco, alcohol, and drugs, but says not a word against indulgence by members in bisexual activity, polygamy, wife-swapping, or prostitution.

These questions cannot be brushed aside as "ridiculous." They are a logical extension of the state of mind that is encouraging Friends to tolerate the practice of bisexuality. If some of the questions shock most readers of the *Friends Journal*, this will be a hopeful sign about the future of the Society of Friends. They are intended to shock Friends into an awareness of the reactionary force that has been at work in most of Quakerdom throughout most of the twentieth century. I use the term reactionary in its original meaning: most of us Friends are still reacting against the rigid conformity that distinguished, and threatened, the Quakerism of the nineteenth century. At that time the Society of Friends unashamedly held to its own "counterculture," which was solidly based on religious values and set Friends apart from their neighbors. Any individual Friend whose "lifestyle" ran seriously counter to the Quaker counterculture was disowned. Admittedly, this use of disownment to enforce conformity to a rigid and narrow pattern of conduct was a serious factor in the numerical

decline of the Society of Friends in the mid-nineteenth century. But Friends did know where they stood and what they stood for.

Today we are reacting to the extreme exclusiveness of the past by going to the opposite extreme. In our peculiar form of Quaker Pharisaism ("O Lord, I thank thee that I am not as those Protestants are, with their creeds and pipe organs and previously prepared sermons"), we now run the risk of upholding no standards whatever for membership—which is equivalent to making membership meaningless.

At this time in human history when the control of venereal disease and pregnancies has undermined the old sexual morality based on fear, the Society of Friends will be unworthy of its heritage if it timidly drifts along with the crowd that is preaching a new "morality" based on the divorce of sex from love and the acceptance of anything two or more persons may be willing to indulge in together for the sake of a sexual thrill.

Sex is like fire. It is essential to life. When properly controlled it can fill life with a warmth and beauty that are both physical and spiritual, and that are wonderful beyond the power of all the artists of all the ages to describe. But when sex, like fire, gets out of control it becomes a raging conflagration that can maim and destroy individuals and scorch the earth that nourishes civilizations.

The power of sex is also like the power of water. The dam that a civilization builds on a roaring mountain torrent does indeed inhibit the free flow of the stream; but that inhibiting dam not only protects the valley below against uncontrolled floods, it also raises the level of the water and channels its power in constructive directions. Similarly, the dam of civilized restraints is responsible for raising the level of the sexual drive to the point where two human beings are able to share a love that transcends their physical pleasure and fills their lives with spiritual meaning.

Now that science has destroyed the old fear of disease and pregnancy that served as the basis for sexual inhibitions, we have no need to feel apologetic about setting up new sexual inhibitions as a part of the moral standards that Friends are expected to uphold. The new inhibitions should no more be diluted by our recognition of our own human frailties than the Quaker testimony on the evil of war should be whittled down to fit the compromises of practical politics. Let good and evil be called by their right names, regardless of how each of us may fall short of reaching the one because of our entanglement in the other.

Our restatement of an essentially old-fashioned Quaker sexual morality does not preclude a sympathetic understanding of the problems of the homosexual, just as it does not preclude a similar understanding of the problems of all other human beings—for example, the person who may have missed all opportunity of fulfillment in marriage because a beautiful spirit was trapped and hidden in a physically unattractive body, or the person who discovers that a beloved and trusted partner in marriage has been living a life of sexual deceit, or the woman—for perhaps it

is most often a woman—who discovers that she is trapped in marriage with a man whose abnormal sexual tendencies make him a menace to her and to their children.

Friends have usually not hesitated very much to take unpopular public positions on social and political issues—pacifism, for example, or relations with the Soviet Union, relations with China, the war in Vietnam, or the Middle East. I approve and support such statements. In fact, I have helped to write some of them myself. The time has come now for Friends to show the same courage in speaking out on the question of sexual conduct. Now that we are being exhorted in Quaker rhetoric to feel bigoted if we question any kind of sexual behavior, it is time for Friends to join the little child in the folk tale and say loud and clear and embarrassingly that the Emperor isn't wearing any new clothes at all—the Emperor is naked.

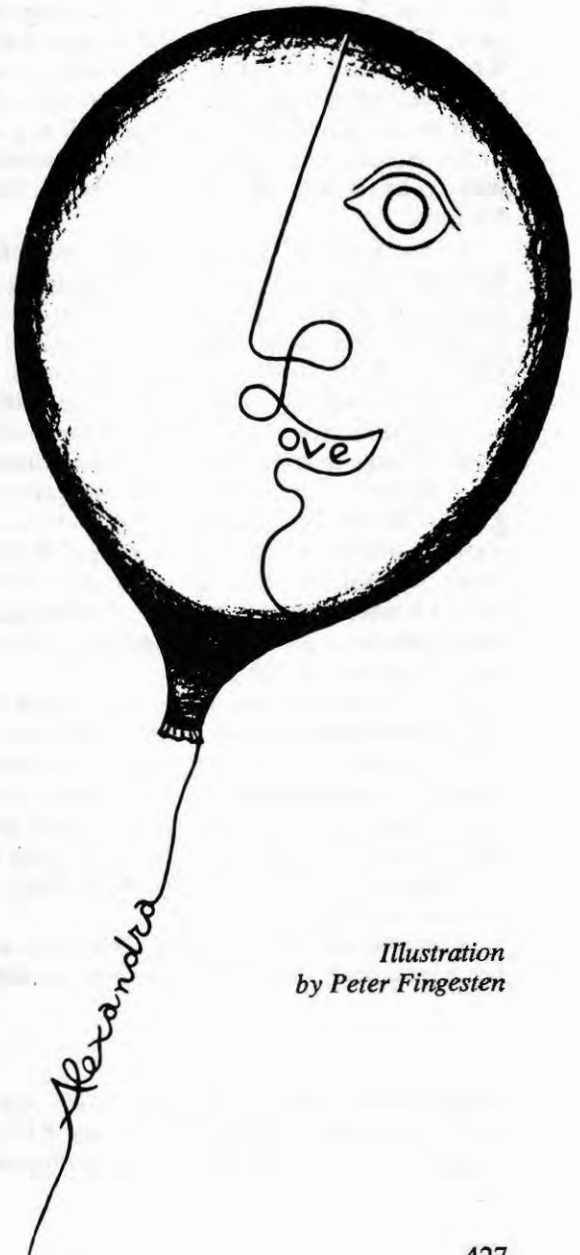


Illustration
by Peter Fingesten

A Visit to Alcatraz

by Paul Niebanck

AS I STOOD on the wharf, waiting for the launch that would carry me to the Rock, I recalled Burt Lancaster doing the same in the movie, "The Birdman of Alcatraz." A romantic image. Later, I was to see the Birdman's cell, number 41 in solitary, where he spent fifteen years without association with any human being.

When my turn came to go on board I found myself among a class of San Francisco schoolchildren whose teacher had arranged an outing. The excitement and the morning air combined to enhance our hunger so the candy and souvenir sales were brisk. I saw one youngster sporting an "Alcatraz" pennant, complete with man in striped uniform, shackled to an "eight ball."

As the launch turned towards the pier on the far side of the island, I was unsettled by the magnificence of the view. The San Francisco skyline is only a mile away. The Bay Bridge and the Golden Gate Bridge, leading to industrial Oakland and lush Marin County, seem almost at hand. Such visual accessibility, it is reported, was a great burden to the inmates, who were provided absolutely no contact with or knowledge of the outside world. No newspapers. No radio.

As we ascended the steep road, our affable National Park Service guide removed any remaining excuse for romanticism or morbid fascination. "No one was ever executed on this island. There is no electric chair, no gas chamber. Some died and some went mad; the rest were eventually returned to the prisons from which they came."

Alcatraz is rather nicely situated for meditation and retreat. Strange that the first warden had difficulty enforcing his "silence" discipline. Or that the prison food was so good—"Better than I used to get at home." Or that the warden's home and the staff recreation hall were so sumptuous. Or that the plantings are so beautiful. Strange only in that human dignity is not easily violated, and every violation produces either an exaggeration or a penance. The chapel adjoins the firing range.

Only fourteen escape attempts occurred in thirty years. As a "maximum security prison," Alcatraz seems to have been a success. Nature was its ally. The currents and tides, plus the temperature of the water make it all but impossible to swim ashore. Nine escapees were retrieved, either dead or alive. Five others might have made it (our romantic hopes are revived!), but more likely were carried swiftly out to sea.

