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Quaker Thought and Life Today





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The fine cover photograph (also appearing on page 99) is the work of Daniel Campo who refers to himself as a "friend of the Friends of Barcelona, Spain." The photograph on page 101 is by Ken Miller and the graphic appearing on page 109 is by Eileen Waring.

Centering Down...

AMERICANS HAVE always been genocidal: witness our systematic extermination of the Indian, the casual killing of Blacks during and after slavery, and our willingness to drop the atomic bomb on a large civilian populace (we are, after all, the *only* people ever to have used such a weapon). We have long had a disturbing tendency to see nonwhites—particularly Orientals—as nonhuman, and act accordingly.

Philip E. Slater
The Pursuit of Loneliness

When they first came
They had the Bible, we had the land.
We now have the Bible and they have our land.

African saying

MORE THAN two hundred fifty children of God are now waiting, because of their evil acts, to be strangled, shot, suffocated, and burnt to death. They are to be killed on an official schedule—not on God's schedule. They will not be killed in public. We sovereign citizens who authorize the taking of these lives will not be permitted to witness the ghastly killings for which we are responsible.

Our spiritual guidances universally teach forgiveness and rehabilitation. But now our official policies are based on revenge and official murder. As inheritors of a noble concept of government are we not each, personally, now required to examine our consciences with critical integrity so as to choose, this day, whom we will serve?

Susan Simon, clerk
Marion (MA) Meeting

ANY REAL CHANGE in life can begin only by example and the texture and quality of being brought to it. Hence no one can take others further than he (sic) has taken himself.

Laurens Van der Post

... And Witnessing

ALONG WITH the announcements of potlucks, sewing groups, meetings for business and for worship, and a New Year's Eve party, the Rockland (NY) Friends Newsletter for December carried a brief but eloquent item on its calendar for the month. It read:

"5 (Sun.) Graduation ceremony for prisoners of Greenhaven Prison who have become certified trainers in nonviolence."

Some Friends

Have you seen
apple petal flurries
tumble on the wind?
Those playful showers
of pink and white
that soar and spin
and dot the fields
with kisses,
little flecks
of snowflake light?
For a moment,
they rest
and gently touch,
like carefree friends
without a blush,
who whisper
that it will
not end, and yet
even petals
cannot pretend.
Like friends
forgotten,
they simply
fade away.

William Woys Weaver



Daniel Campo

Fulfillment of Years

Not from fresh opening bud, rich fragrance comes
Nor dew-pearled blossom on a morning tree
That has not wakened to reality
Or known how anguished deprivation numbs.
Not from still summer-warm chrysanthemums
But from late stragglers after the last bee
Is hibernating in serenity,
Does fragrance spread its sweet deliriums.
The senses, sated by such richness, reel
While falling petals make our hearts aware
That only weathered flowers can unseal
Such haunting lavish essence everywhere.
Experience and age join to reveal
Up-welling richness on crisp autumn air.

Alice Mackenzie Swaim

Membership Policy

Quakerism at the Crossroads

by William B. Edgerton

"But what does it mean to be a Quaker? What do Quakers believe?"

THE PLACE was the capital of an East European country in which Quakers had worked after both World Wars, and the time was during the political thaw that followed Krushchev's famous secret speech denouncing Stalin. Half a dozen British and American Quaker representatives had returned to renew contacts after the long Stalinist freeze, and gathered with us that evening were perhaps thirty native residents who had either been associated with Friends in our postwar relief work or had indicated some kind of interest in Quakerism.

Before any of the British or American Quakers could formulate a reply to that question, it was answered very self-confidently by the only native of that country who was known to be officially listed as a member of the Society of Friends:

"Oh, you don't really have to believe anything—you just have to be sincere!"

In the embarrassed silence that followed, I remember shuddering over a momentary vision of all the world's evil that had been committed by people who were sincere.

Sincerity is not enough. Hitler was sincere. So are many members of the John Birch Society, the Communist Party, and the Ku Klux Klan. So was the prominent Quaker leader in another European country who sat across the dinner table from me one evening in 1945, less than four months after the Nazi occupation forces had been driven from his homeland, and launched into an impassioned defense of Nazi anti-Semitism. An outright hypocrite is far less dangerous than a person who sincerely believes that the evil he commits or supports is good; for in the words of the witty seventeenth-century French writer La Rochefoucauld, "Hypocrisy is the homage that vice pays to virtue."

Our self-confident East European Friend was more prophetic than any of us realized at the time: today we are steadily approaching a state of affairs within the Society of Friends where Quakerism means so many contra-

dictory things that it no longer has any meaning at all. In matters relating to the existence or nonexistence of God, the spiritual or material nature of reality, the Christian foundations of Quakerism, the significance of Jesus, the value or futility of prayer, the meaning of death, and above all in matters of personal conduct, "you don't really have to believe anything—you just have to be sincere."

Only in political and social questions is one likely to find Quaker liberals who allow themselves the doubtful luxury of dogmatism; and nothing is better calculated to bring that dogmatism to the surface than such things as the suggestion that looking on a political or economic system as the root of all evil is an outworn nineteenth-century superstition, or that centralized socialism tends toward economic stagnation, or that freedom of speech must include both Angela Davis and William Shockley.

