

November 15, 1976

FRIENDS JOURNAL

Quaker Thought and Life Today

Ho, everyone that thirsteth,
come ye to the waters.

See *The Voice of One*, page 579



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The fine cover photograph is the work of Ken Miller of Warrington, Pa. Peter Fingesten's intriguing "When the Morning Stars Sang Together" appears on page 584. Oscar James of Media, PA, Lorie Leininger of Amherst, MA and William Nuss of New York have also contributed their artwork to this issue. The George Fox picture on page 591 is from the collection "Quaker Reflections to Light the Future," available from Friends General Conference, 1520 Race Street, Philadelphia, PA. We would like to give warm thanks to these people for their continued excellent contributions to the Journal.

Centering Down...

JOHN WOOLMAN didn't succeed by quitting, but by persisting. That's the banal, and exalted, lesson all reformers, of all generations, must learn. Don't stop. Keep going. The essential thing about doing good is to do it every day.

R. Leslie Chrismer

IN SEEKING social change, I am positive nonviolence is the way, morally and tactically, especially in our society where those in power resort to clubs, tear gas and guns. When we organized California's vineyards, for example, it was the growers' violence, their manipulation of the police and the courts, that helped support our cause....

Cesar Chavez

I WOULD define militarism as all those approaches used by governments to assert their will against a competitor or an enemy which, in the last analysis, would condone the taking of one or more human lives, or the denial of freedom to one or more human beings, against their will, in order to accomplish the government's aims.

David Bassett

... And Witnessing

"IT HAS been found," states the Newtown (PA) Monthly Meeting Newsletter, "that over half the weapons being used in Lebanon have come from the United States," and adds: "Quakerism does not have a hierarchical structure to respond to such facts but instead challenges each of us to take the responsibility and initiative ourselves."

SALUTING THE FLAGS seems to be a problem also in Ghana, according to the Hill House Meeting's annual report. Carrol Pearson, clerk, writes that recently schoolboys belonging to Jehova's Witnesses were expelled from school for refusing to salute the national emblem there. The Meeting is taking the matter up with the officials involved and with the Christian Council, of which it is a member.

THE PEACE and Service Committee wrote to all the churches in Montclair offering to show a slide program on Peace Conversion and the B-1 Bomber, and did not receive a single response, states the (Upper) Montclair (NJ) Meeting Newsletter. It adds, however, that open meetings of the committee were well attended and "promoted some actions."

The Exile

by Evan Howe

"TURNING OFF" is a phrase of the day. It presumes a complete break with the past, and a search for a better lifestyle. I prefer the word *exile*, which has deep roots in the past, and is a continuing rather than a temporary phenomenon.

Some are exiled by circumstances. A whole beautiful black race was exiled by the invention of a cotton-picker. They were not permitted to remain on the land they had made prosperous: none-too-subtle economic pressures forced them into cities. Indeed, the industrial revolution was only made possible by driving the yeomanry off the land. This agonizing process was superbly described by Karl Marx. Today, many of our young turn off on their own, repelled by the falsities so abundant in our culture.

In my own Wanderyear, I found a whole sub-culture on the move. The affluent roughed it in expensive trailers, with kitchen, potty, and TV. (We call them *turtles*: they carry their homes on their backs.) Others, less fearful, take off from the slurbs in rickety vans or Bugs. The true hardy heroes of our Exodus are the young ones with backpacks, and stout legs where their agile thumbs fail. Even now, the comfortably settled resent intrusion, and we read the slogans, "Stay out of Oregon!" or California or Arizona. *Grapes of Wrath* is having a rerun, and tensions will certainly exacerbate as our cities become unliveable.

So we are becoming a nation of exiles, with the result dubious at this moment. I would like to suggest two concerns: this exile is desirable because, to progress, we must break cleanly with the past. On this point, I believe that "reform" simply does not work. The reformer has a sad fate: he or she changes the system for the worse. Hitler came in as a Socialist reformer; the Vietnam War was conceived by liberal New Deal do-gooders.

The second concern is that exile makes possible new religious insights. George Fox roamed the fields of England, alone. William Penn turned in his sword and forsook his class. Baha u llah founded a new dynamic religion in a dungeon in Accra, exiled from his native Persia. Martin Luther made public his theses and ran for his life. Moses, a murderer, "fled from the face of Pharoah and dwelt in the land of Midian." Jesus had no place to rest his head.

In all these instances, there is a clean break with the past, and, resulting from this, new transcendental experiences which changed the world for the better. Our own *exile* has this possibility.

... All very well, one might say, but it all seems a lot of words and theories. Let me make my points specific and personal. Right now, I am seated in my van at Sea Point beach, in Kittery Point, Maine. It is Sunday in mid-September. I am parked on a hill that juts into the

Atlantic. I do not know where I will sleep tonight; the only certainty is that it will be in my VW Van, *Hans Chugaboudt*. Last night I slept in a rest area near the New Hampshire Turnpike. The fuzzies considerably did not disturb me, and I slept soundly, thank you Sirs. I have no destination, though I seem to contrive one from day to day.

It is a cold, gray dawn. My belly grumbles. I contemplate a warm breakfast at York Beach eagerly because I am hungry, warily because I have only \$100 to last me three weeks till the next Social Security check. I negate the York breakfast. A person can go weeks without food and be better for it, so what's a single meal?

So I just sit and look at the scene before me. Slow waves swirl around jagged rocks. Long fronds of seaweed sway gently in the currents. Seaward, there are a few distant lobstermen. A yacht. Dark specks of seabirds swim *en famille* near a reef. Far out to the right are the Isles of Shoals; to the left, Nubble Rock and its beautiful lighthouse. There is the soft sound of water, and the shrill of gusting winds, sharp and keen to a hungry man.

Then comes the transcendence: I am in the midst of Beauty so vast and compelling that I can only think, "How could I have seen all this and never have felt it, been a part of it?" And I answer my question, "Only an exile can comprehend this feeling."

And I am happy. Faces of loved ones come, dearer than ever. They are brought to mind by the arrival of a boy and his happily barking dog on the beach. I am one with the world. This is now and this is infinity. Were I a George Fox or a Jesus, I could renew the world with this vision. Alas, I am simple me, and must content myself with enjoying all this and trying to share it with someone unknown by scribbling words on blank white paper.

Oh, friend, whoever you are, wherever you are, "turn off" if what you have does not satisfy. "'Tis not too late to seek a newer world." Exile has its hunger and discomforts. They are nothing. Good old Isaiah, who has always been so right, sang,

Ho, everyone that thirsteth,
come ye to the waters;
he that hath no money,
come ye, buy and eat!
Yea, come, but wine and milk
beyond money, beyond price.
Incline your ear, and come unto me—
Hear, and your soul shall live!

—As an offset to all these weighty thoughts, as an added inducement to exile, and as a complete non-sequitur, let me add this simple statement: "Turning off" is, most of the time, a heck of a lot of fun! Shalom. □

Our Ultimate Testimony

by Lorna Marsden

For some time I have been concerned with a consideration of the nature of faith, precisely because the point we in the west have now reached has been called "a crisis of faith," and faith is the very centre of our religious experience, its deepest witness. Far and wide the citadel of faith in its old forms has been attacked and thrown down.

"Things fall apart/The centre cannot hold..." said Yeats. Yet surely under contemporary conditions what we have to affirm, the specific form of testimony appropriate at this moment, is the reality of faith as a holding centre. For if the Society of Friends is to have any continuing reality itself, surely what it must have to offer is the conviction that there is a centre that *can* hold.

For this demonstration we are in a unique position in relation to the Christian churches exactly because we have no forms and no formulations. In other words we are outside those borders of rejection within which the majority of people have dismissed the (to them) discredited witness of the churches. I believe this to be the central reason for our influx of attenders. If we have nothing more to offer these attenders than a decay in the very substance of our faith then we have lost touch with the heart and core of any testimony. But this is not so. Enquire among any group of Friends and it becomes at once apparent how deeply we value our meeting for worship—and there is no worship without faith. Concern with our depth of worship, now alive among us, is in itself a confession of faith. Here is a central witness which speaks to the condition of our times.

It would be my argument that all other testimonies, which may change both in definition and in immediacy of relevance, are subsumed under this single one, and that today the need for the central testimony of faith becomes steadily more evident.

Given this, then, does the rest follow? What is faith—this faith that we have and do not know that we have? And how is faith to be expressed in terms that can really speak to our present condition?

I have called faith *the* central testimony (a testimony implicit in our worship) and now for a few moments let us considered the specific testimonies which the Society has been called on to affirm. I think we find three that have been for us in modern times of unshaken importance. Above all, perhaps, the peace testimony. A rapid

runner-up with this, the testimony on the social order. Finally, the testimony on simplicity. If we think seriously about the condition of our own times do we not see these three fundamental testimonies as no longer separable, but converging?

When the testimony on simplicity calls on us to dispense with what is superfluous, to seek only that which gives to human life a sufficiency of dignity, it speaks not only to ourselves but also to the excesses of the affluent society in general—excesses which may not be for much longer attainable. Is the endeavour to achieve simplicity about to become the aim of the larger community, from necessity—and will its benefits therefore become, in the long run, visible to all? The morality involved will then, as it were, come in by the back door. But will it be any the less morality?

Only a month or two ago, a young man, a Friend, assured me as the most natural thing in the world that morality follows as the product of certain economic conditions which must be realised first. Simplicity as a deliberate choice, then, would merely pave the way, hold up a possibility which, when realised throughout society, would become the norm. Is this the function of our testimonies—to maintain an idea, so to speak, as a living possibility until the moment of its general realisation has dawned? Did the immorality of slavery in fact only become generally apparent when its economic desirability diminished—as we were told recently in *The Friend*?

Have we to take these things into account before we consider the offering of testimonies as a kind of sermon to the world? And by what right do we sermonise? Is not the betterment of the social order a question that is infinitely complex—possibly, in the last resort, a form of growth, and subject to all the conditions of growth, including the right mental climate?

It is only here and there that people can outpace the conditions of their times, and become forerunners in the sense in which John the Baptist was a forerunner. Like him, they point to a future which cannot yet be generally imagined, but which they see as a promise carried in the present as a seed is carried on the wind. They are moved to prophesy—this must come. What is it that moves them? Perhaps not morality at all? For morality is a mere consequence. What comes first is a deeper integrity—an integrity which acknowledges Life itself as a self-authen-

ticating process.

What moves prophets is not the conviction, "This is right, this is wrong." They are moved by something much deeper—a burning sense of impulsion by the necessities of life itself—another name for the imperatives of God. From this level it is more than testimony that we are offered. It is vision.

Broadened Testimony

Then, let us take the eight Foundations of a True Social Order, published by our Society. These were issued, significantly, at a time of war—a sufficient indication, perhaps, that the peace testimony was to become involved with far more than simply a refusal to bear arms on a particular occasion, or than "conscientious objection" in the old sense. War was to become no longer separable from economics, and the circumstances in which the peace testimony was originally conceived disappeared. War is no longer an activity for professionals or conscripts. It involves the whole community.

Our testimony against war, if it is to have any reality, has to become now a testimony against a whole way of life, of which total war is one instrument of policy, and in which preparation for total war is taken for granted as an inevitable and basic necessity. Moreover, the word war now includes possibilities of destruction which have changed it, in kind, so that it becomes a threat to the whole of humanity, and even to the earth itself. Again we

are returned to profound imperatives, like those of prophecy.

And we are left to ask, will war become outlawed not because it is immoral but because its cumulative destructiveness makes it pointless? In this outlawing of war what will we be obeying? When war is looked on with horror by all human communities to the extent of its complete outlawing, will this allow room for a flowering of the spirit not before possible? Will Life itself be thereby served, in ways and in directions not conceivable to us now?

At least it is clear that under present changed conditions the former peace testimony of our Society either becomes meaningless or is changed too. This we know well enough. We wrestle with all that is involved in it—including, for some, the dilemma induced by guerrilla warfare which seeks as its avowed aim the end of social and racial injustice, apparently unobtainable by other means.

Do we become involved here, too, in questions of morality? I think we do—and this is the source of my suggestion that now, at this moment of our history, we need only one testimony under which all else is gathered—the testimony of what I have called Faith. Response to Faith being response to those imperatives of God well known to prophecy.