If society insists on isolating some of its members, making them starkly aware of themselves, putting them on dis-

play, removing from them the power to choose, rendering them helpless before arbitrary power, regimenting their lives and exposing them to a harsh environment, it must pay a price. My guide reported that around 1960, it was costing about \$6,000 per year per inmate—that price indirectly paid for a lower rate of violence and homosexuality and a substantially better diet than at the other federal prisons. It occurred to me that misery is a relative matter, and that such a thought is an intellectual trap.

The cable car took me back to my hotel. On the return trip, I fell into conversation with a young man who voiced the opinion that Alcatraz serves as a useful symbol of planned inhumanity. Knowing that symbols can work against a cause as easily as they can work for it, I nevertheless found myself agreeing with him.

Daily Dialogue

by Kitty Paxson

He called it
"game of minutes" . . .
Frank Laubach
spiritual leader
world literacy teacher
of the forties.

She calls it
"conversations with God" . . .
Marjorie Holmes,
writer of the seventies.

Now we say
"Let's have a dialogue
with God each moment
each day . . ."
Dialogue . . . speaking
and listening.

Jesus simply said,
"Pray in this manner . . .
"Our Father, hallowed be thy name,
Thy kingdom come . . .
Forgive us our trespasses . . .
Thy will be done."

His prayer, a framework
for daily dialogue . . .
questing, listening, obeying.
What dedication
needed to follow Him;
what strength of spirit
for "Thy will be done."

Paul Niebanck, provost of College Eight, the newest college at the University of California, Santa Cruz, shared these thoughts with the college's first graduating class in June.

Toward a Global Strategy for Friends

by E. Raymond Wilson

IN LINE WITH the historic testimony of Friends in areas of political or social action where we could help make a difference, what is needed is a global strategy for the one world in which we now live. This should involve a keen sense of priority and of timing.

Such a strategy would confront us with many dilemmas. A dilemma is not a clear cut choice of good or evil, right or wrong, of one thing to the exclusion of the other. The answer may be some of both, but in what proportion or with what emphasis?

One example that continually faces organizations such as the American Friends Service Committee is what choice should be made between responding to crisis situations or working on long range fundamental solutions. I contend that too much effort goes to crisis situations and not enough to seeking basic answers.

I also think the pacifist movement needs to shift from being *against* war, against the Vietnam War, against conscription, against militarism and begin to be *for* the essential things that have to be done if war is to be abolished and peace is to be established.

People divide in three ways regarding their attitudes and action on political and social change:

1) The prophetic. Proclaim the truth as one sees it without undue worry about whether it is immediately acceptable or politically relevant. A.J. Muste or the Movement for a New Society might be cited as examples. The growing edge of our Society ought to be encouraged to stab us awake, to lead us on, to challenge our apathy and our blindness.

2) People who work on the Establishment. The Friends Committee on

National Legislation is an example. This is a combination of proclaiming long term goals coupled with heavy emphasis on the politically achievable or the politically or socially relevant.

3) People who work in the Establishment. For these Friends, action is often a series of compromises. Yet one told me he tried to be intellectually honest with himself and to judge to what extent his action took the issue in the direction it ought to go.

These three positions are complementary and not essentially competitive. Activists are needed in all three, encouraging each other and cooperating where possible.

It is imperative to try to clearly and accurately assess long-term decisions before or at least while they are being made and to try to influence them then. Too much effort by Friends goes to postwar situations instead of trying to prevent the war in the first place.

When there is a fork in the road we should seek to take the fork which shows the greatest promise of progress toward peace and justice and freedom.

We should try to avoid being too simplistic, and recognize the great interdependence of the issues that confront us. We won't all agree on either ends or means. But I would like to suggest some issues in the international field and in the domestic field as among the most crucial and important for our consideration and action. Neither list is by any means complete, nor listed in any absolute rank or priority.

Some International Priorities

1) The UN Conference on the Seas now in session in Caracas, Venezuela, would seem to be the most important event of 1974. The "common heritage of all humankind" should be earmarked for the benefit particularly of the developing world and not for the enrichment of multinational corporations or the power positions of certain countries. Difficult problems of navigation, fishing rights, oil and mineral rights, should be resolved for all.

2) The abolition of war. All our peace efforts should be vigorously judged as to whether they seem to advance the elimination of war. The Friends peace testimony is not just refraining from war or objecting to it, but a lifelong dedication to its abolition.

3) General disarmament. One measure of the cost of an unresolved arms race is that the United States alone is spending on arms annually about twice as much as the yearly income of the entire continent of Africa.

4) Slowing down population growth and eliminating world hunger.

5) Narrowing the gap between rich and poor nations, between the disadvantaged and the affluent.

6) Reconciliation and understanding and reciprocity in a divided world.

7) A greatly strengthened United Nations.

Some Domestic Priorities

1) Justice for Native Americans and for all disadvantaged racial and cultural minorities. A Friend-in-Washington to work on Indian problems, such as Richard Post did last year on Cuba and Chile, would be very desirable.

2) Integrity and morality in government at all levels.

3) Adequate legislation for federally financed health care. Now is the time for hammering out the best bill possible.

4) An assured minimum income would affect the lives of some 25 million people and be perhaps the biggest single step in the complicated problem of eliminating dire poverty in this country.

5) Drastic cuts in military spending, elimination of military aid and withdrawal of support for the Thieu government, its jails for political prisoners and the continued war in South Vietnam.

6) Realistic efforts for economic change and control of inflation.

7) Far reaching changes in our system of criminal justice. The AFSC pamphlet *Struggle For Justice* has many suggestions for such changes.

The Society of Friends is an atomized society. This is both a strength and

Since retiring as executive secretary of the Friends Committee on National Legislation, E. Raymond Wilson has been writing and speaking about his experiences and concerns. This article is based on a talk he gave at Friends General Conference in June.

a weakness. Individual initiative and responsibility are immensely important. But if we are to have a more just society, these vast political and social changes can only be brought about by long term corporate action through monthly meetings, yearly meetings, organizations like the American Friends Service Committee and the Friends Committee on National Legislation, and other Friends bodies joining hands with other people and organizations sharing common aims. Local action is very important.

In some issues, like the abolition of war and disarmament, Friends should take the lead. On some such as ecology we should play a supporting role if better leadership is available. We can't do everything, but we can do more than we are doing to meet the great challenges of our times. Let us strive to be responsible members of the universe, toward building the family of God in what is becoming one world, and seek to express in our lives and actions the love and example of Jesus Christ.

Bill Rose and local Montagnard staff celebrate the restoration of Minh Quy Hospital, South Vietnam.



Friends Around the World

One Burning Candle

by Bill Rose

A member of Merion (PA) Meeting, Bill Rose first went to Vietnam in 1967 as a social worker with the Vietnam Christian Service. He has been a volunteer on the Minh Quy Hospital staff since April, 1973.

NGLAU WAS RIDING in a Lambretta taxi that hit a Viet Cong landmine near Kontum City one day in 1964. Three people were killed in the incident. Nglau survived and was brought to Minh Quy Hospital where his shattered right leg was amputated. A bright young man who had done well in his studies, Nglau was recruited as a laboratory trainee,

and is now one of the top men in the Minh Quy lab.

Chel was a farmer in a Montagnard village in Dak To, a district in northern Kontum Province that was captured by the anti-government forces in 1972. Chel was taken along with the rest of his village but managed to escape; he was captured once more but escaped again, this time making his way to government-controlled Kontum City. He and thirteen other men from his village who had fled in 1972 now comprise a construction crew whose members are working at Minh Quy Hospital while earning wages to supplement their refugee rice allotment.

Tum's husband was shot in the spine accidentally by a South Vietnamese soldier. Surgeons were able to do little for him and he was left a quadriplegic, a chronic bed-bound case at Minh Quy Hospital. In caring for this man in the years before he finally died Tum learned the basic techniques of bedside nursing; now she is on the hospital payroll, a better-than-average nurse's aide, working and raising her three orphaned children on the Minh Quy compound.

Such is the stuff that Minh Quy Hospital is made of. Situated on the edge of Kontum City in the Central Highlands of Vietnam, Minh Quy has been serving the medical needs of tribal people of Kontum Province for over ten years. Bahnar, Sedang, Jeh, Rongao, Jirai, Halang—minority groups of any tongue or religious persuasion are treated along with Vietnamese who are either extremely poor or extremely sick.

The hospital has a special focus on malaria and tuberculosis, which are widespread in the Highlands. Much attention is also given to pediatrics. Infant mortality is high among Montagnards, and an emphasis on preventive pediatrics is one way of helping insure the survival of a long-suffering race which has already been decimated by Vietnam's Thirty-Year War.

