

September 15, 1974

FRIENDS JOURNAL

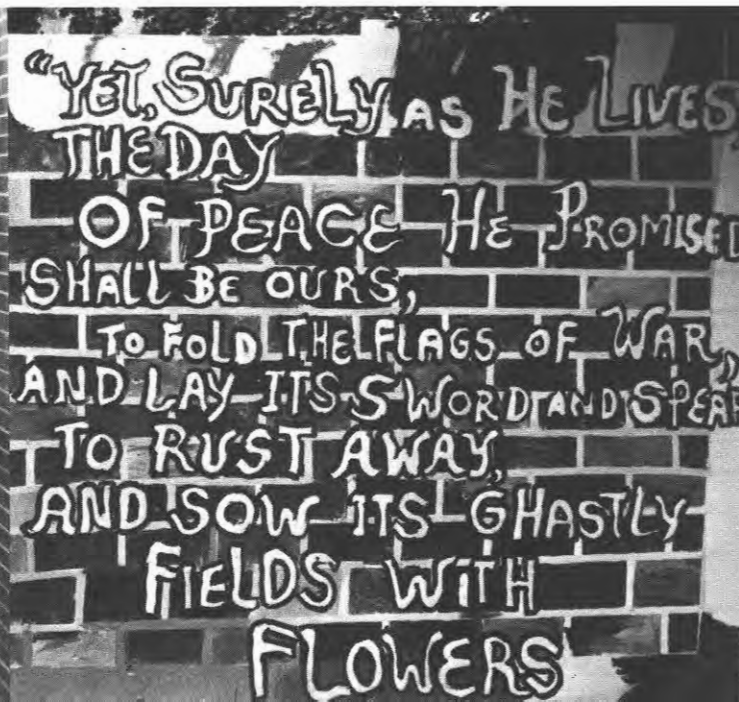
Quaker Thought and Life Today

The

Friendly

Talking

Wall





FRIENDS JOURNAL

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AS TED HETZEL's cover photographs show, students from Friends Select have turned the walls around the Friends Center project in Philadelphia into a Friendly happening. For more on the wall and what's behind it, see page 464.

Quips & Quotes

"I BELIEVE in a spiritual dimension of life that conventional religion too often preempts, monopolizes and perverts," a Baltimore woman recently said in a letter to the Wider Quaker Fellowship. "It seems to me that the Quaker life flows above, below, around and through religion in order to follow the shortest path to the spiritual aspects of living."

QQ

In contrast, a member of a New York meeting resigned with these words: "Aside from words about the word 'religion,' Meeting is unable to provide very much religious content. In fact, because of a social sensitivity to each other's feelings, we are scared to death of taking a religious stand. This has led to the religious paralysis we call the 'search.' We can joyfully search for years and ignore the responsibility inherent in a search, namely, to find. For me . . . the search has been a wandering in the desert . . . from the oasis called psychology to the oasis of bright intellectualism and then to the oasis of the establishment—that-has-the-answers. They are all mirages. There is a reality that can be known . . . an end that can be experienced. The End lies beyond the Meeting."

QQ

North Carolina Friends Lyle and Sue Snider have been acquitted by the Fourth Circuit Court of Appeals of charges stemming from Lyle's claim of three billion dependents in order to avoid paying war taxes. The court found that Lyle had engaged in "hyperbole," not willful fraud, that he was exercising his right of free speech, and that persons may choose not to stand for a judge without being guilty of contempt. Last summer Lyle was sentenced to nine months in jail after a trial attended by some 80 supporters of the Quaker couple.

QQ

In commenting about the end of "our long national nightmare," David Firth, editor of the London-published *The Friend*, said: ". . . Let us . . . see our American Friends in the context of the turbulent last decade of United States history: the murder of a president, the Vietnam war, the growing violence, social decay and loss of confidence—a new experience for a nation which had never doubted the rightness of its ways—and finally, Watergate. Living through such times, Friends have not kept silent, but have laboured over the years to keep before their countrymen the testimonies of Quakerism on peace and on honesty in private and public life. It is a long time since our own Quaker fibre was tested this way. May we hope that some good may come of it all . . . ?"

QQ

Do you express yourself through photography or artwork rather than the written word? If so, you are invited to send photographs or drawings (black and white only, please) to the Journal for possible use in future issues.

The First Word

Musings of a Worldly Mystic

Inasmuch as Quakerism is experiential it is existential.

Friends are united at the center and divided at the periphery, which is better than to be divided at the center and have no periphery at all.

One of the best ways for a Quaker to rise to the occasion is to remain seated.

There is no such thing as an unprogrammed meeting because ideally the meeting is programmed by God.

Silence is not the absence of speech, nor is it a condition like sickness or health: it is a state of being.

When all else fails, Friends let the silence decide—for the only way out is in.

Those who are minimizing their Christian basis of Quakerism must compensate by maximizing their social activism in order to remain Friends.

All men cast shadows in the sunlight; we must try to cast shadows of light into darkness.

He who demonstrates through his actions his deep humanity thereby transcends it. The only people who have a chance at sainthood are those who disregard this possibility.

Quakers worship in silence without the benefit of priests, dogmas or rituals. Their motto, therefore, could be, "Nothingness is next to godliness."

Humanistic religion speaks to the condition of those who shudder at infinity.

What really matters—God, Love, Truth—cannot be defined. What can be defined, therefore, does not matter.

We live by metaphors that shape our thoughts for us. Only mystics and lovers at the height of their experience are able to break through to face the naked truth.

Our religious experience is delimited for us by our culture, and it is practically impossible to transcend it. In the last analysis all religions are provincial, even those that proclaim their universality. (Matt. 10:5-6.)

Two persons who are searching for the truth in opposite directions are walking parallel paths.

Relativism in religion is like mixing beautiful colors on a palette; the more one mixes the muddier it gets.

What the ancients regarded as celestial mysteries have justly been recognized as celestial mechanics. However, their mere existence reinstates the mystery.

A mystic can see infinitely deeper into infinite space with eyes closed than an astronomer with eyes open.

Gravity is the expression of love one star feels for another.

Mystics are the artists of the life of the spirit. Some of the greatest mystics have been the most practical people among us.

Mystics are essentially solitary people and exiles from the society of their times. But a single mystic who speaks for God is always in the majority.

One cannot reform the world, one can only reform one's self. If the world were reformed already it would not be the testing ground it was meant to be. No era is better or worse than another; each offers analogous experiences for those who are to be tested.

Let us not repeat the mistake of mediaeval scholastics who made their metaphysics dependent upon physics and thus discredited both.

Those who uphold science in the face of religion conveniently forget that the science of one period is usually considered superstition by the next. Science, in contrast to religion, does not proceed from smaller to bigger truths, but from greater to smaller errors.

God defines himself by his power of creation—man by his awe of it.

Jesus reminded his listeners that they are gods (John 10:34). The Quaker belief based upon this and similar sayings is the very opposite of paranoia, while the belief of certain individuals that they are gods is sheer madness.

Some persons carry God within themselves like a rock (I Cor. 10:4). To those who walk in the light but a short distance it is burdensome indeed, but to others, the further they walk the lighter the burden becomes.

Job ennobled humanity when he continued to believe in and love God in spite of god.

Greek view: Man is the measure of all things.

Buddhist view: Nirvana is the measure of all things.

Mediaeval view: The Church is the measure of all things.

Modern view: Power is the measure of all things.

Quaker view: Love is the measure of all things.

Peter Fingesten

"The Society of Friends has survived and changed over 300 years because of the quest for sensitivity by individual Friends and for a determination to seek the sense of the Society by all committees and open meetings. It has stumbled often, it has failed often to provide the perfect machinery at a given time but throughout it has gone on following the belief that God will speak to it and its success as a community is entirely that God has spoken and has been heard."

James Hough in The Friend's Quarterly.

Pilgrimage to Faithfulness

by Ralph Slotten

SEVERAL YEARS AGO I came to the reluctant conclusion that the fit between the Society of Friends and my queer self was a poor one—whether too snug or too loose I could not say, because in some respects it seemed the former and in others the latter. I resigned from membership in my monthly meeting (for which I was handsomely eluded by John McCandless) and spent the next two years trying to “fit” into an ecumenical house church whose participative membership represented a motley assemblage of cop-out Roman Catholics, Quakers, Baptists, Unitarians, Jews, Episcopalians, Methodists, and Presbyterians, and some who lived by the Sartrean gospel of the absurd. In spite of some loving times together, with worship experiments which included eucharists, love feasts, Bible studies, and open meetings for worship based on silence, the house church and I again proved to be a poor fit. The house church had the spontaneous, experimental qualities which I, with my gusty middle-western Scandinavian ways, had found lacking in good, staid, Eastern Friends, but, alas, its very openness precluded it from having a *clear, definite, prophetic gospel*. Presently my wife and children and I, with a mixture of reluctance and relief, found ourselves back in our old monthly meeting which is centered in a city seventeen fracturing miles away. At the present time we intersperse attendance at our old meeting with attendance at the College Church (that is, the chapel of the campus where I teach). It is not a bad arrangement (if still hardly a perfect fit), especially since an enthusiastic group of students has recently formed the Dickinson Society of Friends, which is currently meeting twice a week, on Sunday and Wednesday evenings at seven o'clock, in the Student Union. Suddenly we have a positively rich, three-way, worship community.

As I sit at the typewriter to which my life is glued, my family is getting ready to go with me to an All Saints (Hallowe'en!) Festival Eucharist at the campus Inter-Faith Chapel. Even during our former Quaker period, if I may express it that way, we made certain that our children should grow up with a sensibility attuned to the rhythms of the Christian Year. The Friends Meeting did not, of course, observe it, with the single exception of Christmas, but, after all, we rationalized, holidays are best celebrated in the home. However, now that we are part of a worship community which integrates our domestic rhythms into a larger communal ecology of time, we are more aware than ever of the poverty of Quakerism with respect to the calendar of the Christian Mystery.

On the other hand, we have come back to a Society of Friends which seems to be undergoing something of an intellectual and cultural, which is to say, a spiritual, renaissance. After a generation in which the Society seemed

largely to attract persons who were fleeing *from* Christianity, rather than moving *toward* it, much less being revolutionarily “seized” by it, there seem to be signs of a reversal of this unhappy trend. The criticisms of the Backbenchers of several years ago, calling on Friends to rethink sluggish attitudes toward worship, membership, and group witness, are beginning to bear fruit. Last summer, back in the middle-west, I met my first younger Friend in plain garb, adapted from the Mennonites (who, however, originally adapted their habiliments from Friends). While I do not personally feel led to move in this direction, I heartily approve of it as an evidence of a new seriousness with respect to individual and corporate witness.

Having cut my *first Quaker teeth* on the chewy mystical writings of Rufus Jones and Howard Brinton (whom I continue to admire), I am now cutting my *second Quaker teeth* on the reconstructionist theological writings of John McCandless (alias Noah Vail), Robert Tucker, Lewis Benson, and Candida Palmer, among others. Do readers of *The Friends Journal* know Friend McCandless' *Yet Still We Kneel*, Friend Tucker's *Revolutionary Faithfulness*, Friend Benson's *Catholic Quakerism*, Friend Palmer's *Cultural Impediments Old and New in Friends' Relation to the Arts*? Basic to the whole reconstructionist



approach is Hugh Barbour's historical study of *The Quakers in Puritan England*. My Second Quaker Era may be said to have dated from my reading of Friend Barbour's second chapter on "The Lamb's War." "*The Lamb's War* YOU must know," quotes Barbour from James Nayler, "before you can witness his kingdom . . . The *Lamb wars* . . . in whomsoever he appears, and calls them to join with him herein . . . with all their Might . . . that he may form a new Man, a new Heart, new Thoughts, and a new Obedience . . . and *there is his Kingdom* . . ." (Barbour, pp. 40-41). We have heard of the Quaker "inner light" *ad nauseam*, but how often do we hear among contemporary Friends of "the Lamb's War"?

