

August 1/15 1975

# FRIENDS JOURNAL

*Quaker Thought and Life Today*

*A Peculiar People  
Then . . .*



*"With a sigh, or a squeak, or a grunt, or a groan—  
The Spirit inspireth every one."*

*. . . And Now? See Page 387*



# FRIENDS JOURNAL

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The cartoon and caption on the cover and the illustrations accompanying the article by Milton Mayer that begins on page 387 can be found in *Quaker Reflections to Light the Future*, an excellent pictorial history of the first two centuries of Quakerism available from FGC, 1520 Race Street, Philadelphia, PA for \$3.00. The book's description of the cover cartoon reads: "Every Friends meeting reflects the variety of the human race. Here a cartoonist assembles on the facing benches a gallery of odd-looking Friends, all wearing the plain dress."

## Centering Down . . .

"UNITY is a matter of growth in which differences may be useful and spiritually productive. It is not the same as unanimity."

Minute of Philadelphia Monthly Meeting  
of Friends

"REMEMBER THAT the weightiest Friend is not necessarily weighty in all matters; seek to assess the value of individual contributions. Do not forget that the silence of some is often of greater significance than the speech of others. . . ."

London Yearly Meeting's *Advice to Clerks*

## . . . And Witnessing

LANCASTER (PA) Monthly Meeting has been considering an appeal to Congress to enact an immediate moratorium on the construction of nuclear power plants. Health and safety as well as nuclear waste disposal are the principal factors being stressed. Recommended is "a crash program to develop alternative energy sources . . . such as solar, wind, geothermal and tidal energy."

FEELING THAT "the (present) trend is for government to project military actions into situations which are really deep social issues around the world, not susceptible of any significant solution by military means," Honolulu Friends Meeting, through its Peace and Social Order Committee, has undertaken a letter-writing campaign, starting with President Ford and Secretary of State Kissinger, to "protest the recent threats made to oil producing countries." Other churches will be asked to join in the campaign.

SAN FRANCISCO Friends Meeting's April Newsletter carries a note about a group working for lower power rates for small users; higher ones for large businesses. Their slogan turns "People's Gas and Electric" around to form E. & G.P. —"Electricity and Gas for People."

ADELPHI, BETHESDA, Charlottesville, Langley Hill, Sandy Spring and Washington (DC) Friends Meetings are co-operating on a rotation basis in supplying weekly visitors to the Petersburg (VA) Prison. According to *The Capital Quaker*, "the meetings for worship and discussion times together with the Federal prison's inmates are much valued by everyone who participates."

"THE FRIENDS CHURCH OF DETROIT," notes the Lancaster (PA) Monthly Meeting newsletter, "asks our support of the boycott against all consumer products from Japan and Russia until the Japanese and Russian whaling industries abide by the conditions of the International Whaling Commission to prevent certain species of whales from becoming extinct."



# A Peculiar People



by Milton Mayer

*THIS IS THE third annual Henry J. Cadbury Lecture, delivered at the 1975 meeting of Friends Publishing Corporation last March in Philadelphia. The Friends Journal has—with Milton Mayer's permission—altered the manuscript by substituting nonsexist nouns and pronouns for the traditional terminology. Milton feels that our usage is "instant idiom, grafted on the language (and therefore a very poor prospect linguistically). The pronominal s/he resists inflection and defies pronunciation. The usage as a whole discombobulates written (and jawbreaks oral) discourse, and it is employed both capriciously (e.g., woman, human abide) and inconsistently (e.g., God remains He). Worst of all, its insistence lays open the serious issues of women's liberation to trivialization, even to ridicule." Milton's latest book, The Nature of the Beast, has just been published by the University of Massachusetts Press.*

I HAVE long carried an unwritten letter in my pocket, a letter addressed to all potentates and powers, all tax-collectors, lawyers, doctors, and grocers, and all avenging angels and ferrymen plying the River Styx. It reads: "Please give Milton Mayer safe conduct and provide him with the things he needs, which may not be the things he thinks he needs; and charge same to my account. Signed, Your friend, Henry J. Cadbury."

Henry has not withdrawn his protection from me, but he is no longer Johnny-on-the-spot. I am a big boy now, and I have got to try to take care of myself. I ought to be able to because, after all, I'm a Quaker. But how do I know I am a Quaker? I stand before you a well-fed, well-clothed and well-housed American, and for those three reasons ill-prepared to stand before you.

How do I know I'm a Quaker? I know only that one evening long ago, my bishop said to me, "Friend Mayer, why isn't thee a Quaker?" My bishop was Norman Whitney, as he was bishop to so many of us Service Committee aparatchicks. Rather than defy his episcopal authority I proceeded to pronounce myself a Quaker. The relevant Friends did not give vent to their uneasiness and so my pronouncement stuck.

But how do I know I'm a Quaker? The melancholy events of the past two years in our national capital have turned my attention to one of my fellow Quakers in whom there is that of God and, on the basis of credentials, considerably more of that than there is in me. He was born a Quaker, as I was not, and grew up (as I did not) in a Quaker (or half-Quaker) home. He attended a Quaker school in a Quaker community, as I did not, and was graduated, as I was not, with honors. But when I try to

determine what unites him and me as Quakers, I confess myself bewildered. When Adolf Hitler visited Vienna and for the first time saw an old Chassid in his caftan, his yarmulka, and his ringlets, he said to himself, "Is this, too, a Jew?" So, too, as I look upon my fellow Quaker with his impeccable credentials I am tempted in my unbecoming arrogance to say, "Is this, too, a Quaker?" I am saved from Pharisaism only by realizing that, he in his becoming authenticity, might more credibly look down on me from his eminence and say, "Is this, too, a Quaker?"

How am I to know I'm a Quaker? I submit that the question is harder to answer than it was three hundred years ago. To become a Friend in those days, and to go on being one, was a burdensome, wearisome thing. People became Quakers because they had to. There was no other choice left open to them in their agony. As Quakers they would be mocked and despised and set upon. But they knew that they would be refined in the crucible of suffering—for the Lord had spoken—and that there was no stroll through the garden of Gethsemane. Their Meeting for Sufferings would defend them to the limit of its poor power against their tormentors public and private, but its power was poor.

Of course, there was, and there is, no necessary merit in being tormented. Torment was simply an incidental, if ineluctable, consequence of the early Friends being strangers in Egypt; and it seems still to be the mark of the hopelessly unconformed.

We latter day Friends are not much tormented, at least not by non-Quakers. The Meeting for Sufferings has joined disownment and the vermiform appendix in unregretted desuetude. To be a Quaker, even a nominal Quaker, is a fine thing now and no great handicap in popular politics. We are more than inoffensive; we are acceptable among our acceptable neighbors. We were once regarded (when we were regarded at all) as a peculiar people; something that would hardly be said of us nowadays. If we are peculiar nowadays, it is because most men and women are peculiar nowadays. By and large we are pillars of an evidently crumbling social order; comfortable Quakers, discomfited by the same doubts and distresses that discomfit our fellow-citizens generally. We are good people; good enough, as a peculiar world giveth; but how do we know that we're Quakers?

The question plunges us at once into the heady—and hearty—considerations that presently beset the Society, questions which the Faith and Life Panel heroically belabors even now. The question is at bottom a theological question and nothing else. There is no other question remotely as crucial to the conduct of a human, not to say a Quaker, life as that of God's existence and His power and providence. By comparison there is no other question at



all. As a religious Society in a nonreligious age we may be thankful that the singular nature of this question is becoming apparent to a growing number of Friends.

And, one may say, high time. One cannot speak with Friends at home and abroad without encountering a concern with the deliquescence of the secret power that Barclay found in the Meeting for Worship. The Meeting is certainly in some disarray these days, at least in the liberal persuasion.

The superficial reasons for the disarray would appear to be three. In the frenetically mobile society the geographical community, including the Quaker community, has disappeared. Monthly Meetings more and more represent dispersed areas and dispersed Friends. If we are no longer strangers in Egypt, we are becoming strangers to one another. Few are the Friends these days who in early or middle adult life change their abode in order to be near other Friends.

In many Meetings some of us vanish, and when it is asked whether we have died or transferred or backslidden, it is revealed that the vanished members are simply on academic sabbatical. This is a consequence of Quakerism's modern attraction to educated and educational people. Surely a much higher proportion of us are professionally connected with teaching and learning than in any other communion. Such was not the case among early Friends, some of whom were illiterate and almost none of whom had any access whatever to the higher learning. Some of them spoke and wrote well; some magnificently; and some, it would seem, with the gift of tongues. But the "professors" of whom Fox spoke so disparagingly were not the college professors of the present membership.

The "healthy skepticism," so-called, of our age, having originated and flourished in the academy, has drawn academics to our ranks—which is itself a comment on our theological condition. A side effect of this great change has been a triumphant increase in verbalism both in and out of Meeting. We schoolmarms are great verbalists in the true Western sense of syllogisticism. We are the heirs of the Greeks, given to rational discourse either nonmystical or analytic of mysticism. I have actually sat in Meeting for Worship and heard Friends (and not just attenders) argue. But Quakerism is surely mysticism or it is nothing.

Let me observe, in passing, that the wages of teachers having lately risen to the splendid American level, their increase in our numbers, besides having elevated our discourse, or din, has improved our internal economy to the point where, if we had any great sufferings, we could finance them. I mention it only in passing, and in passing I add that, although I am a school dropout myself, I would hotly repudiate the inference of anti-intellectualism from the foregoing observations.

But the most pervasive source of our disarray, and the issue that takes us directly to the theological questions that animate the Faith and Life Panel, would seem to be the pressure to conform our ways to the conditions, and more especially the tastes and sensibilities, of the time and place we live in. The doctrine of adjustment to the environment is the most pernicious of all social doctrines. A good man

or woman must by definition be a bad member of a bad society. A good man or woman in the last ages of Rome would have done the opposite of what the Romans did. Fox and his friends were notoriously maladjusted to their environment. How could they have been otherwise? How can we be?

But people seek comfort and solace in a time and place like ours and some of them find it, or think they may find it, in a matrix that does not require them to fit a mold; that makes no implacable demands on them; that lets them "set loose." And so some of them come to us. "Shopping around," as don't we all, they find themselves in Friends Meeting. And there is no reason why they shouldn't, seekers that they are, knowing in their bones that they want faith in something more stable than steel-belted radial tires, something more binding than tax-exempt municipal bonds. And some remain, and become a special glory to the Society of Friends. And some fall away having never fallen near and move on or back to I-Ching or group dynamics or pentecostalism, or to sensitivity training or minority or majority liberation, or to wide lapels, foot massage, or primal screaming. The wow-this-is-it-man marketplace, which in my time was pretty well limited to the Ouija board, Couéism, and psycho-analysis, has never offered such an opulent variety of sure cures for the human condition. Within the past ten days I have seen, in Garden Grove, California, a drive-in church billed as the forty-acre shopping center for Christ and in Dallas, Texas, a billboard urging me to play ball for Jesus. Seekers all, brands in the burning, all of us.

But even those of us who do not consider ourselves evangelical are acutely aware that we must pass and, passing, hand the custody of Quakerism over to the rising generations. These younger seekers on the whole know what they don't want: they don't want the world as it is. And that in itself is heartening. The Lord does not require a blueprint of his children. He requires them only to cease to do evil and only then learn to do good, only to walk in His path while He shows them His way. How well we know that it is not as hard to think up the right thing to do as it is to stop doing the wrong. We who are old have



George Fox on Pendle Hill  
1652

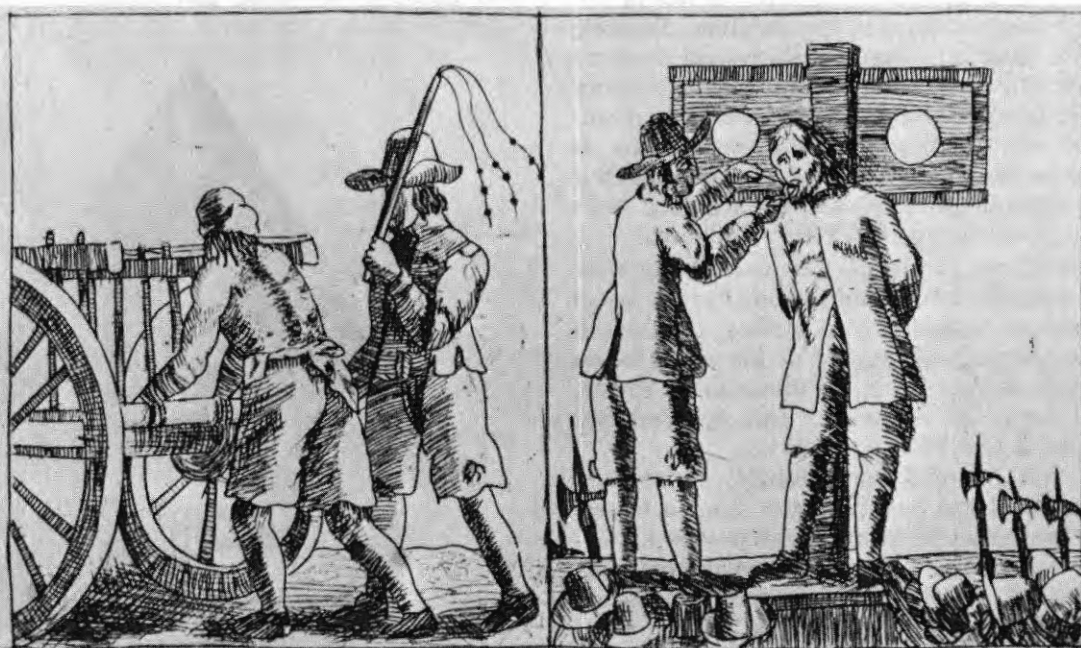


made a shambles of the world; we are in bad case to demand of those who will follow us that they devise something better to put in its place.

