

June 15, 1976

FRIENDS JOURNAL

Quaker Thought and Life Today

This is a new place. We have arrived at a new inner space. And we feel a most Holy Peace enter us. We are the Theater of God enacting itself. We have a destiny in faith. And we are living it.

Shawna Carboni, see page 355.

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The photograph on the cover is the work of **Judith Bronner** of Colorado. The graphics in this issue are the contributions of **Ken Miller** of Warrington, Pennsylvania, **Marjorie Hope Young** of Wilmington, Ohio and courtesy of the **World Council of Churches**.

Centering Down...

IT SEEMS to me unnatural and unhealthy for a nation to be engaged in global crusades for some principle or ideal while neglecting the needs of its own people; indeed it seems far more likely that the nation that does most to benefit humanity in the long run is the nation that begins by meeting the needs of that portion of humanity which resides within its own frontiers.

J. William Fulbright

THE SPLITTING of the atom has changed everything save our modes of thinking, and thus we drift towards unparalleled catastrophe.

Albert Einstein

WHEN WE criticize the treatment of Negroes in America and tell our fellow citizens at home and the peoples abroad what is wrong with our country, each of us can say with Frederick Douglass: "In doing this, I shall feel myself discharging the duty of a true patriot; for he is a lover of his country who rebukes and does not excuse its sins."

Paul Robeson
Here I Stand

...And Witnessing

I...SAY that a country that deals in slogans and trick phrases, that allows its language to deteriorate and fall into disrespect, is likely to find itself deteriorating in other ways. Those who do not examine words critically are not likely to examine ideas critically....

NBC Critic, *Edwin S. Newman*
in *The Progressive*

BALTIMORE MONTHLY Meeting of Friends experimented on May 2 with a three-hour bus trip to several historical sites of Baltimore Quakerism. Friends knowledgeable about Quaker history were involved in this venture whose purpose was to introduce young Friends and families to their Quaker heritage in a tangible way. The Religious Education Committee of the Meeting sponsored the project.

THE NEW ENGLAND *Friend* carries the news that the Friend-in-Washington program on Native American Affairs will continue under broader auspices, being now funded by several denominations.

The Theater of God

by Shawna Velia Carboni

THE THEATER OF GOD is not always kind. Answers to questions are not always available. Events are not always explainable. The Theater of God, which is our life—individual and collective—is not always an apparent blessing, is not always easy to continue. But it is the Theater of God.

When crisis and upheaval come, when there is no reason why it must be so or why we must lose things or persons we love or why we must have losses at all, and when we stand in complete aloneness, without supports or directions, we are forced to return to the very foundations of our Christianity. We return to the basics.

This is not easy. For having lost so much, we can not bear to lose anymore.

We ask for explanations. God is silent. We ask what to do. God is silent. We ask for some sign, some specific direction. God is silent.

Exhausted in body, weary in heart, and bordering on defeat, we become silent. And from this deep and vulnerable silence, come small meanings. Small in their simplicity:

*We have chosen to love God.
(He loves us)
We have chosen to know God.
(He knows us)*

What does this mean? It means this is the root of our faith—this free choice to love and be loved, to know and be known. This is why we are Christian in the first place.

Life is the means by which we fulfill these commitments, and through which they are fulfilled to us. Life is the Theater through which God reveals himself: life is the Theater through which we come to know of love, and come to know ourselves and God.

Our vulnerability rushes in on us, and we ask quickly—But why the hurt? Why the losses? It doesn't console us much to think that suffering is the way to God. Suffering doesn't make sense. For can't we know God and ourselves, can't we learn of God through happy things, through joy? God is deeply silent.

Two things become clear: that, first, by our love of him, he has already given us Eternal Life; and that, second, he doesn't owe us anything.

God doesn't owe us any explanations. He doesn't owe

us reasons. He has given us Eternal Life. He has forgiven us. And has chosen us as his. He has recognized us as worthy of his love, just by being ourselves. We are worthy, he tells us, just in ourselves. God doesn't owe us an answer to why.

Looking at our circumstance, at the pain and loss we have just experienced, we say: I do not understand why, but I take on faith that there is purpose here, that God is kind and does not hurt us randomly. I take on faith that meaning is somewhere to be someday found.

Some ground has been gained amidst the dissolving sands. We stand again—with God.

In a book we read: "Man, the lord implies, becomes worthy of life, worthy of responsibility, when he submits to inner change." God entrusts us to each other. He entrusts his Theater to us. He entrusts his Word to us and helps us to grow.

God has placed meaning in the very interstices of life, and has given us innumerable languages with which to perceive these meanings.

Suffering is one language by which we perceive God and ourselves, by which meaning is revealed to us. Joy is another. There are many. But the meaning is slightly different according to its form. For what is embodied as meaning in loss, is different from what is embodied as meaning in gain, in receipt.

Further, what is embodied as meaning in you is different from what is embodied as meaning in me.

This is a new place. We have arrived at a new inner space. And we feel a most Holy Peace enter us. We are the Theater of God enacting itself. We have a destiny in faith. And we are living it.

The direction we had asked for was external. The direction he has given us is internal.

We have a purpose again, a responsibility. We have something to live for. We have God and each other.

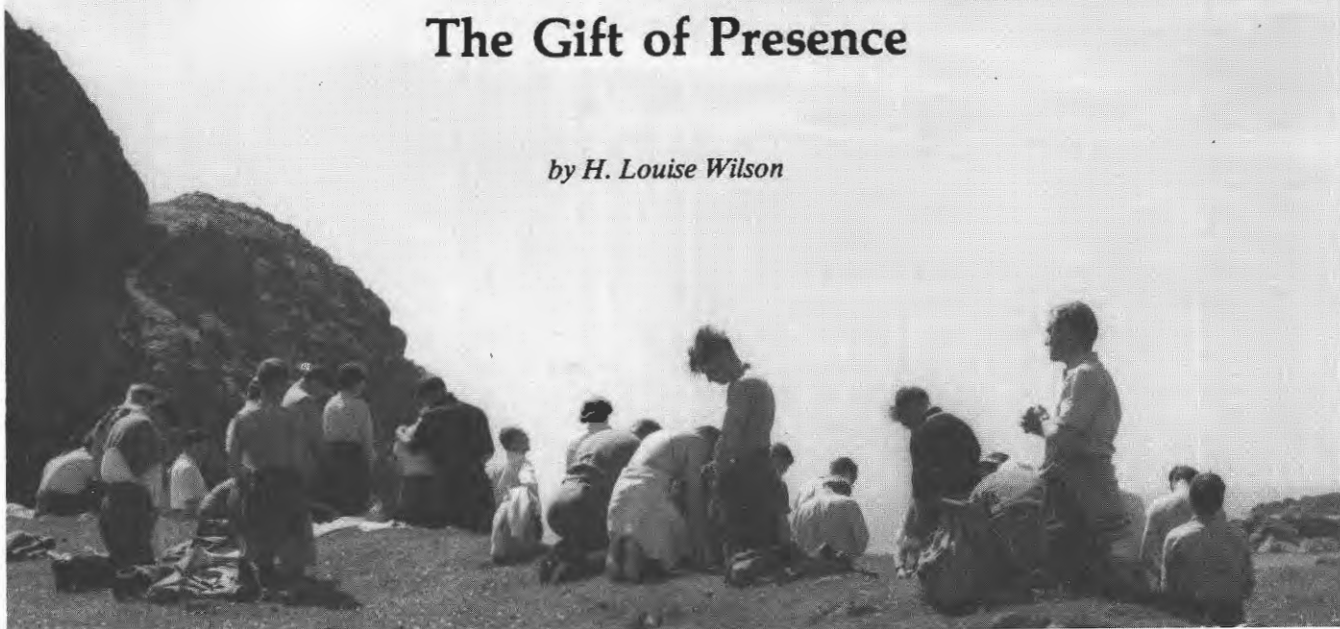
The Theater of God, though not always kind, is the theater of God, Who is always kind. Somehow and for some reason, we are blessed. And although we don't know why, we are grateful.

We are very grateful. □

Shawna Carboni, a new contributor to the Journal, is a member of Buffalo Friends Meeting in New York.

The Gift of Presence

by H. Louise Wilson



I WANT TO share a paragraph from Howard Thurman's *Discipline of the Spirit* to help us begin to consider this idea of being a Presence.

"Who am I? It is a commonplace that each of us seems to have many selves. Of the numerous encounters the Master had with individuals, none is more dramatic than his meeting with a certain madman who stood staring at him out of eyes that reflected the agonizing turmoil within. From his wrist dangled a broken chain. He was regarded by his community as possessed by devils. There were times when he became so violent that as a measure of collective defense, he was seized and chained to rocks. Even then he could not be restrained when the turbulence within him leaped into muscle and bone, the chains burst with the pressure and he would go shrieking through the waste places like a wounded animal. This was the creature who faced the Master. He cried out to be let alone but with gentleness, tenderness, and vast compassion soft words issued from the mouth of Jesus. 'What is your name? Who are you?' And the whole dam broke, and he cried, 'My name is Legion.' He might have said 'This is the pit of my agony. There are so many of me they riot in the streets. If only I could know who I am, which one is me, then

I would be home again. I would have a center, a self, a rallying point deep within me for all the chaos until at last the chaos would become order.' "

In January I visited a young man in the Virginia State Penitentiary, and during our visit he looked at me and said, "Now I see in me what you have always seen in me." For three months those words have rung in my ears. Over and over again I have wondered about what I am able to see in him that others do not see, or what I see in him that I cannot see in everybody else.

There *is* that within us that longs to be heard, to be known, to be understood, to be confirmed. There *is* that within us that cries out. Sometimes we think it is our personalities, our abilities, our looks or our feelings... and yet it is not from those places that our longing springs, whether we know it or not. It is to have our true identity known, to have someone look at us and see past the appearance to our very essence, to recognize us and to call us by our true name.

Two weeks after I visited my friend in prison I had a dream. There was a criminal in my presence, and I was supposed to be afraid. Much to my surprise, instead of fear I felt love and acceptance flowing through me out to this person, and I looked at him and I said, "You are Christ." Right before my eyes the despair and the hurt left him, and his whole expression changed. His face lit up, his eyes shone. Then one by one other persons would come before my eyes. And I would say, "You are Christ, and you, and you, too, you are Christ." When I awak-

ened from the dream, I was in such a high state of consciousness I just lay there, just somewhere I had never been before. Then I fell asleep and again I dreamed. This time I dreamed that I was able to call every person I saw by his or her true name and recognize each of them as expressions of God. The next time I awakened it was time to get up, and as I sat on the side of the bed and pondered this dream, I knew that God had spoken to me as he often has in dreams. I knew this had been a very real experience even though it had taken place on another plane. I knew that the dream had confirmed for me and in me the task that I had set for myself, and that is to consciously recognize the Christ in everyone and in myself.

There is a gift we all possess. It is the gift of Presence. It does not usually come into our awareness from some mystical experience, even though it may. It usually begins by our being aware of someone else instead of just taking him or her for granted or looking one way and talking another way. It happens when we are just there with that other person, bringing our whole selves to where we are. That is the beginning. Intellectually, we know a lot about being present, about being here now, but to experience it is something else. If ever we have been with another person where the flow is flowing, we are never quite the same. And if it has happened with one person then we know it can happen with another, and another.

The gift of being present at whatever we are doing is another gift that we all possess. I learned this the hard way because I used to bring almost nothing except my body to any given task. My mind would be working on what I was going to do or what I had not done, and my emotions were all tied up with another set of happenings.

No wonder I was worn out! But as time went along and I listened within more and more, I came to realize that when I was really present, not only would the job be done a lot quicker and I would be less tired, but also I would experience something within that is similar to having communion with another person. It was such a revelation to discover what could happen to me by being really present with a job.

All of my life I have heard about another gift of presence—that of God in everyone, and I certainly have taken it seriously. But it usually is a long, long journey between intellectually knowing about that Presence and the inner realization that It has begun to become part of you. In the last year and a half I have examined my very simple beliefs, I have reaffirmed my faith in the Christ spirit, and I have seen the many things that have happened to me as part of a long and necessary process to bring me to see clearly that I have just begun.

The expression, "When the pupil is ready, the teacher will appear," has certainly been true in my life, but it was only recently that I realized that "the teacher" is always present. Whoever I am with, wherever I am, is my greatest opportunity for growth. This is difficult to accept because each of us would really like to think that life would be better somewhere else, or that "I could do or be better if I had another husband, or another sister, or another father, or another mother, or another anything—anything but be where I am." It was not until I realized "the teacher is *always* present" that I could accept the gift of Presence.