An agrarian population now largely dispossessed of land because of a war they have little comprehension of or stake in, the Montagnards are less educated than their Vietnamese compatriots and more bound by tribal traditions,

and their economic options are severely limited; without land they can do little to earn a livelihood except volunteer for military service, and their economic political and social outlook is not bright.

Minh Quy Hospital's objective is to help these people in their struggle for health and survival. International volunteer staff come to Minh Quy from many places—currently there are ten, representing New Zealand, France, India, Indonesia and the United States. Indigenous staff, such as those noted above, are the hospital's main resource: there are nearly a hundred Montagnard nurses, technicians, clerks, mechanics and laborers plus seven Montagnard nuns, members of a local order called the Sisters of the Miraculous Medal.

Minh Quy's other main source of energy and inspiration is the founder, Dr. Pat Smith who came to Vietnam in 1959 intending to do temporary service in the medical mission field. Impressed with the health needs of the tribal people she stayed on to dedicate her life to the Montagnards and establish Minh Quy Hospital which, with financial aid from Europe and the United States plus a donation of land from the Montagnards themselves, was inaugurated in the summer of 1963 at a location outside the limits of Kontum City. It remained there until the spring of 1968 when, incomprehensibly, it was ravaged by anti-government forces. Patients and staff were evacuated to a safer but physically inadequate location, a former school compound in downtown Kontum where the hospital continued to function—even through the horrors of the 1972 offensive—until July 1973, when it was transferred back to the original grounds outside the city.

Since that time a slow but steady reconstruction and development program has been in progress: the first phase having been to repair damages inflicted by South Vietnamese soldiers who occupied the compound during the '72 offensive, the second being to provide staff and facilities for a greater effort in the fields of public health and preventive medicine—all the while maintaining full medical and surgical services for an inpatient population ranging from one to two hundred at any given time, plus daily clinics running from eighty to over two hundred patients.

The hospital is run strictly on a charity basis, operating expenses being provided through the work of Kontum Hospital Fund, a volunteer fund-raising group based in Seattle. Catholic Relief

Services provides administrative support in Saigon and also helps procure contributions for building projects and staff development. Vietnam Christian Service has helped with donations of material aid and staff support. CARE-Medico has given substantial logistic and administrative back-up, and has undertaken sponsorship of a program to train Montagnard village health workers in an effort to prevent disease at its inception.

Montagnards in general are a humble,

peace-loving people who have been victimized ever since the first penetration of the Highlands by Vietnamese lowlanders many years ago, and they deserve whatever help they can get. Minh Quy Hospital's current and projected health programs offer only a partial solution. But at a time when the outlook for peace in Vietnam is dim and the Montagnards' needs are greater than ever, its imperative to keep a candle burning rather than curse the darkness.

Air view of hospital



Indian Trials

Since the following was written about the need for a Quaker observer at Indian trials in South Dakota, Gordon Harris has been released as pastor of Friends Church in Central City, Nebraska, and is attending the trials. Contributions designated for the Indian support fund may be sent to Friends General Conference, 1520 Race Street, Philadelphia, PA 19102.

THE UGLY SITUATIONS do not involve the Wounded Knee trials as such, but the Custer trials. These are the result of confrontations on February 6, 1973, in Custer, South Dakota, in which AIM (American Indian Movement—Ed.) leaders were trying to get local authorities to change an indictment of manslaughter to that of first degree murder in the death of Wesley Bad Heart Bull.

In the third week of June, Sarah Bad Heart Bull, Ken Dahl and Robert High Eagle were all convicted of riot where arson is committed. This was the first round of Custer cases and the one in which a police riot occurred on April 30.

The next round of Custer cases will take place in Pierre, South Dakota, beginning the third week of July roughly. There are 16 more cases involved, some of which will probably be tried in Sioux Falls. All of these are on the state court level.

Thirdly, there are the trials in municipal court in Sioux Falls arising from incidents on April 30 in Judge Bottom's court (the first series of Custer cases). There are 13 cases involved and pretrial hearings began on June 26.

My advice is for the observer(s) to follow both the events in Pierre and those in Sioux Falls.

From a Letter by NICK MEINHARDT

Sisterhood

Friendly Feminism

by Judi Breault

TWENTY-SEVEN WOMEN from nine states and Canada gathered together at Pendle Hill for a conference in late July on "Quaker Women and the Women's Movement." As a group, our expectations were as varied as our backgrounds, lifestyles, ages, spiritual heritage, and commitment to the women's movement. Yet, within hours of our first meeting, we had managed to transcend these differences to join willingly in a warm sisterhood. Competition, aggressiveness and anxieties were replaced with a sharing of our deepest thoughts and feelings.

An overriding theme was present, however, from our first gathering together: our need and desire, as women, to actively seek and reaffirm that tenuous link between our spiritual base and our feminism. We were filled with a warm glow when we examined our historical roots and the spiritual dynamics of the leadership which early Quaker women provided the women's movement. But that strong light emanating from our foremothers' courage, strength and vision quickly dimmed as we examined the traditional roles of women within our Meetings and in our Quaker institutions in *this* century. We began to perceive, ever so painfully, that somewhere between the nineteenth and twen-

tieth century we had lost our way. The track of spirituality and feminism upon which Quaker women had traveled and been led somehow had turned into parallel, infrequently connecting, roads.

The need to reaffirm our testimony of human equality, the challenge to strive and grow to our full potential, and the power of that "Spirit from which it all springs" have remained constant. What has changed is our willingness to follow that Spirit with the strength and courage of the early Quaker women.

Granted, the multitude of social concerns in the twentieth century remain as pressing and demanding as in the past.

Granted, sexism, superficially at least, may appear to be in a lesser league of concerns than those dealing with criminal justice and peace conversion.

Granted, a query regarding the female aspects of the Divinity or the lack of women in the decision-making processes of our weighty committees may appear insignificant when contrasted with the B-1 Bomber and the starvation and ultimate destruction of a social system in the Sahel.

Yet, Quaker women, faced with similar juxtapositions of concerns in past centuries, did not shirk from presenting their feminist convictions to S/society,

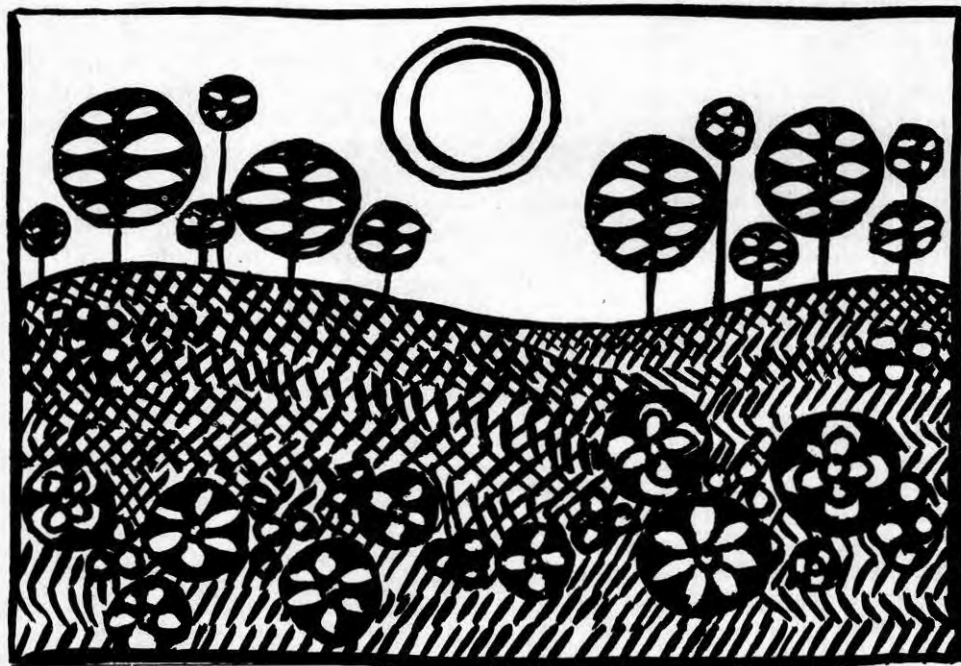
regardless of the demanding cost. For them, their Quakerism and feminism fed from the same Source.