*To be concluded
in the next issue*

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...THE DEFINITIVE root of Quakerism...surely lies not in worship forms (programmed or unprogrammed) and outward church structures (pastoral or nonpastoral) but in receptive openness and active response to the Light of Christ or the Spirit of God within as the ultimate religious authority...Whatever its limitations, Quakerism has in general seen what Jesus regarded as the root of the matter, and has therefore testified that what we are, do and love is of more account with God than what we profess to believe. As to the bearing of this insight on the tensions resulting from doctrinal differences among Friends, a passage in Henry J. Cadbury's Swarthmore Lecture is pertinent. He wrote: "As in all human relations, bridges are more our concern than walls, inclusion than exclusion." Familiar words from Edwin Markham's "Outwitted" were added:

He drew a circle that shut me out—
Heretic, rebel, a thing to flout.
But Love and I had the wit to win:
We drew a circle that took him in!

*George Boobyer, English Friend
writing in Friends World News*

Toward New Concepts of God

ONE OF the workshops at the 1976 General Conference of Friends at Ithaca, New York, was comprised of some twenty persons who gathered as "non-theistic" Friends to question and explore some of the traditional concepts of God. One of the participants reported being told that "several of my friends would say that you people don't belong here, but I think you do, and I hope you share with us what your thinking is and get us started thinking, too." What follows are three statements that some readers may feel "don't belong here" in the *Journal* either but that others may see as getting them "started thinking, too." They are by Claire Walker of Baltimore Yearly Meeting, Robert Morgan of Lake Erie Yearly Meeting, and by the workshop participants themselves.

Some Surprises For Us?

by Robert M. Morgan

IN THE FIRST day of the workshop, we used the Quaker dialogue technique of giving the members of the group an opportunity to express the concerns on the theistic issue which led them to select this particular workshop. We listened, without responding, to what people said. Certain themes seemed to run through these comments:

1. We are uncomfortable because so many people rely uncritically on a set of religious beliefs—including the traditional concept of God—handed to them.

2. We are bothered by a God presented as all-powerful, able to intervene in the natural order and reverse the course of events.

3. We are bothered by a God who is an authority figure "out there" and who encourages us to rely on him rather than accepting the responsibility for directing our own lives.

4. We are uncomfortable about a God presented as having human characteristics: being male, being a Father,

being able to know, choose, love, direct, influence, and cure.

5. We prefer to rely on:

- our own experience;
- what is within us, that really grips us;
- mystical forces or evolutionary forces that we don't always understand;
- human beings' potential for directing their own lives;
- continuous searching and continuing revelation;
- some of the explanations science has given us.

In the sessions which followed, we shared deeply our struggle with concepts and beliefs and vocabulary. Sometimes in pairs, sometimes in small groups, and sometimes in half-hour-long dialogue between two people before the entire group, we sought to express our beliefs fully and to formulate them clearly so others would understand.

We were aware of our inadequate religious vocabulary, for it was difficult to deal with alternatives to traditional concepts while using common words. Some of us were uncomfortable as we re-defined God and then said we

were theists, or re-defined worship and then felt we could join other Friends in a meeting for worship. One participant who left the group, commented in writing, "I had finally discovered that what you have is a group of 'unbelievers' who are simply seeking a terminology which will allow them to be both 'believers' and 'unbelievers' simultaneously."

working toward finding new concepts about God.

The participants in the workshop held several different theistic positions by the end of the week.

- There were the unbelievers who held firmly to the position that there was no need for any concepts about a God.

- There were the theists who define God as a spirit or presence which guides them in a personal way.

- There were the non-theists who, while believing in something which exists in everyone, do not believe in an external, directing spirit.

- There were the seekers and questioners who were dis-

satisfied with traditional definitions of God and were looking for new concepts of a God, free of human characteristics.

- There were the believers in a spiritual or evolutionary force. This belief is best conveyed by a quotation from one of the participants.

"There is an energy, a spiritual force which we can call 'God.' If we empty our minds and are centered in silence, it brings energy to us. It is always potentially present, both inside us and outside us. It existed from the development of human beings and is always present now. Some people call it an evolutionary force; but whatever it is, we can get in touch with it and tune in to it. It is real, and it brings a kind of joy and integration and sensitivity and peace to our lives. It is a kind of natural energy, and while it doesn't intervene in the natural order, it might have some surprises for us if we understood it better and tuned in on it more." □

The Anti-Anthros Speak Out

by Claire Walker

THE QUAKER PHRASE "that of God in everyone" is a remarkable piece of wording. Three centuries ago this phrase expressed a concept with the limitations of that age, and yet now, three centuries later, it can still be utilized meaningfully by a large assortment of seekers after the Truth of our life. It is meaningful utilization of that and other phrases as essential elements in the process of seeking and finding Truth which is what this article is all about.

In our world of broadened and diversified concepts many of the traditional Christian phrases have become unacceptable or meaningless to many Christians, including some Quakers—notably those who reject anthropomorphism in any form. By this term I mean the imputing of human characteristics to God. Calling God "the Father," referring to God as "He" (or, for that matter, as "She"), speaking of God's "love," "His will"—these are all ways in which anthropomorphism has so fixed itself in our speech that we tend not to analyze the implications of many words and phrases in common use. Yet they are highly unsatisfactory to the minority group among us who are trying to bring their speech into harmony with their thinking.

It is my first thesis that there is nothing unworthy about this group which I shall call the "anti-anthros," short for anti-anthropomorphists. These people are not sacrilegious. They are earnest seekers and they are trying to be honest. Their Inner Light is real; they do belong to the Quaker meetings with which they have affiliated, and they have significant contributions to make to the ministry as well as to the work of the meetings.

The work ahead to develop modern revisions of traditional wordings in line with modern vision, in order to make this seeking and not irreverent minority once more whole, at peace with themselves and with their Quaker communities, is mind-boggling to put it mildly. Furthermore, to the anti-anthros this work is not just important but essential. Yet those who can be comfortable with the orthodox, liberal or indifferent majority seem always surprised that anyone should create a stir about a few words.

We often hear people deprecate quarreling about wording as quibbling. They say that no one believes in a literal interpretation of words! Usually these are people who, with a few reservations of their own, are quite comfortable with traditional terms. Since they can live

with these terms, they rather naturally believe others should, too.

I am very concerned about the failure of the majority of a sect which sets great store on individual light to appreciate the plight of its anti-anthro minority who cannot live with the traditional complex of phrases. The majority not only does not understand the problem in any



Peter Fingesten

full sense, but also deplores it as divisive and deviant. While sincerely believing in tolerance, these majority members actually put the minority under the pressure of the majority's discomfort. Or worse, they openly express incredulous disdain for the concern.

The facts are that anti-anthros have a composition of mind and attitude which has never really been approved in the religious part of our culture, but which has very likely come to stay. To re-state my thesis, this group is not only worthy, but it is highly idealistic. Furthermore, it may be the foreshadowing of a new spiritual consciousness in the making.

The traditional religious mood or attitude is typified by the praying hands, the bent knee, the bowed head, the feeling of guild, the acknowledgment of sin, the plea for divine guidance from a spirit-father, who had one son by

a human mother. Though most Quakers share some or all of these ideas in common with other Christians, some join the Unitarians in thinking of Jesus as a great leader (but usually as *the* greatest ever), rather than the only son of God the father.

But the anti-anthros reject the father concept as well as the only son contention. Contrary to what many of their fellow-Friends believe, they do not reject out of contrariness or ignorance but rather on the principle that the Ultimate Reality of our cosmos is beyond human grasp, and they prefer to aspire to an increasing awareness of the Life Force. For them this necessitates trying to go beyond the humanistic image of a supreme being which permeates so much religious thinking.

The anti-anthro's hands are open; he or she sits with head up and eyes may or may not be closed. The outer attitude watches the inner condition of trying to be open to the Greater Being, seeking in the openness of mind and heart to be attuned to all elements of conscious and superconscious experience in which the cosmic moving force is manifest. Whatever this force is, the anti-anthro aspires to know as much as possible, realizing at one and the same time that the force permeates his or her inner being and that the search must start within. Note that we have come back to "that of God in everyone." The anti-anthro believes in a law which is divine just because it is basic and immutable. Also inscrutable in some of its operation, it is positive because the universe is positive. The experience and highest yearnings of humanity seem to witness to the positiveness of the ongoing universal evolution. Again we are talking of an ultimate reality or life force. It is God, but not a father. It manifests in all life, and its power is available to all. Access does not depend on creed or anyone's intervention or sacrifice, but on individual effort. What we know and see functions to heighten our awareness of our own values and teaches us the direction in which to seek. The attitude of the anti-anthro, in short, is one of openness to the Life Force and its Laws, and the effort to look within is made in order to discover the channels to one's own superconscious and thus find the level of God which he or she can aspire to know.

The person who is trying personally to consolidate this conceptual background finds the going far from easy. Yet I submit that this conceptual complex is neither irreligious nor irreverent; in fact, it has its own nobility in the demands it makes of its adherents to clarify and deepen their understanding. For these people the frequent and even smug repetition of the traditional phrases is not merely inadequate but represents a reinforcement of habits which they are trying to leave behind—habits of expression which for most of us go back to our childhood and are hard to overcome. There is little in the ordinary religious environment to support this yearning to build a new approach to the deepest and highest spiritual values. As a noted Quaker leader has said, "...orthodoxy [or the traditional] is like an ice sheet: it grinds over everything." Sometimes I wonder whether Friends' meetings would want to be an ice sheet.

My attention was arrested by the following perception of Kenneth Boulding's:

"It is impossible to predict genuine mutations and inventions, because if we could predict them we would already have them. Nevertheless as we study the evolutionary process we see how future developments are in some sense foreshadowed in earlier forms....

"Now if we look around us today to see what in man's (sic) experience looks like the foreshadowing of things to come, we may well find it in the experience of the mystics and the gropings of man in religion. It will be surprising indeed if man as we know him today represented the total exhaustion of all evolutionary potential. As our knowledge of reality grows so does our ignorance, and it will again be surprising if in this early stage of man's development he has exhausted all his modes of communication with reality. Even though, therefore, mechanism is the midwife of the great transition, the end results may well be a society specializing in spiritual experiences of a quality which we now realize only in rare moments of intuition."

Let us assume, however, that the anti-anthros have found among Friends an environment both benevolent and understanding where their fellow seekers are able to embrace, as is my own meeting, differences of form and word within the spirit of the serious search which Quakers make for divine guidance and awareness.

Then we come to my second thesis: semantic problems even with the best good will in the world are very formidable because there are some words and phrases acceptable only to the traditionalists, others acceptable only to the anti-anthros, and very few that can be satisfactorily interpreted by both groups and thus be

helpful in true communication.

The word "God" is one word which can be accepted and understood, though its usefulness is impaired by the general association of the father image. But the pronoun "He" is quite impossible, and was so long before the women's liberation movement. The comforting expression, "God bless us!", or worse, "His will," or voice or heart or mind, cause grave discomfort in one part of the meeting room. The whole idea of sacrifice for our salvation, like that of divine forgiveness, will have doctrinal as well as semantic difficulties. The word "worship" is viewed with concern by others besides anti-anthros.

The awkward thing is, it is not at all clear how to manage communication without some of these words, especially the pronoun "he." However, it is at least a start to become aware of the problem, and to gain the traditionalists' respect and understanding.

I would like to conclude with three examples of phrases which possibly could be received in good part by all of us. The first is a very old one: "Blessed are the pure in heart, for they shall see God." There are many others like it in the same source. The second phrase includes these words: "... we assume the reality of the spiritual world, and seek increased awareness of that most real and loving presence." The use of "loving," which applies to human feelings, worried me until I understood loving as "positive, creative," and saw that the only problem would be one of mental translation. The third example is a quote from my surgeon when talking to me about the pin in my broken hip: "There is no way a joint can heal but from the inside. So what we have to do is take sequential X-rays and watch God doing the healing."

"That of God in everyone" is also a wonderful phrase, as great as it ever was—if we can make it so.

Theistic Existentialism

The is that is is not
The ought I think I sought
"But wait," said God,
"For the will be to be
For it is I
Who wrought the thought of ought you think
you sought."

Leland Gamson

Seekers

Beyond Tradition



THERE ARE non-theistic Friends. There are Friends who might be called agnostics, atheists, skeptics but who would, nevertheless, describe themselves as reverent seekers. The fifteen to twenty of us who joined the workshop for non-theistic Friends at Friends General Conference last June and who together produced this report of that experience did so out of the need to share ideas with others who are searching for an authentic personal religious framework.

The lack of an adequate religious vocabulary which could be used as an alternative to traditional concepts has led to mistaken assumptions about individual non-traditional beliefs, thus hindering dialogue and real communication among Friends. Some of us, for example, are uncomfortable with the attribution of human characteristics to God (anthropomorphism) and do not believe in divine intervention in natural events (see "The Anti-Anthros Speak Out, page 583). Collective beliefs do not always satisfy individual needs or conform to individual experiences. We seek new perspectives beyond traditional religious forms and concepts. Hoping to further the Friendly concern about continuing revelation, we hope that the vocal ministry and First-day school curriculum can give positive recognition to the feelings of this minority.