The outlines of a new Quakerism are beginning to emerge. It will not take the form of a simple return to George Fox and the Valiant Sixty. We can never reenter a vanished past. Still, a reconsideration of the historical vantage points both of apostolic, primitive Quakerism and of apostolic, primitive Christianity is surely *the place to begin*. There can be no escaping from history, since Christianity is a history-oriented, history-creating, history-redeeming faith. In the light of historical Christian faith, much that is merely quaint, or curious, or cantankerous in the Society of Friends will have to go.

I believe that a faithful Quaker community has a four-fold role to play: *first*, and primarily, as a *disciple church*, that is, the Church of Jesus Christ stripped down for action, or the life of holy obedience, empowered by the "grace-fire" of Pentecostal baptism; *second*, as a specialized sacramental expression of the Great Church, the mainstream Christian tradition (which I am not so much interested in defining as in feeling my way into its invigorating current); *third*, as a link between Biblical "faith-man" and the man of modernity; and *fourth*, as a link between the Truth in Christianity and what is of Truth in all religious traditions (and in that order).

In this fresh, radically transformed Christianity the People of God are called to be mouthpieces of Jesus Christ as God's Eternal Prophet, witnesses in revolutionary faithfulness to the new life of the Resurrection.

At last I have given up trying to "fit" into a ready-made Quakerism which, I believe, has lost its way. But if I have given up on *that* Quakerism, I have *found* the Lamb's War, the Quaker evangel. Evangelically, my friends (for I do not accept the pious nonsense that Friends do not proselytize), I commend the Gospel of Jesus Christ *to you*. The label is unimportant. Perhaps, I sometimes think, I am not so much a Quaker, as a *Quend*, (that is, a Friend who does Quakerism queerly, or at least puts it together in a different way). I wonder how many other Quends are out there among the *Friends Journal* readership?

Time Was

time was when the poetry was in the message
when I assembled memories
observations
attitudes
but most of all prejudices
into not merely meaning
BUT THE MEANING

time was when the gospel
preceded the preaching
the saving word
the saying

in my diminished present
I am content merely
to record
the facts
acts
joys
miseries
and let them speak
sing or
weep for me

it is something to have discovered
that what one tries
to say
is often unsayable
that words are not all
that tears fall
often
silently

nor is it necessary to preach
in the moment of love

Ralph Slotten is a professor in the religion department of Dickinson College and a member of Harrisburg (PA) Meeting.

FREDERIC VANSON

Beyond Sociology

by Lorna M. Marsden

WHEN CONTEMPORARY sociology discusses religion we are confronted by a kind of skeleton; the life is gone. Yet there is something here which those who believe in the validity of religious experience need to face.

In the articulation of a framework for religion, sociology produces for us a shape which suggests authenticity, as far as it goes. We are offered convincing material—a functional or psychological origin for religion, the suggestion that religion provides a *nomos* (a world of meaning) whose purpose is the keeping at bay of *anomy* (chaos). Further, it is plausibly explained to us how, in the West, Protestantism has eventually produced secularization, and how both can trace their beginnings to the uniqueness of the Jewish faith in a God who is completely transcendental—wholly Other. So that there is a sense in which the modern, largely secularized world can be said to have emerged in a direct line from the Bible. (A statement which leads to the engrossing question of what is involved, at the deepest level, in the movement towards secularization.)

These ideas are convincingly arranged, and we remember that the sociologist proper has allies. The decline of missionary zeal of the old kind coincides not only with the widening availability of travel, by means of which indigenous faiths can be encountered by many people on their own ground, but also with the professional findings of anthropology. Earlier anthropological ideas have become outdated and superseded, and we no longer have the impertinence to force our own judgments of value onto the beliefs and rituals of what we used to consider inferior peoples. We now at least *try* to see these things from within the standpoint of each particular culture. We are even beginning to see that our own culture must take its place among others, not as necessarily superior, but simply as one variable expression among many.

We are made to stand back and examine. Here, sociology performs for us a function much like that which is performed for us in Biblical matters by modern criticism. The air is cleared. Form analysis, for instance, removes from the Bible a great deal of fog and muddle. The result is that certain essential things stand out with clarity, and far from losing significance, gain it. In the consideration of religion in general the same kind of fog and muddle is dissipated for us by some aspects of sociology.

Moreover, sociology, and that branch of it which we call anthropology, appear to be finding extended support from other directions—notably that of archaeology. For archaeology seems to be newly asserting that the religious beliefs and ceremonies of any society are not peripheral, or added excrescences, but the heart of its system, basic to its life, their influence being as formative and as life main-

taining as its system of food gathering.

This seems a far cry from the "opiate of the people" or from Marx's view of religion as a kind of alienation—an alienation from that ultimate economic destiny which would satisfy human needs. Aided by the archaeologist—and (who knows?) perhaps about to be aided by the biologist—the modern sociologist sees something more in religion than Marx and his associates saw, something that perhaps suggests perspectives leading far beyond his now analyses. (These perspectives appear to be opening also in other disciplines, and even, more blindly, in the community at large.)

However, what the modern sociologist markedly recalls to our attention is the fact that religion is *a human product*. This is something which the fanatical margins of religion—and even, frequently, its central claims—have obscured. At this moment in our history the reminder is wholesome.

For it is then, when we have faced the fact that our religious systems are structures created and elaborated by the human mind, that there emerges for those who believe in the continuing significance of religious attitudes a sense of liberation. Into what are we liberated? Surely into an adventure of profound significance—an adventure which attempts to discover what it is to be human and to secrete in our humanity the conception of the spiritual.

We owe to the analytically inquiring minds of our times the opportunity freely to confront this amazing situation, without the weight and clutter of some of the deadening preconceptions of the past. We are released to ask in wonder wherein lies the uniqueness of man that he has conceived and experienced the spiritual, an insight of such power, such imperatives, that its sanctions alone have given his life shape, direction, and meaning. An insight which stirs within him, moreover, the springs of terror, awe—and eventually of mercy. An insight which opens to him a sense of the glorious, and the limitless horizons of empathy.

It is these aspects which are not discovered in a purely sociological inquiry—an absence equivalent to the difference between a living and a dead creature. For these aspects are *experienced* on the very pulse of our existence.

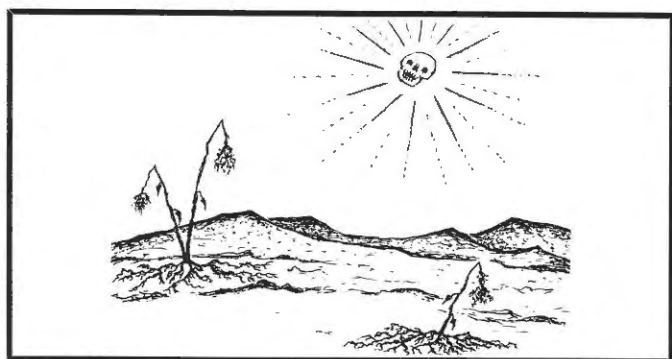
Any society is more than the sum of its parts, and any culture more than the sum of its subdivisions. Like the essence of a personality, the essence of a community lies beyond definition. The bony skeleton may be exposed to us, but only the living creature fills the imagination.

At some point where the being that became man emerged from his ancestral twilight, consciousness was born. With the birth of consciousness, however rudimentary, came the realisation of loneliness and the promise of community. Awareness of community is not the in-

stinctive awareness of the herd. It is the recognition of transcendence. This is the heart of the religious experience—that sense whereby the world about us becomes not merely the womb from which we take and sustain our life but a transparent envelope through which there shines the reflection of the Holy, the Ineffable, that which being greater than ourselves creates and delineates our separate being.

This consciousness is unique to man, and we now know that there is no society, however pitifully poor its material condition, however primitive its daily living, which does not have an awareness extending beyond the immediacies of physical need, an awareness which is a form of spiritual insight and by which it shapes the rituals of its life.

It is anthropology which has confronted us with this enlargement of our understanding. It is sociology which confronts us with the inadequacies of analyses of religious life, and yet throws out to us the challenge to face with honesty the fact that our religions are not what our fathers thought them, authoritative and final revelations from On High. Seen as structures arising from the exigencies



of human self-awareness, from the awakened knowledge of an abyss of nothingness out of which has arisen the creative spirit of man—what do our religions lose? Only, perhaps, their chains. For the splendour of man's vision of God stands out the more gloriously against the darkness from which it broke so imperiously asserting the reality of Light.

At this moment in our history it is left to us to ask a question: can our increasingly (and perhaps inevitably) secularized society maintain its existence unless it rediscovered a shape, a vessel, which can house and incarnate for the community an awareness of the Holy? The Holy—that which we have called God, that which appears to have come to life in the human spirit as the inevitable concomitant of consciousness, that which is, none the less, *Other*. In this paradox the specifically human has been cradled.

To render at least stumblingly expressible these inexpressibles the imagination of man has conceived the great religions of the world, our own among them. Here have been enshrined those faces of truth which we have seen turning towards us—only to turn, ultimately, partially away from us. What shadows loom in the vacated spaces? Nothing, assuredly, that contradicts the past. For every

vision of truth leads to another, every broken image sees raised on the pedestal from which it falls the outlines of a newer truth whose existence its own has made possible.

Now that the communal symbolic rites of the Western churches have lost their power over the majority of people, and the old institutions are crumbling, can the immense responsibility of the religious vision rest solely on the weak shoulders of individuals, or will there be found a new communal focus for the aspirations of the modern community? Under the influence of contemporary physics, depth psychology and the rest, will ordinary people begin to see the whole world of their physical encounter newly, extending the boundaries of the sacred because they awakened to more than the outline of appearances, because they see everywhere that which shines through appearance?

Is this a possible hope—and what is the alternative?

Can we have done with creating a visible body for the church, needed no longer by those who have faced within themselves the glories and the dangers open to the human adventure? Will it be possible to develop in small worshipping communities, like the communities of Friends, the spiritual powers that safeguard our humanity?