I also became aware that I could not qualify the Presence. Either the Presence IS or it is not. Either the

Quaker Outreach

In the opening worship of Philadelphia Yearly Meeting we were reminded that when there was a rumor that Christ was at a certain house in Capernaum great numbers of people flocked there. When there is a rumor that Christ is in a certain meeting or church people flock there. Is there a rumor today that Christ is in us?

I believe that this message gives us the key to the tremendous outreach of George Fox and the early Friends. Those who published one of the first books against the Quakers were well aware of this. In this book, "The Irreligion of the Northern Quakers" by Francis Higginson, it is stated that the Quakers sit for very long periods of time in absolute silence. But when someone does speak in these silent meetings for worship the very closest attention is paid to every word

because they believe the speaker is speaking under the immediate guidance of Christ. Perhaps Francis Higginson's objection to the Quakers was due in part to people flocking to Friends because there was a rumor that Christ was there.

More is known today about George Fox's message than at any time since the 17th century. This radically different gospel message is available to help us in our outreach. But we must both understand it and experience it to have effective outreach.

If we have this faith made up of belief and experience, we can again proclaim by our words and our lives that Christ has come to teach his people himself. Then there will be a rumor that Christ is present among the Quakers.

John H. Curtis

Christ is in all or not at all. Either the Source of all Life is in all or not at all. And knowing this for myself means I have to live as though Christ is in me, as though he is expressing himself as me, or I must deny him completely. I choose: "I live, yet not I, Christ lives in me."

Now all of my teachers have not been pleasant. Sometimes my teacher comes in the person who is very angry, hurt or bitter. Nevertheless, that person is also my teacher, because as much as I must recognize the teacher in what is pleasant, I must recognize the teacher in what is unpleasant in order to know—really know—that whatever is happening now is sacred...that the ground on which I stand is holy *now*, and that it is not yesterday and it is not tomorrow, it is *now*.

I thought a lot about what Jesus might have meant when he said "if I be lifted up, I will draw all men unto me." More and more I have come to realize that for me, it is to know the "I" in me. It is to lift that up, and it is to realize that in doing this we lift not only ourselves but everyone—all of humankind. Now this may seem to be a rather heavy thing, and yet I suggest that it is only recognizing and accepting the true identity that is already ours, the gift that we already possess.

As I thought about what it means to be present with another person and to be present with the task, I thought, "My goodness, if that's so significant it must really be something to be present with the Presence." And I realized that it is through these steps of working with one another and working with our dailyness, the jobs that we have to do, that we are really training ourselves to be present with God. Then I thought, "Well, maybe it's all been backwards. We come into the world and we're taken to meeting for worship, and we're expected to just know how to come into the Presence. And what we've done is to make little compartments for each of these things, instead of letting it be natural." Thus, more and more I have come to see that nothing is separate, that the more I am conscious of you, the more I am conscious of the Presence, because there is *no* separation other than the form.

When the thief looked at Jesus on the cross, he saw the Christ. When Jesus looked at the thief, he also saw the Christ, because Jesus saw through the appearances to the essence of the thief's being. When Jesus saw the woman at the well he knew who she was and what she was, but he did not have to give any power to that because he was able to look right through that to who she really was, her true identity. And she was made whole.

It doesn't make any sense to me to think that Jesus came to earth to do these things if he was the only person who was going to do them. That would be an ego trip, and I just do not think of him that way. These gifts are ours...these gifts are ours.

Now the principle that is involved in the gift of presence goes beyond thoughts and words, and it is just as true with plants and animals as it is with people. Time after time, I have been shown that the gift of presence and the source of all life is one. There are *no* exceptions...when the Life is confirmed in thee and in me and in whatever is, something happens!

On one recent Sunday our meeting for worship included a discussion of male and female roles, with great emphasis on women's liberation. The speaking started shortly after eleven, and was continuous. At the end of meeting a young man stood and said, "In reality, we are all formless energy. When we surrender to the highest within us, we become the form that is needed at any given moment." He went on to say, "Sometimes I am a mother to my wife, sometimes a son, sometimes a friend," and he named many of the roles that he might be able to fulfill in his relationship to his wife. And then he said, "It is only when we realize that we *are* formless energy and let go of all our preconceived ideas about male and female that we can balance the two within ourselves and become what is needed at any given moment to the other person."

That message confirms my belief that we can answer to the need of our true self and of one another as we see each other as the Christ, as we dare to call one another by our true names, as we recognize ourselves as expressions of God.

Who am I? What is your name? Who are you? These questions will be answered as we come to the place of knowing our true identity, in claiming our Christhood. Now we see in ourselves what has always been present. Our scattered selves are restored and renewed and made whole as we accept the Gift of Presence from the Giver of all life. □

This article is excerpted from the 1976 Henry J. Cadbury Lecture which H. Louise Wilson gave at the annual meeting of Friends Journal Associates on April 1. Tape recordings of the complete talk at \$4.00 each may be ordered from Friends Journal, 152-A N. 15th St., Phila. 19102.

armchair mysticism:
a lifetime of faithful
mind-
eye-
lip-
service, without
progress toward perfection.

© Gertrude Reagan

A "Quaker Text" in the Gospel of Thomas

by Mentor C. Addicks, Jr.

"Jesus says: 'Where there are two persons, they are not without God; and where there is one alone, I am with that person. Raise the stone and there you will meet me. Split wood and I am there.'"

THIS QUOTATION is not found in our Bible. The Greek words translated above appear on a fragment of papyrus found about a hundred miles south of Cairo nearly eighty years ago. The words are part of an early Greek version of the apocryphal Gospel of Thomas, only a few fragments of which have been discovered.

Are these the actual words of Jesus? He promised, according to Matthew (18:20), to be present when two or three are gathered together in his name. By the words quoted above from the Gospel of Thomas, did Jesus extend the promise of his presence to the solitary individual?

It will help us to decide whether or not these are the actual words of Jesus if we understand a little about the development of gospel literature.

After the events of the first Easter, the interest in Jesus grew. Stories about what Jesus did were circulated. His sayings were remembered and retold. After a while, when it started to look like he would not return as soon as some thought, the deeds and words of Jesus were collected by the early Christians and, as Luke (1:1-4) points out, there were many attempts to arrange and write down portions of this oral tradition.

As far as we know, Mark was among the first to write a gospel. Matthew and Luke relied on Mark and at least one other source, the "sayings source" or "Q" as scholars call it, in writing their gospels. John had access to sources apparently unknown to the other three evangelists.

Each of these authors wrote his chronicle of the ministry of Jesus for specific purposes. They sifted through the many deeds and words of Jesus that they knew of or had been told about and each selected for his gospel those words and deeds which advanced his theological objective and met the needs of the community for which he wrote.

Other writers were busy collecting portions of the oral tradition into other gospels. Some of these early apocryphal gospels (apocryphal means of uncertain authenticity) were probably written about the same time as or soon after the four gospels included in our Bible were being put together. The Gospel of Thomas, the Gospel of the Hebrews, the Gospel of the Nazarenes, the Gospel of Philip and the Gospel of Peter are a few of these early apocryphal gospels.

The four gospels we are familiar with apparently were consistent with what most Christians believed about Jesus and became widely accepted in the early Church. The apocryphal gospels gradually dropped from use because the material they contained was either not as comprehensive as that in the four gospels we know or because their contents generally conflicted with what had become the commonly accepted Christian faith.

The existence of the early apocryphal gospels listed above is mentioned by several of the early Church Fathers. For example, the Gospel of Thomas is quoted by Hippolytus, writing in 330 A.D. The same gospel was rejected by Origen in a writing dated at about the same time. Other early Fathers, including Justin, Irenaeus, Clement of Alexandria, and Augustine, used sayings in their writings similar to those known to us now only in the Gospel of Thomas.

Until the discovery of the few fragments of the Gospel of Thomas mentioned at the beginning of this article, the modern world had no information concerning the contents of this gospel except the witnesses of the early Fathers.

Fifty years after the discovery of these fragments, some Egyptian fellahin found a complete copy of the text of the Gospel of Thomas written in Coptic, an old Egyptian language now used in the liturgy of the Coptic Christian Church. This copy was found among the ruins of an

ancient cemetery near Nag Hammadi in central Egypt, close to the ancient site of Chenoboskin, the first Christian monastery.

This Coptic Gospel of Thomas dates from around 400 A.D. and contains a saying very similar to the one quoted from the Greek version at the beginning of the article. The fragments of the more orthodox Greek version date from about 200 A.D., and the basic oral tradition underlying the Gospel of Thomas goes back to a much earlier time.

One problem which arises in investigating the origins of alleged sayings of Jesus is determining whether a saying is an authentic one of Jesus' or whether it is attributable to the early Church. The early Christians completely identified the risen Christ of their experience with the historical Jesus, and thus made little distinction between words revealed by the risen Christ and the words of the historical Jesus. It becomes difficult to say for sure that a saying is one which was uttered by this historical Jesus, whether it is located in one of the four gospels or in an apocryphal gospel.

The concept that Jesus is present with his followers, even after his death, could have been developed by Jesus during his life on earth in order to reassure his followers that he would continue to lead and be with them. This concept was also closely tied into the theology of the early Church. Thus, the message of the stone and wood saying doesn't provide a basis for determining whether the saying is Jesus' words or whether the saying was developed out of the experience of the early Christians.

However, the wood and stone saying is consistent with the type of man the historical Jesus is believed to have been. It would be natural for Jesus, whose father was a builder (Matthew 13:55), and who followed the same trade (Mark 6:3), to identify himself with splitting wood, a common act in days when there were no saws. The Greek word *tekton*, used by Matthew and Mark, although often translated "carpenter," means a worker in wood and stone. Jesus might, as a worker of wood, have said, when you split wood, I am there. As a worker of stone, he might also have said, when you raise the stone, there you will meet me.

Also, in the parable of the tenants of the vineyard (Mark 12:1-11; Matthew 21:33-44), Jesus associated himself with the stone the builders rejected in the Psalms (118:22). John also combines a saying about the presence of Jesus with the lifting of a stone (8:58-59). John records Jesus as saying, "before Abraham existed, I am." Those who heard him make this claim picked up stones to throw at him, but he left them.

Perhaps it is not important whether Jesus actually said the words quoted at the beginning of the article or whether they were placed on his lips by an early Christian responding to his or her experience of Christ in his or her solitary life. However the wood and stone saying originated, whether through the actual words of the historical Jesus or the reaction of an early Christian to the presence of Christ, the wood and stone saying now exists to

reassure the individual reading the words that God, through the presence of Jesus Christ the carpenter and the cornerstone of faith, was and is present with that person always, in any situation. This is consistent with my experience.

But Quakers read religious texts by their Inward Light, as well as within the context of contemporary scholarship. Each person is free to reject or accept, and interpret this passage as he or she is led. How, then, will you deal with this part of the Gospel of Thomas? And, how will you then respond to the question of Jesus: "Who do you say I am?" (Matthew 16:15; Mark 8:29; Luke 9:20). □

Mentor C. Addicks is a prolific writer of religious articles, devotions and poems and is now working on his first religious book. He is a member of the Wider Quaker Fellowship and attends Twin Cities Friends Meeting in St. Paul, Minnesota.



Joseph Levenson

Are We Tuned in to God's Message?

by Barbara Sarkesian

*"I love to think of nature as an unlimited
broadcasting station, through which God
speaks to us every hour, if we will only tune in."
—George Washington Carver*

OFTEN, BECAUSE of the stillness and solitude of living in the country, you have no choice but to listen. And of all the things I've "heard" in the past few years, the most indelible messages have come from birds. I'd taught about birds to second-graders, even though my closest acquaintance with most of them was through pictures in a book. But now I'm privileged to know them intimately, and am convinced that they have much to tell us, if, as Carver says, "we will only tune in."

A striking example:

One morning recently, I heard a thud against the back door. Not really knowing what to expect, I hurriedly went to look. There at the foot of the steps lay a yellow-shafted flicker, a large, varied-colored bird that I'd often seen in the yard, pecking away at the ground for ants. I guessed that it must have become disoriented or somehow misjudged the flying distance. For a moment I didn't know what to do. I'd read many times of people who take injured birds into their homes and carefully nurse them back to health, but I've never been convinced that this is the proper thing to do. Besides, this bird was completely lifeless.

I called my neighbor, who is an old country hand. She suggested that I simply wait, since the bird was probably just temporarily knocked out. I went away for about fifteen minutes. When I came back, I noticed that the flicker's eyes were open. After another fifteen minutes, it had shifted positions. And, amazingly, after about an hour, the flicker was gone. Call it instinct, if you will, but couldn't it just as conceivably have been intelligence, determination, and just plain courage?