But to make room for them we are tempted to do what is necessary to make them feel at home in the very home in which they have not been happy. And thus we are sore bedeviled by the plausible temptation to "get with it," to show ourselves hep, to adjust—adjust, of course, not lower—our sights to the level of popular vagaries of our time. The problem is not a new one for us. We Friends in, I'm afraid, considerable numbers, have not known just what to do, in our own generation, about manners and, more especially, morals; we have long been shaken, shaken by the problems of ostentation and luxury and profligacy; by the problems of the warmaking state and its ever-hardening demands for subservience; by the problem of failing and faltering faith in a time and place which makes gods of

or surviving, recognize ourselves as a Society of Friends. Will our light, such as it is, dissipate as it diffuses?

Still, dogmatic assertion is peculiarly worrisome to our Quaker heritage. We no more cotton to test testimonies than we do to test oaths. Our beginnings were in large measure a rejection of the empty formalism of the Established Church, with its emphasis on assertion and the disparity between credo and creed. We did not much like outward insistences of any kind. And so, when one of the contributors to the Faith and Life discussion asks if Quakerism involves our avowal of Christianity, we recoil; avowal goes against the Quaker grain, contemporary and historical. We have always been afraid that the letter killeth; we have always believed that not all they that say, "Lord, Lord," shall enter the Kingdom; yes, and that not all they who say, "No Lord, No Lord," shall be excluded. And so we have eschewed catechisms and constitutions along with



James Nailor Quaker set 2 howers on the Pillory at Westminster whiped by the Hang man to the old Exchange London. Som dayes after, Stood too howers more on the Pillory at the Exchange and there had his Tongue Bored throug with a hot Iron, & Stigmatized in the Forehead with the Letter B: Decem: 17: anno Dom: 1656:

gadgets and spurns the fountain of living waters as regressive superstition; by the problems of adultery and divorce and the disintegration of the family; by the problems of chemical stimulants and depressants disguised or undisguised as medicaments; in a word, the problems of our own self-indulgence in the self-indulgent society that deplores not the self-indulgence of its children, but the aberrant character of their self-indulgence. What rowels us is our children's rejection of wall-to-wall carpeting.

We have long been shaken to the foundation of our Quaker origins and their stern requirements freely and joyfully assumed, and we shall continue to be shaken, walking in the noonday as in the night. We do not know where to draw the line; still less, whether the unwritten articles of our peculiar commitment permit us to draw the line at all. Our uneasiness mounts apace. Do we reprobate the "situation ethics" of the day as impermissible to us and, if we do, do we assert a permissible ethics? I am not in the least confident on this point, but, as I contemplate our own and others' history, I wonder just how loose we can set, and set so reputably, and still survive as a Society,

sacraments and liturgies. We have clung, in our very essence, to the Scripture, "Be still, and know that I am God."

And so we come to the question that is first and last, the question whose answer determines the answer to every other: How am I to know I'm a Quaker? Are there benchmarks inscribed or uninscribed? Is there a Quakerly—and an un-Quakerly—life? Are there things that a Quaker believes and things that s/he disbelieves and, in consequence, things that a Quaker does and things that s/he doesn't?

I have suggested that the question is theological, and theological alone. My incompetence here is so profound that I can not hope to make more than a peripheral contribution, if that much. What I do know is that we need desperately to know the answer now; we need to turn our energies, if necessary, away from the social concerns of the moment to what Wilmer Cooper and others call "the Quaker source and understanding of religious authority." Some of us, so fervently do we cleave to non-avowal, shudder at the very word "authority" as if "authority" and "authoritarianism" were interchangeable terms.

I make bold to suggest that this is a pitfall which the early Friends escaped. When they advised one another to "mind that which is Eternal," when they advised the king that "the spirit of Christ is not changeable," they seemed to be aware of the ancient philosopher's view that there are absolutes set before us just as the bull's-eye is set before the archer, though the arrow will in all likelihood never reach it. These early Friends seemed to be aware of the equally ancient warning to the sailor, that one who will not answer to the rudder will answer to the rock. If we do not know where we want to go, how shall we know which way to turn when we leave the mark? We know ourselves too well to suppose that amiable sentiments, however eloquently maintained, will set us straight and keep us straight. Our kind hearts would be sufficient unto the day if only we were not furnished too with unruly bowels.

We need to be soldiers, and if we recruit, to recruit soldiers, not for a summer but for the duration. Enlistees abound while the band is playing, but thirty-year dogfaces are hard to find. The classic observation that the passions of the young are quick to rise and quick to subside is validated ten years after Selma and Martin King's dream. It is more difficult to be a good soldier at 30 and 40 than it is at 20, more difficult still at 60 and 80. We need to be Henry Cadburys at 90 and to enlist Henry Cadburys.

But we are hard put to address ourselves to the task, harder still to contemplate its completion. For we mean to be consecrated to healing, not to rending, to free and unreserved unity, not to division. And we know that we do not heal and unify, at least not in the short run, by saying, "This is how I know I'm a Quaker," and, by irresistible implication, "This is how I know thee is not."

We are told, and truly told, that "probably no other religious group so small and insignificant in size, so loosely organized, and so tolerant of diverse points of view has existed anywhere for so long" . . . that "human contriving alone has not kept it going"; and that in this phenomenon "the invisible hand of God may be at work."

Now G. K. Chesterton was no irreverent man when he confected the couplet, or borrowed it from Belloc: "How odd of God—to choose the Jews." Quakerism may be another oddity. Still, "the invisible hand of God" is a pleasing inference and a pleasing prospect. But it may not be irreverent to ask if an invisible hand besides God's isn't also at work in the Society of Friends, as it seems to be elsewhere: the hand that led Christ up to the mountaintop and spread before him the disadvantages of a reasonable compromise with the world as it is.

We have been tolerant because it is good to be tolerant. But we have been tolerant because we wanted to be tolerated, too. We shall not resolve the dilemma of pluralism insofar as it confounds the great society in religion no less than in politics. If capitalism is right, communism, its antithesis, is wrong, and there can be no détente in principle and only a makeshift truce in practice. So, too, if the precondition of salvation is to be a Baptist, the Roman Catholics are lost, every man-jack of them. If the Catholic creed is good, the Baptist creed is bad. If our Quaker way is a salubrious way, other ways may be salubrious only insofar as they do not contradict ours. This much must be obvious to any mature infant of syllogistic disposition.

The dilemma of pluralism in the great society, and the thorny issue of ecumenicism, is beyond us. What is not, and must not, be beyond us is the theological answer to the

question, "How am I to know I'm a Quaker?" Does our answer have to be "Yea Yea" and "Nay Nay," or doesn't it? Do we have to blow hot and cold rather than tepid, or don't we?

The issue is phrased variously as "normative" versus "descriptive" Quakerism, as "liberal" versus "evangelical" Quakerism, as "Christian" versus "universal" Quakerism. Now "normative" is what Al Smith used to call a two-dollar-and-a-half-Circuit-Court-of-Appeals word. To be normative is to command, and Quakerism's witness against commanding and being commanded by men is its most spectacular witness. The first Friends did not much argue about civil disobedience; they were under the commandment to obey God rather than humans, and that was all there was to it. Twenty years ago when the churches of California were commanded to take an oath of loyalty to the state, and Quakers and Methodists and Unitarians were debating the matter and considering the devastating



Paul  
Domville's  
mural of  
Penn and  
the Indians

consequences of their refusal, I met a nonpolitical (of course) Jehovah's Witness on the street and said to him, "What are the Witnesses going to do about the loyalty oath?" He said, "Oh, we swear not at all. Matthew 5:34" and passed on.

The St. Louis Conference from which the Faith and Life Panel emerged found two theological questions at bottom: "What is the place of Christ in Quaker faith and practice?" and "What is the Quaker source and understanding of religious authority?" I tremble to set foot where the heroic angels of that conference had to overcome their fear to tread, but in the modern spirit of conglomeration I ask how nearly these two questions can be merged.

The second question goes, of course, to the Bible; for we do not take the words of Fox and his friends to have been incontestably supernatural. Language is fallible, for



language is the work of humans and humans are fallible. If God revealed himself to the writers of Scripture—the people who recorded Revelation—there never has been and never will be a definitive exegesis, for language is fallible; if it were not we would be as gods. A literal reading of Scripture is a self-contradictory concept; the more significant the term, the less susceptible it is to univocal definition. Fallible people will never be able to say precisely what other fallible people were trying to say. The Parables were not a trick or a bit of show biz. They were the sharpest possible way to ignite the inner light whose fitful flicker uncertainly penetrates the murk of language.



It was the babel of what the early Friends called “the professors”: the learned splitters of words and hearts and skulls that persuaded the early Friends that we are spoken to directly, when we are open to being spoken to, without the benefit of contestant intermediaries in pulpit or school.

This was and is the heart of our mysticism, and it denies the machinations of the head which beats against other heads and all of them against the wall of arrogance and arrogation. *“And the vision of all has become unto you like the words of a book that is sealed, which men deliver to one who is learned, saying, Read this, I pray thee; and he saith, I cannot; for it is sealed.”*

*“And the book is delivered to him who is not learned, saying, Read this, I pray thee; and he saith, I cannot; for I am not learned.”*

I hold this truth to be self-evident: that it is *humanly* impossible either to maintain or dispute the inerrancy of Scripture. It is humanly possible only to torture it and ourselves, and other people, and in the end kill and kill and kill to decide whether bread and wine are body and blood or whether the Godhead is three persons or three persons in one.

May I suggest, then—I know I may not, but Friends will forgive me—that we can ask the two theological questions in terms of the first: the place of Christ in our Quaker faith. Here my contribution is less than nothing. I know (as don’t we all) that Christ was originally central and that there could have been no Quakerism that spurned or depreciated his centrality. We are happily familiar with the occasion of Fox’s coming to Quakerism. It was that im-

memorial opening at which he realized that “there is one, even Christ Jesus, that can speak to my condition.” The context compels us to the certainty that by “one” he meant “one only.” This much I know; it is a disquieting thing to know, and it may be that the Twentieth Century, as it has nullified so many other knowledges, has nullified this one, too. If it hasn’t, I suspect that the brave men and women of the Faith and Life Panel may find the answer to their theological question, and to our practical question, in the light of that experience of the Founder, and conclude, for all their fallibility and the fallibility of language, that there is no contradiction between the Christ within and the Christ of the Gospels.

I submit that it wants no exegetist, or professor, to discover that Christ commanded three things of those who, believing in him, would do the things he did. He commanded that there shall be neither Greek nor Jew, that is, no racism; that there shall be neither friend nor enemy, that is, no war; that there shall be neither bond nor free, that is, no exploitation of human by human.

Our position (and in considerable measure, our practice) on racism has been clear and ever clearer. But the reality of the past twenty years is catching up with us, to our satisfaction. We Quakers are, however, a white Society. We are a white Society because we are a Society of the well-heeled elite, and the non-whites are the poor. As economic emancipation proceeds—and the emancipation will be economic or it won’t be at all—we are confronted, for all our good practices and better professions, with a new phenomenon: the common Caucasian difficulty of reaching out to the acutely self-conscious black who, when he was a slave and his master called him a black, said, “I am not a black; I am a man.” The struggle for brotherhood and sisterhood involves sensibilities with which our experience has to some extent equipped us. It has been a long struggle, and will be yet but a gratifying one in which we rather well know our modest role and our modest capabilities.