We began the workshop by sharing our struggles with words, concepts and beliefs. We felt immediate relief that we could air our atypical religious ideas and our fears about disclosing these in our meetings. We discussed the reasons we came to the workshop and felt immediate trust and an exciting recognition of "soul mates."

Our group consisted of Friends of all ages ranging from young people in their teens to retired, older Friends. In imaginative ways, all shared an eagerness to explore beyond traditional religious and Christian concepts for creative answers to life's mysteries. We shared a respect and concern for all human beings. We shared an admiration for the history of Quaker altruism and a desire to be part of our own meeting "families." Welcoming diversity, we were stimulated in our own thinking by listening to the beliefs of others. It is exciting to share these beliefs, but it is even more exciting to sense that we all had experienced important values and feelings that can not be adequately expressed intellectually. For us these values have given truth and meaning and zest to everyday life and an experience of religion as a growing, evolving concept.

The tradition of Friends' respect for the individual as autonomous and responsible is an important shared feeling. We are a seeking group, as Friends have been for three hundred years. We might be seeking from a different source but our actions in the world for the improvement of the human condition often find non-theists side by side with Friends of all persuasions. Why do we belong to the *Religious Society of Friends*? In part because we feel the need to seek from within a loving

and traditionally tolerant, gathered community.

We found in our group that we were representative of a rainbow of beliefs which exist within the larger Society of Friends. This spectrum included theists who define God as a spirit or presence which intervenes and guides in a personal way. Most were non-theists who, while believing in something universal beyond our biological selves which exists in everyone, do not believe in an external directing spirit. There were seekers and questioners looking for new definitions of God free of human characteristics or not wanting to use the term God at all. Some of us explored life-energy as an evolutionary process existing in all of us and giving meaning to life. Some of us identified ourselves simply as "non-believers."

By listening to others express their feelings and beliefs and by following our own guiding and strengthening "inner sources" we can develop our innate potential and experience personal growth. To continue to grow we feel a need to express our minority beliefs more openly and an obligation to listen to ourselves and others on a level which allows us to work together.

Recognizing that there are energies and ideas that may well be part of a new spiritual consciousness in the making, we want to develop an awareness of our diversity and a respect for it through responsibly shared dialogue. We hope for sensitivity and trust in our meetings which will allow us to grow in a community of seekers despite our differences. Unable to accept traditional theology, we are skeptical about substituting new concepts lest they become yet another theological system, but we felt it important to share the thoughts that sprang from this workshop with old and new Friends, young Friends and those who are considering becoming Friends. We believe Quakerism can accommodate this minority, and find part of its vital creativity in the process. □



Lorie Leiminger

Quakers in Heaven

IT HAS BEEN stated that Friends believe in the fatherhood of God, the brotherhood of man and the neighborhood of Philadelphia. Some years ago an extremely weighty Philadelphia Friend named Henry Sharpwell Evergood passed on. He was renowned in his meeting for his extreme weight and great pride in the exclusive quality of Philadelphia Friends and the Quaker faith.

On his arrival in heaven, Henry Sharpwell Evergood was extremely pleased to find he was being welcomed at the gate by St. Peter and Robert Barclay. In view of his long Philadelphia history he felt it was quite appropriate that two such weighty members of the beyond should be there to greet him. Both of them said that before they could take him in to meet the main person, there would be a short delay and accordingly why didn't they take him and show him the Quaker section of heaven. Henry Sharpwell Evergood responded he would be delighted to see the Quaker section.

Accordingly, the three of them walked along the beautiful marble halls with spacious rooms on either side, filled with happy people. Shortly they came to a large marble doorway and arch on the *right* side of the hall with heavy gold lettering on the door stating, "Religious Society of Friends." The Philadelphia Friend was delighted at this "correct" appearance and Barclay opened the door for him to see inside. As the door swung open, the Philadelphia Friend saw many happy people inside. As the door swung open further, the Philadelphia Friend realized that the number of people inside was in the many many thousands. They walked through the door and the Philadelphia Friend was able to see how many people were there; he realized that there were thousands upon thousands upon thousands in the Friends division of heaven.

Accordingly, in a somewhat distressed manner, he turned to St. Peter and Robert Barclay and said he was pleased to see this section but he wondered how many Friends there were in the Friends section of heaven. St. Peter responded that he thought there were at least several million and possibly more and Barclay said, "Oh, yes, that figure was correct." The Philadelphia Friend paled noticeably and said that it was his impression that this was many more people than had ever belonged to the Society of Friends in its entire history. Barclay said that was indeed true and St. Peter said it certainly was.

Whereupon, Henry Sharpwell Evergood said, "But I thought Friends were a very exclusive group, and how can so many of them have gotten into heaven?" Whereupon St. Peter replied, "It is true that on earth Friends are a small group. However, when people arrive in heaven, all those who showed any uncertainty about their theology were referred to the Quaker division!"

George Nicklin
Westbury Friends Meeting

A Quaker Movement

for America's Third Century

by Jack Kirk

From the first quarter of the nineteenth century until well into the 1900's, the history of Friends in the United States has been a history of fragmentation into various splinter groups. Each group has thought that it carried the full Quaker banner while in actuality each has tightly clasped only a tattered shred of the rich tapestry that was the original Quaker movement. The encouraging note is that since the 1950's, with increasing momentum the different groups have been coming together and sharing with one another their perspective of what the Quaker movement is all about. Perhaps in our day we are beginning to put the pieces of George Fox back together again.

If, in our heart of hearts, we could yield to the living Christ and succeed in figuratively climbing Pendle Hill with George Fox and see through his eyes the vision of what the total Quaker understanding of the Christian message and mission is, I am convinced that the spiritual fires that energized the first generation of Friends could be rekindled in us.

If we are receptive, the Spirit could call forth a holistic Quaker movement that could influence America as powerfully in its third century as it did in the period between 1660 and 1700. What would some of the essential ingredients of a holistic Quaker movement be?

1] First, a holistic Quaker movement would be centered in Jesus Christ. Any honest study of Friends in their formative days shows beyond doubt that their entire aim was to "...bring people off from all their own ways, to Christ..." George Fox did not even refer to God in his original experience. He learned first-hand that there was one, even Christ Jesus, who could speak to his condition. During his first imprisonment in Derby Jail in the years of 1650 and 1651, he contended vehemently to those who came to dispute with him that his faith was rooted in Christ who died at Jerusalem.

Speaking of early Friends in his Swarthmore Lecture of 1914, Edward Grubb declared: "...they all accepted, in full sincerity of conviction, the belief that Jesus was Divine."

2] Second, a holistic Quaker movement would recognize that Christ is a living contemporary who communicates to us in the present, not just a historical figure who walked the dusty roads of Galilee and Judea nearly two thousand years ago. In *The Quiet in the Land*, D. W. Lambert says, "To those who accepted the Gospel truth of Christ dying for us, Fox brought the equally evangelical message of Christ living within us." If we could put the message of the first generation of Friends into a single sentence, it would be, "Christ is here today to teach his people himself." The fact that Christ can be known as a living presence in the heart is the note that distinguishes Quaker evangelism. We endeavor to introduce men and women to a living Saviour who will take up residence in their hearts and transform every aspect of their lives as they yield to him. In his preaching Fox endeavored to take people to a living Christ and leave them there.

3] Third, it would be clear to a holistic Quaker movement that since Christ is a living contemporary, then the most important thing a person can do is keep the channels of communication with him open. We must nurture the life of prayer and devotion. We are called to make the inward way primary. It is no accident that many of the greatest all-time devotional classics of the Christian Church have been written by Friends. George Fox's *Journal*, John Woolman's *Journal*, *The Christian Secret of a Happy Life* by Hannah Whitall Smith, and *A Testament of Devotion* by Thomas Kelly must be ranked with the top fifteen or twenty works that have ever been penned dealing with God's moving in the human heart. If Friends in our day are going to move deeper into the life of the Spirit, we will have to take advantage of some of the trusted guides of the ages who chart the way, especially the ones who have come from our own ranks.

If you walk along the banks of the Columbia River in the springtime when the thousands upon thousands of salmon are headed upstream, you will see large salmon thrashing frantically in the shallows. They have wandered into a side pool through a narrow inlet and forgotten how

to return to the river. They panic and begin to swirl about in circles until their energy is spent, cut off from the deep channel which is their natural habitat. Can we not see ourselves in these salmon? We neglect the deep channels of prayer and devotion which give our lives meaning and fill our calendars with activities in the secular side pools. Eventually we forget our way back to the depths, find that we are rapidly losing energy and begin to swirl in ever more frantic circles in the shallows of life.

Rufus Jones puts the whole venture of the life of prayer in focus when he writes in *The World Within*: "...do not let us make the fatal mistake of supposing that religion is primarily either words or service. Religion is primarily ... the personal meeting of the soul with God. If that experience ceases in the world, religion is doomed. We may still have ideas about the God whom men (sic) once knew intimately, and we may still continue to work for human betterment, but there can be living religion only so long as the soul is experiencing the fresh bubbling of the living water within..."

4] Fourth, a holistic Quaker movement would recover the vibrant fellowship that prevailed among Friends in their earliest years. As I read Quaker history, George Fox, for the most part, seems to have been striking sparks in the dark until he convinced the Westmorland Seekers who already had a strong, supportive unity to become Friends *en masse*. It was from their warm caring that the spiritual energy was generated that resulted in the "Quaker Explosion." Soon a group of around sixty young men and women came forth who were only slightly less gifted preachers than Fox himself. The "Valiant Sixty" proclaimed the truth of Christ as understood by Friends throughout England and to most of the parts of the known world at that time.

If our local meetings lack power today, part of the reason may well be because our fellowship is so shallow. One cannot minister for long without being ministered to. How desperately we need the encouraging fellowship. God's great love became real in the incarnation of Jesus Christ, and now calls us to make Christ's love real to one another as we allow it to become incarnate in us. What place do face-to-face friendships in Christ occupy on our calendar of Christian activities? Are we too busy with agenda-centered committee sessions to have much time for them? The only organization among early Friends was to foster worship and fellowship. Today we resemble a "company of committed." William C. Braithwaite was so correct when he observed that it was a tragic day when the fellowship of Friends became the Society of Friends.

5] Fifth, a holistic Quaker movement would proclaim the truth of a living Christ and articulate the vision of the church as the people of God through vivid and powerful preaching whether the form of worship be programmed or unprogrammed.

Communion with the Divine on the basis of silence is important. It is the seedbed in which a living ministry

grows. But silence is not an end in itself. It prepares the way for soul-stirring messages arising from that of God within us. Our times cry out for another "Valiant Sixty." I can think of no higher calling in which to encourage others than that of effectively proclaiming Divine Truth. We need men and women who will usher us into the Divine Presence, who will take us to Christ and leave us there.

6] Sixth, and last, a holistic Quaker movement would be a company of men and women committed to live lives of holy obedience. Christ speaks and makes the divine will known. We are to carry out that will in caring ministry to the world he loved enough to go to the cross



Oscar James

for. After all, if we are going to be called his friends, we must be willing to do whatever he commands us.

I believe that in this latter quarter of the twentieth century, as we enter into America's third century, an obedient Quaker movement will endeavor to minister to America's spiritual needs as effectively as it has ministered to the world's material needs in the first three quarters of the 1900's. We are living in an era of history in which there are probably more seekers than there have been at any time since the days of George Fox. Americans today have turned to all kinds of partial and counterfeit answers that promise them inward peace and meaning. We cannot deny that some people have received genuine help from some of the practices. However, if we take our living Quaker heritage seriously, doesn't the understanding of Christian truth and the spiritual practices which

produced lives with the magnitude of soul of John Woolman, Elizabeth Fry and John Greenleaf Whittier have something to say to the latter twentieth century person who is again asking questions that can only be answered at the heart level?

I am convinced that in this present hour God is giving Friends another chance. Around 1700 we began to withdraw into ourselves and ceased to share living bread with hungry souls. Now the challenge comes to us to be publishers of truth once again. God is calling a holistic Quaker movement into being. A holistic Quaker movement could speak to the spiritual condition of America as we enter our third century just as effectively as the first Quaker missionaries spoke to the spiritual condition of the early settlers on these shores. Millions of seekers are asking questions that can be answered by the Quaker understanding of the nature of Christianity. We could be in the beginning of the "Second Quaker

Explosion" if we allow the Spirit to once again create a holistic Quaker movement and respond to the call to publish truth. We can no longer continue to hide our light under a bushel. If we do, God will surely judge us to be unfaithful for failing to be obedient in the face of changing conditions and realities in the present.