Now listen to see if you "hear" anything special from these other birds:

- the friendly, black-capped chickadee, who always seems the merriest of birds, even when being buffeted about in a snowstorm.
- the handsome red cardinal and the brilliant scarlet

tanager, whose shyness suggests that they're completely unaware of their beauty.

- the gentle bluebird, who after a mighty struggle for a nesting site with belligerent house sparrows, finally wins out.

- the perky little wren, as efficient a nest-builder and as conscientious a parent as you'll ever see.

- the goldfinch, whose winter color of dull olive drab unfailingly turns to a spectacular yellow each spring.

- and finally, the wood thrush, about whose glorious song that master listener, Henry David Thoreau, said: "Wherever a man hears it, it is a new world and a free country, and the gates of heaven are not shut against him."

Why, there's nothing special here, you say, simply individual characteristics of the birds. Perhaps. But what if it is, indeed, God speaking?

Once again, Thoreau: "What becomes of all these birds that people the air and forest for our solacement? The sparrows seem always chipper, never infirm. We do not see their bodies lie about. Yet there is a tragedy at the end of each one of their lives."

And yet they do go on, mating, nesting, feeding their young, migrating, always singing, always flying. What keeps them going? No doubt an ornithologist (whose business it is to know such things) would use words like "instinct," "self-preservation," and "survival" to explain it. But I prefer this quote by Sir James Barrie, creator of "Peter Pan," which seems to sum up God's message best:

"The reason birds can fly and we can't is simply that they have perfect faith, for to have faith is to have wings." □

Barbara Sarkesian presently lives in North Scituate, Rhode Island. We welcome her as a new contributor to the Journal.

That Good Rabbi Jesus

by James E. Milord

ONE OF THE most depressing experiences is to open a religious publication in the hope of receiving some vital spiritual nourishment and find instead what amounts to hair-splitting nonsense. Much of this nonsense revolves around the strange notion that Jesus somehow was a Christian and had severed all relationship with the Jewish faith.

All attempts to soft-pedal the Jewishness of Jesus are doomed to failure. The array of in-depth research into the problem that troubled theologian Albert Schweitzer 75 years ago—the historical Jesus vis-a-vis the theological Jesus—is beginning to grow like the green bay tree.

The process could be nourished if the Talmud were taught as part of high school or college literature. Only by reading it can one understand Jesus and his unique Jewishness. The Talmud preserves the oral tradition of the Jews and, in reality, embodies most of what we call Judaism in its living form today.

Evidence of the Talmudic influence is seen throughout the Gospels of Matthew, Mark and Luke. They are all echoes of Judaism and prove, beyond a doubt, that Jesus was taught and lived as a good Jew and died, more than ever, immersed in the daily Temple life, and totally dedicated to the faith of his fathers.

Jesus was called Rabbi—a name of high and distinguished accomplishment. It was not handed out willy-nilly, like our honoris causa doctorates. And it was one of the few things Jesus could accept as due to him, without upbraiding his adulating followers.

Christians today prefer to say that Jesus is *their* Lord, their Savior, their Messiah. But nowhere do I read of any Christian groups referring to Jesus as their good Rabbi.

Jesus hated the idea of being worshipped. "Why do you call me good?" he told his disciples. "Only God is good." It doesn't take much imagination to see what he would say about our churches today, he who wept when he watched what his fellow priests were doing to his beloved temple!

Ailon Shiloh, Professor of Anthropology and Director of Graduate Studies at the University of South Florida, says, "The most misunderstood person in Christianity is Jesus." And as a corollary he adds that "Christian misunderstanding of Jesus is equalled only by its ignorance of his religion."

What was that religion?"

Did it entail an enormous cargo-weight of doctrine, overlaid with the idea that the Christian churches were the sole repository of truth?

Or is the whole concept of a "messiah," as incorporated into a welter of "Christological treatises," merely an "invention of the church," as Christian scholar Rudolph Bultmann affirms?

When asked what must be done to inherit eternal life, did Jesus give any reply about "savior" concepts? Or was it simply the admonition to love God with all our heart and mind and soul and our neighbor as ourselves? It seems unequivocally clear when good Rabbi Jesus followed this exhortation with: "Do this, and you will live."

In this simple formula, as in his call to pray, "Our Father, who art in heaven," there is no implication whatsoever of "christology" or messianic complexes.

Paul never caught sight of that simplicity of Jesus' religion, and with his burning thirst to deify the Lord he never met, he invented the notion of the God-Man which has plagued religious progress to this day.

The gospels, which even a Roman Catholic scholar, Rev. J. Bonsirven, calls a piece of "propaganda" and an "apologetic," have shown traditionally that Jesus was supposedly at odds with the Pharisees. His vituperation has been overstressed. Today's scholars, like Hugh Schonfield, Rabbi Panitz, and Dr. Max Schoen, disagree. Modern scholars now feel that these sharp rebukes of Jesus are additions—part of the apologetic. Actually, the Jewish Pharisees—the liberal party of the day—were Jesus' best friends. Jesus' own brother, James, was a member, and the speech of good Rabbi Jesus was colored throughout by Pharisaical thought forms.

In his work, *The Authentic New Testament*, Dr. Schonfield shows how Jesus' parables, proverbs, colloquialisms, poetical passages, associations are part of the rabbinical, the Midrashic way of teaching—and not at all a part of the arrogant manner of Paul of Tarsus.

In *The Man Jesus Was*, Max Schoen says, "Jesus remained a Jew to the end of his days, and never had any deliberate intention of breaking with Judaism, or was even aware that he travelled in a direction that led away from the religion of his people."

The old hymn goes, "Tell me more about Jesus." But most people do not really want to know the facts about

him at all, because the illusion, the myth, the fiction would then be less alluring.

The only way anyone can ever hope to know the real Jesus, Schonfield says, "is by becoming first conscious of him as a man of his own time, country and people, which necessitates an intimate acquaintance with all three. We have resolutely to refuse to detach him from his setting, and let the influences which played upon him play upon us. . . . Only when this Galilean Jew has made an impact upon us in the cruder aspects of his morality are we entitled to begin to cultivate him, and estimate his worth."

There is a widespread desire groundswelling everywhere for a realistic rather than idealized representation of Jesus. The old portrait is fading—not only because it no longer holds up to the truth, but because it is too contradictory to the way life must be lived today.

The Church calls itself universal. But there is no faith that will satisfy a whole nation. Human nature is too varied for that, as Rabbi Jesus himself understood.

Good Rabbi Jesus. □

James E. Milord, a member of Victoria Monthly Meeting in Victoria, British Columbia, has written a variety of materials for many publications, including several previous articles for Friends Journal.



Ken Miller

The Potter

Thou shalt dash them in pieces like a potter's vessel. . .

The potter turned a dozen pieces. One he made of goodly shape, fit to hold the water of life. The spout was formed in the head of a fox, the bushy tail was the handle. With gentle hands in the thrill of creation, he set his vessel in the shade of his shed, awaiting the time of firing.

But when he had gathered his straw and his faggot, lo! A Flaw at the Lip and the Quality gone! Anger, swift anger soon dashed it to pieces; lost to the holding of water of life.

Each piece, still adjacent, cried out to its neighbor, sensing its own fullness but seeing his lack. The one cried, "Authority—lost is authority!" The next screamed, "Nay—look to the light that is inward!" And others sang "Creature" and "Preacher" and "Reason" and "Works." Then down came the next pot to shatter and scatter and mingle its bits in the mess on the floor. More numerous and wider the pieces went flying, 'til none knew the joining or shape anymore.

But anger soon passes to sadness and boredom; and then comes the urge for creating once more. The broom and the scraper, the scraps drawn together—pushed into a heap, wetted down kneaded new. When the mass, even textured, is shapelessly lumped with grain rubbing grain, reunited and merged, then the hand—such great judgment!—the hand slices downwards! The grains cleave apart—man from wife, father child. The taken are pounded and beaten and rolled, dipped quickly and set at the hub of the wheel. Around and around and around whirls the putty, he intense and intent, all engrossed, inward bent.

Steady hand.
Single eye.
What the shape? What the size?
Will it hold?
If it does,
Still the fire!

Wilfred H. Howarth

An American Bi-centenary

by Robert J. Leach

AS ONE wag put it, the American colonists upon arriving in the New World "First fell upon their knees, and then upon the aborigines." Sympathetic observers of the American character notice how true it is that in the great transatlantic Republic all men are basically equal. Caste and class distinctions have vanished—except when the inheritance involves the high color visibility of skin pigmentation. The American Indians begin now to build a new consciousness as they remember Wounded Knee, and follow the pattern of revolt among the Blacks, whose ancestors were dragged protesting to America as chattel slaves.

It was Thomas Jefferson, a wealthy idealistic slave-holder, who composed the American Declaration of Independence, two hundred years ago this June. It was Jefferson, later the third President of the United States, who formulated the now famous phrases: "All men are created equal," they are endowed by their creator with certain inalienable rights, "among those are life, liberty and the pursuit of happiness." Yet it was this same Thomas Jefferson who kept a black concubine, and only freed her and their children on his deathbed, in 1825, a half century later.

In contrast to Jefferson's unwillingness to practice what he proclaimed, is the career of the man whom Vernon Parrington in his classic analysis of American literature lists as the first American economist: John Woolman. Woolman was born in New Jersey in 1720 and died at York in England in 1772. This year marks the bi-centenary of Woolman's influence crystallized in an act taken in Philadelphia three years after Woolman's death, but three months before the signing of the Declaration of Independence (in the same city). This act I have in mind as especially worth remembering.

Like Jefferson, Woolman was a man of many parts. The tailor of Mt. Holly was also a farmer, a merchant, a surveyor, a scrivener, a conveyancer, a teacher, an author, and a preacher. Samuel Taylor Coleridge once wrote of Woolman's writings, "I should almost despair of this man, who could peruse the life of John Woolman without an amelioration of heart." In other words an obscure non-political compatriot of Thomas Jefferson was probably his equal in felicitous prose and his superior in the field of economics.

It was as scrivener that Woolman began his interest in economics. He had been asked to fill out the local papers for the sale of a slave. (New Jersey, as did most of the colonies, permitted the institution of servitude for life). Woolman refused the commission. He soon came to realize that slavery meant hard unrelenting toil for some, and luxurious idleness for others. An unusual sympathy for his fellow human and a vivid imagination allowed him to experience vicariously what it was like to be both slave and owner—and to know experimentally how the system diminished both participants in it.

This led Woolman to examine luxuries of all kinds to discover in fact that their manufacture and/or transportation involved all sorts of shocking exploitation by some people of others. Dyes were so produced. Woolman bought undyed cloth. Postboys and posthorses were mistreated in England. Woolman tramped from county to county when he was there. He went further. In the colonies black slaves generally went on foot. Woolman did the same though his journey took him some thousands of miles. On shipboard he rode steerage. In a vision during an illness he saw "that this mass [of suffering] was human beings in as great misery as they could be and live, and that he was mixed in with them and could not consider himself as a distinct or separate being." He was "carried in spirit to the mines where poor oppressed people were digging rich treasures for those called Christians." Is it any wonder Woolman refused to use any silver spoons, knives, and forks?

As for the American Indians, he went on foot several hundred miles to a large encampment of them at a time when war was threatening, to discover what he could learn from them. In his *Plea for the Poor* John Woolman made it clear that there was no color bar in his understanding of the basic equality of people.

War brings misery to most human beings. Woolman not only refused military service but also refused to pay war taxes. But it was his *Some Considerations on the Keeping of Negroes* which won Woolman his greatest respect. He was so well-known for this work that generally in visiting slave owners to impress upon them the wrongs of the institution, he sat in silence with them for an hour or so, allowing his hosts plenty of time to come to terms with their own consciences.

So in the spring of 1776, the yearly meeting to which Woolman belonged made the keeping of slaves an offense which led to disownment. Had Thomas Jefferson come from such a milieu, he would have perhaps implemented the theory he brought to birth three months later. And very possibly the nation which he helped to inspire and which he served would also have been able to escape from racist overtones. As Frederick Tolles of Swarthmore College put it, "More than any other single influence it was Woolman's clear and steady voice that woke the conscience... of the western world to the moral evil of slavery."

Woolman was not a socialist, but the Fabian Society of Great Britain distributed widely his *Plea for the Poor* at the beginning of this century. Had his sensitivity been incorporated in the economics of the Egalitarian Society which evolved in the United States, how very different

would have read the history of the "Robber Barons," Teddy Roosevelt's "Manifest Destiny" overseas, the multinational corporations and the CIA.