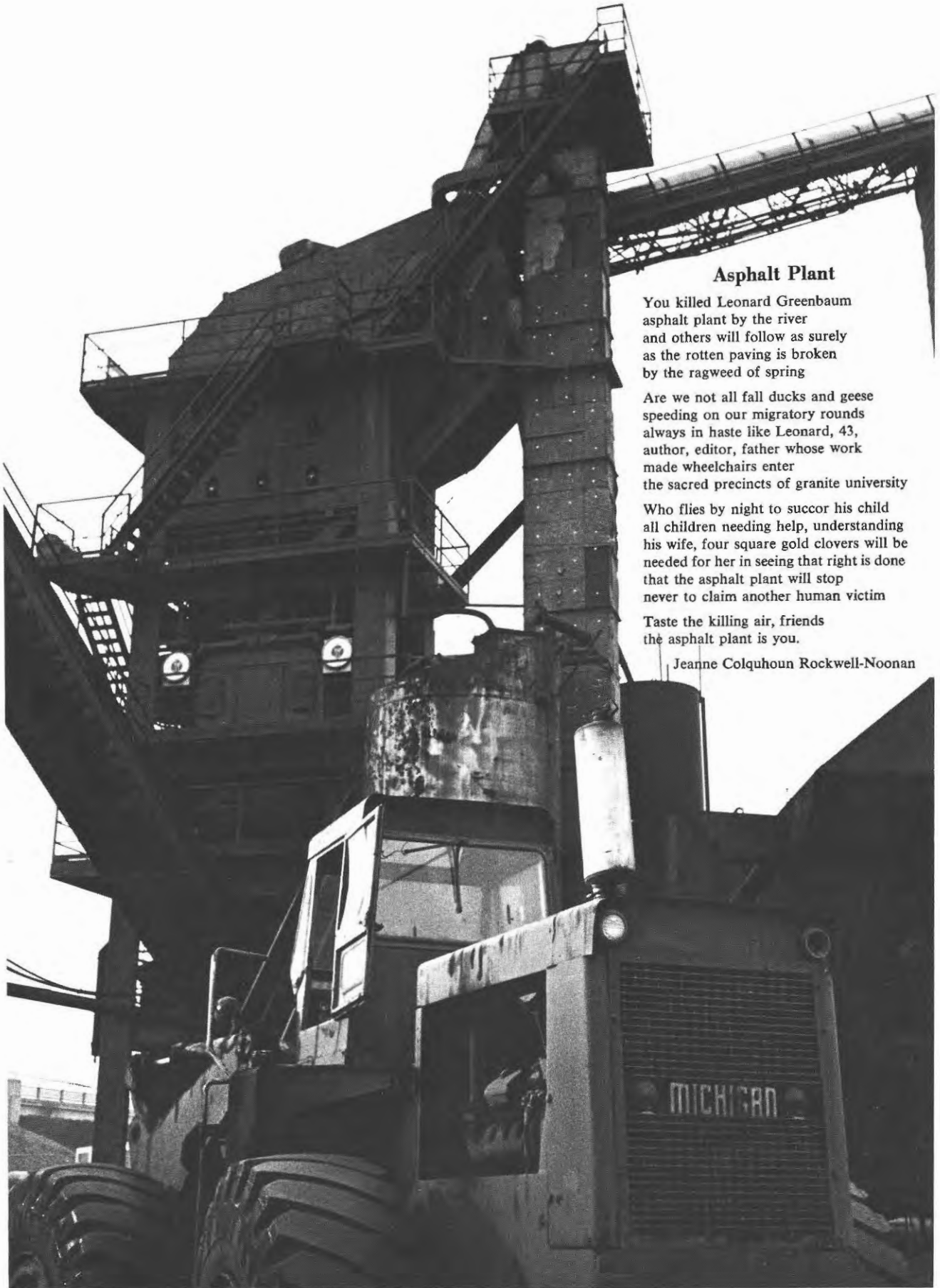
Our own tradition is Christian, and though we have no certainty that the figure of Christ will continue to be charged with the passion of our human expectation, none the less the Christian legacy is inescapable, part of our blood and bone. In their ethical consequences, acknowledged as such or not, the values of Christianity appear already to be entering the area of our collective social conscience (even against the background of the violence of our times). But will the Christian vision of the penetration of the human condition by the divine retain its force or will the search for the realisation of the Kingdom go forward under other terms, other symbols?

We do not know. Yet it would seem that without recognition of a dimension of meaning beyond the dimension of time in which we are imprisoned we cannot survive as fully human, or turn from the sea of self-destruction on which we have already partially embarked.

The sociology that enlightens us cannot fully expose either the reality of our need or the consequent reality of what one sociologist has called "signals of transcendence." Under the influence of expanding ideas of what thought is, and therefore of the opening of new frontiers of consciousness, perhaps we shall recognise that, like the antennae of a winged creature our tremulous searching quivers already with an anticipated awareness—for the God that we seek, and do not yet know, lies already hidden in the depth of our being, or how should we seek it?

In the midst of a human world that threatens chaos by denying His reality, He is at work.

This article by Lorna Marsden, an English Friend, is reprinted from The Friend, the Quaker magazine published in London.



Asphalt Plant

You killed Leonard Greenbaum
asphalt plant by the river
and others will follow as surely
as the rotten paving is broken
by the ragweed of spring

Are we not all fall ducks and geese
speeding on our migratory rounds
always in haste like Leonard, 43,
author, editor, father whose work
made wheelchairs enter
the sacred precincts of granite university

Who flies by night to succor his child
all children needing help, understanding
his wife, four square gold clovers will be
needed for her in seeing that right is done
that the asphalt plant will stop
never to claim another human victim

Taste the killing air, friends
the asphalt plant is you.

Jeanne Colquhoun Rockwell-Noonan

Noah Vail's Reflections on a Rainy Day Dirty Work at the Fossil Factory

A COLLEGE FRIEND of mine had an elderly uncle who clung firmly to a literal interpretation of everything in the Bible, including the belief that the world had been created on six particular days back in the year 4004 B.C., probably right after Easter.

My friend, whose commitment to the education of the older generation was at least as great as that of some of our young people today, once taxed his uncle with some of the scientific evidence which appeared to suggest a contrary theory. "If the world is less than six thousand years old, uncle," he argued, "how are we to account for all the fossils that have been discovered that are hundreds of thousands of years old?"

"Upstart and conceited boy," retorted his elder, "the devil put the fossils there to confuse fools like you."

What I like about that argument is its absolutely self-contained and unanswerable quality. You either believe it, or you don't. I will challenge anybody to find a logical flaw in it, or to come up with a response capable of shaking my friend's uncle out of his cheerful dogmatic certainty.

Uncle's position, of course, rested on an unexamined premise, or a premise accepted as fact, which comes to the same thing. Much of the theological argumentation going on in Quakerism today (yes, Virginia, there is a lot of theological argumentation going on in Quakerism today, most of it under other names) seems to me to founder on the same reef. Since we no longer come to Quakerism with a shared and generally accepted body of premises about reality, we spend a great deal of time exchanging opinions, arguments, and "facts," but only rarely do we manage to engage one another at the level of what Chesterton called one's "ultimate view of the universe." Theoretically, this is supposed to happen in a meeting for worship, but there is no way of avoiding the circumstance that when we come into meeting, we bring our assumptions along. The devil, unfortunately, has provided all sorts of fossils to confuse fools like us.

I once raised a complaint about some social reality or other, in a gathering of weighty Friends bent upon spiritual business, and was informed that I was out of order because all that mattered was "that of God in every man," which my informant further defined for me as, "if you treat people nicely, they will treat you nicely." Well, after thirty years of knocking about in the lower socio-economic echelons of our glorious republic, all I can say is that that has not been *my* experience. That assumption is a fossil if ever I heard one. (It is not, of course, what most Friends mean by that hallowed phrase—though it *is* what too many of us often seem to be indicating when we use it.)

I would like to invite Friends to join me in the observance of "Examine Your Assumptions Week," to be celebrated whenever you (or, better, your Meeting) can squeeze it into an already overburdened schedule. Let's drag all those fossils out into the light and see who put them there.

A Question of Rights

by Herbert Spiegelberg

NOWHERE, to my knowledge, has the moral impasse of claims and counterclaims in the Palestinian tragedy been summed up as concisely and poignantly as in the still valid report of the American Friends Service Committee, Search for Peace in the Middle East. The eleven points in this confrontation of the two cases begin with the Israeli claim that their ancestors controlled Palestine more than two thousand years ago matched by the Arab counterclaim that they held this land for more than 1300 years without interruption.

I confess that I see no legal or moral basis for breaking this deadlock over the right to one's native soil by giving more weight to either priority or length of occupation as a way to a "just" solution. What I would like to plead for here is not a facile compromise but something more radical: an attempt to undercut the whole controversy by questioning the alleged moral right to one's native soil. It is hardly accidental that even the Universal Declaration of Human Rights in its catalog of old and new rights has nothing to say about it.

My first question is: What moral right can be derived from the fact that a person was given birth by his mother at a particular spot on this earth? Specifically, does he have the right to remain there; to claim it for himself, his children and children's children; to exclude others not born there and to control the vicinity, perhaps jointly with others born near the spot?

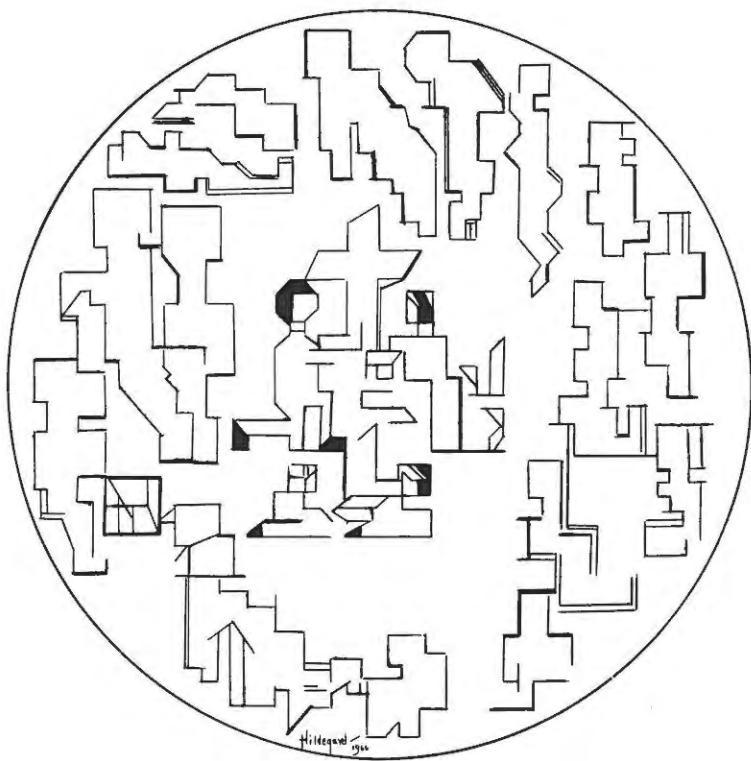
I submit that being born at a certain place is in itself nothing but an "accident of birth," even more so than being born to certain parents, in a certain family, a certain society, nation, racial group or religion. If this is true—and the full meaning and truth of this phrase must be thought through and "realized"—birth by itself does not give any moral claim to any privileges, and does not commit to the acceptance of any handicaps that go with it. In this light the right to one's specific place of birth is indeed one of the most dubious and precarious human rights. It is one of the unearned enrichments or deprivations subject to adjustment to those underprivileged without their fault from those privileged without their merit.

However, in thus denying radically any native right to one's specific place of birth I am not rejecting a moral right to *some* such place. On the contrary: I want to plead the moral right of every person born into this world to some space where one can live one's life as a human being in accordance with one's basic needs and even the needs for one's full development. This right would not be exclusive of, but equal to, those of others born in similar circumstances. It may include the equal right to the natural resources of this place, not only on the national but on the international level. For instance, the right to such resources

merely on the basis of one's having been born in an oil-rich country is morally unwarranted. It is therefore indeed a moral revolution that in these days the "common heritage of mankind" to the riches of the seabed is advocated. This may be a first step in rethinking our attitude to the old resources already carved up according to principles not squared with moral requirements.

I realize that both the denial of the right to one's native soil and the assertion of a new right to some soil on this globe calls for a radical change in our moral-political thinking as well as in our national and international policy. It takes intellectual and moral courage to face it. But it is also important to realize that this change need not and cannot be implemented immediately. This would not only be self-defeating but imply new injustices to those who inherited their present status without their fault any more than on the basis of personal merit, and who may have earned some merit by their stewardship. In case of free immigration there must be protection through minority laws for those who thus may lose majority status. Moreover, there has to be an effective policy for discouraging, if not preventing, irresponsible parenthood. Without a new ethics of birth control a mere ethics of equal rights of all those already born to equal shares in living space and resources would breed new injustices not only for more responsible parents but for the victims of a continued population explosion. Ultimately, there would have to be an international agency which would explore and arrange the most suitable opportunities for the fairest possible distribution of the remaining life-space.