This shift in Quaker emotional involvement from the religious to the secular is probably due in large measure to the great upsurge of active Quaker social concern that grew out of World War I and the founding of the American Friends Service Committee. That invigorating movement undoubtedly had much to do with healing the various nineteenth-century rifts that had split the Society of Friends apart in America. Working together around the world in areas of tension and suffering, young Friends of widely differing backgrounds—Orthodox and Hicksite, conservative and evangelical, pastoral and nonpastoral—discovered that the Quaker heritage they had in common was far more important than the un-Quakerly schisms that had divided their parents and grandparents.

Along with the rejuvenating, reconciling influence that the work of the American Friends Service Committee exerted on all branches of Quakerdom in America, it also brought into the Society of Friends a sizable number of energetic new members who were attracted more by its highly visible fruits of social activism than by the roots of religious mysticism from which it drew its nourishment. These new members have tended to be what one might call intellectuals—for the most part they earn their living

by thinking, talking, and writing rather than producing tangible goods and services. For several decades the most vigorous growth in membership and new meetings has taken place largely on college and university campuses. Since professors are notoriously voluble, these new campus silent meetings often turn out to have very little silence left in them. All too often the atmosphere of critical intellectual examination and debate is carried over from the classroom and the faculty club to the meeting for worship, and the Spirit has scarcely finished moving one speaker to end an impromptu lecture and sit down before it moves another speaker to get up and answer.

This sociological shift in Quaker membership, away from people who till the soil and work with their hands and toward the intellectuals, recalls an article that the French Quaker novelist Marius Grout published a few years before his death in 1946 entitled: "Why Are There No Longer Any Shoemakers in the Society of Friends?" The question is still worth pondering.

The attraction of Quakerism for certain types of intellectuals is no doubt connected with the often mentioned parallel between Quakerism and science. Both Quakerism and science at their best are undogmatic, experiential, and open-ended. The scientist seeks truth through observation and experiment, proceeding on the assumption that we live in an orderly universe that is subject to discoverable laws. The Society of Friends is founded on the assumption that beyond the range of ordinary human reason (but in no contradiction to ultimate Reason) there lies a spiritual reality that human beings, individually and collectively, can come to know through meditation and prayer.

This parallel between Quakerism and science has an important but neglected corollary. The quality of research in the sciences, like the quality of spiritual life in the Society of Friends, depends on the care that is exercised by the community of scholars and by the monthly meetings in admitting candidates to membership. Every time a university awards a Ph.D. or makes a tenure appointment to its faculty, it is helping to shape the future community of scientists and scholars for better or worse. The appointment of unimaginative, third-rate scholars can gradually change the atmosphere of a university so much that only unimaginative, third-rate scholars will feel comfortable there. Likewise, every time a Friends meeting admits a new member to its highly democratic community, it is contributing for better or worse to the future shape, the future atmosphere, of the Society of Friends.

This problem scarcely exists for churches that are founded on established bodies of doctrine and are led by professional clergy. If their ultimate source of authority is the Bible (as in most of Protestantism) or in the church hierarchy (as in Roman Catholicism), they can admit any



Ken Miller

number of new members in full confidence that the newcomers will have no perceptible influence on the nature of the church itself.

However unpopular the notion may be, nondogmatic Quakerism, like nondogmatic science, cannot get along without an Establishment. The Establishment is nothing more than the mechanism by which science and Quakerism conserve and transmit the experience of the past while skeptically testing the insights of the present. The impression newcomers frequently get of Quakerism as a liberal religion is mistaken. Quakerism is no more liberal—and no more conservative—than science is liberal or conservative. Liberalism and conservatism are in conflict, but it is a necessary conflict: they are as indispensable to each other as the two legs that carry a man forward by moving in opposite directions.

What standards should the monthly meeting apply to candidates for membership? *Faith and Practice* of the Philadelphia Yearly Meeting answers this question in one highly significant sentence that to my mind deserves acceptance by Friends everywhere: "Faith in God, faith in Jesus Christ and a humble effort to follow His life and

teachings under the guidance and authority of the Inward Light are the bases of membership." This simple, nondogmatic statement thus sets up four standards, of which the most important by far is the first, faith in God. All of us know persons of sterling character who have no belief in any reality beyond the measurable physical reality of the natural scientist. Many of these persons live by principles of honesty and unselfishness that can make their lives a challenge to every religious believer. They deserve to be valued as friends and, if they wish, to be welcomed as attenders at Friends meetings, but they are clearly ineligible for membership in the *Religious Society of Friends*.

Faith in Jesus Christ, the second standard, places Quakerism firmly within the Christian tradition without either imposing specific Christian dogmas or setting up any barrier to supplementary sources of truth in other great religions, such as Buddhism.

"A humble effort to follow His life and teachings" implies that joining the Society of Friends involves a personal commitment to a measurable standard of conduct. The individual is by no means free to bring with him into the Society of Friends whatever "life style" he may have adopted for himself. Individual Friends may differ on their interpretations of such doctrines as the Virgin Birth, but they are not free to reject the life and teachings of Jesus as a measure of their personal behavior. As Francis B. Hall of New York Yearly Meeting said not long ago in a sympathetic discussion of "Christian Quakerism and Universal Quakerism," "To cut loose from this truth is to set oneself adrift in the seas and winds of modern philosophies and psychologies and to be able to claim anything as Quaker so long as it suits the whims and insights of the current group, whether in monthly or yearly meetings."