In 1976 the economic revolution which John Woolman urged two centuries earlier should be proclaimed and implemented to make valid the political ideal which Thomas Jefferson is remembered for proclaiming in 1776. □

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OF JOHN WOOLMAN: 3

heard of, now living: and the apprehension of there being less steadiness and firmness amongst people in this age than in past ages, often troubled me while I was a child.

A thing remarkable in my childhood was, that once going to a neighbour's house, I saw, on the way, a robin sitting on her nest, and as I came near she went off, but having young ones flew about, and with many cries expressed her concern for them; I stood and threw stones at her, till one striking her, she fell down dead: at first I was pleased with the exploit, but after a few minutes was seized with horror, as having, in a sportive way, killed an innocent creature while she was careful for her young: I beheld her lying dead, and thought those young ones, for which she was so careful, must now perish for want of their dam to nourish them; and after some painful considerations on the subject, I climbed up the tree, took all the young birds, and killed them; supposing that better than to leave them to pine away and die miserably: and believed, in this case, that scripture proverb was fulfilled. "The

What to Boycott: Freedom or Slavery?

by Neil Fullager

AMID THE claims and counterclaims of the various groups, it is sometimes not noticed how similar the issues here in the fields of California are to the issues faced in Southeast Asia. Just as the Vietnamese have the right to choose their form of government (even if they make the "wrong" choice), farmworkers have the right to choose what union, if any, is to represent them. That's free association. If they demand too much for their work, the employer doesn't have to employ them. That's free market. Simple, commonplace American ideas I learned about in grade school, but so difficult to preserve.

After the passage last year of California's Agricultural Labor Relations Act, patterned largely after the National Labor Relations Act, there was an optimism and sense of relief among members and supporters of the United Farm Workers of America. The carefully forged compromise law was agreed to by the UFW, the AFL-CIO, the Teamsters and most of the major agricultural employers, most notably E. and J. Gallo Co., the nation's largest wine producer. The UFW curtailed boycott activities, and the energy of the Union was turned toward the elections to be held beginning in August to determine union representation. And many, whether pro- or anti-UFW, were glad to see progress toward the settling of labor disputes. But many of us active with the UFW were cautious in our optimism, knowing that it is a long way from a law mandating elections to the final implementation of a contract, and knowing that laws had been broken and blood shed in the past.

We were not excessively cynical. Almost immediately after the law took effect last August, the abuses began. UFW representatives were repeatedly prevented from talking to the workers by members of the far-right Posse Comitatus, imported by the growers. Generally Teamster organizers were permitted free access to the very same fields. Guards and supervisors voted in elections. Intimidation of the workers



was also the order of the day. Over and over they were warned against union activity. At the Gallo ranch, some known pro-UFW workers were fired right after the filing of an election petition.

Despite this, or perhaps even in part because of it, the UFW has won the majority of the certified elections,

covering twice as many workers as those the Teamsters have won. Significantly, the workers have at no time chosen the Teamsters over UFW when they have had experience with both.

Thus the stage was set for the greatest sabotage of the law and the worst setback to the progress of farmworkers. The Board which administers the ALRA is now out of business, having run out of money handling the unexpected number of elections and the huge number of election challenges. The major growers who had not yet had elections feared UFW victories. Some who had already had elections realized that the votes would not count if the Board closed down before certifying the results. With their combined influence, they were able to stop an extended appropriation. There will be no more elections, no more certifications and no more hearings unless the Board gets new funds for its staff.

UFW leader Cesar Chavez said that when the growers and Teamsters could not defeat the UFW through the secret ballot, they took away that democratic process. The workers are left with only the strike and the boycott to achieve justice—but they are experienced with these tools and are very good with them. "The growers can have the law and elections, or no law, no elections and strikes and boycotts. *They have chosen the boycott.*"

Foremost in the fight to prevent funding of the ALRB were the Fresno County growers of Sun-Maid raisins and Sun-Sweet dried fruit. The Sun-Maid group is one of the largest agribusiness concerns in America's number one agri-

business county, and their influence is immense. Because of their role in sabotaging the law, the UFW has called for a boycott of Sun-Maid and Sun-Sweet products. In addition to U.S. consumers, the UFW is seeking support for the boycott from European and Asian consumer and labor councils, labor governments and the European Economic Community.

Unfortunately, this new boycott comes at a time when supporting the UFW is not as fashionable as it once was. I think this is due in part to the passage of time (people tire quickly of issues) and in large part to a number of anti-UFW statements which circulate from time to time.

The first of these comes from Teamster President Frank Fitzsimmons. *He says that the time will come when the public "recognizes the UFW for what it is, a social movement, not a labor union."* Fitzsimmons must know that that is just what the Teamsters, along with the United Auto Workers and others, were just a generation ago. We still refer to "the Labor Movement," of which the International Brotherhood of Teamsters is presumed to be a part. Apparently when he says, "*they don't act like a labor union,*" he means UFW officials don't collect high salaries and conduct negotiations over lunch and drinks at expensive restaurants. All UFW staff and strikers get the same thing Cesar Chavez gets: room and board and \$5 a week.

It is argued that consumers could not afford produce if the demands of the UFW were met. Actually, if the prevailing wages in lettuce last year had been doubled, the cost to the consumer would have been less than a penny a head more. Last year, checking the bins in a Publix store in Florida, I noticed that both UFW and Teamster label lettuce were in stock, and the UFW label was cheaper.

This argument also fails to take into account two benefits to consumers. The first of these is that UFW rules concerning pesticides will benefit consumers as well as farmworker families. Consumer deaths have occurred from negligent use of pesticides, and sickness is not rare. State laws are rarely enforced even where they exist, but UFW ranch committee members carry copies of their contracts (in all appropriate languages) in their hip pockets and if those rules are not followed, all work stops.

The second benefit is that when farmworkers can earn an adequate living for themselves and their families, they will

WHAT TO BOYCOTT:

Sun-Maid raisins
Sun-Sweet prunes
Other dried fruit bearing the Sun-Sweet label
Non-UFW head lettuce
Non-UFW table grapes
Gallo wine (ALL wine that says Modesto, California, no matter what the name, is Gallo. Don't buy it.)

Tell the manager of your store you won't buy these products. Then don't.

OK TO BUY:

Delmonte and other brands of raisins, prunes, dried fruit
Christian Brothers, Italian Swiss Colony, Farmworker, Almaden wines from California
New York State wines
Interharvest lettuce or any other brands with the Aztec eagle UFW label
Head lettuce from your local area (where there is no union organizing effort)
Leaf lettuce (better for you anyway)
Table grapes with UFW label.

not become dependent on public assistance, which middle-class consumers must pay for.

It is argued that the Teamsters, being a large, international union with bargaining experience, can provide more for the workers than the UFW. The fact is that the UFW, affiliated with the AFL-CIO, can exert plenty of clout here and abroad; it just does it in a different way. The Teamsters could never get Scandinavian countries to reject fruit from exploitative employers. The IBT has sometimes provided a higher nominal wage, but when other benefits (UFW is very concerned with health care) and the amount of dues are taken into account, the workers are rarely ahead with the Teamsters. The UFW makes safety rules and enforces them. I'm not sure that the families of those who have died on the Gallo ranch, from conditions the UFW would not have tolerated, have been thankful for the

representation of a big, experienced union.

There is also the intangible benefit of a union run by farmworkers for farmworkers. Agricultural workers have always been an educationally deprived group and participation in Union affairs is a road to self-competence and self-confidence. The UFW offers the dignity of helping oneself. The IBT no longer maintains even the charade of locals for farmworkers. Many of the promised benefits either were never given or have been discontinued.

It has been argued that the UFW does not deliver on its contracts. There have indeed been some problems, but the IBT has so little credibility in this regard that the claim is a bit amazing. Last year when a high-ranking IBT official made the mistake of visiting lettuce fields near Salinas, the workers greeted their "representative" by spontaneously stopping work and sitting down. They wouldn't

start again until he was off the premises. Even the "illegals" brought in to break the UFW strikes, many of them nominally Teamster members, have instead joined La Huelga.

Last, it has been argued that the UFW wants to (or will) destroy small farmers. Unless you are willing to consider America's Top 100 industrial and marketing corporations "small farmers," the evidence indicates otherwise. Actually, increasing farm wages may be good for family farms because it makes the owners' own labor worth more. Individual farmers and groups such as the National Farmers' Organization have supported the UFW for years. The UFW, as much as anyone, wants all farms to thrive, thus insuring continued jobs.

Friends earned a good record for opposing slavery in the nineteenth century. But in the twentieth century, as one grower said, "We don't own our slaves anymore; we rent them." John Woolman would not stay in a house run by slave labor, nor eat food prepared by slave labor. Perhaps no less a scruple is needed today. The growers have the Posse Comitatus, the illegal aliens, the politically controlled judges and sheriffs and their fortunes. The Teamsters have their \$100 a day thugs and thousands for "Teamsters—a Part of America" advertising. The farmworkers—campesinos—have only their will and you and me. □

Neil Fullager has been active as a worker and writer in peace and social concerns while attending the University of California at Berkeley and participating in the Friends Meeting there.



Reprint Information

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In Wilmington, Ohio

Small is Beautiful

by Marjorie Hope Young

A LONG MOMENT of silence binds us together as we gather for the Faculty-Administration-Staff meeting in Wilmington. At the center of the long table before the sunny windows sits the President of the College, Robert Lucas, his head bowed in meditation. On a sofa, between two faculty members, sits the President of Student Government, Kriss Worthington, his eyes quietly fixed on the floor.

At first glance the two presidents might seem to epitomize the generation gap. Bob Lucas wears a coat, white shirt, and tie, his gray hair is trimmed short, and he has the hard-hitting manner of a man who grew up on a farm and is determined to get the day's work done before sundown. Kriss is bearded, wears his hair long and a bit stringy, and walks with a deceptively leisurely gait. At the end of his freshman year a small nucleus of students put him up as a write-in candidate, and he won by a good margin. Somewhat startled, local political observers pronounced Kriss a "throwback to the student rebels of the 60's."

Well, maybe. But there's a gentle quality about Kriss, a quiet directness as he studies you with his quizzical blue eyes, that doesn't fit the stereotype of the hot-headed campus radical of yesterday.

As President Lucas unfolds some of his ideas for the future, my mind wanders a little. What were the student activists rebelling about a decade ago?

In the late 60's I was writing a book about young social revolutionaries around the world: a book spanning five

continents and a spectrum of means from violence to nonviolence. Talking with hundreds of dissident youths I was struck by the similarity in the themes of revolt in the industrialized countries.

From Berkeley to Berlin, from Columbia to the Sorbonne, they were protesting against:

- the alienating quality of the educational system—the most visible symptom of which was the size of the classes in the "multiversities." (The ironic slogan "Do not fold, spindle, or mutilate" symbolized their feeling of passing through a computer.);

- the lack of opportunity to discuss issues with professors, let alone know them;

- the failure to have a voice in the academic policies affecting their lives;

- courses that seemed to have no relation to life;

- parents and professors (*in loco parentis*) who had lost concern for humanity and were dissipating their lives on the treadmill of success;

- "edu-business": vast graduate schools more interested in grantsmanship than scholarship, bureaus of applied social research more concerned with profits than with people;

- the cancerous growth of military-industrial-educational complexes, which spawned racism, sexism, imperialism, and the rape of the world's natural resources.

Significantly, many conservatives shared some of these concerns with the so-called radical left.

Is the Movement of the 60's as moribund as many pundits believe?

Perhaps it has wasted away in the multiversities and large colleges. But in a small Quaker college like Wilmington, it is not only surviving, but maturing—in a more diffuse and searching way. Many action-oriented students would shy away from calling themselves “radical.” (And Wilmington is a remarkably quiet campus, free of violence—and even of college police.) Many of them do not identify with Quakers. Yet a very large number say that what drew them to Wilmington—or keeps them here—is a Quaker concern with social issues and the spiritual dimension of life.

I look around the squared circle of people in this brightly furnished room, noting the administration and staff people here, and remember some colleges we have known. Students were entirely absent from faculty meetings. One representative from the administration might be allowed to attend. But the faculty union spent a large portion of its energy fighting the administration for power. Ironically, in the final analysis the union members themselves possessed little power, for the crucial decisions were made by a distant bureaucracy in the state capital. And professors were reduced to lower level gamesmanship in tussles grimly analogous to the scramble for the world's dwindling resources.