And we at Pendle Hill strove together to rediscover that relationship and, in doing so, shared insights, convictions and a vision of a loving, supportive network much in the tradition of the early Quaker women. The conference proved ultimately to be a time of sharing, giving, caring, fearing, and learning to trust. It held potential for a renewal, a reaffirmation, perhaps a leading toward a new path. For as one valuable member of our group reflected:

"We became more and more conscious that the Quaker women of the past were reaching out to us from our shared studies, and asking us to pick up the torch they had carried for so long, and proceed to the task at hand; to bring to Quakerism the revitalizing force of the new women's movement, and to bring to that movement the sensitizing spirit of Quakerism. With a deep sense of humility we realized that there were 'none but us' to carry forward the struggle, but we were supported by the realization that countless other Quaker women, not able to be present, were with us heart and soul."

We intend to continue along that path and we invite others to share in our joy, our concern, and our discovery. Plans for a Quaker women's newsletter, tentatively entitled the Friendly Woman, regional workshops, and local support groups with resource persons have been among the first fruits of our conference. Pat Monaghan, a magazine editor from St. Paul, Minnesota, will serve as the first newsletter editor and may be contacted, after September 15, at 530 Holly Avenue, St. Paul, MN 55102. Subscriptions will be \$3.00.

Quaker women in the Philadelphia area decided at the conference to organize a one-day workshop at 4th & Arch Street Meeting House on November 9. Plenary sessions and workshops on the history of the Quaker women's contribution to the women's movement, the older woman, mothers and daughters, young Friends, and the single woman are now in the process of being planned. Please reach out to us with your words and thoughts, work with us, and share.



J. COAKLEY OWEN

"Bringing Up Mother!"

by Helen N. Schantz

"JOY IS NOT the absence of suffering, but the presence of God." Surely Elizabeth Watson gathered us up in all our sorrows and joys and brought us this sense of the Presence during a mother's weekend retreat May 31-June 2 at Pendle Hill.

Elizabeth spoke of her own large family, (now grown, with their own families), and lovingly singled out each one, seeing them as "larger than life" and speaking of the insights of the spirit each gave to her and her husband. She gave to us pure joys, and with openness and rare wisdom shared with us great pain. Elizabeth opened to us ways in which we can come to accept grief; we wept together . . . and yet felt sustained, for she reached through all sorrows, "coming out the other side" into awareness of the miracle of each day's gift of life. (We ended that night's sharing with singing—hymns and rounds—lovely!)

There was within our group of nineteen "mothers" a wide variety of experience: one woman with four children, the oldest 5, the youngest 15-month-old twins!; others with college age sons and daughters; one whose "part-time job" turned out to be as an attorney; many whose whole life still centered in family and home. There was a profound caring which radiated the whole gathering—an astonishing sense of belonging to each other from the first night's meeting, even if we scarcely knew each other's names.

One rare happening was the gift of an hour's silence Sunday morning in which to write of our own children, seeing them in a new springing up of love—then in worship, sharing these fresh insights, these celebrations of our children's lives.

Throughout the weekend, Elizabeth Watson gave to us immensely both from the reality of her own inner being, and from the interweaving of poetry and prose which has given her strength and meaning through the years, (particularly Rilke, Tagore, C. S. Lewis, the Bible). Here is a tiny fragment of that sharing:

"To you whose children and living: if your child tugs at you and wants you to come see a frog or a

flower, a stone or a star, drop whatever you are doing and go. If your child chooses a harassed moment to ask one of the great questions of life, pull yourself together and answer in love and truth, knowing this moment will not come again.

To you who have lost a child: pour the love reserved for *one* into other young lives. The world is full of children who need it. It will return to bless you. And look within you: the love binding you to your child is still there."

As Rabindranath Tagore wrote:

"Let my love surround you
like sunlight
And give you
illuminated freedom."



Mother's day

Working with hope,
bouyed by my love for them,
differs from labor impelled
by my need for busyness
to counteract the scorn
of these who are my life.

If I can survive, patiently,
their blatant contempt
for myself, and the disciplines
my role demands,
perhaps some shining day
we'll love each other.

I sometimes wonder
if God, too, feels this way.

POLLYANNA SEDZIOL

A Review-Essay

Small Is Beautiful

by Horace Alexander

Small Is Beautiful: Economics As If People Mattered. By E. F. Schumacher. Harper & Row, 1973.

THIS IS A SMALL BOOK, less than three hundred small pages, but it is so full of explosive matter that I hardly know how to review it. In reading it, I have marked so many passages that these quotations alone would fill several columns of *Friends Journal*.

It may be said that the several chapters do not always connect one after another coherently; indeed, it is true that some of them are reprints of separate articles published over the last few years. Yet the cumulative effect of the whole is great; for they all have a common theme, which is suggested by the title, or rather the two titles.

Each chapter deserves a separate review. Perhaps the best way to convey the essence of the book, and its underlying wisdom, is to deal rather fully with a few chapters, letting it be understood that the whole has not been said. (Indeed, this reviewer feels incompetent to discuss some sections of the book at all adequately; and if the review is unconvincing, I hope the unconvinced reader will get and read the book, and find out for himself what it is all about.)

But, first, who is Dr. Schumacher? He was born in Germany, but soon migrated to the English-speaking world, and studied as a Rhodes Scholar at New College, Oxford. Then, in his early twenties, he taught economics at Columbia University. But he was not content to be an academic; perhaps already he was seeing some of the fallacies in orthodox economics. So he became the "practical man," by spending some years in business, some in farming, some in journalism (Perhaps it was his journalistic experience that taught him to write English with clarity, conciseness and wit, so that his book is a joy to read). Then, for twenty years, he was economic adviser to the British National Coal Board (did they listen to his advice, one wonders?). Recently, he has travelled widely in the Third World,

and has accepted invitations to advise "developing" countries in Asia, Africa and Latin America, and he has become the leading protagonist of what is now called "Intermediate Technology"—the kind of technical development that is better fitted to predominantly agricultural societies than the sudden imposition of top-heavy industrialization. A man with such a record is obviously neither an armchair critic, nor does he live in ivory towers. His words command attention.

What is he saying to us? His first chapter challenges the assumption of many economists and captains of industry that "the problem of production" has been solved. This illusion has been brought about by the amazing scientific and technological achievements of the past few generations. But it is an illusion because it is based on a failure to distinguish between capital and income when dealing with natural resources. Since Schumacher wrote his book, we have all learnt that the fossil fuels, especially oil, are not inexhaustible. It is no doubt a further illusion to see in the problem of gasoline shortage nothing but a temporary inconvenience caused by certain Arab rulers. Even though there are many vast oil-fields still unexploited, it is surely about time to admit that the supply of fuels—oil, coal, gas—has a limit. To quote: "A businessman would not consider a firm to have solved its problem of production and to have achieved viability if he saw that it was rapidly consuming its capital. How, then, could we overlook this vital fact when it comes to that very big firm, the economy of Spaceship Earth, and, in particular, the economies of its rich passengers?"

Yet this is what we have been doing, and we are still doing it. So much for the fuels that humankind finds in the earth; but still worse is the pollution of the earth and the air and the water (especially the seas). "Why is it," asks Dr. Schumacher, "that all these terms—pollution, environment, ecology, etc.—

have so suddenly come into prominence?" The explanation is that the very rapid growth of industry in the period since 1945 has almost suddenly begun to use up what he describes as "a certain kind of irreplaceable capital asset, namely the *tolerance margins* which benign nature always provides."

Never mind, says the cheerful optimist. Soon we shall all be using unlimited supplies of nuclear energy. This myth in turn is undermined in a few vigorous pages by Dr. Schumacher. Even if nuclear energy could, be so harnessed, which is open to question, the result would be, as Nixon's Science Adviser, Dr. Edward David, has said: "a queasy feeling about something that has to stay underground and be pretty well sealed off for 25,000 years before it is harmless." I confess that whenever I pass near a nuclear power station (I happen to be better acquainted with some in England than with any in America), I find myself asking: "Are we quite sure that no earthquake or other catastrophe will occur here for several thousand years?" What do we think we are doing to the World? "Modern man," says Dr. Schumacher, "does not experience himself as a part of nature but as an outside force destined to dominate and conquer it." Can we recover a wise sense of our place in the world before it is too late?

So much for chapter one; and even so I have omitted a reminder of what this false view of Nature has been doing to humankind itself.

Let us hasten on. The next chapter discusses the way to a world of peace. Dr. Schumacher starts from the "dominant modern belief that the soundest foundation of peace would be universal prosperity," and he pictures the world getting richer and richer, the rich sharing some of their riches with the poor, till all are so well off that no one will want what another has. Unfortunately, as he shows, human nature is not made this way. If you encourage people to believe that the way to happiness lies

through riches, they will want to get ever richer and richer. Greed is insatiable. He quotes Gandhi's saying that "Earth provides enough to satisfy every man's need, but not every man's greed." And a more familiar word of ancient wisdom: "Man shall not live by bread alone but by every word of God." You cannot "build peace on economic foundations which, in turn, rest on the systematic cultivation of greed and envy, the very forces which drive men into conflict."