It took us a century, for all our professions and practices, to free ourselves from the tolerance of chattel slavery. But our bondage to war and exploitation continues and, to our horror, perhaps increases. We pacifists used to be wrong. We used to be wrong because we talked as if war were the only social evil. But we have turned out to be right. Without war the whole world could live. Without war the desert could be made to blossom like the rose and population would not outstrip food. But in our time our country has surrendered unconditionally to war. We Americans and we American Quakers are the world’s war-makers everywhere in the world.

But the peace testimony of the first Friends claims us still and there is no reading it two ways: Is there a pacifism other than absolute pacifism to which a Quaker may repair and still know himself or herself for a Quaker? How do I know I’m a young Quaker if I go to war? Or a much more painful question is, how do I know I’m an old Quaker if I support war? My government finds that fighting people are a dime a dozen; all it asks of me, old Quaker that I am, is my dime to buy a dozen fighting people with. The first Publishers of Truth recovered Christ’s recipe for winning the hearts and minds of persons. We latter-day Publishers can not and do not attempt to refute Penn’s pleas that we try what love will do, “for if men but see that we love them, they will not want to injure us.” How am I to know I’m a Quaker?



How am I to know I'm a Quaker when capitalism, which is war, sets every person against every other and calls upon the old stranglers, us Americans, us American Quakers, to strangle the new stranglers who suddenly challenge our unjust and unholy advantages? Are we who in our beginnings drew so many of Cromwell's Levelers, are we to come to terms with the profit system just because people have not yet found the way to be lifted up to the absolute communism of Christ's own congregation after the Pentecost? Are we, at the last, to be complacent with the doctrine of dispossession that holds it to be a matter of right, even a matter of righteousness, that I may gorge myself while my brother or sister hungers?

How am I to know I'm a Quaker in a time of inconsolable despair, in a time for mortal trial; in the time of the end when the love of many waxes cold and I am to be hated of all nations for his name's sake? How ready am I with my testimony, I who have ground the faces of the poor and sold death at a profit on the free market everywhere? Have I, old Quaker that I am, already sunk into a new period of quietism, dragging my Society down into it with me?

We were once ranters, we Quakers. We met to worship, but we did not need a Meeting or a Meeting House. We maintained, as we still need to maintain, ourselves as a church for no other purpose than to further our mission to the world. The world cries out for light, and I have had three hundred years and more for the light within me to kindle.

I am enjoined, if Christ is the measure of Quakerism, to be perfect as my father in heaven is perfect. It is no hard thing to be perfect, and it demands a simple witness of me. That witness is revealed in the homeliest possible fashion in a fable told in the Gullah dialect of the Sea Islands of Carolina. A farmer on his way home from the field one

winter day picks up a frozen snake and puts it in his bosom.

De Man hab uh pitiful h'aat, en, alldo' him know Snake w'en 'shum, 'e sorry fuhr'um, en' 'e say to 'eself, "Dishyuh po' creetuh duh Snake, fuh true, but 'e mos' freeze to de't, en' ef Uh yent sabe'um, him fuh dead. Uh shame fuh gone een me wawm house en' leff'um out yuh een de fros', 'en de win', 'cause de same Gawd wuh mek him, bin mek me. We all two Him creetuh, enty? Berry well."

The snake is restored by the warmth and sinks his fangs into the man's breast and the man dies, saying, in reminiscent words,

"'E sa'be me right, 'e sa'be me right fuh trus' a snake."

The fable ends with a non-Aesopian moral:

Man wuh ent hab no fait', Man wuh s'pishun ebb'ry-body, en' nebbuh trus' nobody, ent fuh hab no trouble 'bout Snake, 'cause ebb'ry time somebody crack 'e teet', de s'pishus Man look een 'e jaw fuh see how 'e fang stan'. But Man lukkah dat, nebbuh tek nobody close 'e buzzum, en 'e h'aa't fuh stan' lukkuh ashish, attuh de fire gone out, 'tel 'e dead!

Man wuh hab fait', lukkuh Gawd tell'um, him h'aa't fuh wawm long ez 'e lib. But, sometime, 'e yent lib berry long, 'cause, de closuh him hol' da t'ing to 'e h'aa't, de mo' bettuh him fuh sting'um enty?

'E stan' so!

Oh, I'm a Quaker, all right. But I have libbed berry long enty?



# FORUM: SIMPLICITY

## Improving the Quality of Life

by Dean Freiday

fo-rum (fôr'əm, fôr'-) *n.* *pl.* -rums or forā (fôr'ā, fôr'ā). 1. The public square or marketplace of an ancient Roman city that was the assembly place for judicial and other public activity. 2. *a.* Any public meeting place for open discussion. *b.* Any medium for open discussion, as a radio or television program. 3. A court of law; a tribunal. 4. *Capital F.* The forum in ancient Rome.

IF NOT all Quakers are enthusiastic about the World Council of Churches, very few I think would have objections to the Council's recent report on Science and Technology. In fact, some at least will be positively grateful for a very meaningful, informed and well updated "peace testimony." For essentially that is what it represents.

Perhaps best-known among the 130 carefully chosen participants from 44 countries in the technological study is Margaret Mead. Both the American and British Associations for the Advancement of Science were represented by officials or staff. The American Economics Association was represented by Kenneth Boulding, its past president. Victor Paschkis and John Beer were other American Friends involved in some of the conferences and consultations during the five years the study was in progress.

About ten years ago a sharp polarization began to be apparent in most denominations between personal-salvation and service-oriented missions directed to the relief of disasters, refugee problems, and the creation of economies capable of furnishing minimum standards of living. Quakers have long been familiar with both approaches and are increasingly reconciling the two.

The phrase in this report which bridges the salvation-service gap is "quality of life." As Christians, we are called by Christ to be reborn and to live lives of an altogether different quality than if they were governed by our own values and our own efforts.

The technology report states: "There are many obstacles to a better quality of life, some of them extremely subtle and difficult to overcome. For some technology itself is the villain—a systematic, rationalized, managerial manipulation of people and things leading inexorably to dehumanization."

*Dean Freiday is chairman of the Christian and Interfaith Relations Committee of Friends General Conference. A member of Shrewsbury (NJ) Monthly Meeting, he edited Barclay's Apology in Modern English.*

Yet "technology's capacity to enhance the quality of life is also a fact . . . poorer people everywhere look to it with hope. The course indicated is" not a uniform program of advanced technology of the type we are familiar with, but "the adaptation of technological processes to suit the values of individual cultures." Many countries are just coming into the industrial revolution, and new hand ploughs can be much more useful than tractors which require expensive gasoline and knowledgeable mechanics to repair them.

We have forgotten that industrialization is a cumulative process which requires development of skills and opportunity for widespread involvement if a small percentage of the population is not to take unfair advantage of the "cheap labor" of the majority. "Finding successful strategies for altering existing patterns of life depends first of all on understanding how current systems work."

"It is [also] important to view the problem whole, to see how actions taken in one sphere [or place] can have consequences in apparently remote areas." To cite two concrete examples in the report: "The building of higher chimney stacks in Great Britain" to reduce pollution there, "results in more acid rains in Scandinavian countries." Converting buses to streetcars "and trains removes pollution from the streets to the power-producing plants that drive" them.

We need to remember, too, that we are more aware of pollution than the underdeveloped countries. Although it is fast getting critical for us, it is approaching those conditions on a global scale more rapidly than we think is expected to be "doubling every fourteen years."

Most important of all is a single hard fact of global existence: "the majority of the present inhabitants of our world are hungry, ill-housed, and poor." Yet, in spite of this, "the number of human beings on our earth will double in the next 35 years. . . . The overwhelming issue is how to provide adequately for those now living on earth and the added billion anticipated within ten years."

"Financial help to needy countries in the order of \$10 to \$15-billion has been cited as a necessary minimum. Yet



## FORUM: SIMPLICITY

### Continued

to assume that such a sum can be secured is said to be unrealistic, although the rich [part of the] world alone squanders more than \$290 billion per year on armaments" and is doubling "this figure every twelfth year."

The report proposes that "the first priority" to be set as a result of this study should "be the world food issue; and the second the energy crisis" since, although "the present world is to an alarming degree unaware of the fact, . . . its present policy on population, food, water, and several other resources is taking it on a collision course."

The most immediate need is for member churches to urge their constituents "to reduce food waste and unnecessarily high consumption of food in developed areas." "What amounts to a protein empire has been built on prevailing trade patterns, with Europe and Japan as dominant recipients." To illustrate with a specific commodity, "the United Kingdom, Italy, and the Federal Republic of Germany have each received far more grain than India" in the international shipments that were set up to relieve shortages. And "no less than half the [worldwide] ocean catch moves as fish meal to the feeding troughs of the satisfied world."

When we look at the energy situation, what are the alternatives to the high dependence on oil which provoked a world-wide crisis? One is the nuclear power option. But if uranium sources are not to exceed requirements by about 1985 this will depend upon a shift to breeder reactors

**"Future social systems should not tempt our weaknessess, but rather appeal to our possibilities of manifesting love and trust in human relationships."**

which produce more fuel than they consume. But "the technology of breeder reactors is by no means proved." And there are "unsolved waste-disposal problems," as well as need for "an accident-proof design." "There is no prospect of these reactors taking over a significant fraction of the energy burden before the mid-1990's."

The use of "wind, wave, and solar inputs" is recommended, although these "income" sources of energy—as they are called to distinguish them from those which use up our "capital" resources of fossil fuel—are dependent upon a technology still in its infancy. "Electricity genera-

tion based on fossil fuel combustion or nuclear power systems will continue to be a primary feature of most economies" for some years yet.

To further complicate the long-range outlook: "with present population and industrial growth rates, it is very likely that within the next 50 to 100 years the heat from the regions of high energy-use-per-capita will cause changes in global climate that could have most disturbing, if not disastrous, effects on agriculture and other human activities far distant from the source. The matter is of such consequence," the report states, "that the development of huge

**". . . the Gospel challenges our 'natural' hopes for well-being and rearranges them into a new form . . ."**

urban-industrial complexes in the future should be a matter for global consideration and not simply a national issue."

The report does not go overboard for international planning, however. It says that although, "for certain aspects of the crisis facing us nothing short of global planning will do . . . decisions should be made at the level most appropriate for the result intended." And "these choices should be determined at the lowest, most local, level compatible with the goal sought."

Keeping its feet firmly on the ground, it adds: "More ultimate and intractable obstacles to a higher quality of life lie in human nature itself. No system is proof against the corruptions of the people in it, but at the same time all human beings have within them possibilities for moral growth. Future social systems should not tempt our weaknesses, but rather appeal to our possibilities of manifesting love and trust in human relationships. In contributing to the development of new social and economic systems, Christians will have to make clear that in the way of self seeking lies spiritual death; but that loving and serving the neighbor is the very life of Christ in us."

"The rational power and technical mastery, the ability intelligently to analyze and to organize experience, and to shape and transform the reality which is encountered has strangely become demonic. . . . This is the fault neither of science nor of technology but of humanity itself which begot and has misused them . . . like all human powers they must be transformed not rejected or suppressed."

On the other hand, "the 'conventional wisdom' of theology has too often separated reality into personal and social, spiritual and material, religious and secular spheres of life. The withdrawal of faith into the personal, spiritual, religious realm has allowed science and technology to develop without reference to the whole human condition." "The promise to which our hope is attached is not for a kingdom



'of this world' in the sense of an affluent, secure and contented life; we are not promised that we shall be given all that we want."

"On the contrary, the Gospel challenges our 'natural' hopes for well-being and rearranges them into a new form, a form which is both more realistic and more lasting. Nor is there an immutable content to our hopes. This will change as Christian experience, knowledge and understanding change; but the object and ground of our hopes, and their certainty, remain unaltered."

"Quality of life" is not just a catch phrase without specific content. What the Church is asking "of societies in our time [is] that they meet basic human needs: that they provide adequate food, clothing, shelter, and health services. And it also asks that they provide people with certain opportunities and freedoms: to apply their energies to creative activity, not simply to perform drudgery—to play, to celebrate, to contemplate, to adore."

"Human beings need to seek new life styles—styles which do not depend upon the escalation of economic growth involving the exhaustion of the earth's resources, destruction of the land, the sea, and the air; styles which

avoid large dehumanizing machine-like bureaucratic and industrial structures, which fragment communities and alienate human beings from God, from themselves, and from each other."

"History, as it arises out of, depends upon and also shapes nature, is ultimately purposive, grounded in God and under his sovereign care." "We are passing from an attitude of power—of mastery over creation—to one where we need to participate in it, live within its midst, hold it in respect."