At Wilmington, professors and students share decision-making. Nearly fifteen percent of the students serve on committees composed of half students and half faculty members. Some of

these committees advise the president, administration or faculty on academic and institutional policies (for example, selection of the speakers who come to campus). Other committees, such as the one dealing with discipline, have final decision-making authority. Students have a real voice in the academic policies affecting their lives.

“Older people have lost their concern with humanity and important social issues. . . .” Some of the faculty here go on peace marches, others take students to ecumenical gatherings in nearby cities, still others bring in speakers like Phil Berrigan, Devi Prasad, Robert Lifton, and John Swomely. The involvement with social issues may be more subtle: the professor of religion who stimulates students to attend a meeting on strip mining in Appalachia, the agriculture teacher who raises questions about our responsibility in relieving world hunger, the political scientist who focuses on paradoxes of development in the Third World, the professor of history who teaches courses in nonviolence and social change.

In other ways, too, this small Quaker college emphasizes that courses have “relation to life.” In addition to the traditional liberal arts, it offers studies ranging from agriculture to contemporary industrial technology. Sometimes students initiate courses; at the moment they are petitioning for one in the Sociology of Simple Living.

The world is still plagued by racism,

sexism, imperialism, and both corporate and individual greed. It is doubtful that this institutionalized violence has changed much since the 60's. But in a Quaker college like Wilmington, the young are encouraged to do something about it, to tune their ears to a different drummer.

At Wilmington there are more activities related to social concerns than on most campuses five or six times as large. Just last week, for instance, there was a film on how we got into Vietnam, another on the Philippines, a lecture on the FBI as a threat to academic freedom, a film on the American Indians' struggle, a movie on blood donating, lectures and films on Appalachia, a special class on alternative sources of power, and a reading of liberation poetry by a black South African—besides basketball, wrestling, a dulcimer workshop, a Horse Club meeting, dances, and such lighter fare. Last Saturday twenty students, two professors, one townspeople, one staff person and her dog walked from one end of the town to the other in support of the Continental Walk for Disarmament and Social Justice. Carrying signs reading “War is the Enemy” and “Disarm Now,” they stopped along the route to distribute leaflets and engage passersby in conversation. Two weeks ago thirty-five students drove to Washington, D.C. to take part in a demonstration calling for a national debate on disarmament.

These events are almost too numer-



ous. For "involved" students it's hard to choose among the extra-curricular activities that seem so vital a part of their education for life, and at the same time keep up with their studies. On another level, students who are not action-oriented (and they do form a majority) are exposed to the issues. In their classes they study the problems that their older brothers and sisters were protesting about a decade ago. There are no easy answers. The activists know this, too. But they are challenged to think out the approaches for themselves.

Many of the students are more pre-occupied with the pursuit of success in conventional molds. Others are concerned with artistic values. Still others are more inner directed, involved in questions of personal growth. But even the courses in religion reflect the search for new values, for identifications reaching beyond national boundaries that characterized so many rebels of the 60's. Besides traditional offerings on Christianity, students may delve into primitive, Indian, Chinese, and Buddhist thought. One course includes weekly visits to diverse places of worship; ecumenism has real meaning here.

Significantly, a high proportion of the action-oriented students are also studying religion, philosophy, music and art. They are seeking balance in life.

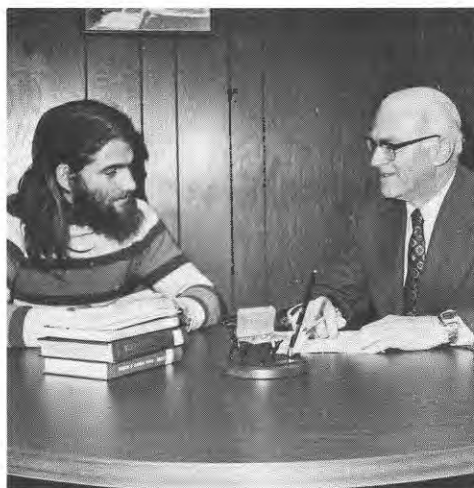
What does the Quaker witness mean to non-Quakers here?

President Lucas—known as Bob to most people on campus—graduated from Wilmington in 1937, began his teaching career in a little red school-house, and eventually became superintendent of the Princeton School District in Cincinnati, where he fought hard and successfully for racial integration. He grew up in the Christian Union church, and has been active among the Presbyterians, but also attends the Quaker church downtown (programmed, unlike the Campus Meeting). "I came to the college at a critical time in my youth," he recalls. "I found a strong Christian fellowship here, an understanding from the faculty and outstanding Quaker students. It was a turning point in my life. The experience has formed something like a cloak around me—it's hard to describe. It set my course toward service to people, professionally and spiritually. From the beginning of my career in teaching it's given me a tremendous feeling of warmth to work with people, to carry out the principles that Quakers believe. If I didn't have that feeling of the brotherhood of God, I'd never have been able to work as I did

for better race relations in the Princeton schools, facing death threats and all kinds of harassment. And it has given me a great feeling of joy to come back."

Steve Carter, who transferred from a university where he felt "almost lost" in classes of 400, doesn't consider himself very religious, but perhaps more than anything else the lectures on George Fox in an interdisciplinary course called "Images of the Rebel" started "a consciousness-raising process" in him.

When Betsy Benedict, now a senior, first arrived, she found the campus almost too small. "But every year has been better and better. It's the closeness, I guess, and the fact that you can be a contributing member if you want to be. People are really working together—with real acceptance of each other." Recently Betsy, a Presbyterian who attends Campus Meeting, was named



Kriss Worthington with Bob Lucas

the student director of Friends House, which is intended to be a resource and service center founded on the spiritual values of a Quaker Institution. "The program here will grow out of the students' needs as they see them—the house should just be a facilitating facility. We want to reach out to all students, from all backgrounds, in their search for community."

Kriss Worthington chose Wilmington over Princeton, Yale, and several other distinguished institutions of higher learning because "it's a personal kind of place—you can get to know everybody. And at the same time if you want to be alone, you can be—you can walk from the campus straight into the country. People are really friendly. I like the idea of IEP [Individualized Education Pro-

gram], because it's up to the student to plan his own education; the team members advise rather than direct. I've come to like the idea of reaching decisions by consensus—the majority can't just push the minority around; you have to convince people. Most of all, I like it here because it's a Quaker college—a lot of people care about what's going on in the world."

Wilmington is not the peaceable kingdom. There's apathy among many students—and some of the rest of us. Students gripe about grades, food, and other familiar topics. Faculty members gripe, too. Almost all the action-oriented people, students and faculty alike, feel they are stretched too thin: "I just can't get into another group!"

But at the end of the week, almost all of us find renewal. For some, it's a beer bash on Saturday night. For others, it's a quiet walk in the country. And for others, it may be gathering with Friends at the Campus meeting.

It's a gathering of Friends, and friends of the Friends, from the college and the town, and all corners of the U.S. and the world. Students like Panna, from India; Nini, from Turkey; Gertrud, from Austria; and Dan, who grew up in Japan, come with their American comrades to share in the fellowship. And almost always Kriss lopes in, a bit late, sometimes bringing with him a visitor.

Last Sunday Luther, a white-haired senior member of the Meeting, stood up to share his thoughts on Christ's words: "Where two or three are gathered in my name, there am I also." Then Ruth, a senior volunteer at the Peace Resource Center in Friends House, rose to say that to her the words "two or three together" suggested the commandment "Love thy neighbor as thyself"; while we all need time for prayer or meditation, it is when we reach out to one another that we are truly worshipping God. A few minutes later Canby, who teaches religion here, spoke about his inner experiences during the Walk for Peace. And finally Sue, a student who manages to turn up for almost every meeting focused on a social concern, stood up and sang a canticle celebrating the joy of hope and of communion with others.

It is not the peaceable kingdom—but it is a caring community. □

Marjorie Hope Young is a free lance writer who lives in Wilmington, Ohio where her husband teaches at Wilmington College.

It's A SMALL World



The flow of letters, reports, news releases, publications and other informational material arriving at the Journal office continues to reflect the variety of activities and concerns in which Friends are involved around the world.

From Wisconsin and from India, for example, have come reports that touch on the spiritual quest and ways Friends are finding to share and support one another in that quest. Agnes Hole writes from Madison about a workshop on "Living Symbols" in which Dorothy Ackerman led a group experience of seeking to understand the Quaker symbol of Light through art, body motion, waking dreams, conversation and singing. "Especially moving," Agnes Hole writes, "was the group participation in the Divine Light Invocation, an ancient group form of sending out the Light for healing." Another participant said the workshop "made me conscious that asking is OK, that receiving help is all right, and that knowing and articulating one's need is necessary."

After returning from a visit to India, Dorothea Blom who is on the staff at Pendle Hill shared an observation that "India has been sleeping, and now she begins to wake up. She needs a new base for her intuitive spirituality. The west offers that base: reason conditioned by inquiry. And in exchange, India offers spirituality that the west seeks, especially as expressed by 'The Mother,' the feminine principle both as an aspect of Divinity and in life itself." Dorothea also observed that "the spiritual hunger in the United States is so great that many pseudo gurus exploit the situation (although, of course, there are a few real ones). On Indian predicted that the United States will go through great

crises but emerge the better for it because 'no other country has this energetic experimental imagination at work. There's none of it now in India, alas.'" Dorothea concluded that these two countries "represent the most exaggeratedly different sides of life in the world today. If you were to put [them] into a bottle and shake well, you would have everything worth having, and the distortion of one-sidedness would cease to be a curse to either."

From California comes word that the Friend-in-the-Orient Committee of Pacific Yearly Meeting is seeking a Friends' family (with children) interested in living among Korean Friends for a year or two as a Friendly American presence there. One of the family members should have teaching credentials so that he or she could teach at the Seoul Foreign School. Anyone interested in more information is invited to write to Martha Dart, Clerk, F.I.O. Committee, 421 W. Eighth St., Claremont, CA 91711.

Friends in Iowa helped organize and participated in a conference among members of the historic peace churches on effective ways to support peace-making in today's world. Emphasis among the Mennonites and Brethren as well as the Friends was placed on each person taking responsibility for peace-making in her or his own community and to continue to face up to and seek answers for difficult questions. There was real excitement about the common interest and commitment experienced and shared together and future dialogue and cooperation will be forthcoming.

Here in Philadelphia, Friends were deeply involved in the interfaith Conference on Religious Liberty, the only national event during the Bicentennial to focus on religious liberty and freedom

of conscience. Culled from the talks and discussions during the week-long meetings in which several hundred Protestants, Catholics and Jews participated were these observations:

Protestantism is at its best in its "Consistent warning against idolatry. Whenever an uncritical allegiance is demanded for an institution, an ideology, a person, or whatever, such allegiance must be disavowed...for the institution is not God." *Robert McAfee Brown*

"Nobody will save us from us, for us, but us.... The sickness we see is a product of a publicly God-less generation. Racism can't kill us because cynicism got us first." *Jesse L. Jackson*

"Our basic liberties as Americans derive from no grant of government, no action of legislature, no decision of court, no decree of an executive. They derive—and religious liberty, the most precious of them all, above all—from a higher source." *Franklin H. Littell*

Friends and their friends in Philadelphia Yearly Meeting who are concerned about the civil and other rights of homosexuals are visiting monthly meetings and trying in other ways to dialogue with Friends and especially members of Worship and Ministry and Oversight committees. Arrangements for visitors, films, books or other material can be made through Pamela Hitchcock, c/o Family Relations Committee, 1515 Cherry St., Philadelphia 19102.

Howard Rogers, a Friend in Oregon, has written to share his concern about Indian fishing rights in the Pacific Northwest and what he sees as a building up of tensions about sportsmen, commercial interests, the Indians and other concerned groups. A series of court decisions have upheld the Indians' fishing rights but the "need for healing

is even greater now..." he writes. The decision on Indian rights would not have been favorable, in his opinion, "if it had not been for the work of the AFSC, and I feel that that has been a valuable Friendly project, yet we are in the midst of a battle as a result." His suggestion: hatcheries to be built by, run by and used by Indians. But in a broader sense, he observes, this issue will be resolved only "by virtue of a lot of effort."

Violence that is much closer to most of us is the concern of Carol Dick, who writes from California about the amount of violence on television and in communications media in general, and about what she and others are trying to do. Believing that the pen is mighty enough but becomes invincible when coupled with the pocketbook, she and other members of the National Correspondence Group are writing to sponsors and to the networks and expressing not only their concern but their determination to boycott products advertised on violent shows. "It is a sin of omission to let this violence go on without some attempt at stopping it and replacing it with a more constructive form of 'modeling' or 'entertaining.'"