"The guidance and authority of the Inward Light," the fourth standard for membership, places the Society of Friends squarely in the great tradition of religious mysticism, according to which all human beings have within themselves the potential for directly communing with God.

It has been traditional, and it is right, for the local Friends meeting to welcome "seekers" at all stages of their religious quest, without making them feel under any pressure to join in full membership. After all, in a sense we all remain seekers all our lives. At the same time, a monthly meeting that blurs the distinction between members and attenders in its appointments to committees and positions of leadership is as misguided in its egalitarianism as a university would be if it appointed

graduate students along with seasoned professors to Ph.D. examining committees. Equality of opportunity does not imply equality of responsibility.

Admittedly, it takes a certain amount of courage to measure ourselves and prospective members by the four standards of membership described in *Faith and Practice*, particularly the one that deals with personal commitment and behavior. In many Friends meetings nowadays it is far more comfortable and less embarrassing to discuss the iniquities of government and society than to talk about the standards of conduct that Friends should impose on themselves and monthly meetings should expect of their members. But the future of the Society of Friends is being shaped right now by every decision of every monthly meeting in every matter concerning membership. □

For Our Spiritual Enrichment

"This is my meeting. It is composed of people like me. We make it what it is.

I want it to be a meeting that is a lamp to the path of pilgrims leading them to Goodness, Truth and Beauty. It will be, if I am.

It will be friendly, if I am.

Its benches will be filled, if I help to fill them.

It will do a great work, if I work.

It will make generous gifts to many causes, if I am a generous giver. It will bring other people into its worship and fellowship, if I bring them.

It will be a meeting of loyalty and love, of fearlessness and faith and a meeting with a noble spirit, if I, who make it what it is, am filled with these.

Therefore, with the help of God, I shall dedicate myself to the task of being all of those things that I want my meeting to be."

Barbara Wetzel Smith, from a
Baptist Church Calendar,
taken from the Valley Monthly
Meeting Newsletter, Wayne, PA

The Basis of our Faith

by Alex Gero

In the past year or so I have had two experiences which haunt me because they seem to go to the very heart of the meaning of Quakerism.

One of these experiences took place in Representative Meeting where I got into hot water when I argued a point of view that was not only unpopular with many of those present, but also contrary to one of the rules of Leviticus. My contention, that we don't exactly follow Old Testament rules anyhow—what with our eating pork and celebrating the Sabbath on First-day instead of Seventh-day—was not well received; it was pointed out to me (correctly) that the New Testament, Saint Paul in particular, also takes a stand opposite to mine. That should have shut me up.

But it did not. I did forbear retorting that we don't always listen to Saint Paul either. (I doubt that any Quaker Meeting abides by 1 Cor. 14:34—"...women should not address the meeting.") Rather, the hassle in Representative Meeting raised the fundamental question of Biblical authority. To traditional Christianity the Bible is literally the work of God: everything in it is divinely inspired. But the Society of Friends is not traditional Christianity. Its single article of faith is the belief in that of God in every person, the belief that each and every one of us has direct access to divine inspiration. No priest, no teacher, not even the Bible can override this source of faith.

But does this mean that the Bible has no significance for us? It does not. The Bible has the enormous significance which is due to a repository of the thoughts and insights of many writers in whom the Inner Light was strong indeed. But if the Bible has significance, it should not have authority. Relying on authority means, morally, to take the easy way out, to be guided by orders from without instead of leadings from within. To me the essence of Quaker belief is the acceptance of the

responsibility to do my own thinking, to arrive at my own decisions, and to take the consequences, strengthened by the knowledge that I am following the leading of the Inner Light. I know that I may err and therefore I will also seek guidance from what the Christ within says to others. I will listen to Saint Paul respectfully, as I will also listen to you—and as I expect you to listen to me. Then I will decide. This not bowing to authority is the Quaker way.

The second experience was this: I was elderd by a most articulate Friend for holding certain views on God and Creation which arose from modern science rather than from Biblical tradition. Her point was that George Fox believed in the Bible, and if I call myself a follower of George Fox I must accept his beliefs in every particular. "You are entitled to believe as you do," she said, "and you may even be right; but you are not a Quaker." I disagree. The substance of George Fox's teaching is that I should believe what the Christ within tells me to believe, not what George Fox tells me to believe. We are back at what seems to be the very center of Quakerism: the individual's total authority and total responsibility for what he or she holds to be true.

I write this as an open invitation to Friends to continue to discuss in Friends Journal what they see as the basis of their faith and the meaning of Quakerism. It is obvious that many different views on this subject exist in the Society of Friends, and even in the more restricted domain of Philadelphia Yearly Meeting, and I believe it would be beneficial to all of us to air our different views.



Dimensions of Caring

by Nancy Blanc

Does caring, in the Quaker sense, have a particular meaning, a special message which we are asked to recognize, to receive and to act upon?