"How could we even begin to disarm greed and envy? Perhaps by being much less greedy and envious ourselves; perhaps by resisting the temptation of letting our luxuries become needs; and perhaps by even scrutinizing our needs to see if they cannot be simplified and reduced."

In the next two chapters Dr. Schumacher contrasts orthodox western economics, which assumes that anything is uneconomic if it fails to earn an adequate profit in terms of money, with what he chooses to call Buddhist economics, where human wellbeing is the test of sound economic thinking. "Buddhist economics" does not treat work as an evil; on the contrary, the unhappy man is the man who has no work to do. But "the function of work" is "at least threefold: to give a man a chance to utilize and develop his faculties; to enable him to overcome his egocentredness by joining with other people in a common task; and to bring forth the goods and services needed for a becoming existence." Why does he call this "Buddhist economics"? The choice, he says, is purely incidental; "The teachings of Christianity, Islam or Judaism could have been used just as well as those of any other of the great Eastern traditions."

Next, he deals with "A Question of Size," and shows how hard it is for any great institution, whether political or industrial, to remain human. In the last section of the book, on organization and ownership, Dr. Schumacher makes some interesting proposals for decentralizing power, in large industrial undertakings especially. He also examines some recent attempts to democratize business enterprises. Some of his proposals are too technical for the present reviewer; but I think they may interest some business persons, who are looking for new ways to bring fuller participation of all the members of a business community. Some readers seem to think he is simply advocating a kind of socialism. I do not

think this is true. For, on the one hand, he writes appreciatively of the value of small businesses, where there is a close human relationship of employer and employee; and on the other, he shows that nationalized industries are often just as inhuman in their management as huge capitalist enterprises. He is trying to find ways of keeping the effective management small enough to be human and if possible democratic; and he is also trying to find ways of making ownership unimportant, compared with a new set of values, where profit-seeking is by no means the sole or even the main purpose of the undertaking.

In spite of the sub-title of the book, Dr. Schumacher by no means tries to abolish all large units. He writes: "What I wish to emphasise is the *duality* of the human requirement when it comes to the question of size: there is no *single* answer. For his different purposes man needs many different structures, both small ones and large ones, some exclusive and some comprehensive."

One of the four main sections of the book is called "The Third World." Here too he has much that is both original and important to say. He is one of the very few western economists who has realized the danger of trying to fit the economic patterns of the industrialized West to the very different economies of the Third World. This has many aspects. For instance, we have heard much in the past few years of "the Green Revolution." Probably too much. It begins to look as if this is another example of trying to fit a Western invention onto an Eastern (or Southern) way of life. It seems to be tending to make the better-off farmers richer, and the rest poorer. In India, for example, this Western pattern has replaced the slow, careful, laborious improvement of

crops and crop-methods; it is apparently now grinding to a halt and the slow and steady former progress will in time be restored—one hopes. One of the lessons the West has not yet sufficiently learned is that you must begin by studying the life and style of the "underdeveloped" countries very deeply before embarking on "reforms"; and the probability is that you will then find that the true line of development grows naturally out of the country you are trying to help, and does not involve the introduction of elaborate western technology.

Here are the last sentences of the book: "Everywhere people ask: 'What can I actually do?' The answer is as simple as it is disconcerting: we can, each of us, work to put our own inner house in order. The guidance we need for this work cannot be found in science or technology, the value of which utterly depends on the ends they serve; but it can still be found in the traditional wisdom of mankind."

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Headmaster

Reviews (Continued)

Interpreting the New Testament Today.
By R. C. BRIGGS. Abingdon Press. 282 Pages. \$4.75

IF ONE IS THINKING of interpretation as involving broad and generalized insights for living, drawn from the New Testament, this erudite, technical and sophisticated book will not do. If, on the other hand, one is interested in a dependable guide to some of the most recent developments and basic issues in Biblical scholarship it would be hard to find a more lucid and accurate treatment.

Such topics as historical and scientific methodology, textual criticism, the problems of sources and oral tradition, and fresh theological considerations are examined with fairness and an impressive penetration of scholarly thickets and jungles.

Pauline and Johannine literature, as well as continuing problems of the canon of the New Testament, receive careful and informed attention. One of the most important chapters is on the problem of history, exploring the familiar rubric of "Jesus of History or Christ of Faith?". The contribution of such

major scholars as Strauss, Baur, Weiss, Wrede, Albert Schweitzer, Bultmann, Käsemann, and C. H. Dodd portray the fascinating progression of meticulous study and thoughts on this question.

At the present time what is perhaps the central concern for interpretation has to do with the function of Biblical language. Political turmoil, intellectual revolution, philosophy, science, theology, and the special problem of demythologizing the New Testament are all a part of the focus. This book addresses itself to "hermeneutics," a currently important field in scholarship, which means the principles of interpretation.

A. BURNS CHALMERS

Perspectives on Urban America. Edited by MELVIN I. UROFSKY. Anchor Press/Doubleday. 307 pages. \$2.95

THE EDITOR of this book urged twelve knowledgeable persons to report on the problems of American cities and present ways to approach solving them. The result is this small volume of very usable information, presented in a condensed form and with bibliographies that lead to more sources. There are also suggestions for action.

The editor, recognizing that city problems cannot be solved by the cities alone, believes that only a reordering of national priorities can save the cities. He adds that "The depressing note that our contributors sound is that they have been unable to find any signs of a national commitment or leadership."

KENNETH E. BURNHAM



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| October 25-27 | 1974 WORKSHOP FOR FRIENDS MEETINGS FOR NEW MEMBERS AND ATTENDERS. Coordinator: Eleanor Bond. |
| November 8-10 | THE SOURCES AND EXPRESSIONS OF QUAKER SIMPLICITY. Leader: Berit Lakey. |
| November 15-17 | A RETREAT: GETTING IN TOUCH WITH OUR DEEPEST SELVES. Leader: Helen G. Hole. |
| December 6-8 | A WEEKEND WITH M. C. RICHARDS. |

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Discipline in the Quaker Home. By KENNETH C. BARNES. New Edition. Friends Home Service Committee, Friends House, Euston Road, London NW 1, 2BJ. 39 pages. Twenty pence

IT IS NO ACCIDENT that this booklet has been reprinted several times since its original publication in 1960. Since then, it has become almost a standard reference work, not only in the home but also for Friends meetings and Firstday schools in many countries around the world.

This edition adds three new sections on The Family. Here the author does not hesitate to take issue with \$500 of the 1959 (London Yearly Meeting) *Christian Faith and Practice* which states: "Early training in habits of obedience is

of the utmost importance in the home." "A habit of obedience," he counters, "is a deplorable state of mind. It is what produced the stupidity on which the rise of Nazism depended. What is required of a Christian is an intelligent, discriminating obedience to truth, perceived as such . . . (necessitating) not the inculcation of a habit but a parent who can share himself at a deep level of honesty with his children—so that perception of truth can be sharpened."

As a whole, the booklet celebrates "the warmth, the spontaneity, the gaiety of family life." Conflict within the family is not necessarily inconsistent with this, if it is taken as "an important means of self-knowledge and knowledge of others." He is at pains to de-emotionalize the word 'discipline,' interpreting it as "simply the way by which a task can be most efficiently and effectively done." He has provided parents with a most reasonable, entirely human yet deeply religious handbook or gentle guide which examines "compassion and confidence," "sexual impulses" (one of the best written sections, incidentally) and "corporal punishment."

Finally, the family (and not merely in the new sections of the booklet) is treated as a cohesive unit, suffering and rejoicing together, with "every meal a sacrament."—"In a world where it is increasingly assumed that exciting experiences are expensive, our family life should show that fun does not have to be purchased with a credit card."

M. C. MORRIS

The Ancient Chariot and other poems. By WILLIAM R. LAMPPA. The Mitre Press. 143 pages, \$3.

WILLIAM LAMPPA was born in northern Minnesota in 1928 and grew up in a farming community. Educated at the University of Minnesota, he then served in the Air Force for four years to 1955, and became in turn teacher, labourer, truck-driver, construction worker and social worker. Essentially a countryman, he has keen powers of observation and many of his poems mirror earlier life in the farmland of Minnesota.

The Vital Few. By JONATHAN HUGHES. Oxford University Press, New York. 466 pages. \$3.95

THIS REVIEWER has given some study to the fact that the world has been carried forward on the shoulders of a few giants. For example, take Abraham, Joseph Moses, David and Isaiah out of Hebrew

history and there wouldn't have been a Hebrew nation.