A group of Friends in New Zealand are taking a "team" approach to editing and publishing the New Zealand Friends Newsletter. Their first issue included a short item of information/invitation which we at Friends Journal, who also have taken a few steps in the direction of collective editing and publishing, could relate to for several reasons. "As a group of Friends who have known and worked with each other over the years," they wrote, "we are confident that our combined strengths outweigh our combined weaknesses and we hope we can produce a magazine which you look forward to reading. Inside most Friends there are writers, poets and artists struggling to get out. [Therefore] we shall require Friends of all shapes, sizes, ages and locations to put pen to paper so that the newsletter can truly represent the creativity of New Zealand Friends. So it is up to you—we are at your service."

Also from "Down Under" comes word that the Philadelphia architectural firm of Friends' Paul Cope and Mather Lippincott won a silver medal in international design competition for their

series of slabs to be placed on a hill above Canberra as a memorial to Walter Burley Griffin who designed the Australian capital. The news reminded us of a meeting we attended with Paul Cope during the planning of Friends Center. On the agenda was an item about where the statue of Mary Dyer, the Quaker martyr hanged in the 17th century on Boston Common, was to be placed. Friends discussed this at length and in great detail and finally one Friend who lacked great interest in the matter wrote a note to another less-than-enthusiastic Friend. "Wonder what Mary Dyer would say about all this?" the note read. Back instantly came the note with this reply: "Hang it all!"

Friends from West Virginia and Wisconsin have been appointed to staff positions with Friends General Conference.

Dwight Lamont Wilson of Huntington, West Virginia, has been named associate secretary and Lila Cornell who lives in Appleton, Wisconsin, has been selected as administrative secretary.

Dwight Wilson is a member of Durham Friends Meeting in Maine, where he served as pastor after graduating from Bowdoin College and Bangor Theological Seminary. He joined the FGC staff early in June, leaving the position of associate dean of students and director of student programs at Marshall University in Huntington, West Virginia. He also has taught Quakerism and worked in psychological services at Oberlin College in Ohio.

Lila Cornell brings a variety of experiences in Quaker work to her new position. She has been a member of two FGC committees and has served in several different capacities with Lake Erie Yearly Meeting, Northern Half Yearly Meeting and Community Meeting in Cleveland, Ohio. Professionally, she has taught as a substitute, organized and supervised an adult education program, and coordinated office work for an architect.



Diary of Southeastern Yearly Meeting

by J. William Greenleaf

WE MET AT a new location this year: the Methodist Youth Camp in Leesburg, Florida.

The retreat begins. A friendly circle gradually takes the strain off Steve Stalonas of Pendle Hill, our retreat leader. We enjoy his beginning session on conflict and cooperation—albeit amazed at the strength of our built-in instincts for personal survival as opposed to group survival.

Lunch is over—mealtime is to me the great social event of Yearly Meeting, not just because of oral satisfaction, but because random seating provides new and exhilarating experiences in meeting new people and getting to know acquaintances better. One can assess the mental and physical health of a Yearly Meeting by listening carefully as the victuals vanish.

Why are there not enough people to work with the children? Some of the hardest work of the Yearly Meeting goes on here. Some parents are starved for time together away from the children. More and more Friends appear at the junior Yearly Meeting room to offer help, as word spreads. Almost a third of us are under twenty-one this year.

What is the temper of the attenders? The answers include joy at seeing friends seen usually once a year; a desire to know more of the "how to's" and "why's" of Quaker leadership; a wish for help with ministry and oversight problems; a certain lack of self-confidence in our own abilities to handle such matters, offset by support from answers found in a Quaker book or heard from a recognized Quaker leader.

As a Yearly Meeting we are paying more attention to things going on within the geographic confines of our YM area: legislation providing for the right of agricultural workers to form and join labor organizations; better treatment for Haitian refugees coming to our shores; support for the ban on capital punishment now being challenged; a desire to strengthen, deepen and provide verve and imagination to our personal witness to the traditional Friends peace testimony. □



Reviews of Books

Journal of George Fox. Edited by John L. Nickalls. Reprinted by the Religious Society of Friends, London. Headley Bros., Ashford Kent, Printer. \$5.00.

In this century *The Journal of George Fox* has reached most readers in versions that are considerably shorter than the first edition of 1694. The editors have assumed that modern readers are mainly interested in Fox's full adventurous life and have greatly reduced the non-narrative material. Papers and letters not deemed to be of biographical interest have been freely abridged or omitted.

The manuscript *Journal* that Fox dictated ends fifteen years before his death. Thomas Ellwood, the first editor, continues the narrative during these later years using diaries kept for, but not by, Fox and including a great many papers and letters that were carefully selected to represent Fox's mature thinking and teaching. Twentieth century editions of *The Journal* do not contain Ellwood's compilation covering these last fifteen years.

John Nickalls' edition of 1952 has the virtue of other short versions in that the narrative flows along without too many papers and letters to slow it down. It has an editor's preface which refers the more studious reader to fuller texts and, where abridgements have been made, there are footnotes that refer to the complete text in the first edition and the bicentenary edition. Copies of these older and more complete printed versions to which Nickalls refers have become more difficult to obtain because in recent years they have become "rare books" and are priced accordingly.

The Nickalls' edition is intended to be a modern reader's edition and its recent reprinting is evidence that it has found acceptance as the edition that Quakers believe most suited to their needs. The editor and publishers seem to assume that modern readers will be more interested in Fox's comings and goings than in his message and teaching. Readers have now become accustomed to shorter versions of *The Journal* and

perhaps do not realize that for over two hundred years *The Journal of George Fox* was a much longer book.

Fox was obviously concerned to make his autobiography a means of becoming acquainted with the message he preached and with the revolutionary understanding of Christian Truth that he taught. Since *The Journal* is the only part of Fox's writings that is being kept in print by Quakers it would be a service to students of Fox to be able to acquire a version of *The Journal* which gives as much attention to his teaching and message as to the story of his life.

It was my experience when studying the Nickalls' edition of *The Journal* that I was compelled constantly to go back to the Ellwood edition for the fuller account of Fox's thought and teaching. This does not mean that Ellwood's edition is the best version of *The Journal* that could be produced. It is doubtful that future editors will be content merely to correct and update Ellwood. Nickalls was the first modern editor of *The Journal* to attempt to recover the vigor and freshness of Fox's language which was toned down by Ellwood's concern for smoothness. His bold decision to go back to the sources was a sound one and his work, in this respect, will be a model and inspiration to future editors. In view of the urgent need for a new printing of *The Journal* the Nickalls' edition was a natural choice. It is good news that *The Journal* is now available again.

But there are people today who are seeking to recover and republish the Truth that was proclaimed by Fox and early Friends. For such people, and all who are as much interested in Fox's message as they are in his life, there is need for a better balanced version of *The Journal* at a cost that does not discourage the average buyer.

Lewis Benson

A Sense of the Cosmos: The Encounter of Modern Science and Ancient Truth. By Jacob Needleman. Doubleday and Co., New York, 1975. 178 pages.

Jacob Needleman has studied philosophy, religions, psychology, psychiatry and the physical sciences as well. From such a large haystack, this professor is

seeking the needle of truth, a personal *raison d'être*. His answer is vague. It is indeed only a sense of the cosmos that he feels for sure.

The book is concise and well-arranged. A good church member may not like the author's quotation that Christianity is wishful thinking. A psychologist may not like being called a pragmatic behaviorist. But all of us can appreciate the stimulating discussion evolved.

Granted that a person is a microcosm, how do we reconcile the small with the great, the temporal with the eternal? There is a verity, a wall of truth in science. The irony is that, to study it, we must use ourselves as subjects of the experiment. Wanting to be an image of the cosmos, we must first get a picture of the cosmos. To really know that Jesus saves, dare we walk against the light?

One opening is that we need not limit ourselves to an either/or rigidity—Needleman's parable of the Third Brother. Between inward and outward aspects, there is yet a third nature to our lives, hardly definable, call it tradition, or inheritance, or simply ancient truth. Needleman's sense of the cosmos may be very close to George Fox's inward light.

Naomi H. Yarnall

Song of the Siren: A Parapsychological Odyssey. By Stanley Krippner. Harper and Row, 1975. 291 pages. \$12.50.

In this book, with its off-putting title, Stanley Krippner is following Abraham Maslow's new approach in psychology, so as to include values, human potential, psychic phenomena, and still remain a science.

In the 1960's Krippner and his associates founded a dream laboratory at the Maimonides Medical Center, NY. Sleepers were connected by wires to a brain wave recording apparatus (EEG). Someone in another room looked steadily at a picture, waited until the EEG registered eye movements on the part of the sleeper, then roused the sleeper and asked if he or she had been dreaming, and if so, what was the dream about. In many instances a close similarity between the dream and picture was evident; some form of telepathy, mental radio, extra-sensory perception (ESP) or clairvoyance was tentatively postulated. Krippner cites a number of

these experiments, and offers various, often conflicting, explanations.

As to why ESP is not more common and consistently purposeful in our daily affairs, Krippner says the newborn infant spends half of his or her time while asleep in rapid-eye-movements; this decreases to forty percent by the age of two, and to fifteen or twenty percent in later years and old age. Such movements are believed to enable the individual to establish binocular vision. Once this is established dreaming is still necessary in order "to clear the nervous system of its residue of daily activities...to process information...and to fantasize about unfulfilled wishes." Thus, with so many functions to perform there is little time left for telepathic communications.

Having satisfied himself as to this type of ESP, he goes on to consider other extraordinary or parapsychological phenomena, using technical terms for what in everyday speech we refer to as spiritual or psychic healing, dowsing, haunted houses, demon possession, and so on. Stanley Krippner gives one the feeling that he is quite at home with Rolling Thunder, Medicine Man of the Western Shoshone Nation, and the concept of the perispirit (Is this another way of referring to that of God in everyone?) and the Indian philosophy of life.

An important aspect of scientific inquiry is verification. An experiment should be repeatable, and its outcome predictable (within statistical limits). The author concludes that in parapsychology the results are not necessarily predictable. Krippner sees that the calculable and the measurable are necessary, but that you cannot have a tone of love, nor a mile of violence, nor a cubic meter of awe. Yet these are just as real, and have an immediacy and meaning. They are not merely means to some end.

We hope Krippner will not turn aside from his quest, despite financial problems and disappointments. We can learn much of value from him; he might find something of value in association with Quakers.

Eric Wyatt

In the Flow of Life. By Eric Butterworth. Harper and Row. \$5.95.

Here is another of Eric Butterworth's comprehensive books of encouragement and enlightenment on the art of living in

a spiritual world. In effect, this is a book of instruction on how best to live our own independence—our living from within-out. With examples abounding in every chapter, Eric Butterworth reinforces his point that the reality of the universe is a flow of life that can be experienced firsthand from within ourselves. No longer need we look to any external force outside ourselves for an answer in coping with our everyday lives: "There are not thousands of things to learn in life. There is only one thing to learn: to know the knower within and to sincerely and regularly acknowledge Him in all our ways."

The author states that "All over-coming, all healing, all self-expansion is the inevitable effect of the dawning light within and its effusion without." We are then creatures of the Light and we must learn to let our lights shine or flow. He concludes that the Light and life goes on. He makes it clear that the essence of existence is to be "radiantly alive in a continuing and eternal experience in the flow of life," to be creatively transcendent in all of its experiences.

William E. Cameron

Just Between Us Blacks. By Carl T. Rowan. Random House, Inc. 202 pages. \$5.95.

Carl Rowan in this book, *Just Between Us Blacks*, has given us a clear insight into the injustices that have been done, and are still prevailing on black Americans. This book has reached what one may say is a pedestal of literary excellence. One can see while reading the words of Carl Rowan that no punches were pulled. The various areas and of course there are many were covered with his magic touch. He clearly points out the issues that the majority of black people have fought against for centuries. The statistics are also helpful to those who are unaware of the injustices that have prevailed for so many years. It makes one wonder if there is any truth in the so-called American Dream: will it continue to be so one-sided, or will the hope of a peaceful future be fulfilled in our lifetime? I believe the author has tried to make it perfectly clear that we must understand the condition that has existed and that we all face today, in this country and the world of unrest.

Frank H. Bundy

Tanya. By Eli A. Popoff. MIR Publication Society, Box 730, Grand Forks, B.C., Canada. 272 pages. \$8.95 + 50 cents mailing.

Through the eyes (and feelings) of the ideal (and idealistic), fictitious but prototypical character of the peasant girl Tanya, the reader is introduced quite intimately to the Doukhobor people, officially known as "The Christian Community of Universal Brotherhood." Historical narrative rather than historical novel, the book covers the period 1872-1972. Didactic and repetitive, it is nevertheless a readable account, differing intrinsically from a Joseph Elkinton report to Philadelphia Yearly Meeting fifty years ago on his visit to the Doukhobors, for the author is himself a Doukhobor, and one with a wealth of word-of-mouth tradition and family lore to draw upon.