I think that it does. I have reached this conclusion through my own experience, with a kind of reluctant awe, because Quaker caring makes so many demands, demands which will not down. How many times have I turned aside, unwilling at the moment to pay heed to the voice of caring? How many times have I later accepted the challenge which the caring demands, because I could not do otherwise?

How is the special dimension of Quaker caring made manifest? Every Quaker meeting has in it the capacity, the possibility, of becoming a loving community. At the foundation of a loving community is caring for one another, becoming involved with one another emotionally and spiritually, intuitively seeking that of God in one another and in ourselves. Part of this foundation, however hidden, is the capacity to understand the fragility of the human condition, accepting the limits prescribed by birth, passage and death without becoming callous or cynical about it.

What do I say to an attender who states that life is absurd? What right do I have to tell this someone, who as a child fled the Nazis, whose subsequent life has been tragically fragmented, that her problems will be solved?

I cannot tell her this. Rather, I can enfold her in my love, I can respond to her through the insight that Howard Brinton had when he said, "Only he who is inwardly free can bear the sufferings of others without being overwhelmed by them." If I truly care, I can begin to comprehend how such a person became emotionally crippled. I can share some of her burden, some of her confusion and loneliness. I can be there when she needs me. When I say I can be there, I don't necessarily mean literally there. I mean I can make her aware that even when she thinks of the absurdity of life, it is possible to catch a glimmer of the Light, and how miraculously often, a glimmer which caring brings is what makes all the difference... although I must remember I am always but a bearer. It is the Light itself which is the comforter.

As Luke said, "No man, when he hath lighted a

candle, putteth it on a secret place, neither under a bushel, but on a candlestick, that they which come may see the light. The light of the body is the eye, therefore, when thine eye is single thy whole body is full of light, but when thy eye is evil, thy body is also full of darkness. Take heed therefore that the light which is in thee be not darkness. If thy whole body therefore be full of light, having no part dark, the whole shall be full of light, as when the bright shining of a candle doth give thee light."

How powerful is the radiance which comes from this Light. Surely each one of us, at one time or another, has encountered persons who reflect this radiance to an extraordinary degree. It is a radiance which has little to do with intellect, nothing to do with ego. It has everything to do with faith, with caring, with wholeness. Its presence makes a tremendous difference in the quality of our Quaker meeting community.

Perhaps achieving wholeness, sharing with others their journey toward wholeness, is the most important aspect of caring. Surely it is a fundamental one.

What is spiritual and psychological wholeness? We are not talking about becoming a "well rounded person." We are not talking about smoothing off rough edges, being satisfied to fit comfortably into the society of which we are a part. Far from it. We are talking about developing the insight into ourselves which will permit us to be in touch with the essence of the universe.

Watching an iris for more than two hours as it unfolds its delicate bud, I sense the vast mystery of growth and determine not to destroy. As the child, to whom I am a stranger, clutches my hand, I marvel at his trust and determine to deserve it. I experience pain as I see the indifference in the eyes of the worn, old woman who haunts Penn Station, and I vow there must be a way to reach her. Wholeness is accepting sensitivity in ourselves which will cause us each day to respond to the needs of others, not only people, but things and animals.

And to reach toward wholeness is to be made fully aware of our vulnerability, sometimes our despair, as we try to express our love. George Fox said, "The Lord...let me see His love, which was endless and eternal, surpassing all the knowledge that men have in the

natural state, or can get by history or books, and that love let me see myself, as I was without Him."

It is not easy or pleasant to view our sometime state of spiritual nakedness when we are splintered, as all of us sometimes are. Yet I have made a discovery about this spiritual state which may seem strange or contradictory.

If one is truly in harmony with oneself, if one is truly loving, one discovers that one can afford to find one's love apparently rejected. Love can take unto itself the hurt feelings, the rage, which another person heaps upon his victim. How often does the adolescent, confused and bewildered by the contradictions of life, often loathing himself, lash out at his father or mother. If this happens in your household, are you secure enough, whole enough in your love for this son or daughter to recognize this behavior as a cry for help? Do you respond by giving him or her psychic space when you have a confrontation?

All of us in our relationships have had the experience of feeling ourselves pinned psychologically against a wall. We have experienced the need for psychic space so that we can breathe. We have longed for true dialogue. Martin Buber says of the life of dialogue, "It begins no higher than where humanity begins. There are no gifted and ungifted here, only those who give themselves and those who withhold themselves." Think on this. Those who give themselves. Those who withhold themselves.

Sometimes we fail to provide psychic space for ourselves, or for the other person, but we must not be discouraged. Love does not ever claim to have the last word, but remains a living, growing thing, a creative power which endures against all odds, all failures. What love does is ask that we give it a chance, and see what happens to us if we practice the way of that nonviolent love which makes wholeness possible.

What a challenge this is, to us in our Quaker meeting community. The miracle remains that caring, the gift of salvation, is still being offered to us. If we have the spiritual courage, the insight to accept it, we can find that unity within ourselves, that pool of quietness, which makes wholeness possible.

When I experience this at-oneness with myself, with God and in my relationship with others, I recognize that this opening will not be with me constantly. I cannot force it, nor delay its leaving me. I can only surrender my will and be open to it when it does come, which means when I have put away fear and envy, when I have increased my awareness and extended my caring so that its piercing reality is at the center of my Being.