What would such a new approach mean for the concrete tragedy of the Arab-Israeli conflict? Specifically, would it mean the acceptance of the present or an earlier status quo? Neither one for primarily it calls for a fresh start, abandoning the morally indefensible idea of moral rights to the soil inherited from one's fathers (and mothers), forefathers or arch-ancestors. It calls for recognition that on principle no one has more right to the contested soil than his opponent. Both are victims of the accident of birth who must realize that being born Arab or Jew is just as much an accident of birth as being born in Palestine or elsewhere. Morally, both might just as well have been born in each others' places. All are fellow-victims of a history which has pitted them against each other. In the plight of being the "born enemies" (arch-enemies) of one another, they might realize that even the villains are primarily victims of a tragedy in which the innocents slaughter the innocents to revenge the sins of their forefathers. Such thoughts may lead to the point where each one credits the other at least with good faith, if not yet with good will. And it may lay the ground for a new approach to the



"something there is
that doesn't love a
wall / that wants it
down!"

The Globe

by Hildegard Herbster

wreckage of war, to an attempt to distribute losses and gains in a way which makes a peaceful future possible. Beyond this wish outsiders who are not in close touch with the facts and with both perspectives upon them have no business meddling. But they should attempt to understand both sides and be ready to help from a sense of having been spared similar lots without having deserved it.

I am aware of the difficulty of shaking up the complacent ideologies of those brought up to believe in fatherlands, motherlands, and "promised lands," promised not only to one's ancestors but to their children and children's children without end. But let us consider the following points:

1. The alleged right to one's native soil is a relative novelty in the history of mankind suited to its agricultural stage. It makes little sense in a nomadic society of hunters, much as they may care for their hunting grounds. It makes no sense to gypsies, who claim nothing but the freedom to migrate like birds and fish.

2. A rapidly increasing proportion of the inhabitants of the globe no longer lives in its birthplace and not even on native soil in the sense of its country of birth.

3. The more we multiply and fill the globe, the more it will be necessary to move people from their native soil to locations with more life space and opportunities.

4. There are no "autochthons," i.e., people "sprung from the earth" and still living in the places where history began.

5. Even those of us lucky enough to still live on the soil cultivated by our fathers and forefathers know that originally they were squatters or, worse, conquerors displacing the "aborigines."

6. Those with a "native soil" would indeed be an increasingly privileged minority who can deserve such a privilege only by some kind of compensation to the underprivileged.

7. History with its story of migrations, emigrations and immigrations is not the only reminder of our common precarious moral plight as squatters and their heirs. Most, if not all, religions and particularly early Christians have fostered the sense of the transitoriness of man's earthly abode.

This is the spirit in which all of us, religious or not, must face a future which for all of us, not only for the Arabs and Israelis, demands the full realization of both our equal illegitimacy in claiming an exclusive birth-right to a native soil and of our more fundamental human right to an equal share in the soil and other resources of the globe, no matter where, as long as it does not interfere with the equal rights of other fellow humans.

Herbert Spiegelberg is a member of St. Louis Meeting and has taught philosophy at Swarthmore and Lawrence Colleges and Washington University. His latest publication is an essay dealing with "Ethics for Fellows in the Fate of Existence."

Friends Around the World

Intermountain

Yearly Meeting Formed

by Nelder Medrud Jr.

THE NEWEST yearly meeting is Intermountain Yearly Meeting, formed at the fifth annual gathering of the Intermountain Friends Fellowship at Ghost Ranch near Abiquiu, New Mexico, June 6-9, 1974.

Leanore Goodenow, Mountain View Monthly Meeting, of 2136 S. Josephine St., Denver, CO 80210, was named clerk; Anthony Umile, Boulder Meeting, of 247 Pratt St., Longmont, CO 80501, recording clerk; and Theodore Church, Albuquerque Monthly Meeting, of 4 Arco NW, Albuquerque, NM 87120, historian.

The new yearly meeting will be largely comprised of monthly meetings and worship groups in Arizona, New Mexico, western Texas and Colorado. Utah may have associate status since Utah Friends hold membership in Pacific Yearly Meeting.

Emphasis within the new organization will continue on community, fellowship, and spiritual renewal, with a minimum of organizational structure.

Other highlights of the gathering were the presentations by Elfrida Vipont Foulds, clerk of Meeting for Sufferings in London Yearly Meeting, and by Edward Snyder, executive secretary of Friends Committee on National Legislation. The lecture by Elfrida Vipont Foulds on "Prayer as a Place" provided a source of strength and reflection for many, while Edward Snyder's description of the specter of impending mass starvation for many Third World peoples had a soberly stunning impact. The problem was sharply personalized when Ed noted that the fertilizer expended on American lawns and golf courses nearly equals present usage in India.

The newly formed yearly meeting has a special familial relationship to the Indo-Hispanic culture of Mexico and the United States Southwest. This was emphasized by a panel discussion of the culture in general and of the Ghost Ranch area in particular.

As we ended our spiritually enriching experience we felt joined together in a new yearly meeting that embodies the hopes of Friends throughout the Southwest and Mexico. Already, we anticipate next year's first session of the Intermountain Yearly Meeting with the same eagerness and expectation we have felt during our past five years of gatherings.

Nebraska

Focus on American Indians

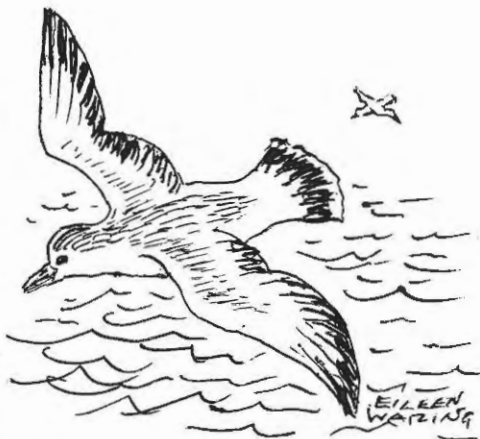
THE CHIEF CONCERN of Nebraska Yearly Meeting during its sessions May 30 to June 2 was native Americans. Especially helpful to our considerations of ways to assist Indians was Russell Carter of New York Yearly Meeting who is chairman of Friends Executive Committee on Indian Affairs.

After much discussion, Friends agreed to invite all Yearly Meetings to support adding someone to the staff of Friends Committee on National Legislation in Washington who would concentrate on Indian matters. Such a person, strategically located to help all religious groups, including native Americans themselves, could help present a more unified approach to solving Indian problems.

The meeting united in calling for all Yearly Meetings to give prayerful consideration and possible financial support to this proposal to have a Friendly presence for Indians in Washington during 1975.

Music was a significant part in the sessions and helped us develop a sense of closeness to each other as we dealt with our individual and collective concerns. Visitors supplemented our own members in this and all other areas of our time together that left us with an almost tangible feeling of oneness among ourselves and with the wider Quaker fellowship.

ELIZABETH MARSH JENSEN



France Yearly Meeting

Together in Joy

by Alastair Bainton

THE BEAUTIFUL Chateau de Charbonnières, with its turrets, spires, and oak-paneled halls, was the setting for France Yearly Meeting from June 1 to 3. Some forty French Friends—about a fifth of the total membership of the Yearly Meeting—were present. They were joined by a dozen friends from other countries.

The theme of the weekend, "Ways to Reconciliation," was considered during two of five sessions, mainly from the viewpoint of ecumenical reconciliation between churches.

French Friends have long been involved in the activities of the Quaker International Centre in Paris which, surprisingly, has never been formally connected to France Yearly Meeting and until now has been largely financed from U. S. and British Quaker funds. This support will end this year, posing a financial problem for French Friends. Almost as urgent is the difficulty of staffing the Centre adequately. French Friends this year considered the whole future of the International Centre. Their decision was to foster a closer relationship between it and the Yearly Meeting and to seek every possible source of support for it.

For the present, the young Anglo-American couple who run the Centre, Linda and Joe Heflin, manage only because of Linda's teaching job. The Centre is almost the only source for the young blood the Yearly Meeting clearly needs.

What impressed me about the session, even more than the physical beauty, the sunshine on the chateau walls, and the sound of the cuckoo across the meadows, was the joy French Friends found in being together again.

Tools of the Spirit

DANISH YEARLY MEETING May 10-12 in the Quaker Center in Copenhagen opened with a Swedish Friend, Sven E. Ryberg, sharing his analysis of certain tendencies in the Society of Friends today.

Specifically, he said that when we first encounter the Society's attitude toward the Bible and toward dogma, our reaction is positive because of the feeling of freedom and "do-it-yourself" attitude toward religious beliefs.

Rather than proceeding to build a house of the spirit that will meet the needs of seekers, however, all too often our ponderings become a wooden shed to which we only now and then add a board.

Sven Ryberg urged us to go deeper into the fellowship of the meeting for worship, to test our findings against the

group's gathered experience, and to become tools of the Spirit and build God into our own lives.

In business matters Friends agreed to increase our contribution to the Friends World Committee for Consultation's work with the United Nations and to support Friends activities with children in Ramallah, Jordan.

Our discussion, our worship, and our walk together Sunday afternoon in the woods left us hoping the lines read by the Clerk at the opening session come true:

"May the road rise to meet you. May the wind be always at your back. May the sun shine warm upon your face, the rains fall soft upon your fields and until we meet again may God hold you in the palm of his hand."

CARL EMIL ENGRAF

Conservative Friends

Good Signs of Life

by William F. Rushby

CONSERVATIVE FRIENDS gathered at the West Grove Meeting House, near Snow Camp, North Carolina, the weekend of Sixth Month 21-23 for the fourth general meeting in the Wilburites' 130-year history.

The preaching of a living Gospel witness was Christ-centered and very much in earnest, both characteristic of ministry among Conservative Friends. Several persons from independent meetings and scattered Wilburite families attended, adding to a sense of vitality and growth. George and Annie Chapman represented Ulster Quarterly Meeting in Northern Ireland.

This gathering reflects the quickening life which began among Conservative Friends in the 1960's. Changing emphases in Quaker theology cast the Conservatives in a new, more favorable light. Young people and families searching for spiritual depth and the integrity of a forthright Christian commitment were drawn toward traditional Quakerism. They also found the close community of the rural and smalltown Conservative meetings attractive in an age of personal isolation and social instability.

But the "convinced" are not the only ones involved in the renewal. William Taber's work as a released Friend, the activities of the Spiritual Life Committee, and the charismatic movement's influence all have contributed to a spiritual reawakening and deeper commitment to Christ which led to this fourth General Meeting.

Decisions reached at West Grove included convening again in two years, probably in Iowa; starting a publication to serve the Wilburite movement; and forming a Northeast Association of Conservative Friends.

Although the future of Conservative Quakerism cannot yet be clearly seen, it was obvious in the many new faces at West Grove and the enthusiasm and spiritual unity felt by all that there are good signs of new life.



Danish Friends under Danish beeches

North Pacific

"We Really Are a Yearly Meeting"

by Esther Carter Richards

FROM HIGH on its headland, Fort Worden once guarded the Strait of Juan da Fuca. The guns are gone now, and the fort has become a state park. Wild roses and blackberry vines spread over the massive concrete embankments. The magazines are empty and rather fun to crawl around in. The wind blows strong and chill from the snowy Olympics, and Mt. Baker stands across the water, stark white, or glowing salmon in the evening light.

The park was a good place for Friends of North Pacific Yearly Meeting to come together for their second annual meeting. We made the best of our bare and somewhat institution-like surroundings (the fort had also served as a correctional institution and has not yet quite recovered). But we smiled as our children tumbled or threw frizbies on the parade ground where young men once drilled or did calisthenics. We particularly rejoiced that, at last, we had found a place where an adequate camp ground was near at hand—right on the beach below the fort, a brisk walk from the meeting places. We rejoiced, too, when we discovered that almost one-third of our 250 attenders had never before been at any Yearly Meeting sessions.

Of course we had some problems: it was raining when we arrived; the wind blew down the tents; the neighbors' dog got away with the hamburger. But we endured. The sun came out and as the Olympic breeze cleared our brains and dried our jackets, so the gentler Wind of the Spirit also moved among us.