Professor Hughes shows how much we owe to the idealists William Penn and Brigham Young: to the inventors Eli Whitney and Thomas Edison: to the creative innovators Andrew Carnegie and Henry Ford and to the financiers and organizers of our changing industrial structure, E. H. Harriman and J. P. Morgan.

The author speaks of "Penn's single-minded, . . . devotion to a set of religious beliefs . . ." and that it was "a legacy of incalculable value to future generations." He goes on to quote Edward Channing who said in an address to the American Historical Society in 1906, "that more than any other single person, William Penn should be considered the founder of the United States."

Professor Hughes pays the very highest tribute to Penn's Frame of Government and the Charter of Liberties. He goes into detail as to why he ascribes such importance to these documents which he describes as "an astonishing performance. . . ." He calls attention to the fact that Penn was the first to advocate a union of the North American Colonies in 1697 and that Penn's "political vision" was "an unlooked for piece of good fortune." He says "the long run effects of Penn's life have been profound—beyond measure perhaps—and, one hopes, may yet have their greatest days ahead."

HOWARD KERSHNER

Holy Man. Father Damien of Molokai. By GAVAN DAWS. Harper & Row. 293 pages, \$8.95.

THIS BIOGRAPHY of a Catholic missionary to the leper colony on the remote island of Molokai in the Hawaiian chain is by a writer whose only published works have been about the Islands. It

has a ring of authenticity, is well annotated and indexed, and includes an impressive bibliography. Much research over several years went into this work.

MARGARET L. MATTHEWS

New England Friends Create Community

MEMBERS OF New England Yearly Meeting are working to create a new kind of community that will be:

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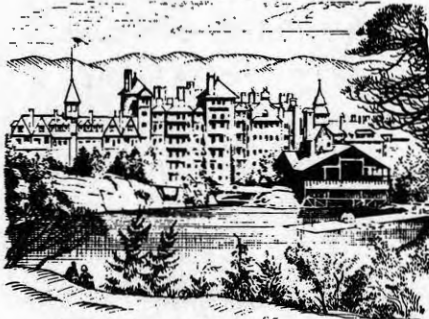
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Letters to the Editor

Without Fact

I PROTEST your reprinting (FJ 3/15) of material from "Science Digest" without independent corroboration. And I would like to introduce some contrary corroboration of my own.

The article, *inter alia*, accuses the assassinated A.I.D. official, Dan Mitrioni, of allegedly inventing a torture vest; as a former A.I.D. official myself, I dispute this. I had two tours in the L.A. Bureau, and while there was able to review funding proposals. I saw nothing at any time that could lead me to any conclusions that Mitrioni, or anyone else from A.I.D., was busily thinking up torture devices. Certainly not on Agency time! If I had, you would have heard howls from me all the way to Philadelphia.

Secondly, you attribute this torture vest to Mitrioni without the courtesy, or editorial caution if you prefer, of quotation marks. Unless you personally have the facts to back up this attribution, it would have been much more proper to have used quotation marks. Needless to say, it would have been better yet if you had deleted this attribution entirely.

Thirdly, a Friend, well known to me personally, was the A.I.D. Mission Director during Mitrioni's stay. (He had been the leader of my Experiment-in-

International-Living group in Europe a number of years ago, and when he came to A.I.D., I was delighted that the Agency was getting the services of someone with his intelligence, perception and principles.) He is a member of our Society, and deeply imbued with our views. It is inconceivable to me that this man would have permitted or encouraged any demeaning of the human spirit, much less torture.

Fourthly, as a member of a home hospitality group for foreign visitors, I have had many foreign police officials from the I.P.A. to my house for dinner. I have a special interest in policing as a former elected neighborhood representative to a police/community relations board in DC's inner city. Naturally with this interest, I have sat up far into the night with our guests talking shop. Nothing I have ever heard has made me wonder either about our guests' reverence for life, or about the propriety of the I.P.A. courses. While not a psychologist, I am a political scientist/politician, and I think I can recognize pathological conditions as well as the next, and possibly better than most. (Surely the ability even to consider torture would have to be pathological. . . .) Politicians have to be able to size people up quickly, of course.

Finally, you may say all this is circumstantial, and perhaps it is, but it is much closer to the truth, I feel, than the Science Digest quote, with its profoundly serious accusations, given to Friends Journal readers without any facts to back them up.

SUSAN MEEHAN
Member, Friends Meeting
of Washington



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Do Not Judge

AFTER READING Richard A. Eckert's letter (FJ 4/15), we feel we should express our approval and appreciation of his sentiments.

It is truly in our opinion Quakerly and Christian, and we are thankful that he has reminded us not to judge or bear malice.

ENGLE and CLAUDINE CONROW
Moorestown, NJ

What it Means

NOAH VAIL's weather report (FJ 4/15) started me thinking how I would begin a talk on essential Quakerism. I might also have difficulty writing an article entitled, "One of the Most Memorable Quakers I Have Ever Met," because Friends are so diverse. This diversity in the Society of Friends sometimes overwhelms me, and I start wondering what tomorrow's weather picture for Quakers would be like: Mostly chaotic with brief periods of lucidity.

I confess to being a beaver at heart. Like many others I build my life (Quakerism included) in the middle of the stream and force the water to flow *around me*. Perhaps I feel a sense of importance at attempting to change the "flow," never realizing that my own self-righteousness might sweep me away.

Are you right when your reflections lead you to say, "Most of us these days are not really interested in becoming Quakers, or even in finding out what it might mean to become Quakers, or whether we really want to become 'Quakers'?" If so, tomorrow's forecast may not only be chaotic but catastrophic. But perhaps we have survived this long as a religious society because it is *not* the easiest thing in the world to, "re-make a meeting or entire Society in our own image." Perhaps our diversity could be an asset if each of us only would consent to be *part* of the universe and not demand to be the *entire* universe. Edward H. Mulligan, in a quote found in Philadelphia Faith and Practice, sums it up quite well, "If in our pastoral care we are cumbered with much serving, hardly knowing where to find time for all that weighs on us, let us sit at the Lord's feet. Those who live with Him always seem to have time to love and care for their fellow-men, which is denied to those of us who think we can accomplish it in our own strength."

Keep doing your thing, Noah, for your weather forecasts may help to show us new ways of discovering what it means to be a Quaker!

ROBERT HOCKIN
St. Paul, MN

Speaking Through Thee

THE FREE FLOWING of Friends about our campus was a portrait of spiritual, personal and social confluence inciting one "to go on living." You looked differ-

ent; moved with a certain grace; behaved as if there was reason to have hope and faith in this universe. Such a presence is not generally recognized at a general conference (we have our share of church people in the summers).

That which has been a mystery to me since coming under the care of one mature meeting has been the manner in which such portraits can be "framed in Silence." How in the midst of activity and noise can there be a surrounding Silence? How in the midst of life's "earthquake, wind, and fire" can there be a cooling, healing balm? To be sure, thou art not The Cause, but thee may be a channel.

The body of Quakers, past and present, *is* making a witness that our troubled world needs to hear. A redemptive community will be most assuredly a listening community. What you have framed in Silence has been the picture of one-body-listening. Come again.

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LIVE-IN STAFF for Quaker House, Fayetteville, NC, to provide military counseling and a witness for peace to G.I.s at Fort Bragg. A good understanding of and appreciation for Quakerism and nonviolence required. Contact Lyle Snider, 1004 Buchanan Blvd., Durham, NC 27701.

FRIENDS RETIREMENT COMMUNITY seeks Assistant Director. Business management training or experience required. Fringe benefits good; salary negotiable. Box W-619, Friends Journal.

GREENE STREET FRIENDS SCHOOL, a small elementary school in Germantown, seeks new principal, summer 1975. School strives to serve educational needs of lively heterogeneous community of which it has long been a part. Qualifications for position include teaching and administrative experience, appreciation of Quaker values, and readiness for considerable involvement in the life of the school. Contact Katelore Guerin, 225 Winona St., Philadelphia, PA 19144.

HOMEMAKER to live with elderly couple in State College, PA. Light housekeeping and cooking. Pleasant surroundings. Box A-614, Friends Journal.

COUPLE TO BE HOUSEPARENTS. Teaching skills sought in geometry and algebra. Contact The Meeting School, Rindge, N.H. 03461.

Positions Wanted

PSYCHIATRIST desires work not confined Mental Health field alone. Interested also: general health, minority problems, health collective, etc. Highly educated, flexible, imaginative. Will consider wide range possible openings. Box M-618, Friends Journal.