God says to Friends in America in 1976 as to the children of Israel in ancient times, "I call heaven and earth to witness against you this day, that I have set before you life and death . . . therefore choose life . . ." Life lies in the direction of allowing ourselves to become a holistic Quaker movement. Will we choose to let Christ lead us along that path? □

Jack Kirk is on the ministry team at University Friends Meeting in Wichita, Kansas. This article is adapted from a talk he gave at the 1976 sessions of Indiana Yearly Meeting.

Spying on the AFSC

by Margaret H. Bacon

When the Freedom of Information Act was amended in 1974 giving individuals and organizations increased right to demand to see the contents of government files, the American Friends Service Committee decided to find out what sort of dossiers had been kept on its own activities. If government agencies had indeed spied on a religiously motivated organization which made it a practice to operate openly, then the creeping evil of government surveillance had gone far indeed.

Everyone expected there would be some files, but no one was prepared for their size or scope. To date the AFSC has received nearly 1700 pages from 10 government agencies, including 553 pages from the FBI, about 230 from the Air Force, 251 from the CIA, 88 from the Navy, 158 from Internal Revenue Service, 66 from the Secret Service, 335 from the State Department. [Of this writing we have received word from the FBI that an additional 1044 pages have been reviewed and are ready for release to us.] The Army declares it has destroyed all its files, as it was ordered to do, but copies keep showing up in other collections. The Defense Intelligence Agency has sent only one document, so heavily deleted that it contains only the AFSC's name. The National Security Agency has provided no information, although AFSC

has learned from its CIA file that AFSC was on the government "watch list" supplied to the major government agencies which probably included the NSA.

Some of this material has been received on request, after AFSC has agreed to pay photocopying charges (although always under protest), some after the government has claimed exemption and AFSC has completed an appeal procedure. There are many exemptions, protecting "information in the National Security." Some of this material may be received only after legal action. The most interesting information, in regard for example to the planting of informers, will probably never be available.

Dating back to 1921 the files are a hodge podge of reports from investigators, material taken directly from AFSC reports and news releases, Xerox copies of press clippings about the AFSC, transcripts of interviews with AFSC personnel, and reports from "reliable sources" who sat in on AFSC public meetings, listening for subversive remarks. Time and again the FBI conducted an investigation in depth of the AFSC, always to come up with the conclusion that this was "a sincere pacifist organization but . . ." The Committee was open to Communist line manipulation, it was suggested, or at least was so wedded to peace that its position paralleled

that of the Communists.

Evidence that the mail of AFSC staff members has been opened, frequently abound in government files. There is one report of mail being opened in the United States during World War II when the Quaker organization was involved in the resettlement of the Nisei, and many reports of its being opened between the AFSC and the Soviet Union or AFSC and Algeria. AFSC trips to China and North Vietnam have been watched and reported upon. "Reliable operators" have reported on its institutes of international relations, and its work for school desegregation in the South has been followed closely.

During the early 1970's, the government obviously kept watch on AFSC's participation in the growing antiwar struggle. One evidence of this from the files received is a report from an FBI agent in San Antonio, Texas, on AFSC's participation in the New Mobilization to End the War in Vietnam, and in the Vietnam Moratorium Committee. There was also an 11-page report on an antiwar planning conference held in Austin, Texas, where as many as four agents seem to have been busy gathering information.

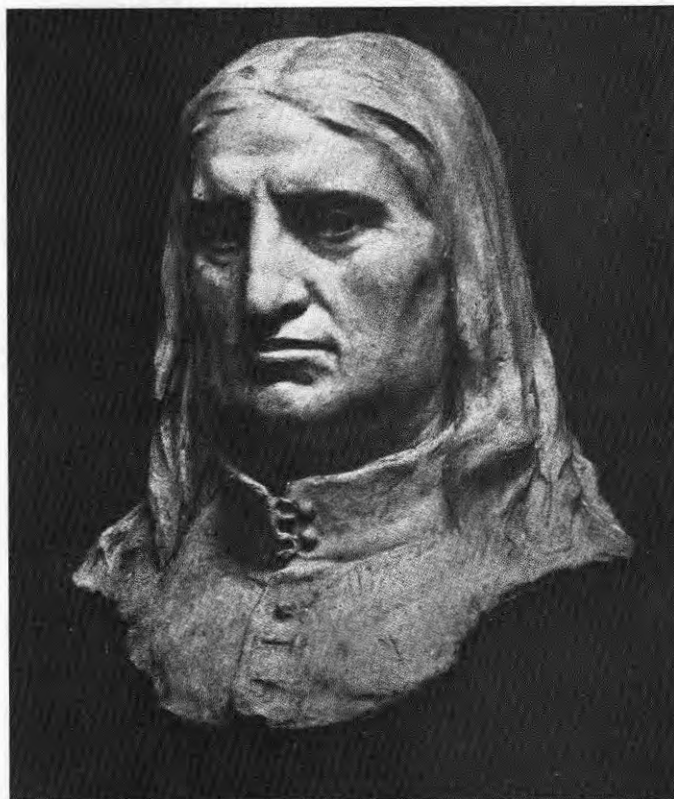
Additional information has been supplied by an AFSC staff member. Stewart Meacham, veteran AFSC peace activist, who was a member of the Steering Committee of the New Mobilization, had as a house guest a man who claimed to be in sympathy with the organization but who later was revealed to be an undercover agent of the Chicago police department.

The Quang Ngai rehabilitation center was obviously a thorn in the flesh both of the Government of South Vietnam and the U.S. State Department, the files reveal. At one point Dr. Kissinger suggested that if the GVN took over the center in order to get rid of the troublesome Quakers the episode could be explained to the American public as "Vietnamization."

One of the most amusing documents in the files describes the efforts of the CIA early in its career to persuade the Quakers to provide it with information through its overseas operations. The CIA found the AFSC "somewhat hostile" to the idea, and full of probing questions:

"We were asked if the CIA had any agents abroad, particularly engaged in espionage activities, and we replied that we had no knowledge of such operations.

"It is our opinion that this conference was a failure and that we will receive no assistance from the American Friends Service Committee. The principle objections were: (1) they were by no means convinced that the efforts of the CIA were directed entirely toward the establishment of peace and goodwill, (2) that the CIA was, by our own admission, part and parcel of the National Security Organization and as such close to the military, (3) that information which they might conceivably give us, no matter how apparently innocuous, could be of use to the military and thus in opposition to Quaker principles, (4) that by our own admission, one of the



Suspected by CIA?

purposes of the CIA was to provide for the security of the U.S. and that as such had military implications, (5) that since information acquired by the CIA was limited in distribution principally to Army, Navy, Air Force and State Department, and not available to all branches of government, it therefore smacked of secrecy which they could not condone."

Years later, an AFSC staff person sought to provide the CIA with some information which, though not covert, might have helped prevent a national tragedy. Bronson P. Clark, Executive Secretary 1968 - 1974, had worked for the AFSC in Algeria from 1962 to 1963 and had observed the tragic results of the French policy of attempting to curtail guerilla warfare by grouping the rural population in huge regroupment villages. In 1964 he arranged to talk with both the Pentagon and the CIA through a local member of Congress, in order to warn that the idea of trying to resettle the Vietnamese in the so-called "Sunrise Villages" was apt to be just as disastrous. According to the records of this interview, recently received by Clark when he wrote for his own file under The Freedom of Information Act, the CIA were distrustful of his motives in presenting his argument against the resettlement project, and they could not understand why he was reluctant to answer the personal questions they kept asking, such as what his middle initial was. Clark, who had sought the interview in an attempt to present reasoned arguments against a disastrous foreign policy,

may well have felt that in his opinion this conference too was "a failure."

Perhaps the best example of all of the waste, confusion, danger, and absurdity of the whole process is a file received from an individual who had requested his record from the various government agencies. The CIA file contained the Washington Friends Newsletter, publication of the monthly meeting of the Religious Society of Friends for November, 1967. Someone in the CIA had gone through the newsletter, circling many, but not all of the names to be cross-checked, as is apparently the routine procedure with the government agencies. On the first page of the newsletter three names have been checked. These are Douglas Steere, Thomas R. Kelly and last of all, George Fox!

The Snake

i was caught napping when the snake—
long and thick—snuck up silently, tickling me.
i giggled, thinking it was my husband teasing me.
the snake slithered all over me. up. up to my neck
where it stopped and rubbed back and forth sweetly
soothing me, lulling me, whispering
"safe, safe here with me. safe, safe here with
me..."
hypnotized, i floated deep, deep deep
into...
sweetly the snake tightened around my neck.
once, twice, three times it wrapped about me
crushing
my voice, squeezing me out of my sweet dreams.
i screamed with no sound. my voice was gone.
i was choking, dying for air; and the snake was
soothing me
with its visions of "safe, safe here with me."
i was dying
and becoming very safe to the snake-makers.
i could do them no harm
as a limp and dead dreamer.
strangled by the snake—long and thick—
a stealthy creature slithering across my life.

Wemara A Daer

★
(written to oppose Senate Bill 1, the "Criminal Justice Reform Act of 1975." It is a 753-page effort to codify, revise and reform the United States Criminal Code. The U.S. Criminal Code needs to be reformed, but not the way it will be if the S-1 goes through. An example of what could happen, taken from a poster done by City Streets: "you knit a sweater to be given to a Vietnamese child by the Quakers. You have just given aid and comfort to the enemy and could be ordered to go to jail for life.")

Please write to your congresspersons telling them you do not want S-1 in any form.)

As The Wind

by Richard L. Shortlidge, Jr.

WITH THE early morning air still laden with moisture, a small group of Friends gathered together under some trees in the park. As silence fell upon the group, all that could be heard was the gentle rustling of the leaves in the trees overhead with the quickening of the morning air. Slowly the air grew drier and warmer in the gentle breeze of morning.

From his silence, a Friend spoke of the semblance between the inner light and the wind. As the wind can be felt and its effects seen in the movement of leaves and grass, we feel and see the effects of the inner light. Yet we never see either directly. After a brief moment of silence, another Friend spoke along the same line of thought by likening the comfort of a breeze on a warm day to the comfort of the inner light.

With these thoughts in mind, I began to reflect upon their meaning. If the inner light is to be likened to the wind, how does one reconcile it with the potential destructive force of wind as found in hurricanes and tornadoes? For one who thinks of the inner light in the New Testament image of love, gentleness, peace, and kindness, it was not easy to search for a resolution of this paradox by resorting to the fearful image of God found in the Old Testament. At moments such as these, I often seek a possible explanation within the context of Hindu religious thought. The supreme power or force in the universe, Brahma, embodies essentially two seemingly diametrically opposed forces. These are characterized by Vishnu, the force of creation, and Shiva, the force of destruction. Both forces are necessary and essential to the endless circle of life. Without death there can be no life. Death becomes an integral aspect of life itself, for it provides the materials out of which new life grows and develops. Thus, the violent winds of hurricanes and tornadoes destroy that which is old and diseased in nature to provide both the space and the materials for new life. Similarly the inner light may cause us great torment, violently upsetting the *status quo* in our lives and thoughts. It is at times such as these that we are being asked to grow out of our old ways and thoughts and to move forward. Perhaps our problem derives from thinking of the inner light as an object or thing. Maybe we should view it instead as a force of motion and action, as the wind, beckoning us relentlessly onward.

How Deep Is Our Concern?

by Kay Reynolds

HERBERT HUGHES is a serious young man with an easy grace and a saving sense of humor. "Now you may imagine me coming to work," he recently told a visitor to his Albany, New York, office, "in collar, tie and jacket, sitting down and beginning the day's chores. Right? Wrong!"

"My clients are on street corners—hanging out—or at basketball courts, poolrooms, bars. They may be ex-prisoners, men without jobs, people on bail. I have to go out and find them, rap with them, get them to come to us for help. If they already knew enough to come here, there wouldn't be nearly as much need for us to be here."

"Here" for Herbert Hughes is the Parents Against Drugs project in Albany, a multi-service center which New York Friends have been helping to support through the Black Development Fund of New York Yearly Meeting since 1971. It is one of several beacons of long-range hope provided by practical programs aimed at breaking the chain of deprivation that threatens to strangle our most precious natural resource: human beings.

Today, the work Herbert Hughes directs includes a full range of programs and services tailored to the needs of the inner city community. These include psychological counseling; financial advice and referral; job training and placement; learning laboratories; effective help for prisoners and their families while they are in jail and after their release; athletics; arts and crafts, and many more.