It is here that the dimensions of Quaker caring are clearest to me. I do not act alone, but in concert with others who are also searching.



Welcome to New Members

by Sumner Passmore

This article is excerpted from a talk during a special meeting to welcome eleven new members of Hockessin Meeting in Delaware and to say farewell to Sumner and Ella Passmore who were moving to Florida.

WHENEVER NEW MEMBERS join the meeting we give thought as to what it was that made them join. And this makes us examine what we stand for and what the Religious Society of Friends means to us—what sets it apart from other religious sects.

Rufus Jones, the distinguished Quaker writer, said, "The workshop of character is every day life." We Friends feel that the true test of our religious faith is in our daily living; we try to apply our Christian principles to the conduct of our lives in every situation, in every day. We try to meet with others, to live with others and to work with others always in a spirit of love, and to reach out to that same Spirit in the other person that we feel within ourselves.

Rufus Jones also said, "Every day is a day of creation, all history is sacred history, all places are holy places for the true worshiper." I believe this is another distinguishing characteristic of Quakerism. There is no special or sacred time for our relationships with God. There come unexpectedly during the week many times when we turn to God, have a few private moments of silence and draw strength for daily living. There may come many unexpected moments when we are struck with awe by the beauty of nature, a work of art, or the unselfish love shown by another person, which makes us suddenly aware of the wonder of God's creation. Ideally, we have our meeting for worship on a continuing basis.

In our corporate meeting for worship we have something to be cherished. It is a new experience, a sort of pioneering of the human spirit, when each of us can think for one's self and commune directly with God and then if so moved stand up among Friends and speak

innermost thoughts and feelings.

We Friends are far from perfect, so don't look for perfection in us and then become discouraged. Sometimes I get depressed about Quakerism when we can't seem to agree on anything or when we seem too concerned with our property. But at other times I feel very enthusiastic about Quakerism and wonder why there aren't more Quakers. I believe that Quakerism with its rather loose organization and lack of formal creeds offers the best potential for growth and change of any religion. We are living in a rapidly changing world and people are increasingly skeptical and questioning of established values. People are everywhere seeking for the Truth and it has always been as "Seekers of the Truth" that Quakers have been known. Perhaps, better than some other groups, we can reach out and absorb the diversities of opinions and attitudes among people.

In our humble way we will try to seek to make our individual lives reflect the sacrificial love that Jesus taught us, and we welcome *all* who desire to worship with us, trusting that they will find in our meeting a source of spiritual strength.



"Our membership of this, or any other Christian Fellowship, is never based on worthiness. . . . We none of us are members because we have attained a certain standard of goodness, but rather because, in this matter, we still are all humble learners in the school of Christ. Our membership is of no importance whatever unless it signifies that we are committed to something of far greater and more lasting significance than can be adequately conveyed by the closest association with any movement or organization.

Our membership in the Society of Friends should commit us to the discipleship of the living Christ. When we have made that choice and come under that high compulsion, our membership will have endorsed it."

Edgar G. Dunstan:
Quakers and the Religious Quest
(Swarthmore Lecture), 1956, p. 68.

"What is a Friend?" asks Cleveland Monthly Meeting's *Tatler* and suggests several possible answers with which readers can identify themselves. In reverse order, these definitions read:

"... a person who feels a mild desire to have a religious affiliation, perhaps approves of the work of the AFSC, wants his name kept on the meeting's rolls, but is unwilling to even pay his share of the Yearly Meeting assessment;

"... someone who does not feel the necessity of coming to meeting for worship but is willing to make a financial contribution to help maintain the meeting's programs;

"... a person who feels an affinity for Quaker ideals, or methods, or some part of them;

"... someone who seeks, through meditation and prayer, to bring his/her life more fully in line with God's will;

"... someone who has learned experientially that Christ Jesus is a living presence in his/her life, and whose life is thereby completely changed."

The *Tatler* (10916 Magnolia Drive, Cleveland, OH 44106) would welcome other definitions of what a Quaker really is!

"... people are most reluctant to intrude on others' time and space. And yet there is no other way..."

Taken right out of the middle of two sentences, these words catch the urgency felt by Cambridge (MA) Meeting's Overseers Committee as it starts its "extremely challenging" program of visiting each meeting household. It finds that the "... half hour over a cup of tea not really difficult or dangerous," does nevertheless take time and a certain amount of preparation. Yet such half hours "are rewarding both for the visitor and those visited." For this reason, and also because the Committee fears it may not be able to reach each Friend or family "in the reasonable future," it is asking for volunteers "who would like to share in this task of renewal." May the Committee meet with success.

What Has Become of Thee?

by Isabelle Andersen

It is not the fault of the Quaker community that I am not a Quaker. It is my own fault. "Even so," I thought, "it might interest them to know why I decided against it after sitting in meeting last First-day and considering, again, the possibility of affiliation." I have thought on this subject many times.

We were guests at meeting, my husband and I. I have worshiped with Quakers before when a student at Bryn Mawr, but that was long ago. Today we drove into the cool, green yard of Friends Meeting of Louisville, a circle of welcoming trees and bird calls. It is spring.