As a matter of fact, "Quaker leader Gospodin Elkington" (sic) is mentioned once in the book, as a benefactor who welcomed the first immigrant group of Doukhobors when they arrived in Quebec on May 21, 1899. It is not surprising that the author thinks of him as a "leader," for much stress is placed upon the omniscience of their own leader dynasty, the Peter Verigin family. Three generations of *Petyushkas* inspire Tanya throughout her lifetime. Father *Petyushka*, "the Lordly," is the one who, with words of wisdom from his own exile, leads the Doukhobors out of the bondage of Tsarist persecution in their trans-Caucasian homeland. He also visits them, when he is finally released, in their new Saskatchewan settlements. The floggings and tortures inflicted on the Doukhobor people by the Tsarist police are still vivid memories for Tanya when, in his turn, son *Petyushka*, "the Cleanser," arrived from Russia in 1927. And it was his advice and counsel that strengthened her and her friend when the latter's son was dragged off to jail by the Royal Canadian Mounted Police for his refusal either to join the army or to accept "alternative service" during World War II. Finally, it was the very idea that Ivan Ivanovitch Verigin was to succeed *Petyushka* "the Cleanser" that gave the now aging Tanya a sense of continuity and comfort when the government forced the Doukhobors to give up their communal village life in favor of individual holdings. The same faith in the leadership supported her when the

compulsory schooling issue and resultant naked protest parades of the radical "Sons of Freedom" group embarrassed and upset the well-established life of the Doukhobor population as a whole.

Whatever they may think of the dictatorial-dynastic Doukhobor leadership, some Quaker readers will no doubt appreciate their simple, clear, consistent stand on war and violence. "Tanya was never able to understand how it was ever possible for people to suddenly begin killing one another and actually keep it up year after year without feeling the least bit guilty or responsible for the deaths of so many people." Others may be interested in seeing through Doukhobor eyes how an Anglo-Saxon government operates. "At least," cogitates Tanya, "the Russian authorities were clear and straightforward in their treatment of Doukhobors. But the Canadian government which seemed to be presenting a more tolerant attitude, was actually ending up to be just as insensitive to the feelings and beliefs of the people. Thus the people were beginning to think that all governments were the same. They made promises which they did not keep. They were only interested in tying the people down so they could then exploit them. . . ."

In spite of a few strange locutions, all readers, Quaker and otherwise, will find in this book a sensitive and quite dramatic account of one of the world's most significant mass migrations.

M.C. Morris

The United Nations and Human Survival. By Henry Beerits. *Information Services, American Friends Service Committee, Philadelphia, PA, 1976. 85 pages. \$1.50.*

The United Nations and Human Survival is an important document in the series of American Friends Service Committee studies on urgent world concerns. In recent years, AFSC books on anti-communism, on a new China policy, on peace in Vietnam, on the Middle East dilemma, have reached the desks of Congresspeople, diplomats, political leaders, and concerned citizens. Through both their fairness and their insights these analyses have won respect and appreciation.

Henry Beerits' eighty-five page essay,

the product of deep experience in Quaker work at the United Nations, is published at a moment when, in the eyes of many Americans, the image of the United Nations is one of capriciousness, irrelevance and incompetence. This book explores the vast range of human problems with which the U.N. is wrestling and makes a strong case for continued personal and governmental commitment to the U.N. as an institution essential to humankind's survival and welfare. In his brief, cogent analysis he draws a careful picture of the strengths and weaknesses of the existing United Nations system and of its potentials for bringing to this tortured world a new spirit of international cooperation.

This book is a call for U.S. citizens to see that their nation takes a responsible international role. It should be the basis for group discussion as Quakers of all branches of the Society move toward the 1977 conference: "The New Call to Peacemaking."

Bob Cory

Ecumenical Movement in the 1960s. By Margaret Nash. *Ravan Press, Johannesburg. 430 pages. \$8.00 (6.90 Rand).*

Margaret Nash has written a definitive book, published in paperback, that depicts, as its title indicates, the sweep of the ecumenical movement both in the Protestant and Orthodox World Council of Churches sector and in the Roman Catholic Church during this amazing decade. The account of the Vatican Council II and of its contribution to this breakthrough is careful and accurate, with good documentation. The joint Roman Catholic-Protestant undertakings that followed after 1965 are described; and there are chapters on the outstanding World Council of Churches gatherings at New Delhi and at Uppsala. She concludes the book with her own objective reflections as a South African scholar of religious affairs by assessing the role of the World Council of Churches and its turbulent impact on South African churches by "the intensified ecumenical preoccupation with social justice and racialism, and its increasing involvement with liberation movements using violence against established regimes."

No American source for securing the book is given, but the Friends Book Store has a genius for assisting Friends in getting books from distant places and I doubt if even the distance involved here would deter them.

Douglas V. Steere

*Editor's note: This open letter is in lieu of a book review of **Stronghold** (Random House, New York, 1975, 322 pages, \$6.95), the story of a Quaker family held as hostages for \$4 million.*

Dear Stanley Ellin,

I was late for meeting this Sunday morning because I could not put your book *Stronghold* down until I had finished reading it. Then I sat in meeting with my spirit slowly winding down from the high excitement but rapidly rising up in gratitude to you for this marvelous book. What splendid nerve and skill you have to write this gutsy story.

Quakers and Violence. How do Quakers react when the madman bursts in the door? What do Quakers do to deflect the violence? How do Quakers today act on their pronounced nonviolence when caught in the grip of the violence of the 1970's? We have written so many words about loving our enemies and we are very sure of ourselves while we are unthreatened. Thanks for posing the issue in such a spell-binding story of suspense.

I was brought up in the Hicksite tradition of Quakers. I do quibble a bit at your rather over-simplified distinction between Hicksites and "other" Quakers. But that is a very minor quibble. You do know the Quaker spirit—whatever that is—or you could not have written the book. And somehow, in the midst of the terror and chaos, you have shown the ironic humor of the dignified and upright Quakers as they react to the incredible situation.

In a work of fiction you have focused a brighter light on our violence-non-violence dilemma than most of our treatises and epistles and written testimonies put together. Thank you.

Alice Walton
Deerfield, Ill.



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Robert L. Smith, Headmaster



Letters to the Editor

Vertical as Well as Horizontal

Regarding "The Quaker-Catholic Connection" by Charles Fager (FJ 3/15): In his remarkable book *Friends for 300 Years*, Howard Brinton established the three strains of Christianity that started with the age of the Reformation: Catholicism, Protestantism, Quakerism. He called the first two a kind of parents to the third.

The innermost drive of humankind to communicate, to develop a mystic relationship is the root of all religions. The medieval Christian mystic approached God as "the flight of the alone

to the Alone." Lonely seekers for God have been more at home in a monastic cell than in the struggle of life.

But while the Protestant let the Holy Book explain God's plan of salvation and interpret the Holy Spirit for the individual, Catholicism tends to develop a common religious experience in its service: the unifying power of the Divine Spirit, the Sacraments, the moment of silence.

From these elementary experiences Quakerism developed its own methods in a time that wanted to get rid of all outer signs of devotion and to concentrate on the inner life of the soul, the Inner Light—according to Luke 17:21, "Neither shall they say, Lo here! or lo there! for behold, the Kingdom of God is within you."

And it is the group-experience of the Catholic service, the shared experience which brings one person nearer to another—I dare to imagine—that intensified the Quaker responsibility for service to others.

These vertical as well as horizontal—almost magical—directions that formed Quakerism make us aware of our parent religion, sometimes surprising us or even taking us in as Charles Fager's story tells us.

Gertrud Liepe
Friends Meeting at Cambridge

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Alleviate Alienation

How strangely the article "How Can This Be?" and poem "Quest," both by Helen S. Walton in "Forum: Ministry" (FJ 1/1/76) point out the need for "A Ministry to Alienated Adults" as related by Ron Mattson in that same Forum. For certainly the feelings expressed by, and aroused by, the former do create a sense of alienation which we should be striving to alleviate with loving concern.

Lee Morgan Davie
Bainbridge, NY

Through the Right Doors

Modern Friends say our faith and practices are based upon experience.

George Fox did not use this word. He said "I know this experimentally," and what he meant was that you must will yourself to at first *experiment before* you have your first experience with such teachings of Jesus as: "He who has ears to hear, let him hear." "Seek and ye shall find." "Knock and it shall be opened unto you." George Fox knew that he who seeks a teacher finds one.

Each experience builds faith to be willing to trust to experiment more, until at last one is able to trust one's will to God's will and guidance—and then the experiences come because the experiments are known to be authentic, as Jesus said. Then you begin to notice all the miracles happening all around, and you feel the real joy of life. And the more you notice, the deeper becomes your faith in the will of God and the divine guidance of you through the right doors.

This whole growth process is based on the first decision to *experiment* with the truths we have heard about—the great truths revealed to us by Jesus as he spoke in our human language.

Dorothy K. Garner
Cobleskill, NY

Swamped in Sea of Goodness

The Journal is much more interesting and readable, editorially and graphically, than it has been.

Just one concern: I sometimes feel I'm about to be swamped in a sea of goodness, and openness, and sharing, and caring, and oh, my! There is a dark side, you know. A dark side to us, and to God. Don't let us get carried away with our saintliness and gentility.

Paul Walsh
Princeton, NJ

Conspicuous Consumption

It was good to see Calvin Keene's letter to the editor (FJ 3/15) about one of my own concerns that few people share—yet.

One has only to travel in suburban Philadelphia to be appalled by the gigantic waste of American resources that go into the raising and cutting of grass. It is the height of conspicuous

consumption: Billions of dollars spent for seeds, fertilizers, turf, weed-killers, insect-killers; acres and acres devoted exclusively to this useless crop (sure it photosynthesizes but so does any green plant); billions more dollars spent to cut the plant down once it has grown three inches high! It's crazy. Suburban lawns all over America consuming land and materials to produce a crop "just for show." And in a world where food is so desperately needed.

Zandra Moberg
Philadelphia, PA

Correction

You refer (FJ 4/1) to Jean Zaru as the first Quaker to serve on the Central Committee of the World Council of Churches. Algie I. Newlin, clerk of Five Years Meeting from 1945 to 1950, served as a member of the Central Committee during the first six years of its official life, 1948-1954. I am sure you want the articles which you publish to be correct.

Eva Miles Newlin
Greensboro, N.C.

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Books and Publications

Wider Quaker Fellowship, 152-A North 15th Street, Philadelphia, PA 19102 offers 3/year mailings of Quaker oriented literature.

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Positions Vacant

Married couple to teach Spanish and be house parents for 8 students for one year. Write or call The Meeting School, Rindge, NH (603) 899-3366.

Admissions Director. Oakwood School, a Friends secondary boarding school, invites applications for the position of Admissions Director. Candidates should have interest in full participation in the life of the community and in carrying out Friends concerns through secondary education. Candidates need planning and administrative abilities, strong verbal and writing skills, and strength in interviewing prospective students and parents. Write to David Bourns, Director, Oakwood School, Poughkeepsie, NY 12601.

Director, Computer Services—Administrative oversight of computer services functions and coordination and supervision of staff. Previous data processing experience and ability to develop and improve computer systems. July starting date. For further information, contact John Borden, AFSC, 1501 Cherry, Philadelphia 19102.

Positions Wanted

Responsible fifteen year old farm girl and 4-Her wants a job as a mother's helper July and August. Experience working with children, animals and gardens. Robin Brewster, R.D. 1, Honesdale, 18431. Phone 717-448-2904.

Light housekeeping or child care in low humidity area of North Carolina. Friend, age 67, occupational therapist, raised on New Jersey farm. Box M-682, Friends Journal.

Schools

For Families whose ideals and values are not always reinforced by the local school system, the **Arthur Morgan School** offers a happy and creative opportunity for the junior high years. Celo Community, Burnsville, NC 28714.

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.

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

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Meeting Announcements

Alabama

BIRMINGHAM—Unprogrammed Friends Meeting for Worship 10:00 a.m. Sunday. For information phone Joe Jenkins, 879-7021 or 324-9688.

Alaska

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

Argentina

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

Arizona

FLAGSTAFF—Unprogrammed meeting, 11 a.m., 402 S. Beaver, near campus. Mary Campbell, Clerk, 310 E. Cherry Ave. Phone: 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. Phone: 944-8923.