A hundred or so miles south of where Herbert Hughes "hangs out," Ms. Wallie Simpson tries to offer quality education to Black children through the Lower East Side Community School in New York City. The emphasis in this extended family school is on "love plus knowledge equals growth," Ms. Simpson says. The personal attention, care

and dignity which each child receives in the school are stark contrasts to the surrounding environment... beacons of light and hope also made possible partly through grants from the Black Development Fund.

Uptown in Harlem, Gloria DeNard can be found at Manna House teaching classes in African dance, in voice and in music. The spirit of the place comes through in the House's slogan: "It may be too early but it's never too late... Come on in, the creativity's great!"

These and other programs in places stretching from Buffalo to Brooklyn, from Amherst to Albany are evidence

that Quaker concern for the suffering of minority people continues. It was this concern which led to the creation of New York Yearly Meeting's Race Relations Committee and the establishment and implementation in 1969 of the Black Development Fund. (Similar concerns, groups and funds exist in several other American yearly meetings.)

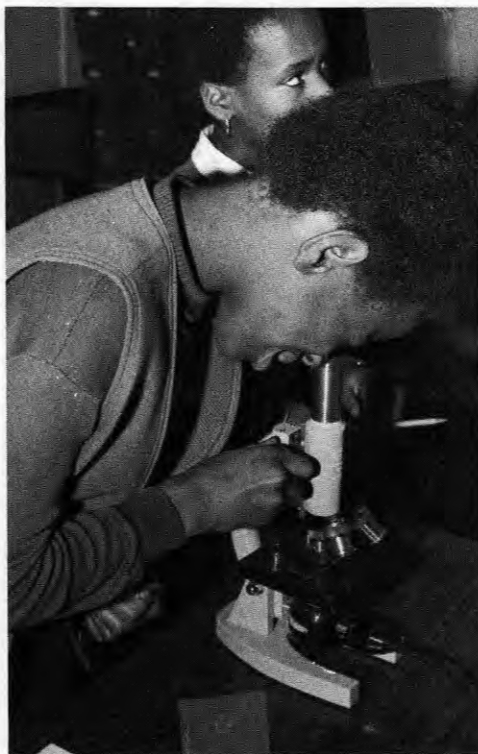
In New York, as in most other yearly meetings, contributions to the Fund are used to provide small grants—seed money—to help start and sustain self-help projects. They take various forms: educational, recreational, cultural, vocational, but all are preventive as well as curative and all are run by community-based groups.

Yet the question that hangs like a cloud over all of these beacons of hope is: How deep is the Quaker concern for the suffering of minority people and how long-lasting is the commitment to act upon that concern?

The facts are that communities filled with minority people throughout the United States are bulging with talented, able people eager to work in these and similar projects but who lack the seed money to put their faith in their own people into action. It is also a fact that Quakers who have some of the needed money have not been supporting the Black Development Fund in New York and elsewhere.

When Herbert Hughes was asked how Quakers could become more involved with Black communities he replied, with a twinkle in his eye, "They could come down here with us and learn how to hang out on street corners, on basketball courts, etc. We could even give a course for Quakers on hanging out..."

It's not likely that Herbert's invitation will be widely accepted. Yet until more of us are willing to get involved in minority communities, our money will have to speak for us in response to the question, "How deep is our concern?"



Biology Class at the
East Harlem Block Schools



Reviews of Books

Helping Ourselves: Families and the Human Network by Mary C. Howell. Boston: Beacon Press, 1975.

A glance at the back of the book jacket told me I would like *Helping Ourselves*. Instead of the usual photograph of the author, Mary C. Howell's whole long-limbed, barefoot family smiled out at me. Instead of the expected gray language of sociology, I found the words real and juicy with concrete detail. Each chapter began with the gift of a poem. As I read, my excitement grew: this is a book I've been waiting for someone to write.

Here is an alternative to the failure of nuclear families, their isolation, their dependency on "experts." Families—and they come in more shapes and combinations than some think—can learn to get what they need from the human network of kin, friends, neighbors, and communities of identity. We can ask the professionals in education, health care and child care to give us the information and teach us the skills we need. When we choose to consult professionals, we can come as competent human beings asking for assistance on our own terms.

Helping Ourselves is saying something exciting about human beings. Freed of the belief that only one solution can be correct, trusting each other and our own intuition, caring and cooperating, we are competent to help ourselves. As Mary C. Howell concludes, "Only by helping ourselves to help our families, by attending to the process of caring, can we—with impact and substance—right the institutions of our society."

Helping to weave this human network is important work for Friends for we are involved in the "process of caring." As a participant in Parent Support Groups, the new thrust of the Nonviolence and Children program of Philadelphia Yearly Meeting, I am encouraged to find in *Helping Ourselves* such a clear statement of the need for what we are beginning to do.

Anne G. Toensmeier

Whither Womankind: The Humanity of Women by Robert Kress. St. Meinrad, Indiana: Abbey Press, 1975. 327 pages. \$4.75.

Robert Kress, Roman Catholic priest and teacher of humanities at the University of Evansville, assesses woman's second class place in the Judeo-Christian tradition and seeks to put the impulse towards a new equality upon a philosophic base. He wishes also to point to what he views as errors in the present women's movement. The resulting analysis suffers from unevenness. The author should perhaps have written two different books.

On Biblical studies, Kress is discerning, humane and intellectually stimulating. His interpretation of woman's place in Genesis, for example, is illuminating. He confronts us with the long history of God as Mother and offers his own answer to the ordination of women question. (His belief is that it has already been affirmingly resolved in the role of special minister.) The author in this "book one" is a scholar sharing with us engrossing insights into both

the subject turns to adherents of the current women's movement (or as they are called here, "women's libbers"), however, the discussion turns oratory. One objects not to his position on issues but to the decline in the level of discussion. Assertions now march unrelentingly and predictably from the pages with very few, if any, intellectual supports. We learn on page 181 that a student's frankness about her sexual need had "needless to say taken the bloom off the male's experience because the element of hunt and conquer was missing." Why "needless to say"? Again, on page 275, "preoccupation with rape among certain women's lib circles" can be explained, the author suggests, by envy. Have we come no further? "'Dear Sir'... is clearly a stylization, not a sexist assertion of male domination" (page 207). The contention

that it can be both is not acknowledged.

Although Kress believes that the movement is a "basically justified phenomenon" (page 206), one concludes with regret that he is unable to hear what women have been saying, namely, that the old stereotypes are destructive to *all* and that a greater honesty need not be feared. "Women would be shrewd... to insist that there is something distinctive about them," he advises (page 284). To me, "shrewd" in this context means conniving and I am weary of it.

A basic confusion about social movements is exhibited by the author. He gives special place to the survey findings of Ben Wittenberg showing that some tenets of the women's movement are not widely held and that the leaders of the movement are middle class. One is tempted to mention Lenin's origins but the important fact is that *no* societal impulse for change is quickly reflected in full acceptance. This cannot constitute a scholar's refutation of its value or eventual success.

Readers interested in the state of the current women's movement will enjoy Jo Freeman's *The Politics of Women's Liberation* (David McKay Company, 1975, paperback) or Judith Hole and Ellen Levine's *Rebirth of Feminism* (Quadrangle, 1973). In the meantime refreshment can be found in the hypothetical "book one" of *Whither Womankind*.

Janet Hannigan

The Black Book of American Intervention in Chile by Aramando Uribe. Beacon Press, Boston, 1974. 150 pages. \$9.95.

This book reveals an insider's view of the United States' role in Chilean affairs. A Fulbright Scholar and a one-time American University teacher of Nationalism, Uribe served the Chilean Embassy in Washington, and later as Chilean ambassador to Peking. He became Advisor on Chilean Constitution, Justice and Law. As Minister of Foreign Affairs, he studied American policy. Three times, he was a delegate to the United Nations. In his official capacity, Uribe was present at many meetings with Henry Kissinger and later with President Nixon. He alleges and

documents facts concerning covert United States Government plans to destroy the Chilean state. Clandestine instigation of strikes, interference in the copper industry, and world-wide blocking of bank credit are cited as examples of Washington's strategy.

Published in Spanish, French and English, this book of "black" deeds is Uribe's plea for the survival of his people. I consider Uribe's study among the finest books I have ever read and must-reading for those who believe in the individual's right to know.

Bessie Wilson Straight

Great American Deserts by Rowe Findley. National Geographic Society, Special Publications Division, 1972. \$4.25 and postage.

This is a colorful, interesting study of the four great American deserts: the Chihuahuan and the Sonoran, which both cross the Mexican-U.S. border, and the Mojave and Great Basin, in the west of the United States.

The text explores the conditions which caused the deserts, the flora and fauna which make them their home, the history of these places, and the concerns of the people who live in and love these arid lands today.

As with all National Geographic books, the ample number and fine quality of the colored photographs used as illustrations greatly expand and enrich the text. A table of contents and an index make the book a useful tool for gleaning information, and the generally pleasing format makes it a tempting book for the browser.

Elizabeth Lutz



PAMPHLETS AND smaller paperback books continually pass through the *Journal* office. Here are some that seem to be of more than passing interest.

Reality of the Spiritual World by Thomas R. Kelly, and *Ten Questions on Prayer* by Gerald Heard are Pendle Hill

Pamphlets reprinted earlier this year and available at ninety-five cents each. Those who know the writings of Thomas Kelly will need no further invitation to again draw from the spiritual riches that he so deeply tapped and so compellingly articulated. The companion piece by Gerald Heard will provide much more than answers as it encourages us to expand our prayer life in every direction.

Demilitarized Zones—Veterans after Vietnam is a collection of poems and prose poetry, art and photography which, the editors state, is not so much about Vietnam as about America and about "the unprecedented magnitude of betrayal—the common disowning and disassociation of responsibility for the war by our neighbors and national leaders." The very fact that the book has been published by East River Anthology, 114 N. 6th St., Perkasi, PA 18944, and is available for \$2.95, is a testament to the conviction by Jan Barry and Bill Ehrhart, the editors, that this successor volume to *Winning Hearts and Minds* needed to be made available. Now it needs to be read...and digested...and remembered.

Quakers on Peace is a compilation by the Peace Committee of Friends Meeting of Washington, D.C., where copies may be obtained for fifty cents each. From George Fox's famous "I lived in the virtue of that life and power that took away the occasion of all wars" to a listing of books and other materials for further reading, this small booklet offers words and ways that Friends have used in witnessing to their peace testimony for more than three hundred years.

Guide to Global Giving is a sixty-four page pamphlet written by a four-person working party in Philadelphia's Life Center/Movement for a New Society. It reflects the Movement's concern that the root causes of poverty, injustice and oppression be recognized even as financial help to alleviate the effects is contributed. Along with a wealth of information, the pamphlet gives the reader-contributor encouragement to examine the motives for giving and to become involved in changing the structures that require "charity" rather than produce justice.

The Base of the Mountain by Gordon Browne, a New England Friend and Freelance writer, is a reprinted story of a marriage and the Quaker process preceding it that may help enable the couple ... "through whatever life may bring ... (to) walk together in Thy Light." Copies are available at fifty cents each from Friends Book Store.

Worship groups, First-day School classes and others may find *Deepening Quaker Faith and Practice* doing exactly what the title says. This forty-six page booklet by Rachel Davis DuBois and illustrated with drawings by Eileen Brinton Waring describes the three-session Quaker dialog and how it relates to the meeting for worship, the meeting for business, and outreach. The purpose of the booklet, like the dialog, is "... to provide a situation in which Friends on the local level can come together in small groups... to share quite informally how it is with them..." Published by Friends United Press, it is available through Friends' organizations at \$1.50 per copy.

"The aim of both Yogic and Quaker meditation is a mystical union which involves such a strong awareness of the Source of Life that actions flow directly from the spiritual Center, and life becomes harmonious." From that central perspective, Dorothy Ackerman, a member of Twin Cities Meeting in Minneapolis, describes in a recent Pendle Hill Pamphlet how *A Quaker Looks at Yoga*. She concludes by pointing out that "in meeting for worship I use all I have to tune in to the Presence which I call the Christ Consciousness or the Inner Light. The challenge requires me to make wise and discriminating use of all my skills and all my treasures." She has done the same thing with this piece of writing, copies of which are available from Pendle Hill at ninety-five cents each.

The printed versions of the two most recent Rufus Jones Lectures are now available from Friends General Conference, 1520 Race St., Philadelphia 19102. Copies of *The Personhood of Children* by Elise Boulding cost fifty cents each, while *Awareness of Death—Preparation for Living* by Donald P. Irish are priced at \$1.50 each.