Inside, I stopped before an array of pamphlets and magazines. I chose *Invitation to Worship*, *Friends and Marriage*, and a *Friends Journal*. As the congregation gathered I remained in the hallway, flipping pages and reading a sentence here and there.

Soon all were taking seats. My husband motioned me in. The door was shut. Silence fell.

* *

Now we sit for a time in the preternatural quiet. I try to bring my thoughts into harmony with it; I close my eyes and offer, inwardly, an affirmative prayer. Then I look covertly about.

I am looking at feet. Bare feet in sandals, strong young feet in moccasins and brogues, elderly feet conservatively attired. I see a man's feet in the kind of boots frontiersmen wore. They rest motionless upon the pedals of a wheelchair.

I close my eyes again. Cars zoom by, and the birds sing. The siren scream of fire engines is heard, and the bells of fire trucks clang. The voices of children float in to us from the nursery across the hall.

Presently someone speaks. It is a woman's lilting voice. She tells briefly of the death of trees in winter and their resurrection in spring; hope, transcendence, and the triumph of the renewal of life even in the presence of death. A profound message in simple words; long sermons are not needed here.

One speaks of Mercy. It is not necessary to ask God for mercy, the gentle voice says, for God *is* Mercy. "We have only to be glad for it and to thank Him each day."

Now at intervals the silence is interrupted. A young man is thanking the Friends for their kindness to him, a newcomer here. An older Friend in plain, dark clothes and a velvet cloche answers with closed eyes, so softly I lean forward to hear.

"I'm glad I need not accept this gratitude personally," she whispers, "for it is the persons of the Trinity, Father, Son and Holy Spirit that bind us together; God in each of His aspects works through His children so that the needs of all are met."

I want to cry out against this unexpected intrusion of the Trinity. I had thought somehow that Quakers did not believe in this. Although my ancestors were Scotch Presbyterians and I have followed them officially, my heart leaps to the ancient affirmation of the Jews: "Hear, O Israel! The Lord our God, the Lord *is One!*"

I still these thoughts. A bearded young person is heard, his words issuing clearly from the center of a wide platform of bushy hair. He reminds us of the story of blind men and an elephant; one feels the trunk and says, "An elephant is like a rope"; one touches the leg and says, "An elephant is like the stump of a tree," and so on and on. The Society of Friends is like that, he says; one conceives of it from the point of view most relevant to one's own life, yet each member in his unique capacity supports the whole. I reflect that this applies not only to Friends but to all of Christendom.

Again all is silent, and suddenly I am struck by a terrible thought. My husband and I are seated on *chairs*, not benches like the rest, and these chairs with others are ranged in a position facing the door. Have we inadvertently seated ourselves upon the facing bench? There is no rectifying it now! I tell myself that Friends are kind and will forgive us our ignorance. (I later learn that in this meeting there is no facing bench.)

Now someone is bringing worship to a close. All are shaking hands, smiling, moving about. Guests are

encouraged to introduce themselves. When it is my husband's turn, he introduces me as well and I remark that he has made it unnecessary for me to speak. This was not meant to be funny but everyone laughed heartily. Laughter comes easily to these happy people it seems. Meeting is over and we all troupe out.

* * *

We visited pleasantly, were shown the building and warmly invited to return. We got into our small Fiat to truck-along home. I rode silently, deliberating.

Could I become a Quaker? This is a question I often have asked myself. The answer is plain: I could. But am I ready to pay the price? What is "the price"? My knowledge is fragmentary. I probably don't know the half of it.

Before worship, while hastily scanning the literature, I have read the words "commitment to a life of simplicity." This idea has tremendous appeal; but what would it do to the individual me? I am dyked out with makeup, fancy clothes and wig, while all about me at meeting women looked natural and unadorned. Must I eschew all camouflage? Vanity is futile I know, but can I embrace the freedom simplicity affords? And simplicity in dress is only a symbol, of course; the concept has wider application to be faced.

What of those Quakerly social action responsibilities? I am a social worker, therefore a social activist of sorts, but do I wish to pile additional logs onto my load?

Theologically, what? Must I accept tenets like the Trinity to which I cannot truly subscribe?

Finally, there is the practical matter of "getting to the church on time." This entails a long journey over traffic tortured roads. Would I go to this trouble every First-day, even to meet with Friends?

No, I am not "ready" for this experience. If I were truly in love, like all true lovers I would rush joyfully in where Gabriel himself might fear to slip and fall. I'll put all this aside and think of it some other time. Later. Next year? Someday.

And by the way, I did not hear anyone this morning addressed as "thee." This is a disappointment, for in my Pennsylvania days I thought it a cherished prerogative of Quakers to be called by this designation at once so intimate yet spiritual.

Has "thee" gone out of style, does thee know? Ah, well! Methinks there is more to Friendliness than that.

But thee cannot count me in, Friends! Not yet.



Open Letters

Flushing, New York, Monthly Meeting received the following in a letter of application for membership from Cheshire Frager:

Dear Friends,

...The concept of 'that of God' in every person has become the foundation stone, not only of my identification with Friends, but of all my religious, moral, ethical thinking—in fact, of my thinking, period. I try—and frequently fail—to make it the basis of my relations with other people, to speak to the Light in each individual I meet.