"We are responsive to God because we are made in God's image, and responsible *before* God because we must become God's likeness. We are called by God to participate in a continuing creation and we are given power by God as long as we keep faithful to the intention of creation. The goodness of nature is at our disposal only as long as we are acting for God."



## MORE FORUM: Simplicity

Dear John Staib

JOHN BOY, METHINKS that thou dost protest too much. So why is a green lie (FJ 4/15) so much worse than a white lie or a black one? Won't you concede that white and black lies may indeed be employed to the unmeasured hurt and/or disadvantage of the deceived, whereas your green lie never is used to such an end? Your idea that "the sole purpose" of an artificial flower is to "deceive the observer" does not consist with either fact or logic. The purpose of the artifice is to delight the observer, sometimes in places where the genuine article would be impracticable. The more perfect the deception, the more acceptable the artifice. Suppose I am completely fooled, what harm is done me in any way? Rather than being offended, why shouldn't I rather salute the genius who could construct so perfect a model? And if he can make it, why shouldn't I enjoy it?

I suspect your indignation springs from your occasional lapse of discernment in distinguishing the true from the false. But not all the beholders would be so affected, probably not most of them. Why curse the cunning, mayhap beautiful deceiver for its near perfection, with nervous energy you might much bet-

ter assign to admiration for the genius of its maker? You honor God for the glory of his lilies in the field, why not remember that one of his human creatures, made but little lower than God, has learned to fabricate an inert copy so near perfect as almost to catch even you when off guard? If more people could and would do this, might not the world be a more beautiful place to live?

Save your snorts, John, for malefactors who misrepresent the truth for their own advantage and often at the expense of other people's right to life, liberty, and human dignity.

When I come to visit you at your house, shall I expect to find that you have not painted the exterior wood walls lest you deceive the passers-by into thinking these walls are made of some material much richer than mere lumber? Will your room floors be bare lest your unsuspecting guest mistake the possible softness and color of a rug to be the very bosom of mother earth? In presenting your wife, will you be telling me you picked her out because her mother ne'er taught her the old nursery rhyme,

"Little grains of powder, little gobs of paint  
Make the girls' complexions

Seem like what they ain't"?

In exposing the "green lie" you must be held above reproach for your evident devotion to absolute truth. Heaven knows how desperately our world stands in need of that virtue. I do submit that beauty is of equal importance in that trinity with truth and goodness; and therefore not to be scorned just because its achievement sometimes rests back on invisible artifice.

As I have seen the Quakers, they are far more wont

to repel by a wooden insistence on superficial simplicity than to attract by a reasonable conformity to artistic norms. Simplicity can be accepted as a basic element of great art, but it must not be bought at the price of ugliness.

"Nothing too much" is an axiom early learned by all artists. Quakers must learn that even simplicity can be overdone.

Stanley T. Shaw  
Tacoma, WA



### THE BLIND MEN AND THE ELEPHANT

"It feels as slippery as a snake,"

shouted the first.

"A pillar reaching to the sky,"

the second said.

"A flapping sail before a storm,"

so cried the third.

"Beware, it's like an iron broom,"

complained the fourth.

"It's sharp and cold as steel,"

warned number five.

The sixth man was an optimist—

and blind like you and me.

He thought he reached the mountain top—

nearer my God to thee!

*Illustration and Verse by Fritz Eichenberg*

Response

To

Our

Appeal



FRIENDS  
JOURNAL

Jim Lenhart editor  
Judi Breault managing editor  
Nina Sullivan advertising & circulation

152-A N. 15th Street Philadelphia, Pennsylvania 19102 215-564-4779

Dear Friend:

With deep appreciation for past help by Friends Journal Associates, this letter to you is meant to do three things:

1. Tell you that the future of Friends Journal has never looked more promising,
2. Point out that continued inflation hurts magazine budgets, just the way it squeezes you and me personally,
3. Invite your thoughtful 1975 contribution.

Our optimism about the future is based on both our personal belief and what readers and writers share with us. It is the simple conviction that the message of love, of light, of joy and of hope which George Fox and early Friends proclaimed in the turbulent 1600's is a message that also can speak to the condition of seekers in the troubled 1970's. It is our mission, as it was theirs, to be reflectors of an Inner Light from a Source which is eternal.

A second reason for confidence is that we are taking steps to back up our optimism in practical ways. To reduce the costs of printing and publishing, we are preparing to set type ourselves and to handle several preliminary stages of producing the magazine. We will have more information about these plans as they develop, but we clearly see that the time is right for us to move in this do-it-ourselves direction.

The third reason for our faith in the future is the continued interest, response and support we receive from you and other loyal readers in so many ways. We appreciate all of it always, but at this particular time we will especially welcome your financial support. Gifts of any size will help, but we need as many contributions of \$25 or more as possible. Thank you in advance for carefully thinking about your vitally important part in the future of our Journal.

In Friendship,

*Jim Lenhart*  
Jim Lenhart

Agreed. But I hope you will continue to give equal emphasis to the need for social daring, commitment, and action. In my (Princeton) neck of the woods, Quakerism seems to be suffering from advanced gentility. We used to be roused or shamed into caring about something, or somebody, outside of ourselves and our own comfortable lives.

Paul Walker  
Princeton, NJ

How refreshing! Hang in there.  
Dr. & Mrs. G. Wayne Powell  
San Diego, CA

I'm sorry my contribution is not as generous as we all could hope for, but my position in life of "student" leaves me with a small checkbook. I would like to add that many of my college friends (small "f") have enjoyed reading the Journal.

Best wishes for further publication.

Owen Montgomery  
Yale University

Rumor says you've improved. I'd like to see.

Meg Palley  
Nevada City, CA

More on next page

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Enclosed is my contribution for \$25. I am not a Quaker but now and then attend the Austin (TX) Meeting and debate (friendly) with John Barrow who is a good fellow.

I am a contributing attorney for the AFSC and am considering being a Quaker after I lynch about ten people I know of re the Vietnam War.

Your magazine is O.K. although you Jesus people to death too much. I wish you had a page for a sort of combined:

Agnostic, Atheist, Pantheist.

If you keep pointing out in that polite Quaker way that Kissinger is a horse's behind I guess I can take Jesus. But don't forget my page.

Maury Maverick, Jr.  
San Antonio, TX

*I'm sorry not to be able to help financially. Have you and editors of other magazines given consideration to printing ten less pages? We all who are alert take so many subscriptions in order to keep well informed and aware of what outstanding men and women are thinking; and then we are so submerged by so many jobs (volunteer) that need our assistance on a weekly basis that I am practically convinced that more concise articles would bring better results. Now we are apt to skim through them and not take them to heart.*

Eleanor Richardson  
Sandy Spring, MD

**Your letter for financial support precipitated my long-held concerns about Friends Journal. Keep bringing the quality up. In the interest of economy, can you reduce size? I would like to see it more squeezed together. I feel there is too much spread.**

**But my most fervent plea is to put contents back on cover. This makes finding something special such an easy job and makes the best use of that all-important cover. Plus—a quote—timely from past or present!**

**Now I've said it. I've needed to say it for a long time. The Journal is the mortar among many Friends. We need the best!**

**I enclose a small gift.**

**Mildred Roberts**



May I say "thank you" for the article by Isabel Glover Bachels in May 1 issue on Aging; I believe this issue had a little more in it, like "The Longstreths and their Working Class Meeting," for loyal and faithful Friends.

My mother, age 85, can no longer enjoy the Journal, but these last two years due to failing eyesight she found the Journal very difficult to read. The gray pictured cover says little to a person who sees mostly gray. The familiar, plain cover seemed more appropriate and pleasing—contents listed on the cover. I think fewer pictures would cut down on your costs also.

The Journal is the newsletter for many older friends, so it is appreciated when the Births, Marriages and Deaths are brief notices, but printed as promptly as possible.

I do hope a concern and appreciation for our older Friends can be placed high on your list of have to's, as there are many in that age group, and many more approaching it.

Rebecca G. McIlvain  
Moorestown, NJ

I would not like to see the Journal become a magazine of protest. That is too negative and admits of too many varied interpretations as to what the moral imperative should be for everyone. Nor should it be a magazine purely for dissent, for much the same reason. Frankly, none of us know *all* the answers to today's problems; we can know only a small facet of our own personal problems and there is no assurance that our own personal problem should be the world's problem.

What should I learn from recent issues of the Journal about the basic faith and position, the fundamentals, so to speak, of Quakerism? For me, the majority of the articles emanate from the inner feeling of the writers, but they are not the foundations of those feelings, not the central core . . . it is that type of message that I would like to see stressed . . . a knowledge of the basic philosophy and beliefs of Quakerism . . . And good luck.

Robert Schultz  
Hightstown, NJ

A funny thing happened on the way from the dock to our good ship Caridad — I dumped copies of my current periodical reading into the Chesapeake Bay. Time promptly disintegrated into an unreadable mass when retrieved, the pages of The New Yorker stuck together so that the ads and the prose were indistinguishable, but **au contraire** within half an hour in the sunshine the Friends Journal issue on simplicity was lucid and clear once again.

Mary Esther Dasenbrock  
Baltimore



## ALL THAT IS

IN THE BEGINNING  
THE WORD  
AND THE WORD  
FORMING ITSELF  
OUT OF THE VOID  
AND THE WORD  
BREATHING ITSELF  
INTO LIFE  
AND THE WORD  
SINGING ITSELF  
INTO SONG  
AND A FRAGRANCE  
EMANATING  
FROM THE WORD  
AND THE WORD  
IN ITS OWN BEING  
CREATING  
ITS WORLD  
AND BEING ITS OWN  
CREATION FOREVER  
COMPREHENDING ONLY  
ITSELF

ELIZABETH SEARLE LAMB

AFSC:

## Material Aids Program

LAST YEAR, as it has for the past half-century, the American Friends Service Committee through its Material Aids program sent clothing, shoes, textiles, yarn, bedding, school supplies and other materials to needy men, women and children on three continents. The donations came in from individuals and groups, from sewing circles and sororities, from Catholics, Protestants and Jews all over the United States. The coordinator for the program in Philadelphia was Zandra Moberg. Before she left for another job early this summer, Zandra wrote the following about her experience:

"As I look back it has always seemed quite remarkable to be paid, partly for thanking so many dedicated and generous people for expressing loving concern for their fellow man through our program. They were so wonderful it was something I would have wanted to do anyway. There were several categories of them: individuals who like to bring their old clothes to the Service Committee because we are a 'good cause'; loyal Friends Meetings who, year after year, diligently collect, sort, pack and



transport tons of clothes and who are the backbone of the program; other groups and institutions including diverse religious groups. Perhaps less well-known outside our own staff are the sewing groups, mostly Quaker, who meet regularly to sew and knit things for all ages and conditions but mostly for children. Their handiwork is often exquisite—sweaters, hats, afghans that money couldn't buy.

"But the ones who have touched me most are the lone knitters. We never see them—they remain names in our files, elderly ladies from every part of the United States who alone at home knit garments for people they will never see. The parcel post packages of beautiful handmade things come in from them regularly, sometimes with little notes enclosed. It always seems that, as they have done so much for others by this work, these women's lives have taken on greater meaning and the loneliness of old age has been assuaged."

The need continues. For more information about the program, contact George Oye, AFSC, 1515 Cherry St., Philadelphia 19102.





TO ELIZABETH GOULD DAVIS

## In Memoriam . . . "A Litany of Rape"

A woman told me the other day that you killed yourself.  
I thought it was because of terminal cancer.  
But then I learned you had been raped at 61.  
And I thought the cause of death should have been listed  
As "ravaged by terminal fear."  
You said your heart went out to younger women  
Who had to live their long lives wondering  
"Will it happen again?"  
"Am I safe anywhere?"  
"What was that noise?"

Elizabeth, my arms and heart and mind go out  
To women of all ages who are raped by conquerors  
Who take our bodies as the bounty of war,  
By child-men who have to prove they are men  
By "having" a woman,  
By gangs who plunder our self-esteem as they  
One by one force entry, laugh, and mock and call us "slut."

My mind sears with the pain of other rapes women know.  
The rape of patriarchal napalm dropped anonymously from the  
sky,  
The rape of children and women dying from hunger  
As they watch men eat to live,  
The rape of dividing us from one another  
And recycling us into different piles  
Until we thought it was natural and good.  
The forced penetration of our minds as society thrusts at us again  
and again  
And tells us to bind and paint our bodies so we *might* be pleasing,  
And then the final, devastating touch, "Did you enjoy it?"

Our real image was bludgeoned and violated in so many ways . . .  
By being offered as an accessory to a General Motors car,  
By Trojan gifts of doll carriages as soon as we could walk,  
By Dick running and Jane watching,  
By lies about our history:  
By the religious myth that we are evil,  
By being measured by whether or not we "have" a man.  
Auuuuuuuu! The primal scream of women vibrates through time  
As we howl together in tidal waves of Phoenix-like rage.  
Let this anger born of pain be a rallying cry to unite us in struggle and love.