The tensions of last year, which had threatened the existence of our experiment, were lessened. We are still in the process of resolving what kind of a Yearly Meeting we wish to be: a group for pleasant contacts which hopefully will strengthen the lives and projects of our local Meetings, or a vital, working organism full of concerns and activities—or neither—or both.

We are still experimenting with a plan of having most of the business taken care of by a Steering Committee, which meets at least four times a year. Because of the dedication and hard work of this committee, plus the firm-

ness and imagination of our presiding clerk, we were able to keep our business sessions orderly and mostly constructive in tone.

Although we were perched on the northwest corner of our country, we did not feel like "isolated Friends." How could we, when among our visitors were Friends from Geneva, from Philadelphia, from California Yearly Meeting, from the Quaker team at the U.N.? We didn't know there were any Friends in Astoria, Oregon, until one turned up. We also made the acquaintance of a lively little new group in Fort Townsend, just a few miles from the gathering place.

As we struggled, filled in gaps, and "made-do," we loved and enjoyed one another. As we discussed, sang, played, and, most of all, as we worshipped together, we came to know, as our Epistle says, "that we really are a Yearly Meeting."

Southern Appalachian

Toward Wholeness

by Elizabeth Briggs

THE SOUTHERN Appalachian Yearly Meeting and Association of Friends met together May 17-19, at Warren Wilson College in Swannanoa, NC. Under the stimuli of messages on worship from Tom and Nan Brown of Philadelphia Yearly Meeting, we probed together into our worship lives and our identity as a young yearly meeting mostly comprised of small and more or less struggling monthly meetings.

How worship influences the shaping of our identity and how it holds us together, strengthening the weak spots, became a focus of our sharing groups. In several of the groups, at least, the sharing went beyond surface phenomena to touch deeper struggles and joys we feel in ourselves and in our meetings; this experience was reinforced by the periods of corporate worship and vespers. Such sharing approaches the sacrament of confession-forgiveness-communion, but we felt unsure of how to bring it more often, more fully, into our monthly meetings.

What emerged for many at the conference was a new awareness of ourselves as SAYMA, our freedom from established practice and our need for closer contact and communion among our scattered meetings. Indeed, nurture and enrichment, not within an annual conference but instead as an organic body, each part contributing to the growth of all, was one of many concerns presented.

For many of the 200 or so attending, the experience shared at yearly meeting was a restorative and invigorating one, a real communion in which interdependence became clear, yearnings and frustrations were aired, and support was expressed for the individual and meeting efforts and concerns. Perhaps, indeed, we did take a good-sized step towards that organic wholeness we need.

Lake Erie Yearly Meeting

Community Building

by Ralph Liske

FRIENDS OF Lake Erie Yearly Meeting found themselves building community at their sessions June 13-16 at Hiram College, near Cleveland.

Thursday evening's early comers, in the words of Rufus Jones "... soon discovered that something real was taking place. We were feeling our way down to that place from which living words come and very often they did come."

Community building continued Friday morning as Friends participated in workshops on Quaker Women and on the Quaker Decision-Making Process. Later, some twenty peace plans and projects jointly recommended by the Peace Committees of Lake Erie and Ohio Yearly Meeting were approved. These include draft counseling, counter-recruitment, support for amnesty, opposition to the B-1 Bomber and military expenditures generally, direct mail and telephone programs for peace legislation, such as the World Peace Tax Fund (Dellum Bill HR 7053), and support of the United Nations.

John McCandless enlivened and deepened our sense of community with poetry reading and a talk on "A Quaker View of Christ." In a low-key but firmly convinced and warmly convinc-

ing way, he asked and then answered "What does it mean to let Jesus Christ speak to our condition?" It means to be guided by the historical Jesus, by the Bible, and by the community of believers. But mostly we are guided by "continuing our experience of Christ." John McCandless reached us when he said that if anyone did *not* have a condition to which Jesus Christ could speak, to please see John after the meeting!

Ross Flanagan further stirred and tested us with a challenge to discover what it takes to free the inner spirit within each of us and to keep it alive. His talk vibrated with incidents from his experiences at the Life Center in Philadelphia, especially in neighborhood safety. Ross believes that as "co-owners" of the world's greatest resource—love—we can all sustain and celebrate individual growth by helping others grow.

We also minuted the addition of Broadmead as a new monthly meeting; sensed in the epistles the interconnections between all Friends; and in the silence recognized that for the Quaker process to be effective we need openness to one another. Our prayer in ending our own epistle is to let what happened to George Fox and the early Friends happen to Friends everywhere today.

Brooklyn

Dealing with Death

BROOKLYN, NY, FRIENDS MEETING is preparing a guide for dealing with the practical aspects of meeting one's own death and coping with the deaths of loved ones. The booklet will deal with such things as the formulation of wills, contracting to donate organs, reserving cemetery plots, etc. It will also include a list of recommended readings on the spiritual and psychological aspects of confronting death.

The meeting is interested in acquiring copies of similar publications put out by other Friends' groups. If you have any such material, please send it to Laurence Jaeger, Clerk, Brooklyn Friends Meeting, POB 730, Brooklyn, NY 11201.

Why Wounded Knee '73?

From Indian Truth

Excerpts from a speech by Russell Means in Philadelphia in April, 1974.

THE POLITICS of the American Indian Movement were dictated by our ancestors, by our relatives, by Mother Earth and Father Sun. We are a spiritual and liberation movement, and our spirituality will prevail. The Spaniards were here for 400 years, and they are gone. You have only been here 200 years. We are the landlords of this country, and at Wounded Knee we showed up to collect the rent.

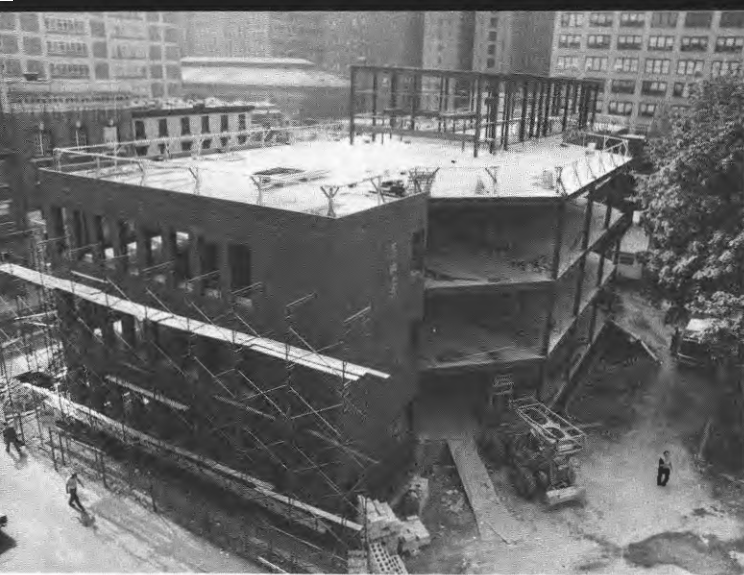
We are the ancestors of our unborn. What are we going to leave them? Respect for our Mother, for life and all of creation around us.

Our enemies are the United States of America, Christianity, and education. We are not a revolution—we want nothing to do with your politics. We have no quarrel with any man's religion—only the malpractice of it. You teach us "honor thy father and thy mother," but Indian children are taught not to honor the ways of their parents. "Thou shalt not steal," but the Catholic Church is the biggest land owner on our reservation, and 92% of the Pine Ridge reservation has been leased by the BIA to white people. "Thou shalt not kill," but our youth are driven to suicide, while John Wayne makes a living of killing people and is big box office.

Wounded Knee '73 was our finest hour. Never more than 35 of us, surrounded by 300 federal marshals, 38 personnel carriers with 30 and 50 caliber weapons, flares all night, helicopters and Phantom jets. We prayed every night, sweat lodged every day, ghost-danced barefoot in the snow. In 71 days we reestablished an independent country—the only time in this century when we have spoken for freedom.

As Chief Seattle said: "Tribe follows tribe, and nation follows nation, like the waves of the sea. It is the order of nature, and regret is useless. Your time of decay may be distant—but it will surely come, for even the White Man whose God walked and talked with him as friend with friend, cannot be exempt from the common destiny. We may be brothers after all. We will see."





Philadelphia:

A Center f

Editor's note: The new Friends Center office building at 15th and Race Streets in Philadelphia is the realization of a dream of many Friends for many years. In this interview Allen White, chairman of Friends Center Corporation, shares his interpretation of the dream and the importance of its realization.

Journal: How long have Friends wanted a Center?

Allen: Long before I had anything to do with it. In 1945, a Friends Center Committee was chaired by Clarence Pickett and then by Robert Yarnall. At that time the offices of American Friends Service Committee were spread out over more than ten floors in two buildings. In contrast, the Friends Service Council of London, which Clarence and others visited frequently, had all its offices in Friends House, which also housed the other Quaker organizations and had the additional benefit of adjoining a meetinghouse. I would guess this gave them the original idea.

J: Was the concept then the same as it is today?

A: Much the same. Clarence felt that Friends ought to have a single headquarters, not only for very practical advantages, such as centralized purchasing, but also for the added spiritual dimension which a chance to work together in proximity to a meetinghouse would provide.

J: We have heard that the Center will improve Quaker outreach. Can you explain?

A: Clarence had an outreach idea which Friends Center may indeed realize. I remember standing in front of the

meetinghouse on 12th St. with him one day and he waved his hand along the street and said, "There are thousands of people out there who ought to be receiving services from Friends. We have the concern for them but we don't have the medium for outreach to them. We should knock a hole in that wall and say 'come on in!'" I keep hoping that the Friends Center idea will help us find that hole in the wall and through it the Quaker spirit, strengthened and vitalized through unity, will enable all of us to reach out to those in need . . .

and to one another, too. Let me give you an example. Central Philadelphia Monthly Meeting right now is carrying on an outreach program. I believe they will get some additional moral and spiritual support when we are all there together, seeing each other every day, sharing each other's concerns, and meeting together for worship.

J: Isn't the Yearly Meeting at 4th and Arch a form of Quaker outreach?

A: Indeed it is. At present, thousands of tourists go through it every year and,



The Quaker spirit that created Philadelphia is vividly captured in this mural. Friends Select produced a documentary on their painting project for Channel 12, Philadelphia.

or Friends



during the Bicentennial, it may be several million. But I'm glad you mentioned this because I think it's important for Friends to understand that Arch Street also *is* part of Friends Center. The two locations are both managed by Friends Center Corporation. As far back as the early 1960's, the concept of developing the Arch Street property as a conference center and the Race Street property as an office center was envisioned. Originally we planned to develop them at the same time but when the Race Street construction was de-

layed we decided to go ahead with Arch Street. What we have now is a two-location Friends Center with the closest possible ties.

J: You mentioned the practical advantages of the Center for all Quaker organizations. Can you elaborate?

A: With all eight Quaker organizations* in the same complex of buildings, we will have the opportunity to go as far as the human spirit is willing to go in cooperating on purchasing, mailing, publishing, and many other activ-

ities now done separately. Not only the organizations but also persons who visit or call the Center will benefit from one receptionist and one switchboard. We will have an adequate lunchroom for ourselves and others. And these are only a few advantages. The fact is that proximity opens up possibilities for which the human spirit may not yet be ready!

J: What about saving money?

A: When we centralize services, we will, of course, make substantial savings. And by being in our own building we will stop having to rent space at today's prices. When AFSC was in the old building at 160 North 15th, for instance, it saved about \$50,000 a year, money that could be spent on ongoing programs. We hope for similar long-term savings, especially if we raise all the money we need, and don't have to borrow.

J: How is the fundraising campaign going?

A: Pretty well. We have about one-third of the goal already pledged, and another third in sight. As we now enter the final stage of fundraising, we have only one-third left to go. Already, 38 monthly meetings have active fundraising committees; many more are in the process of getting organized. We are optimistic and believe that as Friends hear about the need and the opportunities which this new cooperative endeavor will open up, the necessary funds will be forthcoming.