Letters to the Editor

His Balm Has Become Poison

In Meeting for Worship Idi Amin's attack on the students at the University of Uganda was mentioned very briefly by a Friend. As I sat in the silence it came to me that what I can do for Idi Amin is to pray for him, so I was trying to find just how to do this. Towards the end of the meeting the incident was mentioned by another Friend who led us back to "seeking to live in the spirit that does away with the cause of war" which made me realize that Idi Amin is at war with himself.

Now I have just finished reading (FJ 7/1-15) "Only the Wounded Can Heal" by Elizabeth Watson. The quotation from Goethe speaks directly to this point, it seems to me: Idi Amin has lost "his path in the thicket... A wasteland engulfs him." His "balm has become poison." "From the springs of love he drinks hatred for all" perhaps especially for himself; he is now "Secretly gnawing at his own worth in barren egoism." The prayer that followed is applicable not only to Idi Amin but, unfortunately, to many others in the world today. It will become one of my daily prayers.

Alice Walker
Vancouver, BC

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Much to Learn

Your front page notice of the continuation of the Friend-in-Washington for Native American Affairs (June 15) is unfortunately premature. As the current staffer, Diane Payne, told me on a recent visit, "The other denominations failed to agree on providing funds for a joint project. Each insisted it had its

own program for Indians but they all have relied heavily on our material. FCNL is the *only* non-Indian legislative monitoring and lobbying agency in the capital." And it is destined to close in a couple of months.

From personal knowledge and as a faculty member in a university Indian program I appreciate the work Diane has done for us and for tribal people. The major project of the program, a nation-wide health plan, has shown real promise in Congress and the other issues which have received FCNL attention (surveillance, land use and sovereignty) are of more than passing concern to most Friends.

I respect the tradition of a one-year limitation for FCNL Friend-in-Washington positions but hope that we can make an exception in this case by raising the necessary funds and making this a higher FCNL priority.

Three issues currently before the Congress illustrate the gravity of our concern:

Preparation of a 2.5 million dollar policy review study (the first comprehensive appraisal since 1932 and the first Congressional study either to include common citizens on the commission or to be conducted by native peoples).

The most pressing government harassment, many suspecting the FBI of systematically destroying the American Indian Movement.

Many traditional people seeking access to the redress of grievances from the national legislature which was responsible for their loss of self-determination.

We have walked this long trail called America with our red brothers and sisters in friendship but a brief time. The need may have seemed greater in the past. But Quakers and Indians have much to learn from one another in this new day.

Tom Greacen
Peace Committee
Pacific Yearly Meeting

The Twelve Days of Christmas:

Gifts of the True Love by Elizabeth Yates

Decorations by Nora S. Unwin

Elizabeth Yates and Nora Unwin again combine their talents in a tender, illuminating commentary on the "Partridge in the Pear Tree" carol — a 32-page booklet which makes the perfect "more than a Christmas card" gift. With envelope, \$1.75 postpaid.



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Monstrous System

Thank you so much for devoting an entire issue (FJ 8/1-15) to prisons and prisoners.

Janet Lugo's "Letting Your Life Speak" tells it exactly as it is—those of us who work in prisons know you never

work for the men, but *with* them. She is also absolutely correct when she writes: "Prisons do not deter crime; they do not rehabilitate... They are not intended to perform useful social functions, but only to warehouse and control."

The various inmate letters were particularly touching. Vasile Dovan's experience at the New Jersey State Prison in Trenton is not at all unusual. Sadly, it is par for the course. One of my "students" has been locked for months in a maximum security area like the Seven Wing Dovan described. Although the original charges against him have been dropped, he is awaiting "reclassification."

Readers might be interested to know that while it is difficult, it is often not impossible to start a meeting in prison. A group from Richmond Meeting has been going to the Virginia State Penitentiary for about a year now. When they began only one or two inmates showed up for the monthly meeting. Now they usually have about twenty and meet once a month, at the men's request. Needless to say, there is no proselytizing—people just talk together. All that is really required to start such a meeting is perseverance—finding the proper channels to get authorization.

I earnestly hope your splendid coverage of prisons will cause many readers to look into the situation and do something about it, for it is public apathy and ignorance that allow this monstrous system to continue.

Joy N. Humes
Richmond, VA

Brutalizing

What is sometimes seen by a jail visitor:

An incarcerated offender sits motionless or remains immobilized in his bunk for the first hours while the impossible world of unemployment, unpaid bills, demanding creditors, impatient relatives, deadlines already missed and more immediately ahead, accumulating losses, the "bastards" who are free, punishing judges, and more, goes by in an endless review. It is a brutalizing disengagement.

George Floro
Eau Claire, Wis.

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What Have We Done to Our Hair?

What has become of our spiritual search? If Friends have anything of value to pass along to the world it is our manner of setting ourselves together to discover truth. And yet, how uneasy we are these days about our historic way taking us through.

It becomes readily apparent how often the discussion in Friends deliberative bodies is conducted at a level of secular pragmatics with advocacy and counter-advocacy beating against each other struggling for advantage as if guided by the rules of secular democracy.

Not only is the method mad, but we derive no unity out of any results that are achieved. Decisions are made, but as a body, how can we say we are led forward in spiritual growth when there has been so little balm and so much display of prejudicial conviction, preconception, impatience, even intolerance and pride of personal opinion.

We display our anxieties forthrightly in such deliberations. If Friends had a cardinal sin, anxiety, it seems to me, would be it. Nothing chokes the best that is in us either as individuals or as a corporate body of Friends more than anxiety—even, I should hasten to admit, my anxiety about the presence of anxiety in the community of Friends. I sense the power that Friends could bring to the world if we were sitting together in that strength-giving serenity which is the tradition of our fellowship, and I do indeed become anxious both for us and for our world when we seem to be losing our source of strength. Like Samson, we are shorn, and by our own cleaver.

Donald Patterson

Goose Creek Monthly Meeting
Lincoln, VA

Such a Boo-Boo

Pagan neighbors? Pagan Catholics? Pagan Episcopalians? (Cover poem, FJ Sept. 1/15 1976)

pagan 1. One of a people professing a polytheistic religion. 2. A person who is not a Christian, Jew or Muslim. 3. An irreligious or hedonistic person. (Random House Dictionary)

Is Friends Journal saying to all who may read that we consider all non-Friends pagan? I, for one, am deeply embarrassed that our otherwise excellent Friends Journal should have given such a boo-boo such a conspicuous placement.

Robert M. Myers
Williamsburg, MA

Quite Disturbed

I'm quite disturbed about the poem on the cover of FJ Sept. 1/15. Are we sure that we are the only followers of Christ who have the truth? It reminds me of a story in the Intelligencer: "An elderly Friend was approaching his latter end and said to his son: 'I am beginning to believe that there may be others besides Friends in Heaven. What does thee think?' The son said, 'I'm sure thee is right, father, else it would hardly pay to keep the place open.'" I agree with him.

Alma C. Moore
Greensboro, NC

So Delightful

Your cover for September 1/15 was delightful and brought to mind meeting at Cornell, adjacent to Episcopal Chapel, "Catholic bells, Episcopal bells, all kinds of bells ring the Meeting."

Joe Rhoads
Vestal, NY

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**Missouri Valley
Friends Conference**

MORE THAN seventy Friends attended the 1976 Missouri Valley Friends Conference at Chihowa Retreat Center near Lawrence, Kansas. Scattered Friends and members of meetings of Wichita, Manhattan and Lawrence, Kansas, and Penn Valley Meeting in Missouri welcomed Paul and Esther Goulding of Friends General Conference and Wilmer Tjossem of American Friends Service Committee from the East and Dorothy and Ed Hinshaw from William Penn College in Oskaloosa, Iowa.

The Hinshaws led several sessions designed to point Friends toward a deeper understanding of centering. Saturday night while Friends sang and square danced indoors, a half inch of gentle rain, the first to fall in September, descended like a benediction on the cracked earth. The rain and the gathering together of Friends to learn and share combined in Sunday morning's worship to refresh and renew the spirit.

Tom Moore



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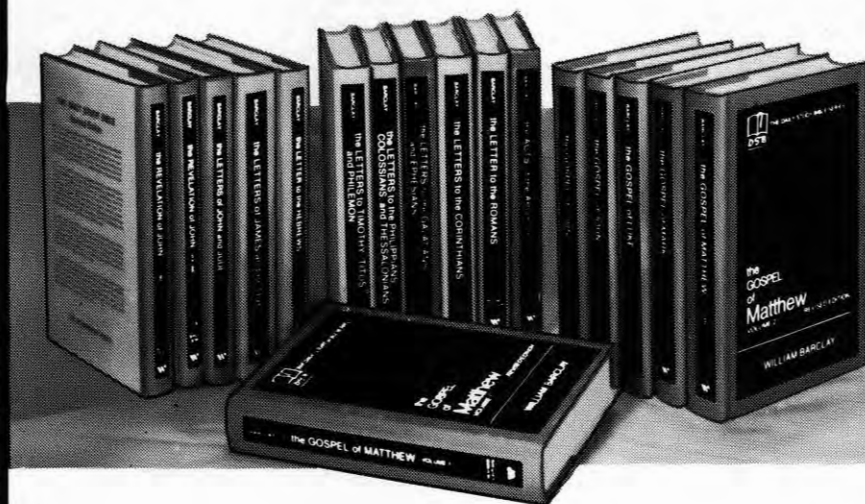
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Announcements

Adoption

Kerman—On June 4, *Hannah Rose Kerman* by Ed, Kate and Ada Kerman of Hesperia, MI. The parents are members of Grand Rapids (MI) Meeting.

Births

Kinchy—On September 13, *Abby Johanna Kinchy* by Sue and Jerry Kinchy of Philadelphia. The parents are members of Lake Forest (IL) Friends Meeting.

Marriages

Barkan-Tennent—On September 5, in old Kennett Meeting, *Barbara Jean Tennent*, daughter of Howard and Jean Tennent, and *Steven Edward Barken*, son of Morry and Sylvia Barkan. The bride and her parents are members of Kennett (PA) Monthly Meeting.

Campbell-Carter—On June 19, in Mickleton (NJ) Friends Meeting, *Anita Lyn Carter* and *Peter Graham Campbell*. The bride is a member of Mickleton Monthly Meeting.

Murschell-Payne—On August 14, in God's House of All Faiths and Peoples, Mantua, NJ, *Joyce Ann Payne* and *Wayne Michael Murschell*. Joyce is a member of Mickleton (NJ) Monthly Meeting.

Wickersham-Houghton—On August 22, in and under the care of Media (PA) Monthly Meeting, *Sara N. H. Houghton* and *Howard W. Wickersham*. Howard is a member of West Grove (PA) Meeting and Sara, of Media Meeting.

Deaths

Haines—On September 2, *Edith Woods Haines*, aged 57, a member and overseer of Mickleton (NJ) Monthly Meeting. She is survived by her husband, J. Ellison Haines; a son, Jeremiah E. Haines, Jr., both members of Mickleton Meeting; a daughter, Jean H. Reistle, of Merritt Island, FL; and five grandchildren.

Hollingsworth—On September 12, *Martha Townsend Hollingsworth*, aged 103, born into Little Falls Meeting, Fallston, MD, and a member all her adult life of Stony Run Meeting, Baltimore. Active in Friends concerns throughout the years, in the 1890's she attended the conferences which preceded the formation of Friends General Conference.

Kirk—On August 14, *Walter Kirk*, aged 57. A member since 1962, he was a former trustee and treasurer of Phoenix (AZ) Meeting. He is survived by his wife and five children.

Matchett—On August 19, *Dorothy Rae Matchett*, while visiting her brother in Bremerton, WA. A lifelong member of Chicago Monthly Meeting, she was the daughter of the late James and Lucy Matchett and granddaughter of the late William H. and Isabella Matchett and the late Dr. Norton W. and Olie Jipson. A graduate of Westtown School and Denison University, she completed graduate work in physical therapy at Northwestern University. During World War II she served as head of the physical Therapy Department at Newport Naval Hospital, Newport, RI. Surviving are her brother, William H. Matchett, and his three children: Kathie, David and Stephen of Seattle, WA. A memorial service was held at Chicago Friends Meeting August 29. Memorial gifts may be made to Westtown School, Westtown, PA, or Rabun Gap Nagoochi School, Rabun Gap, GA.