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

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 Woodroge 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 10 a.m. Phone: (213) 457-3041.

MARIN—Worship 10 a.m., 1195 Tamalpais (at Mission), San Rafael. 383-5303.

MONTEREY PENINSULA—Friends meeting for worship, Sundays, 11 a.m. Call 375-3837 or 624-8821.

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, First-day school, 10:30. Phones: 682-5364 or 683-4698.

SACRAMENTO—YWCA 17th and L Sts. Meeting for worship Sunday 10 a.m.; discussion 11 a.m. Phone (916) 442-8768.

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

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

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

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

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

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

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

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

VISTA—Unprogrammed meeting, 10 a.m. Call 726-4437 or 724-4966. P.O. Box 1443, Vista 92083.

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

WHITTIER—Whitleaf Monthly Meeting, Administration Building, corner Painter and Philadelphia. Worship 9:30 am. P.O. Box 122. Phone: 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. Phone: (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. Phone: 429-4459.

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

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

Delaware

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

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

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

ODESSA—Worship, 1st Sundays, 11 a.m.

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

WILMINGTON—Alapocas, Friends School. Worship 9:15, First-day school 10:30 a.m.

WILMINGTON—4th & West Sts. 10 a.m., worship and child care. Phones: 652-4491; 475-3060.

District of Columbia

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

Florida

CLEARWATER—Meeting 10:30 a.m., Y.W.C.A., 222 S. Lincoln Ave. Phone: 447-4907.

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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. Phone: 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. Doris Emerson, clerk, 661-3868. AFSC Peace Center, 443-9836.

ORLANDO—WINTER PARK—Meeting, 10:30 a.m., 316 E. Marks St., 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—Worship 11 a.m., American Red Cross Annex, 307 S. Orange Ave., Mary Margaret McAdoo, clerk. Phone: 355-2592.

ST. PETERSBURG—Meeting 10:30 a.m. 130 19th 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. Phone: 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. Over-night 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. Phones HI 5-8949 or BE 3-2715. Worship 11 a.m.

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

CRETE—Thorn Creek meeting, (Chicago south suburban) 10:30. 700 Exchange. (312) 481-8068.

DECATUR—Worship 10:30 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) 724-3975.

MENARD—Clear Creek Meeting. Unprogrammed worship 11 a.m. First-day school 10 a.m. Meeting House 2 mi. So., 1 mi. E. McNabb. Phone: (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.

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

Indiana

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

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

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

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

VALPARAISO—Worship, Sundays 10:30 a.m. AFSC, 8 N. Washington St. (926-3172 evenings).

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

Iowa

AMES—Meeting for worship 10:15 a.m. Forum 11:15 a.m. Frisbie House, 2330 Lincoln Way. For information and summer location call 292-2081. Welcome.

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

DES MOINES—Meeting for worship, 10 a.m., classes, 11 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. Phone 337-2298.

MARSHALLTOWN—Unprogrammed meeting—welcome. Phone: (515) 474-2354.

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

Kansas

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

Kentucky

LEXINGTON—Unprogrammed worship and First-day School, 4 p.m. For information, call 266-2653.

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

Louisiana

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

NEW ORLEANS—Worship Sundays, 10 a.m. Presbyterian Student Center, 1122 Broadway. Phone: 822-3411 or 861-8022.

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) 363-4139.

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

ORONO—Unprogrammed meeting, MCA Bldg., College Ave. 866-2198.

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

VASSALBORO QUARTERLY MEETING—You are cordially invited to attend Friends meetings or worship groups in the following Maine communities: Bar Harbor, Brooksville, Camden, Damariscotta, East Vassalboro, Industry, North Fairfield, Orono, South China and Winthrop Center. For information call 207-923-3078, or write Paul Cetes, 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. P.O. Box 3142, Annapolis, MD 21403. Clerk: Maureen Pyle. (301) 267-7123.

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

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

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 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 13 through September 12. Visitors welcome. Telephone 876-6883.

FRAMINGHAM—841 Edmonds Rd. (2 mi. w. of Nobscot). Worship 10 a.m. during summer beginning June 13 through September 12. 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--Worship 10:45 a.m. Fair St. meeting house, June 20 through Sept. 19. 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. First-day school 10 a.m.; unprogrammed meeting for worship 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 12:30 p.m. All Saints Church library, 800 Abbott Road. Call 371-1754 or 351-3094.

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

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

Minnesota

MINNEAPOLIS--Unprogrammed meeting 9 a.m., First-day school 10 a.m., programmed meeting 11 a.m., W. 44th 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--Preparative Meeting. 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: 468-4178. Sunday schools, 10 a.m., worship 11.

Nevada

LAS VEGAS--Paradise Meeting: worship 11 a.m., 3451 Middlebury, 458-5817 or 565-8442.

RENO--Meeting for worship 10 a.m. October-May, 9 a.m. June-September. Friends House, 560 Cranleigh Dr., Zip 89512. Telephone 323-1302.

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. Anna C. Stabler, clerk. Phone: (603) 868-2594.

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

PETERBOROUGH--Monadnock Meeting. Worship and First-day school 10:30 a.m. Odd Fellows Hall. West Peterborough. Children welcome.

New Jersey

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

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

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

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

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

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

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

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

MONTCLAIR--Park Street and Gordonhurst Ave. Meeting and First-day school, 11 a.m. except July and 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 10 to 12 noon.

PRINCETON--Meeting for worship, 9:30 and 11 a.m. Summer, 9:30 only. First-day school, 11 a.m. Quaker near Mercer St. (609) 924-3637.

QUAKERTOWN--Meeting for worship and First-day school, 10:30 a.m. Clerk, Douglas W. Meaker, Box 464, Milford, 08848. Phone (201) 995-2276.

RANCOCAS--First-day school, 10 a.m., meeting for worship, 11:00 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 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.

WESTFIELD--Friends Meeting Rt. 130 at Riverton-Moorestown Road, Cinnaminson. Meeting for Worship 11:00 a.m.

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

New Mexico

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

GALLUP--Sunday, 10 a.m., worship at 1715 Helena Dr. Chuck Dotson, convener. Phones: 863-4697 or 863-6725.

SANTA FE--Meeting Sundays, 11 a.m., Olive Rush Studio, 630 Canyon Road, Santa Fe. Lella Smith Candea, clerk.

New York

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

ALFRED--Meeting for worship, 9:15 a.m. at The Gothic, corner Ford and Sayles Streets.

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--375 Pearl St. Worship and First-day school Sundays 11 a.m.; adult discussion 10 a.m.; coffee hour noon. Child care provided. Information phone: (212) 777-8866 (Mon-Fri 9-5).

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 St. Phone: (607) 733-7972.

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

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. Phone: (518) 943-4105.

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

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

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

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

HUNTINGTON-LLOYD HARBOR—10:30 a.m., followed by discussion and simple lunch. Friends World College, Plover Lane. Phone: (516) 423-3672.

JERICHO—Old Jericho Tpke., off Rte. 25, just east of intersection with Rtes. 106 and 107.

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

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

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

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

SOUTHOLD—Colonial Village Recreation Room, Main St.

WESTBURY—550 Post Avenue, just south of Jericho Tpke., at Exit 32-N, Northern State Pkwy. Phone (516) ED3-3178.

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

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

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

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, information.

ONEONTA—10:30 a.m. worship; baby-sitting available, 11 Ford Ave. Phone: 433-2840.

ORCHARD PARK—Meeting for worship and First-day School, 11 a.m. East 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 Locker, Sunset Drive, Thornwood, NY 10594. Phone: (914) 769-4494.

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

ROCHESTER—Meeting and First-day School, 11 a.m. Sept. 7 to June 14; 10 a.m. June 15 to September 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 Parkway, Sundays, 10:30 a.m.; some Tuesdays, 8 p.m.

SCARSDALE—Meeting for Worship and First-day School, 11 a.m. 133 Popham Road. Clerk, Harold A. Nomer, 131 Huntly Drive, Ardsley, NY 10502.

SCHENECTADY—Meeting for worship, 11 a.m. Union College Day Care Center. 858 Nott St. Jeanne Schwarz, clerk. Galway, NY 10274.

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: Robert Gwyn, phone 929-3458.

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

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: 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

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

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

CINCINNATI—Community Meeting (United) FGC and FUM—Unprogrammed worship, 10 a.m., 3960 Winding Way, 45229. (513) 861-4353. Marlon Bromley, clerk, (513) 563-8073.

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

DAYTON—Unprogrammed worship, FGC, 11:30 a.m., 1304 Harvard. Clerk, Marjorie Smith. (513) 278-4015.

FINDLAY-BOWLING GREEN AREA-F.G.C.—Contact Joe Davis, clerk, 422-7668, 1731 S. Main St., Findlay.

HUDSON—Unprogrammed Friends Meeting for worship, Sunday 4 p.m. at The Old Church of the Green, 1 East 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 Crosman, 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: meetings irregular, on call. Visitors contact Jan Suter 893-3174 or Alice Nauts 475-5828.

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 corner College & Pine Sts. Phone: 264-8661.

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

Oregon

PORTLAND—MULTNOMAH MONTHLY MEETING, 4312 S. E. Stark Street. Worship 10 a.m., discussions 11 a.m. Same address, AFSC. Phone: 235-8954.

Pennsylvania

ABINGTON—Meetinghouse Rd./Greenwood Ave., Jenkintown. (East of York Rd., north of Philadelphia.) First-day school, 10; worship, 11:15 Child care. TU 4-2865.

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. Phone 757-7130.

CHELTENHAM—See Philadelphia listing.

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

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

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

DOWNINGTOWN—800 E. Lancaster Avenue (South side old Rt. 30, ½ mile east of town). First-day School (except summer months), and worship, 10:30 a.m. Phone: 269-2899.

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

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

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

GETTYSBURG—First-day School and Worship at 10 a.m. Masters Hall, College. Phone: 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—Sixth and Herr Streets. Meeting for worship and First-day school, 10 a.m. Forum, 11 a.m.

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, Havertown. 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.

LANSDOWNE—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 9:30 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. Dean Giron, clerk, 458-6161.

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; phone: 241-7221 for information about First-day schools.

Byberry, one mile east of Roosevelt Boulevard at Southampton Road, 11 a.m.

Central Philadelphia, 15th & Race Sts. Also 5 p.m. through June 18.

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 Sts., 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.

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

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.

SUMNEYS TOWN—PENNSBURG AREA—Unami Monthly Meeting meets 1st, 3rd and 5th First-days at 11 a.m., 2nd and 4th First-days at 5 p.m.

Meetinghouse at 5th and Macoby Sts., Pennsburg. Phone: 679-7942.

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

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

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

VALLEY—West of King of Prussia, on old Rt. 202 and Old Eagle School 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.

SAN ANTONIO—Unprogrammed meeting for worship, 11 a.m., first and third Sunday, Central YWCA. Phone: 732-2740.

Utah

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

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

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

Vermont

BENNINGTON—Worship, 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.

Virginia

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

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

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

RICHMOND—First-day school, 10 a.m., worship 11 a.m., 4500 Kensington Ave. Phone 262-9062. June-August, worship 10 a.m.

Rhode Island

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

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

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

South Carolina

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

South Dakota

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

Tennessee

CHATTANOOGA—Worship 10:30, Forum 11:30, Second Mile, 516 Vine St. Larry Ingle, 629-5914.

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

WEST KNOXVILLE—Worship and First-day School, 10 a.m. D. W. Newton, 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 YWCA, 4434 W. Northwest Highway. Clerk, Terry Vaughn, 2119 Poppy Lane. Phone: (214) 235-2710.

DENTON—N. Texas evening worship. Every other Sunday 4-6 p.m. worship and pot luck supper. Campus Ministries Bldg., Texas Women's University. Call 807-382-1200 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.

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, 336-0988.

KICKAPOO VALLEY—Worship 10 a.m. Write Stromquists, R 1, Eastman. (608) 874-4432.

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. YWCA 610 N. Jackson, (Rm. 406). Phone: 278-0850 or 962-2100.

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

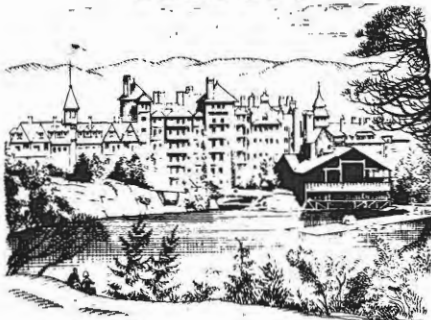
WAUSAU—Meetings in members' homes. Write 3320 N. 11th or telephone: 842-1130.

Friends Journal



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