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MATURE WOMAN to live with intelligent, capable older woman, who wishes to stay in her own home in West Chester, PA. Some plain cooking, no cleaning unless applicant desires housekeeping duties. Box S-616, Friends Journal.

BEDFORD CENTER (Bedford Street Mission) Philadelphia. Quaker scholar seeks information on whereabouts of Board Minutes and other records before 1935, as well as the extent of Quaker participation in its management from its inception. Leonard Blumberg, 1050 Woods Rd., Southampton, PA 18966.

WINTER CARETAKER wanted, Colorado mountain lodge. Box W-617, Friends Journal.

ALL PHILADELPHIA AREA FRIENDS aged 18-30 are invited to help decide the future of FRIENDS INSTITUTE. This historic association of Friends has endowment income approaching \$5,000 per year. What are the best uses for these funds? How can the original purposes of the organization—"mutual benefit and cooperation in literary, philanthropic and religious work"—be reached in today's Society? Does anyone care? These and other questions will be explored after a potluck supper at

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Announcements

Births

COOLEY—On May 10, CAROLYN BAKER to John Hay and Victoria Baker Cooley, members of Rochester, NY, Meeting.

HOLE—On June 9, HEATHER ELIZABETH HOLE, to William Thomas and Elizabeth Hole. The father and paternal grandmother, Helen G. Hole are members of Clear Creek Meeting, Richmond, IN. The mother and maternal grandparents are members of Willistown, PA, Meeting.

JAMES—On May 21, EVAN CLARKE JAMES, to John and Ann James in Boston, MA. The father and paternal grandmother are members of Wrightstown, PA, Meeting.

KENWORTHY—On May 14, ASA LAMP SHINE KENWORTHY, to Lee H. and Susan Lampshire Kenworthy of Wilbraham, MA. The father and paternal grandparents are members of Friends Meeting, Washington, DC.

TOOTELL—On March 2, ELENA TOOTELL, to Michael and Colleen Tootell of Lansing, MI. The parents are members of Rochester, NY Meeting.

WALSH—On July 1, CHRISTOPHER MICHAEL WALSH, to Michael and Kit Walsh. The father is a member of Friends Hill Meeting, Quincy, IL.

Marriages

BURNS-PFEFFERLE—On June 8, under the care of Shrewsbury, NJ, Meeting, LISA DIANE PFEFFERLE and JAMES KEVIN BURNS. Diana is a member of Shrewsbury Meeting.

GORDON-PAYNE—On May 25, in Flemington, New York, KAREN PAYNE and ROBERT GORDON. The bride and her mother are members of Wrightstown, PA, Meeting.

LEVIE-VAN RADEN—On June 1, under the care of Peoria-Galesburg, IL Meeting, LISE LEVIE and MARK VAN RADEN. Lise is a member of Westbury, Long Island, NY, Meeting.

MARSHALL-DARLINGTON—On May 18, under the care of Birmingham Friends Meeting, West Chester, PA, RUTH ANN DARLINGTON and JOHN MARSHALL II. The bride and her parents are members of Birmingham Meeting.

PEASLEY-ADES—On May 25, under the care of Gwynedd (PA) Meeting, DEBRA JEAN ADES and D. MICHAEL PEASLEY. The bridegroom and his mother are members of Gwynedd Meeting.

PETERS-ARENSON—On June 29, under the care of Greene Street (PA) Meeting, ELEANOR M. PETERS and CARL A. ARENSON. Eleanore has been an attendee at Greene Street Meeting.

SNYDER-PAULSON—On March 23, under the care of Plainfield, NJ Meeting, KAREN M. PAULSEN and JOHN A. SNYDER, JR. The bride and her parents are members of Plainfield Meeting. The groom and his parents are members of Wilmington, DE, Meeting.

THOMAS-BRIGHAM—On June 15, under the care of Birmingham Friends Meeting, West Chester, PA, ANN DYER BRIGHAM and GLENN ELLWOOD THOMAS. The bride and her parents are members of Birmingham Meeting. The groom and his parents are members of Louisville (KY) Meeting.

Deaths

ALEXANDER—On July 12, 1973 in Claremont, CA, MARY V. ALEXANDER, aged 86, a member of Claremont Meeting.

BREARLY—Princeton Monthly Meeting rejoices in the life of its dear and

valued member and one of its founders, HELEN CORNELL BREARLEY, who died December 24, 1973, at the age of 82.

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twenty years as principal of the Nassau Street Elementary School. She was long active in the Florence Crittendon Home for Girls and Friends Boarding Home, both in Trenton, and in many other concerns.

She is survived by two daughters, Emily Brearley and Margery B. Ward, four grandchildren, and two sisters, Margery C. Wintringer and Agnes C. Shaw.

BRETT—On May 7, in Philadelphia, PA, **JULIA BRETT**, aged 86, a member of San Diego (CA) Meeting. She is survived by a daughter, Mary Daniels; two sons and six grandchildren.

HALLOWELL—On May 9 at Foulkeways, Gwynedd, PA, **ETHEL K. BALL HALLOWELL**, aged 84, a member of Gwynedd (PA) Meeting. She is survived by a son, Franklin; two daughters, Emily B. H. Phillips and Regina H. Peasley; twelve grandchildren and three great-grandchildren.

MATIENZO—On May 31, in Newark, DE, **CARLOTA BROOMALL MATIENZO**, aged 81, a member of Providence Meeting, Media, PA.

NEVLING—On May 9, **ETHEL COOK NEVLING**, aged 86, a member of New Garden (NC) Meeting. She is survived by a brother, Seth Cook; one sister, Mearl Lindley; and many nieces and nephews.

STRAWBRIDGE—On May 1, at Newport, RI, **MARGARET LARUE STRAWBRIDGE**, aged 77, a member of Haverford (PA) Meeting. She is survived by her husband, J. Clayton Strawbridge; a

daughter; three grandchildren; and two great-grandchildren.

Coming Events

September

13-15—Fall Conference, Friends Committee on National Legislation, Camp Quaker, near Syracuse, IN. Write FCNL, 245 2nd St., N.E., Washington, DC 20002.

14—Dennis Benson will speak on "Electric Faith: Learning and Communicating the Goodness" at 9:30 a.m. 4th and Arch Street Meeting House. Sponsored by the Religious Education Committee, Philadelphia Yearly Meeting.

14-16—Thirteenth General Reunion of Friends in Mexico, Villa de Llera, Mexico. For registration material contact. Oralia Balboa de Gonzalez Domicilio Conocido, Villa de Llera, Tams, Mexico.

21—Lewis Benson will speak on Fox's original message. Friends Meeting House, 4th & Arch Streets, Philadelphia, PA. from 2:30 to 4:00 p.m.

21—26th Annual Bazaar, Merion Friends Meeting, Montgomery Ave. & Meetinghouse Lane, Merion, PA from 10:00 a.m. to 4:00 p.m. Handmade things, children's fun, Quaker memorabilia, art show.

October

4-6—Missouri Valley Conference, Rock Springs Ranch, Junction City, KS. For information contact: Anne Moore, 1007 Alabama, Lawrence, KS 66044.

4-6—Piedmont Unprogrammed Friends Fall Conference, Quaker Lake, NC. Registrar: Carol Walker, 434 Logan Street, Burlington, NC 27215.

19-20—Gwynedd (PA) Meeting invites all those interested to their 275th Anniversary. The program begins at 1:30 p.m. Saturday. Lowell Wright will speak at 2:30 p.m. on "To Be a Friend." For further information, write Gwynedd Meeting, Gwynedd, PA 19436.

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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 a.m., 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. Pastor, Kenneth Jones, 886-6011.

TUCSON—Pima Friends Meeting (Pacific Yearly Meeting), 739 E. 5th St., Worship, 10 a.m. Violet Broadribb, Clerk. Ph. 298-8933.

California

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

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

DAVIS—Meetings for worship: 1st Day, 9:45 a.m.; 4th Day, 5:45 p.m., 345 L St. Visitors call 753-5924.

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 459-9800 or 459-6856.

LONG BEACH—Meeting for worship, 10:00 a.m., Garden Room, Brethren Manor, 3333 Pacific. Call 434-1004 or 831-4066.

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

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. University of California at Irvine (Univ. Club, Trailer T-1). 548-8082 or 552-7691.

PALO ALTO—Meeting for worship, 11 a.m., First-day classes for children, 11:15, 957 Colorado.

PASADENA—526 E. Orange Grove (at Oak-land). 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 DIEGO—Unprogrammed worship, First-days 10:30 a.m., 4848 Seminole Dr., 296-2264.