At the time of my first visit to the Meeting House I had been troubled by the seeming impossibility of mixing my 'socio-political' concerns with my religious instincts; religion always seemed either establishment and bourgeois or too mystical to care about such fleeting concerns as other human beings. Likewise, the modern tendency to consider politics exclusively in socio-economic terms seemed hopelessly inadequate to me, but it seemed impossible to introduce a spiritual element amongst wholly secular company. Now all these divisions in life seem to have been largely eliminated; what had seemed dichotomized is integrated. The mystical element in Friends' theology is basic and essential to me—the direct experience of the Divine is like the fountain which keeps life flowing—but I could never have come to it if Friends didn't say that it must bring us into the world, excited to mend and improve it. A life that rejects all sense of the transcendent and eternal I would find sterile, but a religion that rejects any acknowledgment of the immediate and the present is also without a sense of perspective to which I can relate.

Most people who join a group such as the Friends regard it as a haven and I am no different. Being raised in a household where religious thought was not only alien but not respectable, as I grew my contemplation was isolated, never expressed, never shared. I read but there was no human context for my spiritual development. Now I have that—a context, a warm and human environment, a firm foundation of faith and philosophy upon which to build my life. The Society has been a fundamental element in the process of self-discovery and self-definition through which I have been passing these last few years, a process

which is not just psychological, political, or intellectual: it is spiritual. As one explores more about one's relationship with the Divine Infinity that is God, with that spark of divinity within oneself, and with that spark in every one else, one learns more about how one must choose to define good and evil, personal responsibility, and reality itself. Eventually it seems every life decision must flow out of the basic decision one makes about God's nature; and the decision, in this case at least, comes from the direct encounter with the divine element of life, flows out of the experience of worship and unity the Society has given me.

One thing more I have the Society to thank for. To most of those coming to it from highly organized or rigid religions, a prime attraction of Quakerism is its freedom. But for one with no *organized* religious background, the discipline and structure of the Society is almost literally, a god-send.

Love and Peace in the Spirit,
Cheshire Frager

... On Commitment

I READ with interest, and frankly, some concern, the letters (FJ 12/15) questioning whether actual membership in the Society of Friends is necessary. I realize this had to do with membership on the AFSC Board of Directors which is a point I do not, as a relatively new Friend, feel I am in a position to comment on. However, I must say that for my wife and me formal membership in the Society of Friends was and is important. We feel it is one thing to be associated with a group without making the commitment of formal membership. It's quite another to say "Yes, I want to be a Friend. Yes, I want to become formally a member of the Religious Society of Friends."

It happened quite simply for us. We had been attenders on and off for a number of years of the Wilton, Connecticut, Meeting and the summer Meeting on Nantucket. It had been made clear to us that we would be welcome had we applied for membership in the Society, but we never made the actual move. We honestly didn't think we had the depth of feeling, the commitment, to be Quakers. Last summer on Nantucket I mentioned this feeling to a Friend and he told me in effect that I was being silly, that it was the seeking, the quest, that was important. I realized that this was true and almost at that instant decided I wanted to join—I must join—the Society of Friends. I talked it over with my wife and she enthusiastically agreed. At the end of the summer we made formal application to join the Wilton Meeting. What a joyous feeling it was when we were finally



informed that we were formally, officially, members of the Religious Society of Friends.

It *did* make a difference. It gave me a new sense of commitment to myself and others that I hadn't really had before. A sense of peace and also of obligation is there. I only hope I can truly implement these feelings.

Please accept this as a personal statement of feeling about membership in the Society of Friends. We know, of course, that there are wonderful, caring people of every religious and non-religious persuasion. But for us, becoming members of the Society of Friends satisfied something we had been searching for for a long time. We still search, but now as Friends.

Charles H. Carpenter, Jr.
New Canaan, CT

... And On Love

SOME DAYS, I will need meeting particularly and will arrive there from a week of constant chaos, feeling very frazzled and unfocused. I will feel the need for spiritual contemplation very much but will have had time for precious little of it in preparation for arrival at my seat in meeting. And then as the quiet settles, I will find myself led in a certain direction with a clarity that proposes sharing with the others assembled, but something will not quite be ready and the full suggestion seems to be to wait.

And then as if by the hand of some conductor others will rise and speak in the same vein as my thoughts and will in doing so provide an introduction to the ideas suggesting themselves to me so that when the moment occurs for me to rise the thought is framed and enriched. Then, others will follow after as if stepping on the stones of an unfolding walkway.

The harmony of the process inspires me with awe and gratitude for Friends form of worship. If we were not constituted so that the visions of many could make their contribution, all to the spiritual health and life of the meeting, such a rich tapestry could not be woven.

Donald Patterson, Jr.

Reflections on a High School Retreat

by Tom and Sandy Farley

The two of us are sitting in meeting Easter First-day, tuned, not back 2,000 years but to a morning worship four days ago with a group of high school Friends on a retreat at Ben Lomond.

We had come from worship-fellowship groups to a clearing surrounded by redwood trees to sit in a circle holding hands—more than 35 teenagers from a dozen California meetings and us, the advisors.