My middle name is Elizabeth.  
To me, women with such a name are strong,  
Decisive, articulate, passionate women.  
Women who are catalysts, challengers, fighters,  
Lovers, builders of visions, makers of history.  
Women excited by life who identify with women,  
Women who call the other in such a way that  
The naming becomes a calling to sisterhood.

Elizabeth, walk with me now.  
Together we will bridle fear and walk in the light of a new earth.  
Elizabeths called by other names . . .  
Sandra, Ruth, Alice . . . Come with us.

Joan Elizabeth Bauer  
January 24, 1975



## Reviews of Books

**In Search of a Responsible World Society: The Social Teachings of the World Council of Churches.** By PAUL BOCK. The Westminster Press. 1974. 251 pages. \$10.00.

NOT FOR BEDTIME reading, except as a pure soporific. Not for entertainment, for suspense, nor for style. No, this book is just plain dull. But in its very dullness it points up by contrast the almost tragic struggle of the twentieth-century Christian trying to make some sense out of a savage and intractable world.

Did you ever sit and listen to a report by some returning delegate on a world-shaking Young Friends Conference; or read the Yearly Meeting issue of the *Friends Journal* for that matter, and wonder, just before you dozed off, what all the excitement had been about? So it is with this report on the periodic wrestlings of the greatest Protestant minds with the crying social problems of the past fifty years. Here are Stockholm, 1925; Jerusalem, 1928; Oxford, 1937, Madras, 1938; Amsterdam, 1948 (where the present World Council of Churches was set up); Evanston, 1954; and finally, Uppsala, 1968 (where Friends, not recognized as truly Protestant nor truly Christian, were, however, allowed to send two "Observers," one of whom was our own Howard Brinton). Here are neatly summarized the pronouncements of organized world Protestantism on the great social issues which concern us all: war and peace, race relations, communism, poverty, capital and labor, and the emerging Third World. Here briefly also are notes as to how Protestant social thought has kept with the great reassessment that has been going on in Rome.

But the agony of trying to resolve the place of the Christian and the Church in our changing and troubled world-society hardly ever comes through. And I suppose it can't—you have to be there to feel it. However, the book tells us in summary what our fathers and we have tried to do, and points up the fact that the task is never done. It deserves its place on our reference shelf.

THOMAS E. DRAKE

**Rediscovering The Christ.** By JOHN R. YUNGBLUT. The Seabury Press. 180 pages. \$7.95.

THIS IS ONE of the most inspired books on Christology in recent years. It is learned, wise and profound without being heavy or academic. John Yungblut uses his considerable knowledge in the field of Bible criticism and depth psychology as well as mysticism to strike a perfect balance between them.

He connects the pre-Christian "Christ myth" (the Hebrew messianic hope) with the historical Jesus who stands as if in the center of a crossroad so that the earlier myth leads to him as well as from and beyond him. The author interprets the "Christ myth" both in evolutionary terms based upon Teilhard de Chardin, and in psychological terms based upon Jung.

This book contains a masterful chapter of higher criticism. His conclusions, however, are optimistic and positive, wringing from it a deeper truth. With the felicitous phrase, "the apostolic succession of mystics" he traces the ever-fresh mystic contributions to Christology and Christianity in general. The entire book builds to the last sentence, "Can Christ be born again in me?" revealing the author's Quaker orientation.

John Yungblut's study reconciles many divergent views. His basic aim

is to "re-mythologize" rather than to "de-mythologize." This important contribution towards an enlightened view of Christ deserves a wide readership.

PETER FINGSTEN

**School For The Young.** By WARREN STETZEL. Celo Press, R 5, Burnsville, NC 28714. 200+ pages.

FOR FASCINATING reading on a variety of subjects dealing with where humanity has been and where it is going, *School for the Young*, a collection of essays resulting from five years of study and research by the author, is highly recommended. It is probably the most quote-worthy book you will encounter for some time to come.

In a book loaded with information from which the reader is encouraged to draw his/her own conclusions, Warren Stetzel's major concern is with the over-specialization of the human brain. He carefully documents his contention that due to our ever-increasing censorship of awareness and emotions, the human race is courting extinction. Like the vanishing killer whale which automatically attacks any living creature, humanity's over-specialization (and sometimes killer whale mentality) may destroy it.

Evolution reminds us repeatedly that growth and change are essential for continued survival. Younger forms (i.e. biological traits which have not been



carried to their logical extremes) and younger attitudes (child-like awareness and sensitivity to the world) are what will have to save the human race from the disastrous course it is embarked upon.

Stetzel blames many of our problems on the division of mind and body and the schism between the analytical, critical mind and the deep self or the spirit. He points out that Friends are certainly not impervious to the effects of cen-

sorship: it even prevents us from practicing our beliefs adequately. "To repeat the Quaker truths dictated originally by perception and to feel an intellectual conviction of their rightness—this was easy enough and occurred regularly. But to renew the original experience itself, to bring its perception to bear upon today and today's new crises and needs—this was not easy at all and became increasingly rare." (p. 65)

In the space of over 200 pages the author concerns himself with many subjects, ranging from the powers of expectation and positive thinking in working educational miracles to the impact of Cleve Backster's discovery of intelligence and response in both living and inanimate objects.

Warren Stetzel never completely loses track of the original idea concerning the dangers of censorship and narrowing awareness. He returns to this subject later in reference to violence when he states Alexander Lowen's theory that it is our elevation of mind over body and subsequent denial of the body which causes a lack of integration between body and mind, with the result that censorship of the physical self is intense.

The author further suggests that this inner repression of emotions is responsible for the condonation of the outward violence and repression so omnipresent in our daily lives. We fail to react with adequate mercy to violent situations in the world because our own organisms are regimented like police states.

In spite of grim insights into human nature, *School for the Young* is basically optimistic about the future. Warren Stetzel writes (p. 171): "We're aimed at the Peaceable Kingdom. The Process aimed us that way." It is refreshing, especially to Friends (who tend to be optimistic) to read the work of someone who has not entirely succumbed to the outlook of Future Shock. Perhaps with some of this positive thinking we can set the world right.

JUDITH BRONNER

**William Penn.** By HARRY EMERSON WILDES. New York, Macmillan, 1974. pp. ix, 469. Price \$14.95.

WILLIAM PENN is important as a leader of the new Society of Friends; as one of the creative laborers in the struggle for religious liberty in England; as a

pioneer in demonstrating, with his Holy Experiment, the possibilities and difficulties of religious and political liberty in a self-governing community; and as one who looked forward to a federation of the English colonies in North America and to a community of nations organized to settle disputes by peaceful means. It seems a comment on Penn's thinking that the three Colonies in whose establishment he was involved—New Jersey, Pennsylvania and Delaware—were the first to ratify the Constitution of the United States.

The late Albert Cook Myers devoted much of his life to collecting material



about the life, thought, triumph and troubles of William Penn. He died before he was able to write the definitive biography which was his dream. The author of this new biography has had access to the Albert Cook Myers Collection, which is now in the custody of the Chester County (Pennsylvania) Historical Society.

The result is a readable narrative. Harry Emerson Wildes says that his purpose was to present Penn as a human being, neither the monster of hypocrisy that some of his contemporaries and Macaulay thought him to be; nor as a paragon of unblemished virtue. So this book gives a lively account of Penn's finding his way into Quakerism; and of his labors for the new Society. It shows the day-by-day difficulties of managing a new colony with a novel organizing idea, across three thousand miles of ocean and in the face of power-grasping bureaucrats at home and overlapping boundaries of neighboring colonies in America.

Penn's troubles were partly of his own making. He was not always wise in choosing aides. He was, in 17th Century fashion, sometimes harsh in controversy. He seems to have been uninterested in money matters. But his best appointment, James Logan, gave Penn unwavering loyalty and admiration while clearly recognizing his shortcomings.

Through his father, William Penn was a friend of Charles II and his brother James, Duke of York and later King. This friendship made his Holy Experiment possible; it also gave Penn much of his effectiveness in his work for religious liberty. But it roused suspicion among Friends; and gained Penn the false reputation of a Catholic in disguise. Also it was inconvenient when James II had been dismissed and replaced by his son-in-law, William III. Penn frankly maintained his friendship; but the accusation of treasonable correspondence with the Stuart Court in exile seems without foundation. One gets the impression that William III understood and respected Penn's attitude.

This biography helps us to appreciate William Penn's great contributions to religious thought and political practice. Despite all the frustrations, much of his work continues to have value three centuries after his life.

RICHARD R. WOOD

**The Angry Arabs.** By W. F. ABBOUSHI. Westminster Press. 258 pages. \$8.95

THE AUTHOR of this excellent book is an American professor of political science who was born in Palestine and is intellectually at home in both cultures. He writes in a gratifyingly factual way, and only when one has finished the volume does one appreciate the impressive justification of his story's title.

The first half of his book covers the history of the Arab world, and the Islamic culture behind it: a culture whose fruit is represented by the Taj Mahal, the Alhambra, and the world's oldest university. Flowering was followed by decay, and political control by Turkey, France and Britain with the Suez Canal a focus of economic and imperial control. The secret Sykes-Picot agreement yielded parceling out of the area into mandates and spheres of influence that lasted until after World War II.

Zionism, cause for four wars and the current explosive state of the whole Middle East, was only an intellectual concept until some 80 years ago. Theodore Herzl who formulated its thesis in the famous pamphlet, "The Jewish State," in 1896 in response to his emotional reaction to the Dreyfus Affair, even at this date considered Argentina



a suitable site for the proposed refuge, a return to Palestine being only an alternative. After 1800 years, the population of Palestine after all showed only a 20 percent Jewish residuum: a mere 250,000 among some million and a half Arabs.

America, with more Jews in New York City alone than there are in all of 1974 Israel, furnished the money, many of the immigrants, and the political power that enabled the Zionists to take control in 1947. Through all these years the Arabs who stayed behind in Israeli-held territory have found themselves reduced to second-class citizenship, while U.N. resolutions requiring compensation for land and property taken from them, or the million refugees, were ignored.

The author perceptively emphasizes that the moral and political heart of the Arab-Israeli problem rests in satisfying the legitimate grievances and aspirations of these dispossessed indigenous Arabs. It is pointed out that the interests of the United States will best be served not by espousing Zionism but by serving the needs of all the people of the region: through a political system granting equal rights to all inhabitants regardless of religion.

FRED H. RICHARDS

WE ARE currently working on improving the book review section of the Journal: briefer, concise reports so that more books receive the attention they deserve; more in-depth review essays for the notable books that touch Friends' concerns and beliefs deeply; and more reader participation. If you are interested in reviewing books for the Journal, please write and let us know (include name, address and subjects/categories you wish to review). Or if you would like to see a favorite book reviewed that we have overlooked, drop us a line giving the book's title, author, publisher and price.

## It's a SMALL World

THE EUROPEAN and Near East Section of the Friends World Committee is completing plans to run a play center at the Am'ary Refugee Camp just outside of Ramallah, Palestine. The program is being worked out in cooperation with Ramallah Monthly Meeting and with local officials of UNRWA (United Nations Relief and Works Agency.) Local teachers will be employed, but the project will be under the general direction of a volunteer couple from the Church of the Brethren who are already operating several similar programs on the West Bank. The Ramallah Monthly Meeting Committee working with the project is composed of Fuad Zaru, Ellen Mansur, Nimeh Mikhael and Violet Zaru."

—FUM *Friendly Jottings*  
(Richmond, Indiana)

"THERE I sat, 2,000 miles from home, with a plain black notebook balanced precariously on my knees. My pen seemed to be alive!—twisting and turning, bouncing and bumping, doing a wild dance on the blank sheet of notebook paper. The bus bucked once more . . . my grip loosened . . . the pen leapt free . . . I remembered . . . horses bolting through an open field carrying wide-eyed friends; sleeping bags and suitcases half buried in the straw of a hayloft; sweaty workcampers covered with cement, dust, paint, and smiles; orange sherbet sunsets melting, slowly; ghost stories and singing around a warm campfire (interrupted by occasional snoring;) cornflake breakfasts; being part of a 28 member family . . .

"I picked my pen up off the bus floor. What was the point of trying to keep a diary? No words could possibly express my feelings as I gazed at a rainbow or talked with friends or listened to a heart-felt prayer. Slowly, I closed my notebook and put away my pen. The South Dakota prairie drifted by . . . I watched . . . I was moved."

Written by James Kloss, age 18, after a summer work project among the Sioux Indians.