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

SONOMA COUNTY—Redwood Forest Meeting, 11 a.m., worship and First-day school, 61 W. Cotati Ave., Cotati, CA. Phone: (707) 795-5932 or 823-0501.

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

Canada

VICTORIA, B. C.—Meeting for worship (unprogrammed), 11 a.m. 1831 Fern St.

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.

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.

REHOBOTH BEACH—Worship 10 a.m. 5 Pine Reach Rd. Phone 227-2888.

WILMINGTON—4th & West Sts., Meeting 10:30 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.

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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. 696-1380.

MELBOURNE—Unprogrammed meetings for worship, 11 a.m., 1st and 3rd First Days each month. Call 777-0418 or 724-1162 for information.

MIAMI-CORAL GABLES—Meeting, 10 a.m., 1185 Sunset Road. Darden Asbury Pyron, clerk, 665-0630; AFSC Peace Center, 443-9836.

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

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

SARASOTA—Music Room, College Hall, New College. Adult discussion, 10 a.m. Worship, 11 a.m. Mary Margaret McAdoo, clerk. 355-2592.

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 Telfair Street. Lester Bowles, clerk. Phone: 733-4220.

Hawaii

HONOLULU—Sundays, 2426 Oahu Avenue. 9:45, hymn sing; 10, worship and First-day School. Overnight inquiries welcomed. 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 664-1923.

CRETE—Thorn Creek meeting, (Chicago south suburban) 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 852-9561.

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

LAKE FOREST—Worship 10:30 a.m. at Meeting House. West Old Elm and Ridge Roads, Mail: Box 95, Lake Forest, 60045. Phone: (312) 234-3395.

McNABB—Clear Creek Meeting. Unprogrammed worship 11 a.m. First Day School 10 a.m. Meeting House 2 mi. So., 1 mi. E. McNabb. Call 815-882-2381.

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—June-July, Meeting in homes on Sunday. Phone: 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 1-70, US 40; 1-70 exit Wilbur Wright Rd, 1 1/4 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, Howard Alexander, 966-5453. (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.

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

Kansas

WICHITA—University Friends Meeting, 1840 University Avenue. Unprogrammed meeting 8:45 a.m., First-day School 9:45 a.m. Meeting for worship 11 a.m. David Kingrey, Minister. 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

BAR HARBOR—Acadia Meeting for Worship 8 p.m. in Maine Seacoast Mission, 127 West St., Bar Harbor. Phone: 288-5419 or 288-4941.

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

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

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

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

Maryland

ADELPHI—Near University of Maryland. 2303 Metzrott 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. Donald Sillars, clerk, (301) 262-3581.

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, Edgemore Lane & Beverly Rd. Classes 10:15; worship 11 a.m. Phone: 332-1156.

EASTON—Third Haven Meeting and First-day School, 11 a.m., 405 South Washington St. Frank Zeigler, clerk, 634-2491; Lorraine Claggett, 822-0669. 1st Sun. June through last Sun. 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, Sibylla J. Barlow, Clerk (617) 369-9299.

AMHERST-NORTHAMPTON-GREENFIELD—Meeting for worship and First-day School 10:00 a.m. Mt. Toby Meetinghouse, Route 63 in Leverett. Phone 253-9427.

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

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

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

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

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

NANTUCKET—At 10:45 a.m. in old Meetinghouse on Fair St., From June 16 to Sept. 15.

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

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

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

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

WORCESTER—Pleasant Street Friends Meeting, 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., 7th Floor, University Center Bldg., Wayne State University. Correspondence: 4011 Norfolk, Detroit, 48221. Phone: 341-9404.

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 FL 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.

ST. PAUL—Twin Cities Friends Meeting. Unprogrammed worship and First-day school 10:30 a.m. 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.

PETERBOROUGH—Monadnock Meeting. Worship 10:30 a.m. First-day school same time. Library Hall, Peterborough. Enter off parking lot.

WEST EPPING—Allowed meeting, Friends St. Worship 10:30, 1st and 3rd First Days. Call Patrick Jackson, 679-8255.

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.

CAPE MAY BEACH—Meeting, Grant Street jetty, 9 a.m., July 7-Sept. 15. (Care of Seaville Monthly Meeting.)

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. Meeting for Worship 10:45 a.m. Summer months—Union St.

MICKLETON—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—Meeting for worship, 10 a.m. Main St., Mullica Hill, N.J.

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

PLAINFIELD—Meeting for worship and First-day School 10:30 a.m. Watchung Ave. at E. Third St., 757-5736. Open Monday 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—Starting Sept. 8, meeting for worship and First-day school, 10:30 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 Highwood 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 a.m. (July, August, 10 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.

SANTA 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.

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

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

CHAPPAQUA—Quaker Road (Route 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.

FARMINGDALE, LONG ISLAND—Bethpage Preparative Meeting. Worship 11 a.m. Sundays, Meeting House Rd. opposite Bethpage State Park Clubhouse.

FLUSHING—Meeting for worship, 11 a.m.; open house, 2-4 p.m., first and third Sundays, except Dec., Jan., Feb., and Aug. 137-16 Northern Boulevard.

GRAHAMSVILLE—Greenfield & Neversink. Worship, 11 a.m. Sundays at Meeting House.

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. Moeschel, clerk. 518-943-4105.

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

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

LLOYD 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. Northern Boulevard at Shelter Rock Road.

MT. KISCO—Meeting for worship and First-day School 11 a.m. Meetinghouse Road, Mt. Kisco.

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. 2 Washington St. N.

Earl Hall, Columbia University
110 Schermerhorn St., Brooklyn
Phone 212-777-8866 (Mon.-Fri. 9-5) about First-day Schools, Monthly Meetings, suppers, etc.

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, Maryanne Lockyer, Sunset Dr., Thornwood, NY 10594. (914) 769-4494.

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

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 Road. 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.

CHAPEL HILL—Meeting for worship, 11 a.m. Clerk: Edwin L. Brown, phone 967-6010.

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 Jane Stevenson, 919-723-4528.

Ohio

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

CINCINNATI—Community Meeting (United) FGC & FUM—Unprogrammed worship, 10 a.m., 3960 Winding Way, 45219. (513) 861-4353. Wilhelmina Branson, clerk. (513) 221-0868.

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 Crossman, 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., north of Philadelphia). June through Sept. 8, meetings for worship 10 and 11:15. TU4-2865.

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

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, ½ 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.

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

FALLSINGTON (Bucks County)—Falls Meeting, Main St., First-day School 10 a.m., meeting for worship, 11. 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.

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

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

HARRISBURG—6th and Herr Sts. 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.

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

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

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

LANDSOWNE—Landsowne and Stewart Aves., meeting for worship, 10:30 a.m.

LEHIGH VALLEY-BETHLEHEM—on Route 512 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) 998-2462 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.

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, 10:30 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 Wain Streets, 11 a.m. Germantown Meeting, Coulter Street and Germantown Avenue.

Green Street Meeting, 45 W. School House Lane.

Powellton. 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 St. First-day School, 9:30 a.m.; meeting for worship, 10:45 a.m.

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

SWARTHMORE—Whittier Place, College Campus. Meeting & 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 a.m.

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

WILKES-BARRE—North Branch Monthly Meeting. Wyoming Seminary Day School, 1560 Wyoming 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. Unprogrammed worship, 11, except June through Sept., 10:30. Sunday School, 11.

South Carolina

COLUMBIA—Meeting and First-day School, 11 a.m., 3203 Bratton St. Phone 254-2034.

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, Betty Johnson. Phone: (615)-255-0332.

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

Texas

AMARILLO—High Plains Worship Group, Sundays, 10:30 a.m. For information write 3401 W. 10th St., Amarillo, TX 79106 or call 806-374-7639.

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, 564-7259, for location.

HOUSTON—Live Oak Meeting, worship and First-Day School, Sunday 11 a.m., Peden Branch YWCA, 11209 Clematis. Clerk, Ruth W. Marsh, 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.

OGDEN—Sundays 11 a.m., Mattie Harris Hall, 525 27th. 825-6979.

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.

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

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

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—Leslie Nieves, clerk, 905 Preston, Blacksburg 24060. Phone 703-552-2131.

WINCHESTER—Centre Meeting—203 North Washington. Worship, 10:15. 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—Meeting in members' homes June until after Labor Day. Call (414) 272-0040 or 962-2100.

OSHKOSH—Sunday 11 a.m., meeting and First-day school, 502 N. Main St.

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

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This is a do-it-yourself space. And as you do it, you'll be helping yourself, your Meeting, another Friend or Friends Journal. Here's what you can do:

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