Park—On July 3, *Joseph Conard Park*, at Horsham, PA. He served as clerk of Horsham Monthly Meeting for the past twelve years. His concern for others was also expressed in his activities with the Boy Scouts and community affairs. He is survived by his wife, Mary Park; a daughter, Carol DiJoseph, and two granddaughters.

Price—On June 27, *Alexander Shaw Price*, aged 59, of a coronary attack, a founding member and first clerk of Orange County (CA) Monthly Meeting. He was a graduate of George School and of Drexel Institute. A conscientious objector to World War II, he did alternative service in State Hospital, Concord, NH, and in Williston, ND. An electronics engineer, he was also the creator of fine blue-glazed pottery. He is survived by his wife, Shirley Price; two daughters, Debra and Cary; and three sons, Tony, Kirk and Dale.

Sherman—On September 17, *Elizabeth Haines Sherman*, aged 61, a member of Mickleton (NJ) Monthly Meeting. She is survived by her husband, Arthur Sherman; a daughter, Diane Sherman Schoeler, of Emporia, KS, a member of Mickleton Meeting; three grandchildren; and her mother, Gertrude Reeves Haines, a member of Mickleton Meeting.

Thorpe—On May 24, *Helene Smith Thorpe*, aged 45 of cancer in California, former clerk of Rochester (NY) and Davis (CA) Monthly Meetings. A widely known pediatrician, she was a worker in child hospitalization and mental health, as well as originator of the Thorpe Developmental Inventory (TDI), a bilingual education and health assessment for preschool children. She is survived by her physician husband, James H. Thorpe; and five children: Sara, Edward, Carol, Susan and Christopher, all members of Davis Monthly Meeting.

Whitson—On October 1, *Jay Whitson*, aged 87, at Grinnell, IA. He was a member of Twin Cities (MN) Monthly Meeting and a former member of Washington (DC) Meeting. He is survived by two daughters: Bertha Barrett and Mary Alice Harvey; eight grandchildren and one great-grandson.

Williams—On August 9, *James Walker Williams*, aged 86, at Mount Holly Center, Mt. Holly, NJ. A member of Plymouth (PA) Monthly Meeting and a sojourning member of Moorestown (NJ) Monthly Meeting, he served as clerk of Plymouth Meeting, clerk of Worship and Ministry, clerk of Plymouth Friends School Committee, as representative to Abington-Bucks Quarter Intervisitation Committee, and most recently on Philadelphia Yearly Meeting Worship and Ministry and the Planning Committee for Yearly Meeting. He was a graduate of George School, class of 1909. He is survived by his wife, Ruth Conrow Williams, of Moorestown, NJ; three children: James Williams of Lansdale, PA; Robert Williams of Wyckoff, NJ; Mary Ellen Spencer of Northfield, VT; a sister, Elizabeth Roberts of Medford, NJ; nine grandchildren and six great-grandchildren. His warm and friendly approach gave encouragement and support to those who called upon his time and energy, the expression of his love for the Society of Friends.

Calendar

November

17—The Fourth Annual John Woolman Commemoration on Wednesday, November 17, in the Burlington County College Library at 3:00 p.m. Speaker: Eleanore Price Mather, editor of Pendle Hill Press. She will give a talk/slide presentation on Edward Hicks, the 19th century painter.

At Pendle Hill, Wallingford, PA 19086

15—Friends Service—John Sullivan, AFSC

22—The Changing Aspects of Quaker Testimonies—Lyle Tatum

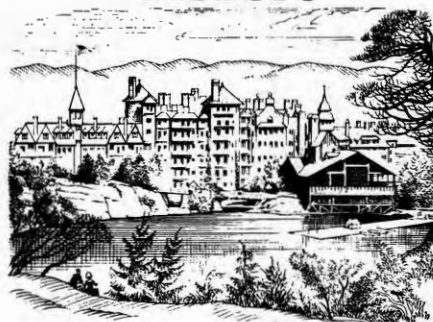
29—Friends' Responsibility for Influencing Government—Raymond Wilson, executive secretary emeritus, FCNL

December 6—"The Somehow Strangely Better"—Elizabeth Watson, Carey Memorial Lecturer, Baltimore Yearly Meeting, 1976

A TIMELY CONCERN

You may have noticed that recent issues of the Journal have arrived on or before publication date. This requires advancing deadlines and publication schedules. Please send classified ads, meeting notices, space reservations for camera-ready display ads, and copy for display ads for which type is to be set, at least four weeks in advance of publication date. Vital statistics, announcements and calendar items will appear every third issue.

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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.

Rhode Island Quakers in the American Revolution, 1775-1790, a 64 page limited first edition pamphlet by Providence, Rhode Island, Monthly Meeting. For copy send \$2.75 to Thyra Jane Foster, 1301 Centreville Road, Warwick, RI 02886.

Curious about your ancestors? Send for beginners kit containing a 212-page guide, catalog for charts, supplies, etc. \$2.50 to GENEALOGISTS BOOK-SHELF, P.O. Box 468 N.Y.C. 10028.

Quaker Letter, religion, news and talk. First issue 25 cents plus SASE. Peter Sutherland, 5 Nelson St., Winchester, MA 01890.

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Admissions Director for a Quaker co-educational secondary boarding school. Primary skills in marketing-analysis, writing, administrative planning, and general problem-solving. Also important will be horse-sense, good interpersonal relationships, interest in Quaker education, and capacity for hard work. Write to David Bourns, Director, Oakwood School, Poughkeepsie, New York, 12601. An Equal Opportunity Employer.

Schools

The Meeting School, Rindge, New Hampshire 03461. A closely knit community and school committed to the development of each individual's potential. Coeducational, accredited by New England Association of Schools and Colleges. Grades 10-12. Students live in faculty homes sharing cooking, house cleaning, farm chores. Work-study programs—animal husbandry, horticulture, forestry. Ceramics—studio art—weaving.

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Pendle Hill—Adult Quaker Center for Study and Contemplation for those in their late teens to the young seventies, who wish an unhurried yet purposeful time to read, write, meditate, search for new beginnings. The year includes 3 terms, with courses in Religion, Literature, the Arts, Social Change, and crafts—pottery and weaving. Winter term opens January 8. Write for information: Admissions Secretary, Pendle Hill, Wallingford, PA 19086.

Education for a small planet. Social concern—global perspective. Centers in: U.S., Europe, Africa, Latin America, Asia, B.A. Degree. Write Friends World College, Box J, Huntington, New York 11743. Telephone: 516-549-1102.

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Copies of "Betsy Ross, Quaker Rebel," by Edwin Satterthwaite Parry, published by John C. Winston, Co., 1930. Write: Louise W. Perkins, 293 Wiley Court, Claremont, CA 91711.

Quaker teacher wishes to rent a small house with yard in the vicinity of Western Main Line or Chester County. Please call (215) 838-9143 or write to 1064 New York Avenue, Hellertown, PA 18055.

Books: "Benjie's Hat," by Mabel Leigh Hunt; "Self Analysis," by Karen Horney; "The Master Speaks," by Joel Goldsmith. Send condition and price to Agnes Hole, 619 Riverside Dr., Madison, WI 53704.

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Anna Curtis Children's Stories in fair condition. Please indicate title, price, postage. Mrs. Bruce Crockett, 9317 Judge Place, Gaithersburg, MD 20760.



Meeting Announcements

Argentina

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

Alabama

BIRMINGHAM—Unprogrammed Friends Meeting for worship 10 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, Elison Building, Univ. of Alaska. Phone: 479-6782.

Arizona

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

PHOENIX—1702 E. Glendale, Phoenix, 85020. Worship and First-day school 11 a.m. Olive Goodykoontz, clerk, 751 W. Detroit St., Chandler, 85224. 602-963-5684.

TEMPE—Unprogrammed, First-days 9:30 a.m., Danforth Chapel, ASU Campus. Phone: 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, 7 p.m., 345 L St. Visitors call 753-5924.

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

HAYWARD—Worship 10 a.m., 22502 Woodrow St., 94541. Phone: 415-851-1543.

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

LONG BEACH—Meeting for worship, 10 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—Unprogrammed worship, 10 a.m. Call Louise Aldrich 883-7585 or Joe Magruder 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). Phone: 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. Phone: 367-5288.

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

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

SANTA BARBARA—591 Santa Rosa Lane, just off San Ysidro Rd., Montecito, (YMCA) 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 11 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 a.m., 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. Connecticut Hall, Yale Old Campus. Phone: 878-4721.

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. Wastover and Roxbury Roads, Stamford. Clerk, Barbara T. Abbott, 151 Shore Rd., Old Greenwich 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: 762-5669. Marjorie Walton, clerk, 203-847-4089.

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., United Campus Ministry, 20 Orchard Rd. Phone: 368-1041.

ODESSA—Worship, first Sundays, 11 a.m.

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; 475-3080.

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., YWCA, 222 S. Lincoln Ave. Phone: 447-4907.

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

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

JACKSONVILLE—Meeting 10 a.m., YWCA. Phone contact 389-4345.

LAKE WALES—At Lake Walk-in-Water Heights. Worship, 11 a.m. Phone: 696-1380.

LAKE WORTH—Palm Beach Meeting, 10:30 a.m., 823 North A St. Phone: 585-8060 or 848-3148.

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

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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.

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 Ave., 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.

SAVANNAH—Meeting for worship 9 a.m. 321 E. York St. 354-8939 or 236-2056.

Hawaii

HONOLULU—Sundays, 2426 Oahu Avenue. 9:45, hymn sing; 10, worship and First-day school. Over-night inquiries welcomed. Phone: 968-2714.

Illinois

CARBONDALE—Unprogrammed worship, Sundays, 10:30 a.m. Phone: 457-8542.

CHICAGO—57th Street. Worship 10:30 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 a.m. 700 Exchange. 312-747-1296.

DECATUR—Worship 10:30 a.m. Phone Fred Bockmann, clerk, 865-2023, 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 Rds. Mail: Box 95, Lake Forest 60045. Phone: 312-724-3975.

McNABB—Clear Creek Meeting. Unprogrammed worship 11 a.m., First-day school 10 a.m. Meeting house 2 miles south, 1 mile east of McNabb. Phone: 815-882-2381.

OAK PARK—Worship, 11 a.m., Hephzibah House, 946 North Blvd. Phone: 389-5434 or 524-0099.

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. For information call 815-964-0716 (Peters).

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., Moors Pike at Smith Rd. Call Norris Wentworth, phone: 338-3003.

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

INDIANAPOLIS—Lantern Meeting and Sugar Grove. Unprogrammed worship, 10 a.m. Sugar Grove Meeting House. Willard Heiss, 257-1061 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., 178 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. Friable 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. Meetinghouse, 4211 Grand Ave. Phone: 274-0453.

IOWA CITY—Unprogrammed meeting for worship 11 a.m. Sunday. 311 N. Linn. Convener, Judy Gibson. Phone 319-351-1203.

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 Ave., 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 in evening. Phone 288-5419 or 244-7113.

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

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

PORTLAND—Portland Friends Meeting. Riverton Section, Route 302. Worship and First-day school, 10 a.m. Phone: 773-8964 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 Metzrodt Rd. 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 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 Cleggett, 822-0669.

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

UNION BRIDGE—Pipe Creek Meeting—(near)—Worship, 11 a.m.

Massachusetts

ACTON—Meeting for worship and First-day school, Sunday, 10 a.m., Donlan Hall, corner Massachusetts Ave., & Spruce St., W. Acton. (During summer in homes.) Clerk: John S. Barlow. Phone: 617-389-9299/263-5562.

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 a.m.; fellowship hour 12, First-day. Beacon Hill Friends House, 6 Chestnut St., Boston 02108. Phone: 227-9118.

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

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

LAWRENCE—45 Avon St., Bible School, 10 a.m., worship 11 a.m. Monthly meeting first Wednesday 7:30 p.m. Clerk: Mrs. Ruth Mellor, 189 Hampshire St., Methuen. Phone: 862-4677.

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. Phone: 754-3887. If no answer call 756-0276.

Michigan

ANN ARBOR—Meeting for worship, 10 a.m.; adult discussion, 11:30 a.m. Meetinghouse, 1420 Hill St. Clerk: Benton Meeks. Phone 475-7749.

BIRMINGHAM—Phone: 646-7022.

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

DETROIT—Meeting, Sunday, 10 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 St. and York Ave. So. Phone: 926-6159.

ST. PAUL—Twin Cities Friends Meeting. Unprogrammed worship 10:00 a.m. Friends House, 295 Summit Ave. Phone: 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: 488-4176. 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., Reno 89512. Phone: 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 MONTHLY MEETING
DOVER MEETING—141 Central Ave., Dover. Unprogrammed worship 10:30. Sharing at noon. Anna C. Stabler, clerk. Phone: 603-868-2594.