*AFSC, Central Philadelphia Monthly Meeting, Friends Book Store, Friends Council on Education, Friends General Conference, Friends Journal, Friends World Committee—Section of Americas and Philadelphia Yearly Meeting.



scenes on the fence around Friends Center. Students from that will be shown at 7 p.m. September 16 on WHYY-TV,



Reviews of Books

People, Technology and Unemployment. By GEORGE CLARKE, Clerk of the Industry and Work Committee of the Social Responsibility Council of the Society of Friends. Friends House, Euston Road, London N.W.1 2BJ. 63 pages. Thirty pence

"ALL THAT THE AUTHOR HOPES is that the reader will be led to question the motives which drive our society, to question the ethics or lack of them, which inspire those motives; to ask the question—are we moving towards a human society?—and having asked the question to try to answer it in the full knowledge that the answer reached could determine the future well-being of our children. . . ."

The author's hope has not been in vain for this reader who is disquieted about the basic inhumanity of technological unemployment, expanding economy and increased productivity. No one should hesitate to obtain this pamphlet on account of "the British point of view" because material growth at the expense of humanity, employees converted into button-pushing automatons, stock markets as "modern gaming houses," the despoliation of uncontrolled industrial development—all these are our problems too.

George Clarke finds that "we have in one short lifetime made a complete break in the evolution of social progress; we need a matching revolution in social and economic thinking and it is vital that we recognize this fact." The searching questions asked in this booklet are as valuable as the necessarily generalized suggestions as to remedial measures. How these are to be undertaken by each individual must be a matter for each to decide in his own way.

There is an eight-page statistical appendix by Michael Lee, deputy warden of Woodbrooke College.

M. C. MORRIS

The Bible in the Modern World. By JAMES BARR. Harper and Row. 193 pages. \$5.95

TITLES OF BOOKS are made by publishers whose object is to sell the book, not necessarily to indicate its true content. That is obviously the case with this book title. Its true subject might be, *The Bible in the Modern World of Biblical Scholarship*, for this is the real purpose of this very learned book.

The author, James Barr, is Professor of Semitic Languages and Literature at the University of Manchester, England. A brief and necessarily inadequate review of his work seems justified because of certain positions which seem quite relevant to Quakers in a book which otherwise is more at home in scholarly and technical journals.

In discussing the concept of Inspiration, for example, he writes: ". . . God's communication with the men of the biblical period was not on any different terms from the mode of his communication with his people today . . . (and) that the mode of his contact was not different from the mode in which God has continued to make himself known to men."

The essence of this author's position is that the center and continuing redemptive life of the Christian message is in the present, existing fellowship. The Bible, creeds, liturgies and the like may afford guidance but the living center is in the living, receptive, creative fellowship.

Words like Inspiration, Authority, Word of God, are inadequate to describe the role of Bible in the modern world. It is the actual faith of men, sometimes very crude, sometimes quite wrong, that is communicated by the Bible. This creative faith, expressed in quite human ways, is the value and meaning of the Bible for us today. Our task is to realize in a community (church) and express in our world the existing and potent revelation of the Divine Will and Purpose for our own day.

ALEXANDER C. PURDY

A Book of Religious Verse. Edited by HELEN GARDNER. Oxford University Press. 377 pages. \$12.50

APPROACHING a new anthology for the first time, one looks first for reassurances and next for surprises. This reader immediately looked for his favorite poems, which he found—Herbert's "Love," Donne's Sonnet, "Batter my heart, three-personed God," "God's Grandeur" by Gerard Manley Hopkins, Thomas Traherne's "Shadows in the Water," and William Butler Yeats' "Vaccillation (i)."

The 200 poems Helen Gardner has selected from the British Isles range in attitude from adoration and supplication to doubt and satire. They span the time from the seventh century "Dream of the Rood," translated from the Anglo-Saxon by Helen Gardner, to contemporary verse.

The surprise of this anthology is the quality of all the poems. Absent are those well-meaning but second-rate poems which take up room in so many other anthologies of this type. Long, challenging poems are here complete—Milton's "Ode on the Morning of Christ's Nativity," Hopkin's "Wreck of the Deutschland," and T. S. Eliot's "Little Gidding" from the *Four Quartets*. And except for Shakespeare and Keats, most of the major English poets are represented. This is a collection for the poetry-lover who cares for the authentic religious response. Befitting its cost, it is printed in large, clear type on heavy paper.

Here in closing is George Herbert's "Prayer," perhaps a starting point for a newcomer to *A Book of Religious Verse*:
Prayer, the Church's banquet, Angels' age,
God's breath in man returning to his birth,
The soul in paraphrase, heart in pilgrim-age,
The Christian plummet, sounding heaven and earth;
Engine against the Almighty, sinner's tower,
Reversed thunder, Christ-side-piercing spear.
The six-days' world transposing in an hour,
A kind of tune, which all things hear and fear;
Softness, and peace, and joy, and love, and bliss,
Exalted manna, gladness of the best,
Heaven in ordinary, man well drest,
The milky way, the bird of Paradise,
Church-bells beyond the stars heard, the soul's blood,
The land of spices; something understood.

RICHARD SANDERS

Borderland Christianity. Critical Reason and Christian Love? By James W. Woelfel. Abingdon Press. 197 pages. \$4.95

THE SERIES OF ARTICLES coordinated in this small book deals with a wide-ranging set of religious problems posed by the various opposites that confuse mankind's thinking. With a rare blend of philosophy and theology, though largely weighted by the latter, James Woelfel, associate professor of religion and philosophy at Kansas University, seeks to develop incisive definitions. He focuses particularly on what he calls the borderland between Christian theism and humanism.

Woelfel finds unacceptable both the rigid certainties of a particular faith and the scepticism of a purely secular humanism that excludes transcendence of the human spirit. He resolves his general position into an "ecstatic humanism with Christian hopes." Ecstatic is used in the sense of its Greek origin: standing outside of. Thus it can go beyond purely secular humanism and leave openness for experience and growth. The "Christian hopes" grow from the bases that the transcendent aspect of reality is characterized by total love in the agapeic sense—accepting, healing, reconciling, fulfilling; that individual human beings have intrinsic value; and that human life is ultimately purposeful. This would consort with the humanist outlook, which has a primary dedication to man.

In the light of this basic position, the author attacks in the same incisive way a number of other confusing problems. He deals with the problem of evil, the reality of God, essence of the Christ spirit as going beyond the historical Jesus, the puzzle of creation from nothingness, the dilemma of omnipotence in relation to agape love and its sure content of final salvation.

The book will appeal to those who enjoy detailed reasoning on knotty questions. Yet, Woelfel does not preclude other approaches, and comments that theological considerations can at times obscure and blur agapeic vision. He takes pains at various points to eschew dogmatic rigidities. Having closely confined an argument in a practically watertight container, he insists that it must nevertheless be open to the flow of further thinking and even be modified by numinous experience.

MARY ELIZABETH PIDGEON

Church-State Relations—Past, Present, Future. By WILLIAM A. COOK. Americans United, 8120 Fenton St., Silver Spring, MD 20910. \$2

DR. COOK coolly and fairly covers, in impeccable English, the historic facts concerning the conflict of church and state beginning with Abraham and bringing us quickly to the present. The author is no fence sitter, yet he introduces his theme carefully and gradually, only at the end coming out boldly with a set of blunt questions and answers. The author does not pretend to cover fully the entire historic continuum of church vs. church and church vs. state, but does forge on to the conclusion that the present conflict over the churches' demand for school support is not truly a battle between schools, but a strong reaction to the doubtless successful penetration of the Roman Catholic church into many areas of American life. He points out that the battle of true separation of church and state is an ongoing one, and will reach into the next century if not longer. Dr. Cook analyzes the schemes employed by adherents of "parochialism" to achieve their aims. In like manner he analyzes many Supreme Court decisions. He warns the reader that civil rights must come ahead of the philosophy of acceptance without dispute or reaction, and that sometimes a move to "understand" the other fellow could have sad consequences. A useful book for study groups large or small.

JAIRUS J. DEISENWORTH



The Politics of Nonviolent Action. By GENE SHARP. Porter Sargent Publisher. 902 pages. \$24.95. Three-volume paperback edition \$13.85.

The Politics of Nonviolent Action is a significant and much needed compendium of theory, strategy and methods of nonviolent action. It is packed with historical detail, analysis and exciting case studies.

Part I is a stimulating discussion on the nature and control of political power. It delves into the sources of power, why people obey, and the role of consent. The author formulates a theory of nonviolent control of power based upon the concept that obedience to government essentially is voluntary and that through nonviolent action ordinary people can effectively struggle against dictators, tyranny and all forms of injustice.

Part II, "The Methods of Nonviolent Action," explores 198 (!) recorded methods of nonviolent action and systematically classifies them as nonviolent protest and persuasion, i.e., speeches, slogans, and marches; social, economic and political noncooperation, such as boycotts, rent strikes, tax refusal; and nonviolent intervention, including fasts, pray-ins, and nonviolent occupation.

Part III, "The Dynamics of Nonviolent Action," examines the many problems of building an effective nonviolent action movement. Three mechanisms of nonviolent action—conversion, accommodation and nonviolent coercion—are fully discussed and are shown by historical examples to be more prevalent in society than generally recognized.

The Politics of Nonviolent Action is essential reading for Friends whose religious and spiritual development point them toward the nonviolent way, but whose education provides little or no knowledge of effective action in dealing with social, economic and political oppression and injustice.

Friends also will find this book useful in First-day forums, conference classes, discussion groups or anywhere Friends come together to examine and exchange important ideas. Meetings certainly will want to make this volume more accessible to others by putting gift copies in public and high school libraries.

GEORGE WILLOUGHBY

Third World?

"PERHAPS THERE is no Third World but only the First World of the rich and the Second World of the poor." Herschelle Challenor in the Center Magazine.

A Review-Essay

Jessamyn West's Hide and Seek

by Margaret H. Bacon

MOST PEOPLE in the United States, if they have heard of Quakers at all will say, "Oh yes, *The Friendly Persuasion*. Gary Cooper and Dorothy McGuire."

Jessamyn West, author of the book about an Indiana Quaker family during the Civil War on which the movie was based, grew up in Whittier, California, and wrote about her mother's Indiana Quaker ancestors as she imagined they might have been. Eastern Quaker purists found fault with her use of the plain language in the book, and wondered how close her association with Quakerism really was.

The answer to this question, and much more besides, will be found in Jessamyn West's latest effort in autobiography, *Hide and Seek*, A Continuing Journey, Harcourt, Brace and Jovanovich, New York, \$7.50, 310 pages, just published. Jessamyn's maternal grandfather was a Quaker of Irish descent, Jess Milhous. His wife, also Irish, was a Brethren. Their daughter, raised as a Quaker, married a Methodist who became a Quaker by conviction. These were Jessamyn's parents. The family, grandparents and all, moved in

1907 from Indiana to Whittier, and there joined the Whittier Friends Church, along with some cousins, the Nixons. The church was evangelical, and by the time Jessamyn was sixteen she had been twice saved.

Friends, then, will enjoy reading *Hide and Seek* for its glimpse into a Quaker childhood perhaps quite unlike their own. In addition, if they have not already discovered Jessamyn West as a writer, they will enjoy her magnificent prose, her wit, her imagery, her fascination with words, her flights of fancy.

Hide and Seek is the story of three months which Jessamyn West spends alone in a travel trailer on the banks of the Colorado River. An admirer of Henry David Thoreau, a lifelong lover of solitude, Jessamyn spends the time recalling the many journeys of her life from picnics in the family touring car circa 1919, to a 1945 return to the Indiana she wrote about, but scarcely knew. Portraits of her parents, her brothers and sister, her music teacher, and many others adorn these flights into memory. Interwoven are snatches of Thoreau, Virginia Woolf, Colette, and her own poetry. Binding the whole together is a continuing narrative of her life by the river and her relations with some rather bizarre neighbors.