THREE YOUNG Friends have been selected to serve at subsistence salaries as research interns with the Friends Committee on National Legislation in Washington during 1975-76. They are Sylvia Bronner, who will assist Edward Snyder, Executive Secretary of FCNL, on such issues as world food/hunger and amnesty; Stephen W. Angell who will work with Harold Confer, FCNL's domestic lobbyist; and Lawrence Newlin who will help Frances Neely, lobbyist, on reduction of military spending and various international issues.

NETHERLANDS YEARLY Meeting has moved their secretariat from the Vossiusstraat 20, Amsterdam address to Staahouderslaan 8, Den Haag. The meeting for worship in Amsterdam will continue as usual on Sunday mornings at 10:30 at Vossiusstraat 20, although the door will be closed at Vossiusstraat during weekdays. Friends are cordially welcome to visit the Quaker Centrum in the Hague.

MAY 24, 1975, was the fourth anniversary of the death of Scott Clifton Barlow, son of Earle and Rita Barlow of Gainesville, Fla.

Scott drowned in 1971 in Florida while searching for his dive companion who meantime had surfaced safely. Scott, an experienced and safety-conscious cave-diver, trained, certified, and licensed by five national dive organizations, had deliberately re-descended to share the air remaining in his tank.

A member of Richmond (VA) Monthly Meeting from 1955 to 1961, he had lived in Gainesville from 1961 until the time of his death. He had studied at Knox College in Jamaica and at Santa Fe College in Gainesville. A memorial service was held at Gainesville Friends Meetinghouse on May 30, 1971. The Carnegie Foundation named him a posthumous member of its roll of holders of the Carnegie Medal for Heroism.



## Letters to the Editor

### On Quaker Stewardship

WHAT I want to say is not theory. It is based on long experience. I find that the ease with which I responsively give away money is a measure of the genuineness of my faith; whether I really believe that "The earth is the Lord's and the fullness thereof" (Psalm 24:1), and that Jesus' assurance that, "Set your mind on God's kingdom and his justice before everything else, and all the rest will come to you as well" (Matt. 6:33—New English Bible) stands the test of life. When I find myself feeling that I must be sure my needs are met before I can give, I know that I am "off the path" and need to take time to get my bearings again.

When I was still paying debts incurred to go to school I began to "save for my old age." I lost part of what I had saved through illness that could have been prevented by wiser use of money and energy. The rest went in the depression of the 1930's. I have never lacked a place to sleep, clothes enough to keep warm or essential food—but only because our credit was still good.

We were still in debt when we came to San Francisco in 1942. When we again had some income we discussed the question of giving. Until debts were reduced to the point where no one but ourselves was inconvenienced we felt that we would be giving at the expense of others. When that point was reached we decided to tithe—10% on gross income even though that income was not assured. As my husband felt that all debts should be paid first we agreed that one half of the tithe would be applied to debts and the other half would be given where we felt it would do the most good. As soon as debts were cleared we gave the full 10%. When I became eligible for a veteran's pension (nurse under Red Cross in first world war) without having to sign a loyalty oath, that money was channeled into work for peace.

Now that my "old age" is no longer a distant probability, without having

made any effort to save for it since the depression, I am very comfortably situated where all my needs can be met without worry or inconvenience to friends or relatives. With basic needs paid for in advance and wants simple and few, it is easy to give up to 50% of income from social security pension and interest.

ISABEL GLOVER BACHELS  
San Francisco, CA

### Quaker Aphrodite?

CANNOT MANY of the recently proposed queries on human sexuality be encompassed in one:

"Can you lovingly accept Aphrodite into the Quaker pantheon, so long as she is faithful in taking the pill?"

GEORGE MCPHERSON, JR.  
Rolla, MO

### Accessory to War

I WAS heartened to read *Pacifism and the IRS* (FJ 3/1). Tax dollars are as important as recruits in present-day war and war planning, and we need to keep this in mind as we consider practical action to express our pacifism.

I have been a war tax resister for two years now, redirecting a portion of my income taxes to peaceful uses by making an interest-free loan to the AFSC equal to my refused war tax. When the World Peace Tax Fund Act is passed, I intend to recall the AFSC loan and give the money to the World Peace Tax Fund.

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A circular describing this set is available from the publisher.

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dividual student.

THOMAS A. WOOD  
Headmaster

# Letters Continued

It is inconsistent for peaceful persons to put weapons (or the means to buy weapons) in the hands of persons who have no scruples about using them to kill and oppress. We need to repeatedly ask ourselves if we are as free from being an accessory to war as from being an accessory to murder.

Lloyd Lee Wilson  
Arlington, MA.

# Warmth at Abington

I HAVE been considerably troubled by Eugenia R. Chapman's article (FJ 3/15). I am not a member of Abington Friends Meeting, nor am I one of those who might say "gee but it's great to be a Quaker" or who drive a Cadillac. As a convinced Friend I do feel a great joy in the belief of that of God in every person and the possibility of direct revelation from the Heavenly Father.

Years ago William Hubben remarked that before one spoke or wrote about a person he or she should ask: "Is it true, is it kind, is it necessary?" This article, I believe, is none of these. It may be even detrimental to anyone seeking a religious home in the vicinity of Abington Meeting.

Thirty-five years ago our family of four, newcomers to that area and struggling financially to maintain a new home and to save for the education of our two children, could not drive to our own Meeting in Philadelphia. We tried Abington. I don't know if there were Cadillacs parked outside, but inside we were greeted with sincere warmth and firm, meaningful handshakes. We found Friends there enthusiastic about the Yearly Meeting. They also invited various minority groups to take part in their conference classes, and their children to use the facilities of the school in

summer. We were invited to join their choral group, to one of their three sewing groups, and to their homes for small discussion groups. They visited me when I was ill in hospital and at home.

The article in question is one woman's opinion. I dare say there must be hundreds of the opposite experience. Though I seldom get to Abington, when I do the same warmth of greeting and fellowship is there.

"To have a friend, one must be one." One also must be ever mindful of Jesus' teaching as written in the Bible, John 3, 1-12.

Erma R. Beck  
Philadelphia

# For Heavy Readers

THE EXCEPTIONALLY good (FJ 4/1) review of Maurice Creasey's *Early Quaker Christology* by J. Calvin Keene, so far has not produced a single order for Catholic & Quaker Study Number 2. I hope that his comment about his copy coming unbound is not the reason. I've always regarded J.C.K. as a "weighty Friend" (in spite of his slender proportions); but didn't know he was such a HEAVY READER. Seriously, we'll replace any copies which do come unbound (including his, the first we've heard of).

Catholic and Quaker Studies  
per Dean Freiday

P.S. The Center Spread (FJ 4/15) on the Catholic Worker was beautiful, tasteful, and commendable. Both they and Fritz Eichenberg deserve it.

# FJ Needs Farm Background

PERHAPS I GOT the wrong impression from your May 1 article, "Decentralized Food, Production, Distribution." You have many ideas I agree with; however, I feel you need a little more farm background before publishing a final episode. I hope these materials hastily clipped from many farm magazines will be of help. I don't know if Ed Lazar has any farm experience, but I would personally like to invite any non-farmers to stay with us for a few days so as to be able to walk in our moccasins. What prompted me to send all of this material is the idea that "the societal purpose of farming is to feed people—to provide nourishment—not to create profit." Also to reenergize local farming, people need to work for state or local subsidies . . . of farmlands.

The other parts of the article I have no argument with. The farmer is glad

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to work his 16-hour day to provide food and have a market for it—but don't you think for a minute he's doing it because it's a societal right to eat. The farmer expects the rest of the world to work equally as long for his food, and he hopes to have enough profit to reinvest in other labor-saving devices so he might be able to work more efficiently with maybe a couple less hours. If you take profit motives out of farming, no matter how small they be, the farmer will be forced out of business.

Also the farmer sees the government as a bunch of red tape and both. Tax cuts would be welcome on real estate, but let's not ask the government to subsidize the farmer. The farmer sees government as big brother with too many controls now. The more subsidies on farm products the more it hurts the consumer. If the farmer is left to sell in a free marketplace the more incentive the farmer has to sell to the world need, and he will again feed as many as he can—up to 86 percent of total in some crops are grown in U.S.

The reason the New England farms are no longer farms is they were unprofitable.

SUE LAMBORN  
RD 1, Nottingham, PA

#### Quaker Marriage

I AM SORRY for the impression the article, "Indeed the Truth" (FJ 6/1), gives of the Quaker view of marriage and of the Quaker way of arriving at Truth. An understanding of Truth is not found by much talking, doing and explanation to friends, even one's closest friends. *Truth is an experience that grows from within.*

The religious sacrament of marriage is of far deeper significance than the comfort, enjoyment, convenience and pleasure of the individuals involved. Marriage is an *unselfish* sharing of man and woman with faith in the goodness of each other and in the ability to build a *home* that radiates happiness, peace and a growing love of God . . . (and) for all mankind.

If a realization of a real mistake after marriage is found, is not a clear break more honest than a pretense of marriage, with no creation of a home? To me it seems like "wanting to have your cake and eating it too" to live as Elizabeth Yeatman describes.

ELIZA A. FOULKE  
Foulkeways  
Gwynedd, PA

#### Scale of Sexual Values

WE FRIENDS abhor harsh treatment of our fellow men for sexual behavior, if the latter harms nobody. The state must make sure that no person is punished for acts which do no harm.

Still, many of us cannot help to set the sexual behavior of some non-straight as well as some so-called straight people low on the scale of our values. This is simply so, because we have a longing for meaning. Many sex acts cannot possibly match the great meaning of bringing children into this world and caring for them in deep mutual trust and discipline with their mother or father. This great meaning belongs to mankind and cannot be violated by faithlessness of individuals. In God's nature the anatomy of men and women has evolved in a way as to give their union a potential purpose. This is absent in other sex unions, even if the latter are at times elevated by love.

I do not believe that our rank of values is an arrogant judgment, though arrogant people can make it so. If we were to abandon all valuation of sex acts, leveling all, if we would have no scale for them, sex would assume a strictly agreeable side of life; it would be reduced to bodily satisfaction, in some cases to mere lust. I believe that there is much Truth in longing for great meaning and having a scale of sexual values. Love and Truth, both proceeding from God, must always combine.

HANS B. GOTTLIEB  
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## Coming Events

### AUGUST

3-9—Midwest Summer Institute,  
Camp Lowisomo, Wild Rose, WI.  
Sponsor: AFSC, Chicago Regional Of-  
fice.

4-8—Kansas Yearly Meeting, Friends  
University, Wichita, KS. Contact per-  
son: David Smitherman, Haviland, KS  
67059.

5-10—Baltimore Yearly Meeting on  
the campus of Western Maryland Col-  
lege in Westminster, MD. Major speak-  
ers will be John Coleman, Harold Cope  
and Arthur Roberts. There will be  
Young Friends and Junior Yearly Meet-  
ing programs. Further information and  
reservation forms are available from  
the Yearly Meeting office, 17100 Qua-  
ker Lane, Sandy Spring, MD 20860.

7-10—North Carolina Yearly Meet-  
ing, Guilford College, Greensboro, NC.  
Contact person: Ruth Hockett, Box  
8328, Greensboro, NC 27410.

7-10—Western Yearly Meeting, Plain-  
field, Indiana. Contact person: Robert  
E. Cope, 203 S. East Street, Plain-  
field, IN 46168.

9-14—Indiana Yearly Meeting, Earl-  
ham College, Richmond IN. Contact  
person: Lymon Hall, 1403 Briar Rod,  
Muncie IN 47304.

11-16—Pacific Yearly Meeting, St.  
Mary's College, Moraga, CA. Contact  
person: Peggmae H. Lacey, 128 Sev-  
enth Ave., San Francisco, CA 94118.

11-15—Wilmington Yearly Meeting,  
Wilmington College, Wilmington OH.  
Contact person: Glenn A. Reece, Box  
1194, Wilmington College, Wilmington  
OH 45177.

12-17—Canadian Yearly Meeting,  
Concordia College, Edmonton, Alta.,  
Canada. Contact person: Philip L. Mar-  
tin, 60 Lowther Avenue, Toronto, Ont.,  
M5R 1C7, Canada.

12-17—Iowa (Conservative) Yearly  
Meeting, Paulina, Iowa. Contact per-  
son: Olive F. Wilson, Primghar, IA  
51245.

13-17—Illinois Yearly Meeting, Illi-  
nois. Contact Person: Wilfred Reynold,  
1922 Orrington, Evanston, IL 60201.

13-17—Iowa (Friends United Meet-  
ing) Yearly Meeting, Oskaloosa, Iowa.  
Contact person: Levi Willits, Box 522,  
Oskaloosa, IA 52577.