GONIC MEETING—Maple St., Gonic. Programmed worship 10:30 except Jan. and Feb. Edith J. Teague, clerk. Phone: 603-332-5476.

WEST EPPING ALLOWED MEETING—Friends St., West Epping. Worship 1st & 3rd Sundays at 10:30. Fritz Bell, clerk. Phone: 603-895-2437.

HANOVER—Meeting for worship, Sunday 10:45 a.m. Friends Meeting House, 29 Rope Ferry Rd. Phone: 643-4138. Clerk: Peter Bien, 12 Ledyard Lane; phone: 643-5524.

PETERBOROUGH—Monadnock Meeting. Worship and First-day school 10:45 a.m. Odd Fellows Hall, West Peterborough. Singing may precede Meeting.

New Jersey

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

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., Rt. 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 St. and Gordonhurst Ave. Meeting and First-day school, 11 a.m. except July and August, 10 a.m. Phone: 201-744-8320. Visitors welcome.

MOORESTOWN—Main St. at Chester Ave. Sunday school 9:45 a.m. Oct. through May (except Dec. and March). Meeting for worship 9 a.m. (9:30 a.m. June through Sept.) and 11 a.m. Visitors welcome.

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

MULLICA HILL—First-day school 9:40 a.m. Meeting for worship 11 a.m., Main St., Mullica Hill.

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 to Friday 11:30 to 1:30.

PRINCETON—Meeting for worship, 9:30 and 11 a.m. First-day school, 11 a.m. Oct.-May. Quaker Rd. near Mercer St. Phone: 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 a.m.

RIDGEWOOD—Meeting for worship and First-day school at 11 a.m. 224 Highwood Ave.

SALEM—Meeting for worship 11 a.m. First-day school 9:45 a.m. East Broadway.

SEAVILLE—Meeting for worship, 11 a.m. Main Shore Rd., Rt. 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 Sts. Visitors welcome.

WESTFIELD—Friends Meeting Rt. 130 at Riverton-Moorestown Rd., Cinnaminson. Meeting for worship, 11 a.m., First-day school 10 a.m.

WOODSTOWN—First-day school, 9:45 a.m. Meeting for worship, 11 a.m. N. Main St. 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. Jane Foraker-Thompson, 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 Sts.

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. Phone: 315-497-9540.

BROOKLYN—110 Schermerhorn St. Worship and First-day school Sundays 11 a.m.; meeting for 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 TX2-8645.

CHAPPAQUA—Quaker Road (Route 120). Meeting for worship and First-day school 10:30 a.m. Phone: 914-238-8694. Clerk: 914-628-8127.

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

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

ELMIRA—11:00 a.m. Sundays, 155 West 6th St. Phone: 607-733-7972.

GRAHAMSVILLE—Catekill (formerly Greenfield-Neversink). 10:30 a.m. During winter call 292-8167.

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

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: 518-423-3672.

JERICHO—Old Jericho Tpke., off Rt. 25, just east of intersection with Rts. 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: 518-751-2048.

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

SOUTHOLD—Colonial Village Recreation Room, Main St.

WESTBURY—550 Post Ave., just south of Jericho Tpke., at Exit 32-N, Northern State Pkwy. Phone: 518-ED 3-3178.

MT. KISCO—Meeting for worship and First-day school 11 a.m. Meetinghouse Road.

NEW PALTZ—Meeting 10:30 a.m. First National Bank Bldg., 191 Main St. Phone: 225-7532.

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.

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; babysitting available, 11 Ford Ave. Phone: 746-2844

ORCHARD PARK—Meeting for worship and First-day school, 11 a.m. East Quaker St. at Freeman Rd. Phone: 662-3105.

POUGHKEEPSIE—249 Hooker Ave. Phone: 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 St. (Rt. 120) at Lake St. Meeting and First-day school 11 a.m. Clerk: Walter Haase, 88 Downs Ave., Stamford, CT 06902. Phone: 203-324-9738.

QUAKER STREET—Unprogrammed. 11 a.m. Sundays from mid-April to mid-October, in the meetinghouse in Quaker Street village, Rt. 7, south of US Rt. 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 Sept. 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.

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

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

SYRACUSE—Meeting for worship at 821 Euclid Ave., 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—Meeting for worship, 10 a.m. First-day school, 11 a.m. 2327 Remount Rd. Phone: 704-399-8465 or 537-5450.

DURHAM—Meeting 10:30 at 404 Alexander Ave. 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.

QUILFORD COLLEGE, GREENSBORO—New Garden Friends Meeting. Unprogrammed meeting 9 a.m.; church school 9:45 a.m.; meeting for worship, 11 a.m. Hiram H. Hilly, clerk; David W. Bills, pastor.

RALEIGH—Unprogrammed meeting 10 a.m., 120 Woodburn Rd. Clerk: Kay Cope, 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 a.m.; meeting for worship, 11 a.m. Janie O. Sams, clerk.

North Dakota

BISMARCK—Unprogrammed worship, 9:45 a.m. Discussion 9 a.m. 1824 Catherine Dr., 58501. Call Joanne Spears, 701-258-1899.

Ohio

AKRON—Meeting for worship, Fairlawn Civic Center, 2074 W. Market St., Sundays 7:30 p.m. Phone: 262-7151 or 335-0593.

CINCINNATI—Clifton Friends Meeting. Wesley Foundation Bldg., 2717 Clifton Ave. Meeting for worship 10 a.m. Phone: 881-2929.

CINCINNATI—Community Meeting (United) FGC and FUM—Unprogrammed worship, 10 a.m., 3980 Winding Way, 45229. Phone: 513-861-4353. Marion Bromley, clerk, 513-563-8073.

CLEVELAND—Meeting for worship and First-day school, 11 a.m., 10916 Magnolia Dr., 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 on 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: 873-5336.

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 a.m.

TOLEDO—Allowed meeting. Meetings irregular, on call. Visitors contact Jan Suter, 893-3174, or Alice Nauts, 475-5828.

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

WILMINGTON—Campus Meeting (United) FUM & FGC. Unprogrammed worship, 10 a.m., College Kelly Center. T. Canby Jones, clerk, 513-382-0107.

WOOSTER—Unprogrammed meeting and First-day school, 10:30 a.m., SW corner College and Pine Sts. Phone: 264-8661.

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

Oregon

PORTLAND—Multnomah Monthly Meeting, 4312 S.E. Stark St. 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 a.m.; worship, 11:15 a.m. Child care. Phone: TU 4-2865.

BIRMINGHAM—1245 Birmingham Rd. S. of West Chester on Rt. 202 to Rt. 928, 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—25th and Chestnut Sts. First-day school 10:30 a.m., meeting for worship 11:15 a.m.

CONCORD—At Concordville, on Concord Rd. one block south of Rt. 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 Rd. Meeting for worship 11-11:30 a.m. First-day school 11:30-12:30.

DOWNINGTOWN—800 E. Lancaster Ave. (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 Ave. Meeting for worship and First-day school, 11 a.m.

EXETER—Worship, 10:30 a.m., Meetinghouse Rd. off 582, 1 and 6/10 miles W. of 662 and 582 intersection at Yellow House.

FALLSINGTON (Bucks County)—Falls Meeting, Main St. First-day school 10 a.m., meeting for worship, 11 a.m. 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 Rt. 202. First-day school, 10 a.m., except summer. Meeting for worship, 11:15 a.m.

HARRISBURG—Sixth and Herr Sts. Meeting for worship and First-day school, 10 a.m. Forum, 11 a.m.

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

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

HORSHAM—Rt. 611. 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.

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

LEHIGH VALLEY-BETHLEHEM—On Rt. 512 ½ mile north of Rt. 22. Meeting and First-day school, 10 a.m.

LEWISBURG—Vaughan Literature Bldg. Library, Bucknell U. Worship, 11 a.m. Sundays, Sept. through May. Clerk: Ruby E. Cooper, 717-523-0391.

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

MEDIA—Providence Meeting, Providence Rd., Media, 15 miles west of Philadelphia. 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. Babysitting 10:15.

MIDDLETOWN—Delaware County, Rt. 352 N. of Lima. Meeting for worship, 10:30 a.m.

MIDDLETOWN—At Langhorne, 453 West Maple Ave. First-day school 9:30 a.m., meeting for worship 11 a.m.

MILLVILLE—Main St. Worship 10 a.m., First-day school 11 a.m. A. F. Solenberger, 784-0287. Dean Giron, clerk, 458-6161.

MUNCY AT PENNSDALE—Meeting for worship, 11 a.m. Rickie and Michael Gross, clerks. Phone: 717-584-3324.

NEWTOWN—Bucks County, 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, Sweda and Jacoby Sts. Meeting for worship 10 a.m.

OXFORD—260 S. 3rd St. First-day school 9:45 a.m., meeting for worship 11 a.m. Edwin F. Kirk, Jr., clerk. Phone 215-583-8795.

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 Rd., 11 a.m.

Central Philadelphia, 15th and Race Sts. Cheltenham, Jeanes Hospital grounds, Fox Chase, 11:15 a.m.

Chestnut Hill, 100 Mermald 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 St. and German-town Ave.

Green Street Meeting, 45 W. School House Lane.

PHOENIXVILLE—Schuylkill Meeting. East of Phoenixville and north of junction of Whitehorse Rd. and Rt. 23. Worship, 10 a.m., Forum, 11:15 a.m.

PITTSBURGH—Meeting for worship and First-day school 10:30 a.m.; adult class 9:30 a.m., 4836 Ellsworth Ave.

PLYMOUTH MEETING—Germanown 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 Sts. 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 St.

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 a.m. Clerk's phone: 357-3857.

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

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

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

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

UNIONTOWN—R.D. 4, New Salem Rd., off Rt. 40, West. Worship, 11 a.m. Phone: 437-5938.

UPPER DUBLIN—Ft. Washington Ave. and Meetinghouse 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. First-day school and forum, 10 a.m.; meeting for worship, 11:15 a.m. Monthly meeting during forum time 2nd Sunday of each month.

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.

WESTTOWN—Meeting for worship 10:30 a.m. Sunday, Westtown School Campus, Westtown, PA 19385.

WILKES-BARRE—North Branch Monthly Meeting. Wyoming Seminary Day School, 1560 Wyoming Ave., Forty-fort. Sunday school, 10:15 a.m., meeting, 11 a.m., through May.

WILLISTOWN—Goshen and Warren Rds., Newtown Squares, R.D. 1. Meeting for worship and First-day school, 10 a.m. Forum, 11 a.m.

WRIGHTSTOWN—First-day school, 9:30 a.m.; worship, 11 a.m. Rt. 413.

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

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

Rhode Island

NEWPORT—In the restored meetinghouse, 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 a.m., except June through Sept., 10:30 a.m. Sunday school, 11 a.m.

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, 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.

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

SAN ANTONIO—Unprogrammed meeting for worship, 11 a.m. Sundays, Downtown YWCA, 318 McCullough, 78215. Phone: 512-736-2587.

Utah

LOGAN—Meeting 10:30 a.m. Cache Library, 90 N. 100 E. Phone: 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, 84101. Phone: 801-582-6703.

Vermont

BENNINGTON—Worship, Sundays, 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 St.

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.

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

RICHMOND—First-day school 10 a.m., worship 11 a.m. 4500 Kensington Ave. Phone: 358-6185 or 321-6009.

ROANOKE-BLACKSBURG—Galen Kline, clerk, 1245 Chestnut Dr., Christiansburg 24073. Phone: 703-382-8728.

WINCHESTER—Centre Meeting, 203 North Washington. Worship, 10:15 a.m. Phone: 667-8497 or 667-0500.

Washington

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

TACOMA—Tacoma Friends Meeting, 3019 N. 21st St. Unprogrammed worship 10:30 a.m., First-day discussion 11:30. Phone: 759-1910.

West Virginia

CHARLESTON—Worship, Sundays, 9:30-10:30 a.m., YWCA, 1114 Quarrier St. Pam Callard, clerk. Phone: 342-8838 for information.

Wisconsin

BELOIT—Unprogrammed worship 11 a.m. Sundays, 811 Clary St. Phone: 608-365-5858.

GREEN BAY—Meeting for worship and First-day school, 12 noon. Phone Sheila Thomas, 336-0988.

KICKAPOO VALLEY—Worship 10 a.m. Write Stromquist, R. 1, Eastman. Phone: 608-874-4432.

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

MILWAUKEE—10 a.m., YWCA, 610 N. Jackson (Rm. 406). Phone: 278-0850 or 962-2100.

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

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