The author of twelve other books, including several collections of short stories, Jessamyn West has always been at her best when she portrays very young women; their self-consciousness, their self-centeredness, their occasional moments of rapture in being at one with nature, their duality of vision, as both actor and observer. In *Hide and Seek* she evokes a vision of a young Jessamyn who is the very epitome of all these qualities, and reveals that as a woman of seventy she is really not much changed.

There is a youthfulness and a gaiety about Jessamyn West's writing. She is seized by notions. Walking in a small canyon she wonders about the possibility of a flash flood and continues to explore the canyon, her heart beating wildly. When you travel with Jessamyn you experience a series of small crises of fear of self-consciousness, but these dis-

tract you from being carried to the height or depth of any emotion.

It is this quality that has robbed her writing, it seems to me, of the depth and strength her talent entitles her to. In *Hide and Seek* Jessamyn West scarcely mentions the more painful events of her life, her long and terrifying bout with tuberculosis, the death of a younger sister. She and her husband had no children but took a series of young people into their home. Was her childlessness a sorrow? She doesn't say. Although she lives in southern California she seems unaware of the plight of the farm workers; she had to journey to southern Indiana to see her first hungry child. Although she says she is against the war in Vietnam, the young protesters seem to bother her with their extremism. She does not reveal an anguished identification with war's victims.

In reading elsewhere a short biographical essay on Jessamyn West, I learned that her recovery from tuberculosis and the publication of her first stories happened at about the same time, and that since then she has been in "that continuous elation that is the chief fact of my life." It is an elation that seems to negate the darker side. (The neglect of inner darkness is a frequent criticism of Children of the Light when they turn to literature.)

All this makes extremely interesting her parenthetical comment about her famous cousin, Richard Milhous Nixon: "Why does this doubleness (of vision) make us poor neighbors and friends? and impossible lovers? and untrusted politicians? (Tricky Dicks without a trick up our sleeves simply because on the lens of the TV camera the shadow of our other self, the omnipresent observer, is visible; and surely one who is double is capable of doubledealing?)." The book was clearly written before Watergate.

Hide and Seek is an excellent title for the search for the elusive self in which every writer is engaged. Jessamyn West has created many memorable characters and many unforgettable scenes in the course of that search. Let us hope that there will be more.

Counseling Service Family Relations Committee of Philadelphia Yearly Meeting

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Christopher Nicholson, A.C.S.W.,
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Valerie G. Gladfelter, A.C.S.W.,
Willingboro, N. J., 609-871-3397
(May call her 9 a.m. to 10 p.m.)

David Harley, A.C.S.W., Bethle-
hem Area, 215-437-1396

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

Cinema

by Robert Steele

IF ONE WANTS to see *Cinderella Liberty*, he had better get to the cinema fast. It's uncanny how certain films become the ones to see while others seem not worth bothering about. An example of the former is *The Exorcist*, although by now everybody certainly knows that it's a *tour de force* of P. T. Barnum hokum. Sadly, the latter fate has befallen *Cinderella Liberty*. Let's remember that except for a newspaper or two and a handful of journals, films are being reviewed by punks who think it's smart to love films of fashionable directors and hate all the rest. Reviewers, unfortunately, do have influence. Readers are sheeplike and are led to or away from what a small-time and dimly sighted would-be critic may crank out about a film. Critics think their job is to say whether they like or dislike a film. Habitually they don't answer why. Their job ought to be to give a few hints to a reader, so that he may be helped to decide whether a certain film may entertain him or not.

The publicity, casting, and subject matter of *Cinderella Liberty* would not divulge to prospective viewers that Darryl Ponicsan's novel has become an unusually entertaining film. It is entertaining because cliché subject matter—the love of a sailor for a prostitute with a mulatto son—is made plausible. It is unusual because there are no chase sequences, no stabbings and shootings, and the sex is routine. It is also unusual because the film is founded upon three characters, the sailor, the mother-prostitute, and the son, who are worth knowing.

Usually one does not expect an actor to excel as a director. Mark Rydell's be-

ing an actor as well as the director may explain the depth of the characterizations he gets out of James Caan, the sailor; Marsha Mason, the woman; Eli Wallach, and a boy, Kirk Calloway, who gives a brilliant performance. Rydell does not clutter the screen with self-conscious directorial shenanigans, but keeps a simple and believable story out front. The author's sailor is an atypical one: he describes himself as a basement Baptist because he helped his father do his janitorial work in a Baptist church; he says he doesn't use bad language and won't ever hit his girl "because it just isn't right." He is even shy, not always sure of himself, and vacillates between self-interest and taking responsibility for Maggie and her son. His love for the two and his goodness win out over his lapses into self-centeredness.

How we feel when we walk out of a cinema, even though it seems overly simple, is still a measure of whether a film has been worth seeing. If we feel no catharsis after having been subjected to a tragedy, something went wrong in the dramaturgy. If we do not feel lighter and warmer when we walk out of a comedy, if we have not laughed and been consumed by a story for an hour and a half, then we may have justifiable reservations about the intention and artistry of the filmmakers. After seeing *Cinderella Liberty* one doesn't walk out of the cinema feeling good about the navy, but a viewer may feel good because vicariously, he feels there may be some hope for some beaten-down persons if they are given a chance. A reminder that human beings are fragile and perishable helps.

R. LESLIE CHRISMER

Pharmacy

361 Main Street, Pennsburg, Pa.

Nicotine is a poison. So, in a sense, is alcohol. (The writer's Merck Index says of nicotine that "40 mg. orally has been fatal for man," and of alcohol that "average or large doses" may cause "stupor, coma, circulatory collapse, death.")

Nicotine is not used in medicine. Alcohol is. Part of the practice of pharmacy could not be carried on without it. Among other uses is that of Tinctures and Elixirs. (Examples: Tincture of Iodine and Tincture of Belladonna; Elixir of Phenobarbital and Elixir of Terpin Hydrate and Codeine.)

Alcohol is a good servant but a bad master.

Nicotine has its use against certain plant diseases, but it causes disease in human beings. However, it cannot be said to destroy character, as can alcohol. Addicts of smoking are well characterized in a humorous verse—author unknown—of long ago:

"Tobacco is a dirty weed—

I like it!

It satisfies no mortal need—

I like it!

It makes you fat, it makes you lean,

It takes the hair right off your bean,

It's the worst darn stuff I've ever

seen—

I like it!"

Bernard Shaw said his purpose was to improve morals by wit. Shaw opposed the beverage use of alcohol, but it is doubtful if he would call the following verse witty (since he disparaged even W. S. Gilbert). However, the urge to paraphrase is irresistible:

Alcohol is bad for us—

Let's shun it!

It makes us silly, dull, or cuss—

Let's shun it!

Its habit grows from bad to worse,

It saps the mind and strains the purse,

It has a moral for this verse—

Let's shun it!

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Letters to the Editor

Photographer Ken Miller took a "This Space Reserved" sign, added some dark-room work and a bit of imagination and look at the interesting result.



Now take out the sign, put your own imagination to work and visualize the interesting results your advertising message in this space might produce. Advertise in the Journal—you'll be among Friends.

Influencing Readers

I WAS DISTRESSED to see Noah Vail's, "The Man Who Couldn't Love Nixon" (FJ 6/1), printed because I think Friends Journal is a "Public Place" and as such influences its readers.

Each of us is human and has to wrestle with "not loving" a great many times. Noah Vail's personal combat is his own, just as mine and yours are. Each of us, certainly, need to examine our emotions, our caring qualities, and hold them in the Light, but to include such negative writing in Friends Journal puts Noah Vail in the very position he deplores: abusing leadership.

Quakerism (in my understanding) has been a *positive* approach. There is a great deal of difference in the positive action of disobeying a cruel or unfair law and of standing *for* something that seems in opposition to the position of others as contrasted to the open "not loving" of particular persons with whom we can find no common ground.

To promote the "not loving" of such individuals is, it seems to me, judging them negatively. How can any of us, in good conscience, do thus?

HELEN JEAN NELSON
McNabb, IL

Communication

I WRITE TO express my concern (and my annoyance) that Friends Journal has lost the balance it used to have. Whereas formerly I could use the Journal as a kind of attendance at Worship Meeting, or business or discussion as I choose, I can no longer use it effectively as a source of spiritual stimulation and assistance because this aspect of Quaker life is being shut out to such an extent that I now feel fortunate if I can find a few crumbs to pick up from under the table that at one time was a source of sustenance to me.

As I look at the May 15th issue, I make this protest with a feeling akin to hopelessness that any communication will, or possibly even can, take place. I refer specifically to the following: "We have come to see that at their best, religion and social change are one and the same." This I believe to be a misconception which acts as an unbalancing agent wherever it is consistently held. It turns a periphery concern into the center; it makes a result into the cause. It results in such confusions as the mistaking of the specific and individual promptings of the Spirit for an absolute truth applicable to all, even for the Spirit itself. To me, it is important to differentiate religion as the seeking for the Divine Center, from social change which is one of the possible fruits of that seeking.

But herein is a problem for Solomon: supposing that you were willing to balance Friends Journal to meet the needs of those who would appreciate some more "religious" subject matter. Since you think that religion and social change are one and the same thing, how could you minister to the needs of those who think otherwise? How can we talk about religion at all? Is communication between us possible, and if so on what level? On what terms, other than the terms of deep silence, can we communicate? This is the problem facing hundreds of Friends meetings today. This is the problem that is causing many people to leave the Society of Friends. Query: Would the editors of Friends Journal, in cooperation with its readers, care to address itself to this problem?

ELIZABETH MOSES
Manhattan, KS



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Glad to "Listen"

I WAS VERY GLAD to see the article by Charlotte Meacham entitled "Listen to the Aborigines" (FJ 4/1).

Readers who would like to learn more about the situation of Aboriginal people in Australia may be interested in Charlotte Meacham's 36-page pamphlet under the same title, published by Australia Yearly Meeting. It will be available from Friends Book Store, Philadelphia, price 40 cents Australian (perhaps a little more in U.S.A. currency).

Australia Yearly Meeting is grateful to A.F.S.C. for suggesting Charlotte as an experienced person to take a look at the situation of Aborigines in Australia. Her report has received wide acceptance, and has made a significant contribution to discussion here.

ERIC B. POLLARD
*Pymble, N.S.W.
Australia*

AFSC Work

A SIGNIFICANT omission from "Memorial Day, 1974" (FJ 5/15) was the work of the Middle Atlantic Regional office of AFSC.

Fran Donelson and Chip Cole of that office, assisted by Jack and Christine Travers of the Fellowship of Reconciliation, and some Friends in New Orleans did the organizational work and manned the booths at the convention that made the AFSC presence a reality for the media coverage that developed about the Pentagon effort to penetrate the American educational system.

The interrelationship of peace groups was never better demonstrated than at New Orleans where several groups participated to make the affair memorable for the Pentagon as well as the peace constituency.

ROBERT S. JOHNSON
AFSC, Philadelphia

Today's Message

IT IS impossible for us weak human beings to live this Christ-like life unless we know Christ. This was the message of Quakerism 300 years ago and should be the message for today. So let us get back to fundamentals and let Christ show us the Father and help us live the life that would please Him.

HERBERT V. NICHOLSON
Pasadena, CA

One "Man" Law

IF JUSTICE FRANKFURTER were alive and had delivered his opinion where I could see it (FJ 5/15) ("if one man were to be able to determine for himself what is law then chaos and tyranny would follow"), I would send him a comment which, of course, only his secretary would read. It would be like this:

Socrates did so—and his name is readily remembered, and his character venerated. Who recalls the names of Socrates' judges, or thinks their characters are superior to his, if their names are remembered?