15-23—Central Yearly Meeting, Cen-  
tral Friends Camp Grounds, Muncie,  
Indiana. Contact person: Arthur Hol-  
lingsworth, R. 1, Box 238, Greentown,  
IN 46936.

19-24—Evangelical Friends Church  
Yearly Meeting, Malone College, Can-  
ton, Ohio. Contact person: Harold B.  
Winn, 1971 Goshen Road, Salem, OH  
44460.

20-24—Jamaica Yearly Meeting, Sea-  
side, Happy Grove, Jamaica. Contact  
person: Ernest Nugent, 11 Caledonia  
Avenue, Kingston 5, Jamaica WI.

20-24—Ohio (Conservative) Yearly  
Meeting, Stillwater Meeting, Barnes-  
ville, OH. Contact person: Edward N.  
Kirk, 444238 S.R. 558, Columbiana,  
OH 44408.

21-24—Indiana Yearly Meeting, Wil-  
mington College, Wilmington, OH.  
Contact person: Raymond Braddock,  
7795 New Burlington Road, Waynes-  
ville, OH 45068.

25-Sept. 1 — NOVA Conference,  
Camp Indianbrook, Plymouth Union,  
Vermont. The theme is "A Non-violent  
Society—Its Beginnings and Its Possi-  
bilities." Resource leaders: S.K. and  
Hansi De, Dave Dellinger, Russ John-  
son, Wally and Juanita Nelson, Bob  
and Marj Swann and Adam Finnerty.  
Families welcome. Children's program  
provided. For brochure and registra-  
tion, write NOVA, AFSC, 48 Inman  
Street, Cambridge, MA 02139. 617-  
864-3150.

DOYLESTOWN FRIENDS MEETING  
will have meetings for worship  
at the Plumstead Meeting House,  
Ferry Road, Gardenville at 9:30  
a.m. (August 3, 10, 17 & 24)  
in addition to the regular meet-  
ing at 11 a.m. at the Doylestown  
Meeting House.

# Announcements

## Births

MAIER—On March 17, SAMUEL WATERMAN MAIER, to Elizabeth and James Maier of Scarborough, Maine and members of Haverford (PA) Monthly Meeting.

USHIODA—On April 6, STEVEN SUKENORI USHIODA, to Katsu and Sharlie Conroy Ushioda in Irvine, CA. Sharlie is a member of Newtown Square (PA) Monthly Meeting.

## Adoption

WOERTHWEIN—Born July 30, 1974, arrived from Vietnam on April 6, 1975, JOSHUA JOSEPH WOERTHWEIN, by Kenneth and Francine Woerthwein and his new sister Charity. All are members of the Harrisburg (PA) Friends Meeting and former members of the Princeton (NJ) Meeting.

## Marriages

COLLINSON-BRINTON—On April 2, MARGARET BRINTON and JONATHAN COLLINSON in a Christian Community ceremony at Camphill, Aberdeen, Scotland. Their work is with handicapped and disturbed children at Camphill.

ELLIOT-CLARK—On February 2, EVELYN CLARK and ERROL ELLIOTT. They are presently living in Wichita, Kansas.

FINSEN-ROCHE—On May 30, ELIZABETH ROCHE and PETER I. FINSEN, under the care of Haverford (PA) Meeting. Elizabeth is a member of Haverford Meeting.

HARSHBARGER-TAYLOR—On December 15, 1974, in Odawara, Japan, WILLIAM C. HARSHBARGER and MARY SULLIVAN TAYLOR. Bill and his parents are members of Trenton (NJ) Meeting. Bill is Principal of the Language Institute of Japan in Odawara and Mary is also teaching there.

HARTMAN-RIDGWAY—On April 26, 1975 at Park View Mennonite Church, Harrisonburg, VA, JACQUELINE BARTLETT RIDGWAY and CURTIS DWIGHT HARTMAN. Jacqueline and her parents are members of Wrightstown (PA) Meeting.

MILLMAN-BOOTH—On February 14, 1975, in Santa Rosa, CA, MARY W. BOOTH and ARTHUR MILLMAN. Mary is a member of Pima Meeting, Tucson, AZ and Arthur is a member of Redwood Forest Meeting, Sonoma County, CA. On February 25, 1975, a re-affirmation of marriage vows was held in Tucson, AZ.

## Deaths

BADGLEY—On April 2, AGNES GOERKE BADGLEY, aged 93, a member of Poughkeepsie Friends Meeting and mother of seven children. She is survived by twenty grandchildren and eight great grandchildren.

BATTEY—On April 13, KATHERINE LAVERS BATTEY, aged 72, a member of Lehigh Valley Meeting, PA.

BOND—On May 15, CAROLINE D. LUPTON BOND, aged 91, in Winchester, VA. A member of Hopewell Meeting, Clearbrook, VA and Centre Meeting in Winchester, she was the last of her immediate family and is survived by a number of nieces and nephews.

CONOVER—On March 8, 1975, MARGARET LOWNES CONOVER, aged 77, a member of Springfield Meeting, Drexel Hill, PA. She is survived by her husband, Angelo Dagmar Conover; two daughters, Margaret C. Longmier and Ann C. Furman; one son, Frank; and two grandchildren.

DARLINGTON—On April 25, at Lancaster Hospital (PA) after a brief illness, S. GERALD DARLINGTON, a member of Birmingham Monthly Meeting. He is survived by his wife, Kathryn P. Darlington; two daughters and a son; ten grandchildren and two great-grandchildren.

DYER—On May 4, AGNES DYER, aged 88, a member of Louisville (KY) Meeting. She was an abstract artist and poet who was able to communicate her insights through the vocal ministry. In

her younger days she was active in the movement for women's suffrage. She is survived by her daughters Florence Baldwin, Mrs. Lee Mamelar and Mrs. Marvin Livingood, and a stepson, John Dyer.

EVES—On May 27, MARY P. EVES, aged 76, a member of Millville Monthly Meeting, and the wife of James Eves for fifty-seven years.

GOODWIN—On April 20, 1975, at Doylestown Hospital, NELSON GOODWIN, aged 98. He was a member of Wrightstown (PA) Meeting. He is survived by one son, Werner Goodwin; one grandson and two great-grandchildren.

TOLLES—On April 18, FREDERICK B. TOLLES, aged 60, a member of Swarthmore (PA) Meeting. Until his retirement in 1970, he had been Director of the Friends Historical Library and Howard M. and Charles F. Jenkins Professor of Quaker History and Research at Swarthmore College. Long active also in the wider Quaker community, he had served on the Board of Managers of the AFSC and Pendle Hill. For a number of years he was Editor of *Quaker History*, the bulletin of Friends Historical Association.

His published books on Quaker history included *Meeting House and Counting House*, *George Logan of Philadelphia*, *James Logan and the Culture of Provincial America*, and *Quakers and the Atlantic Culture*.

He is survived by his wife Elizabeth E. Tolles of Swarthmore, PA; 2 daughters, Ellen Baker of Media, PA, and Katharine of Somerville, MA; one son, James M. of Atlanta GA; a sister, Elizabeth T. Patch of Kennebunk, ME, and two grandchildren.



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## Accommodations Abroad

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

**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.

**ACCENTUATE** Friendly meetings Londonwards from within exciting international community. Four minutes walk to Friends House. Reservations available August through March. Friends International Centre (Quakers), Torrington Place, London WC1E.

## Announcements

**WILLIAM HUBBEN** was a "large force for good" from the time he arrived in the United States from Germany in 1933 until his death last year. He combined writing, editing, and teaching into a life which reflected the richness and wholeness of his deep and abiding faith. A group of his friends intend to establish a lectureship in his name at William Penn Charter School. Eric Curtis, headmaster of George School, will give the first lecture this September. Anyone wishing to support the lectureship should make contributions payable to William Penn Charter School and send them to Eleanor Stabler Clarke, Box 100, Kendal at Longwood, Kennett Square, PA 19348.

## Books and Publications

**WIDER QUAKER FELLOWSHIP.** 152-A North 15th Street, Philadelphia, Pennsylvania 19102 offers 3/year mailings of Quaker-oriented literature.

## For Sale

**LAKE FRONT HOMES**—two bedroom, three bedroom, small Quaker retirement community on beautiful Lake Walk-In-Water. Write Margaret Michener, Rt. 1, Box 302, Lake Wales, FL 33853.

**DOWNEAST MAINE:** 1½ acre shore front lots ranging \$14-22,000. Sandy, rocky beaches; open ocean views; Cove for mooring boats; secluded. Box 213, RFD 1, Milbridge, ME 04858.

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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."

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

**SEEKING** Social Security age female to live in farm home of elderly Quaker couple as added member of family. To be companion to wife and assist in light housekeeping. Health food orientation desirable. No tobacco or alcohol user. Rural but not isolated. Recommendations. Box S-650, Friends Journal.

**FGC SEEKS THE GIFT OF A CAR.** Visiting widely scattered and isolated Friends by Friends General Conference staff requires a sturdy small car. The gift of such a car (tax-deductible) will make this important function of FGC much more economical. Contact Howard W. Bartram, (215) LO7-1965, 1520 Race St., Philadelphia, PA 19102.

## Positions Vacant

**COUPLE** to be houseparents and to teach physics and chemistry, September, 1975. The Meeting School, Rindge, NH 03461.

**WANTED: RESIDENT NURSE** for Olney Friends Boarding School at Barnesville, Ohio. R.N. or L.P.N. useful, but not essential. Experience with teenagers would be useful. Room and board plus salary. Contact Richard Stratton, principal, Olney Friends Boarding School, Barnesville, OH 43713. Telephone (614) 425-3655.

**MATURE PERSON** or married couple wanted as houseparents at a nonsectarian, religiously-oriented therapeutic community in the Berkshire Hills of Massachusetts. Contact Kent Smith, Gould Farm, Monterey, MA 01245. Telephone (413) 528-1804.

**WOMAN OR MAN** to maintain records and organize materials for fundraising for Friends World Committee. Work closely with active Finance Committee. Good typing ability essential; also personal initiative. Writing ability desirable: correspondence with volunteer workers and contributors, informative and interpretive materials, committee meeting minutes. Wide experience with Friends a strong asset. Begin September 1. For further information and application form write Friends World Committee, 1506 Race St., Philadelphia, PA 19102.

**DIRECTOR OF YOUTH ACTION.** Ability to create and administer organization of action projects relating to nonviolence, militarism, conscience, peace and justice. Position requires public speaking, group work and willingness to travel part time. Commitment to pacifism and social change through active nonviolence, a must. Send resume to: Fellowship of Reconciliation, Box 271, Nyack, NY 10960. (914) 358-4601.

## Positions Wanted

**FRIEND, M.L.S.** teaching certificate K-12; freelance writer, public relations, newspaper reporting, seeks position, preferably with Friends institution. Box R-651 Friends Journal.

**WOOSTER COLLEGE GRADUATE**, member of Buffalo Friends Meeting, seeks teaching position in French, art history, and crafts. Contact Nancy Matlock, 143 Mill St., Williamsburg, NY 14221.

## Schools

**THE MEETING SCHOOL**, Rindge, New Hampshire 03461. A closely knit community and school committed to the development of each individual's potential. Coeducational, accredited by New England Association of Schools and Colleges. Grades 10-12. Students live in faculty homes sharing cooking, house cleaning, farm chores. Work-study programs—animal husbandry, horticulture, forestry. Ceramics—Studio Art—Weaving. For information write Dorothy Hagar Albright.

**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.

**ARTHUR MORGAN SCHOOL**, Burnsville, NC 28714. Coed—boarding grades 7-8-9. Family units, small classes. Academic, work, craft and outdoor programs. Central American field trip.

## Services Offered

**LAND USE CONSULTANT.** Land use planning, management, plant soil relationships. Grounds management (turf, arboriculture, gardening); ecological landscape planning. Wm. Harold Heritage, 515 Jackson Avenue, Magnolia, NJ 08049. (609) 783-6443.

## Wanted

**TEN OR MORE** families interested in organizing Quaker oriented cooperative recreation community on 120 plus acres undeveloped mountain woods near Romney, West Virginia. For details write: "Quaker Woods" c/o AFSC, 317 E. 25th St., Baltimore, MD 21218.

**FRIEND TEACHING** four days/week in Philadelphia needs living accommodations Tuesday, Wednesday, Thursday nights, prefer center city. Peace and privacy valued, also occasional companionship. Pendle Hill sojourner, female. Box K-652 FJ.

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### A TIMELY CONCERN

You may have noticed that recent issues of the Journal have arrived on or before publication date. This requires advancing deadlines and publication schedules. Please send classified ads, space reservations for camera-ready display ads, meeting notices and announcements of coming events at least five weeks in advance of publication date; other material, including display ads for which type is to be set, at least six weeks in advance.