R. LESLIE CHRISMER
Pennsburg, PA

Friends(?) Institutions

IN RECENT WEEKS I have visited two of the three new retirement homes built by Friends in the Philadelphia area, and my questions about them have been revived rather than answered. Nearly everyone agrees that there are a number of Friends who cannot afford the privilege of living in these very attractive, convenient communities built on beautifully landscaped grounds. Some say that a number of Friends would not feel at ease in such relatively luxurious surroundings even if subsidies were available for all who needed them. The atmosphere is certainly not that of the Plain Friends. When the questions of cost and simplicity are raised few have been willing to face them. However, we must agree that "men and women are living happier, busier, healthier lives" because of Friends' retirement homes.

Margaret Bacon (FJ 4/15) described several alternatives. These offer a much wider field of service than the recent retirement homes, or of any other

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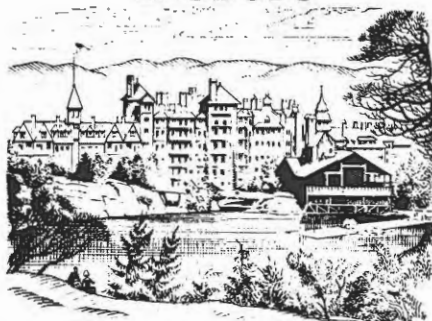
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Friendly institution that I know of. It seems to me that Margaret Bacon's suggestions also offer steps toward reducing the problem of the social and economic classes within the Society of Friends. Or have we given up on such questions? I want to thank Margaret for her article and to express the hope that Friends will seriously consider putting our money into some of her alternatives.

HENRY W. RIDGWAY
Mickleton, NJ

Partisan Politics

I REGRET seeing Friends Journal permitting itself to be turned into a partisan political publication. The two articles on Chile (FJ 5/15) are each filled with such transparent bias that the "facts" presented must be heavily discounted. Other reliable sources indicate that the Allende regime was far from the Utopia your two authors imply.

If Friends Journal wishes to present political articles, I am surprised that the editors make no noticeable effort to present a balanced view on so controversial a topic as that of present-day Chile. Articles presenting contrasting views would be an improvement.

Many years of history show that either the extreme Left or Right is quite ready to ignore human values when it is convenient to do so.

If Friends Journal is going to venture into the areas of economics and politics, I suggest that the editorial staff needs to become more knowledgeable in these far from simple fields. I do not question the good intentions of either the editors or the authors, but good intentions are never a satisfactory substitute for knowledge.

W. BERKELEY MANN
Baltimore

Coming Events

September

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.

22—The annual meeting of the John Woolman Memorial Association will be held at the Mt. Holly Meeting House at 3:00 p.m. followed by tea at the Memorial. Malcolm B. Wells will give an address on "Building Without Destroying the Land."

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.

29—A Meeting for Worship to dedicate the Meetinghouse at George School, Newtown, PA, will be held at 2:00 p.m. All are cordially invited to worship and to attend the program at 3:00 p.m.

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 Logen 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.

November

4-8—Training workshop for simple living organizers, designed for people who believe that a simplified lifestyle is a crucial ecological, political and economic witness for our time. "Churchmouse," 4719 Cedar, Philadelphia, PA 19143.

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Announcements

Births

KINSEY—On April 22, KURTIS WOOD KINSEY, to Don A. and Dianne C. Kinsey of Zionsville, PA. The father and paternal grandmother, Gertrude Kinsey Tice, are members of Richland (PA) Meeting.

RICHARDS—On April 23, ELIZABETH REMSEN RICHARDS, to Michael L. and Allison B. Richards, members of Camden (DE) Meeting.

WHITE—On April 6, MELISSA ROUNDTREE WHITE, to Cindy C. and Ronald R. White. Cindy is a member of Gwynedd Meeting and Ronald and the paternal grandparents, Allen and Ellen White, are Lansdowne (PA) Meeting members.

Marriages

AVERILL-SEELEY—On June 8, under the care of Plymouth (PA) Meeting, DEBORAH ELIZABETH SEELEY and EDWARD EVERETT AVERILL, III. The bride is a member of Plymouth Meeting.

BARTLE-EMLÉN—On June 1, under the care of Haverford (PA) Meeting, MARGARET B. EMLÉN and JOHN DIXON BARTLE. Margaret is a member of Haverford Meeting.

BRAXTON-MORGAN—On May 11, under the care of Gwynedd (PA) Meeting, MARCY MORGAN and JOHN BRAXTON.

MOYES-SUTTON—On July 13, under the care of Newtown (PA) Meeting, DEBORAH STARR SUTTON and PETER NEILD BOCKIUS MOYES in the Meetinghouse at George School, PA. The bride and her mother are members of Newtown Meeting and the groom and his parents are members of Yardley (PA) Meeting.

Deaths

BLITZ—On November 8, 1973, KATHERINE B. BLITZ, aged 68, a member of Middletown (PA) Meeting. She is survived by two daughters and four grandchildren.

FORD—On May 31, SHIRLEY KINSEY FORD, aged 49, a member of Richland Meeting, Quakertown, PA.

KETTERLINUS—On June 1, EUGENIA KETTERLINUS, aged 78, a member of Central Philadelphia Monthly Meeting. She is survived by her niece, Ruth Janney Hall, and her cousin, Mary Middleton Rogers.

MAGILL—On February 25, ALLEN H. MAGILL, a member of Brooklyn (NY) Friends Meeting.

PINEO—On June 15, J. FRANKLYN PINEO, aged 83, a member of Cambridge (MA) Meeting. He is survived by his wife, Ruth; two sons; one daughter; ten grandchildren; and one great-grandson.

STYER—On January 11, ISLA W. STYER, aged 70, a member of Middletown (PA) Meeting. She is survived by her husband, T. Walter Styer; a son; a daughter; and eight grandchildren.

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FRED A. WERNER, Chairman of the Board

Irvin C. Poley: Fun and Fulfillment

THERE IS no sudden word that will describe the effect of Irvin Poley, who died May 2, aged 82. He had a healthy respect for language, but there are other teachers of English who fit that description. His long tenure at Germantown Friends School is testament to the plain fact that his liveliness will always be remembered.

He was generous with his enthusiasms: teaching, theatricals and time. He brought to each of them a wonderful sense of fun and fulfillment. Perhaps the ability to know that being too serious has its drawbacks saved him from frustration.

In teaching, he respected creativity as a fragile and precious element that requires awareness of individual differences.

The world of the theatre held his constant fascination and his many years of watching and listening gave his analysis of drama something special which he gladly shared with incalculable effect on stage crews, lighting and costume people, prompters, directors and casts.

He was still more generous with time. A great deal of his life was spent for and with young people. In conversation he never seemed too busy for a word if it were needed or an ear if it would help. His office was a library where one was expected to talk and did. That it was slightly off the main highway of school traffic was the way he wanted it. The only difficulty was finding him.

Teaching, theatricals, time . . . these are just a small measure of the effect of Irvin Poley.

SAMUEL S. DURYEE JR.

Improvement Funds Needed

THE BENJAMIN BANNEKER HOUSE in Chester, PA, formerly the Robert Wade Neighborhood House funded for some years by Philadelphia Yearly Meeting, has launched a fund-raising campaign. The purpose of the campaign, according to Robert Johnson, director of the House, is to improve the building and expand programs to serve all age groups. Activities include educational programs, skills training, hobbies, and sports.

Classified Advertisements

Accommodations Abroad

MEXICO CITY FRIENDS CENTER. Pleasant, reasonable accommodations. Reservations, Casa de los Amigos, Ignacio Mariscal 132, Mexico 1, D. F. Friends Meetings, Sundays, 11 a.m. Phone 535-27-52.

LONDON? Stay at THE PENN CLUB, Bedford Place, London, W.C. 1. Friendly atmosphere. Central for Friends House, West End, concerts, theaters. British Museum, university, and excursions. Telephone 01-636 4718.

Books and Publications

QUAKER UNDERSTANDING OF CHRIST AND OF AUTHORITY. Essays by members of the Faith and Life Panel. Edited by T. Canby Jones. Increase your own understanding of Quaker Faith, along with 100 representative Friends preparing for the Faith and Life Conference in October. Essays and Queries, helpfully arranged for study groups. \$1.00 at Friends Bookstores. Also from office of Friends World Committee, 152-A North 15th Street, Philadelphia, PA 19102.

WIDER QUAKER FELLOWSHIP, 152-A North 15th Street, Philadelphia, Pennsylvania 19102 offers quarterly mailings of Quaker-oriented literature.

For Rent

TO LET: OXFORD, ENGLAND. New, furnished apartment in co-op. Two bedrooms, study, American conveniences. Four miles to downtown. Overlooks golf course. Inquire: Betty Nute, 501 W. 123rd St., New York, NY 10027. (212) 666-8048.

For Sale

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Personal

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

Positions Vacant

ASSISTANT FARM MANAGER, kitchen worker, work leaders needed for therapeutic community/psychiatric halfway house. Contact Kent Smith, Gould Farm, Monterey, MA 01245. Tel: (413) 528-1804.

WANTED: Housekeeper-single woman or couple, to live with elderly Friends, Henry and Lydia Cadbury of Haverford, PA. No cleaning. Driver's license desirable. Wages and schedules negotiable. Telephone collect, daughter, Winifred Beer, 609-429-9232, evenings.

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

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

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.

FINANCIAL MANAGER and other administrative staff for Friends' Community Project, to build a new Quaker community in eastern Massachusetts. Initiative, creativity, and willingness to accept responsibility necessary. Will be part of small staff of new, developing organization. Contact Lloyd Lee Wilson, 24 Rutland Street, Watertown, MA 02172.

Schools

WOOLMAN HILL SCHOOL—Deerfield, MA 01342. Small alternative educational community on 110 acre farm overlooking Connecticut River Valley. Fifth year. Apprenticeships, arts, crafts, academics, winter work/travel experience. For 20 good people, ages 14-20. Learn to live and work cooperatively. Write or call 413-773-9065.

THE MEETING SCHOOL, Rindge, New Hampshire 03461—communal, coeducational, college preparatory. Farm and family living. Grades 10 to 12. For information, write P. Stine Schultz.

JOHN WOOLMAN SCHOOL, Nevada City, Calif. 95959. Founded in 1963, located on 300 rural acres in the Sierra foothills. It has a student/staff ratio of 5 to 1 and provides a demanding academic program for able students. Non-academic classes include work-jobs, art, music, gardening and shop. Accredited by WASC. Coed—Boarding. Grades 9-12. Our educational community is open to persons from all racial, socio-economic and religious backgrounds. Ted Menmuir, Principal.

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Wanted

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.

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 Oakland). Meeting for worship, Sunday, 10:30 a.m.

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

RIVERSIDE—Unprogrammed worship, 1st-day school, 10:30. 682-5364 or 683-4698.

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

SAN 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 828-4069.

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.

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

Florida

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

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

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

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

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

MENARD—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—Meeting for worship every First-day, 10:30 a.m. at 326 N. Avon St., Rockford, IL 61103. 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 387-0951.

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, 1½ 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

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

EASTON—Third Haven Meeting and First-day School, 11 a.m., 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, Sibylle 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.

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.

ROLLA—Unprogrammed meeting for worship, Sundays, 8:30 p.m., Elkins Church Education Bldg., First & Elm Sts.

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

Nebraska

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

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.

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—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.

GRAMHAMSVILLE—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. Moeschl, 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.

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.

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., Jenkintown. (East of York Rd., north of Philadelphia.) First-day school, 10; worship, 11:15. Child care. TU4-2865.

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

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—Vaughan Literature Bldg. Library, Bucknell U. Worship, 11 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—Unani 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, 584-7259, 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—11 a.m., First-days, 2319 E. Kenwood Blvd. 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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