# Meeting Announcements

## Alaska

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

## Arizona

**FLAGSTAFF**—Unprogrammed meeting, 11 a.m., 402 S. Beaver, near campus. 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 (Intermountain Yearly Meeting), 739 E. 5th St. Worship 10 a.m. Helen Hintz, clerk, Phone 889-0491.

## 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 10 a.m. 22502 Woodroe St., 94541. Phone: (415) 651-1543.

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

**LONG BEACH**—Meeting for worship, 10:00 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.

**MALIBU**—Worship Group. Call (213) 457-3041.

**MARIN**—Worship 10:30 a.m., The Priory, 217 Laurel Grove, Kentfield. 383-5303.

**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 and First-day classes for children, 11 a.m., 957 Colorado.

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

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

**RIVERSIDE**—Unprogrammed worship, 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, 752-7440.

**SAN JOSE**—Meeting, 11 a.m.; children's and adults' classes, 10 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**—Unprogrammed meeting, 10 a.m. Call 726-4437 or 724-4496. P.O. Box 1443, Vista 92083.

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

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

## Colorado

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

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

## Connecticut

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

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

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

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

**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 to 11 a.m. 5 Pine Reach Rd. Phone 227-2888.

**WILMINGTON**—4th & West Sts. 10 a.m. Worship and child care. 652-4491; 475-3060.

## District of Columbia

**WASHINGTON**—Meeting, Sunday, 11 a.m.; worship group, 9 a.m.; adult discussion, 10 a.m.-11 a.m.; babysitting, 10 a.m.-12 noon; First-day School, 11 a.m.-12:30 p.m. 2111 Florida Ave. N.W., near Connecticut Ave.

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

**MIAMI-CORAL GABLES**—Meeting, 10 a.m., 1185 Sunset Road. Darden Asbury Pylon, 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: 939-4717. 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. Phone 549-4010 or 457-6542.

**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 10:30 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.

**MENABE**—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 11 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 367-0951.

## Indiana

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

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

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

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

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

## Iowa

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

**DUBUQUE**—Meetings in members' homes. Write: 1810 Grandview Ave. or telephone 556-3685.

**IOWA CITY**—Unprogrammed Meeting for Worship, 11 a.m. Sunday. 311 N. Linn, Iowa City. Clerks, Agnes Kuhn and Cathy Lange. Telephone 337-2298.

**MARSHALLTOWN**—Worship 10 a.m., Farm Bureau Bldg., S. 6th St. 752-3824.

**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

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

**WICHITA**—University Friends Meeting, 1840 University 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 266-2653.

**LOUISVILLE**—Meeting for worship 5 p.m. to 6 p.m. followed by Pot Luck supper. 3050 Bon Air Avenue. 40205. Phone: 452-6812.

## Louisiana

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

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

## Maine

**BAR HARBOR**—Acadia Meeting for Worship 6:30 p.m. in Maine Seacoast Mission, 127 West St., Bar Harbor. Phone: 288-5419, 288-4941, or 244-7113.

**CAPE NEDDICK**—Seacoast Meeting for Worship, Kuhnhouse, Cape Neddick. Labor Day through April at call of correspondent, Brenda Kuhn, (207) 383-4139.

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

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

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

## Maryland

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

**ANNAPOLIS**—Worship, 11 a.m., former St. Paul's Chapel, Rt. 178 (General's Hwy.) and Crownsville Rd., Crownsville, Md. Donald Sillars, clerk, (301) 262-3581.

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

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

**COLUMBIA**—A new meeting! 5 p.m. Phelps Luck Ngbhd Ctr. J. McAdoo, Cl., 5209 Eliot Oak Rd. 21044. 596-5212.

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

**SANDY SPRING**—Meetinghouse Road, at 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., Donlan Hall, corner Massachusetts Ave. and Spruce St., W. Acton. Clerk, Elizabeth H. Boardman, (617) 263-5562.

**AMHERST-NORTHAMPTON-GREENFIELD**—Meeting for worship 11 a.m. 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.) One meeting for worship, 10 a.m. during summer beginning June 15 through September 7. Visitors welcome. Telephone 876-6883.

**FRAMINGHAM**—841 Edmands Rd. (2 mi. W of Nobscot.) Worship 10 a.m. during summer beginning June 15 through September 7. Visitors welcome. Phone 877-0481.

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

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



**NANTUCKET**—At 10:45 a.m. in old Meetinghouse on Fair St. from June 15 through September 14. Phone: 228-9265.

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

**WELLESLEY**—Meeting for worship and Sunday School, 10:30 a.m., at 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 and Worcester Monthly Meeting. Unprogrammed meeting for worship and First-day school, 11 a.m., 901 Pleasant St. 754-3887. If no answer call 756-0276.

## Michigan

**ANN ARBOR**—Meeting for Worship, 10; adult discussion, 11:30 Meetinghouse, 1420 Hill St. Clerk: Thomas Taylor, 324 Hilldale Dr., 48105. Phone 769-3354.

**BIRMINGHAM**—Phone: 646-7022.

**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, 10:00 a.m., 7th Floor, University Center Bldg., Wayne State University. Correspondence: 4011 Norfolk, Detroit, 48221. Phone: 341-9404.

**EAST LANSING**—Worship and First-day School, Sunday, 12 noon. All Saints Church library, 800 Abbot Rd. Call 371-1754.

**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 349-1754.

## 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

**COLUMBIA**—Worship and First-day school, 10 a.m., Ecumenical Center, 813 Maryland. Phone: 449-4311.

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

**ROLLA**—Unprogrammed meeting for worship, Sundays, 6:30 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., 3451 Middlebury, 458-5817.

**RENO**—Meeting for worship and First-day school, 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.

**S. PITTSFIELD**—Meeting for worship and song, 10:30 a.m. 1st and 3rd Sundays. Call John Schlosser, 736-9974 for directions.

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

## New Jersey

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

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

**CAPE MAY BEACH**—Meeting, Grant Street Jetty, Cape May, NJ, Sundays, 9 a.m. Under care of Seaville Meeting.

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

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

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

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

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

**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. Phone 609-468-5359 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, NJ.

**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.

**RANCOCAS**—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, 11:00 a.m., meeting for worship, 11 a.m. (July, August, 10 a.m.) Route 35 and Sycamore, Phone 741-0141 or 671-2651.

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

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

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

## New Mexico

**ALBUQUERQUE**—Meeting and First-day School, 10:30 a.m., 815 Girard Blvd., N.E. Seely Chandler, clerk. Phone 265-0569.

**GALLUP**—Sunday, 10 a.m., worship at 1715 Helena Dr. Chuck Dotson, convenor. 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.

**AUBURN**—Unprogrammed Meeting, 1 p.m., 7th day worship. By appointment only. Auburn Prison, 135 State St., Auburn NY 13021. Requests must be processed through Phyllis Rantaneu, Coordinator, 21 N. Main St., Moravia, NY 13118. (315) 497-9540.

**BROOKLYN**—110 Schermerhorn St. Worship and First Day School Sundays 11 a.m.; adult discussion 10 a.m.; coffee hour noon. Child care provided. Pay phone: MAIN 5-8705.

**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: 914-628-8127.

**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.

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

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

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

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

**LONG ISLAND** (Queens, Nassau, Suffolk Counties) — Unprogrammed Meetings for Worship, 11 a.m. First Days, unless otherwise noted:

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

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

**HUNTINGTON** — LLOYD HARBOR — Friends World College, Plover Lane. (516) 423-3672.

**JERICHO**—Old Jericho Tpk. off Rte. 106 near junction with 25A.

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

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

**ST. JAMES—CONSCIENCE BAY**—W. of 50 Acre Rd. near Moriches Rd. First-day School 11:15 a.m. (516) 751-2048.

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

**SOUTHOLD**—Custer Institute, Main Bay-view Rd., 10:30 a.m.

**WESTBURY**—Post Ave. and Jericho Tpk. First-day School (Primary) 11 a.m. (516) ED3-3178.

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

**NEW PALTZ**—Meeting 10:30 a.m. First National Bank Bldg., 191 Main St. 255-7532.

**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.

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

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

**PURCHASE**—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 1st-day School, 11 a.m. 9/7-6/14; 10 a.m. 6/15-9/6. 41 Westminster Rd.

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

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

**SCARSDALE**—Summer schedule: Meeting for worship, July 10 through August 31, 10 a.m. No First-day school. 133 Popham Rd. Clerk, Harold A. Nomer, 131 Huntley Dr., Ardsley, NY 10502.

**SCHENECTADY**—Meeting for worship, 11 a.m. Union College Day Care Ctr. 856 Nott St. Jeanne Schwarz, clerk. Galway, NY 12074.

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

## 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 688-4486 or John Stratton 383-5371.

**FAYETTEVILLE**—Meeting 1 p.m., Quaker House, 223 Hillside Ave. Phone the Arnings, 485-3213.

**GREENSBORO**—Friendship Meeting (unprogrammed). Guilford College, Moon Room of Dana Auditorium, 11 a.m. George White, clerk, 294-0317.

**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**—Unprogrammed meeting 10 a.m., 120 Woodburn Rd. Clerk, Nancy Routh, 834-2223.

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

**WOODLAND**—Cedar Grove Meeting: Sabbath School, 10:00; meeting for worship, 11:00 a.m. Janie O. Sams, clerk.

## 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.

**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.

**HUDSON**—Unprogrammed Friends Meeting for worship, Sunday 4 p.m. at The Old Church of the Green, 1 E. Main St., Hudson. (216) 653-9595.

**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**—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. T. Canby Jones, clerk. (513) 382-0107.

**WOOSTER**—Unprogrammed meeting & First-day school, 10:30 a.m., SW cor. College & Pine Sts. 264-8861.

**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.

**BIRMINGHAM**—1245 Birmingham Rd. S. of West Chester on Route 202 to Route 926, turn W. to Birmingham Rd., turn S. ¼ mile. First-day school 10 a.m., meeting for worship 11 a.m.

**BRISTOL**—Meeting for worship and First-day School, 11 a.m., Market and Wood. 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: 289-2899.

**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 11:15 a.m.

**HARRISBURG**—6th and Herr Sts. Worship and First-day School 10 a.m.; Adult Forum 11 a.m. Sunday. Midweek worship 8 p.m. Wednesday.

**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, Haver-town. 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.

**LANDSDOWNE**—Lansdowne and Stewart Aves., meeting for worship, 10:30 a.m. First-day school 11 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, 10:30 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.

**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**—W. 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 Rd. Meeting for worship, 10 a.m. First-day school and Forum (Sept. through May) 11 a.m.

**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.

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

## 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 a.m., 2300 S. Summit (57105), 605-334-7894.

## Tennessee

**NASHVILLE**—Meeting and First-day School, Sundays, 10:00 a.m., 2804 Acklen Ave. Clerk, Bob Lough. Phone: (615) 269-0225.

**WEST KNOXVILLE**—Worship and First-day school, 10 a.m. D. W. Newton, Phone 693-8540.

## Texas

**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.

**DALLAS**—Evening Meeting for Worship and Community, Sunday 5:30 p.m. 4603 Lovers Lane. Pot luck supper. Call 352-3496 for information.

**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 10:30 a.m., 1540 Sul Ross. Clerk, Ruth W. Marsh. Information 729-3756.

**SAN ANTONIO**—Unprogrammed meeting for worship, 11 a.m., first and third Sunday, Central Y.W.C.A. Phone 732-2740.

## Utah

**LOGAN**—Meeting 11 a.m., CCF House, 1315 E. 7th North. Phone 752-2702.

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

## 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.

## Virginia

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

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

**McLEAN**—Langley Hill Meeting, Sunday, 10:30 a.m. Junction old 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.

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

## West Virginia

**CHARLESTON**—Worship, Sundays, 9:30-10:30 a.m., YWCA, 1114 Quarrier St. Pam Callard, clerk. Phone 342-8838 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**—10 a.m. Y.W.C.A. 610 N. Jackson, (Rm. 406) 278-0850 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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Wayne, 215-687-1130  
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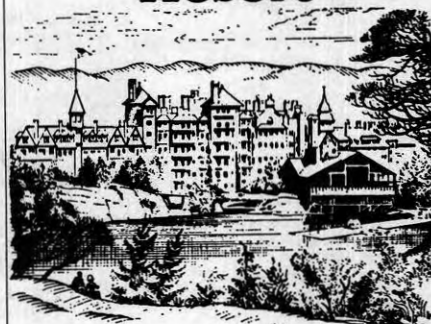
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