The ring of trees there is so thick and tall that the top branches whisper with a wind that does not touch the worshippers. Trunks and limbs rub with rusty groans. The silence has grown deeper and from within it are spoken messages of awareness and loneliness:

- We are so quiet that a flock of small birds has forgotten us and has resumed chirping.
- The trees have accepted us and gone about the business of growing.
- Does the earth feel our worshipping presence?
- How painful it will be to return to lives of isolation, loneliness, and frustration!
- How can we take home the feeling of warmth and harmony that fills this grove?

In unspoken response to the question the meeting rose and we stood in a close circle, our arms about each others' waists. The circle broke to coil into a common hug embracing all of us, with our unborn child at the center.

Easter First-day we muse that this child, already loved and embraced, will arrive to be cared for by family and friends. Yet as this child grows, we will pull back and the embracing will diminish, to be reserved for special occasions and pain, and he or she will have an increasing sense of being an individual, separate from parents and other loving adults. This child could easily grow into loneliness as well; loneliness like that which we heard and felt among the high school Friends, for our world links the concepts of single, lonely, and independent, and expects each of us to become self-sufficient.

Still, warmth and hugs continue to be needed. Can the local Friends Meeting be a weekly retreat for our lonely souls? Can it reach the high school student who finds business meeting tedious and non-worshipful, who has

lost the Santa Claus concept of God but not replaced it with a personal theology?

The meeting can, if it perceives the need, if it is ready to respond, if that embracing quality is there and open to all, including the young.

Growing up may be a process of getting lonelier and lonelier, but Friends can turn that into a process of extending our love farther and farther to create an embracing community. □

(Meditation I)

Silence
with its silver sable brush
dusts
each recess in our convoluted
soul.

(Writing II)

Silence
with its silver sable brush
dusts
each recess in our convoluted
mind.

(Analysis II)

Silence—
ssssss.....sh
dusts...
chhhh.....ssss
Ah!

(Analysis III)

Silence
—
dusts—
—
souls.

N. Koponen

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Japan Yearly Meeting

"Now there are varieties of gifts, but the same spirit..." (1 Corinthians 12:4)

The spirit of the 1976 sessions of Japan Yearly Meeting held November 13-14 in the Mito meetinghouse, is reflected in the passage beginning with these words which was read by the clerk in the opening meeting for worship, describing the body of Christ as a single spirit made up of a variety of differing component parts.

Japan Yearly Meeting, although it has only 272 members, is amply blessed with "varieties." During the ninety years of Friends' activity here, the anniversary of which was celebrated at this year's sessions, Japanese Friends have hosted missionaries and other Quaker workers who have come from coast to coast of the United States, as well as from England and Canada. There are six monthly meetings and two preparatory ones, ranging in membership from six to one hundred twenty-two. There is also variation in the forms of meeting for worship, from one pastoral meeting, through those meetings in which one or two members regularly take special responsibility for ministry, to those which are entirely unprogrammed. The membership of the yearly meeting consists of people of all ages, only a small minority of which come from the Quaker or other denominational Christian homes which make up less than one percent of the Japanese population.

Attending Japan Yearly Meeting always reminds me of the importance of what was once described by a Philadelphia Friend attending a yearly meeting retreat here as the vertical and horizontal dimensions of Quakerism. The former is a deep personal Christian faith, and the latter a witness to that faith through social outreach. Since different individuals lay more or less

emphasis on the one or the other dimension, yearly meeting becomes a search for how best to harmonize the two.

The emphasis in this year's meetings on the need to search for a unifying spirit in our diversities was not limited to the scope of our own yearly meeting, but extended to a pervading consciousness of ourselves as part of the world family of Friends. This spirit was felt in the presentation of one member of his research on the early history of Quaker missionary activity in Japan, as well as in the reports of two others on their attendance at the FWCC triennial conference in Canada this past summer. Out of these reports grew discussion on the possibility of planning an Asia-West Pacific region Friends conference in the near future. One of the areas in which Japan Yearly Meeting may play a special role is in helping its neighbors in Korea face the problems caused by the infringements on human rights. The gravity of the repression in South Korea today was underscored by the absence of the Korean Quaker leader Ham Sok Han, on trial for his protest activities, whom the yearly meeting had hoped to invite to give the annual Nitobe lecture. We were glad, though, that one member of the Friends meeting in Seoul could attend our sessions this year.

Another area in which Japanese Friends are aware of their unique role and responsibility is in their message of commitment to pacifism, as citizens of a nation with a unique "peace constitution" which forbids the raising of armed forces. Friends are not the only people in Japan who are becoming more and more painfully aware, as they witness the growth of Japan's military power under the guise of a "self-defense force," that their country is drifting further and further away from its postwar commitment to constructive pacifism. An indication of possible future directions of Japanese Friends' peace activities was the attendance at yearly meeting this year of an enthusiastic and capable young staff member of the Hiroshima World Friendship Center



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which has long been active in peace work, particularly in educating the public about the horrors of nuclear war.

I have spoken of the variety in Japan Yearly Meeting. The fact that I have been asked to write this report is an indication of still another of its diversities: there are a number of non-Japanese members like myself who are welcomed here.

Kathryn Taylor

Kathryn Taylor, a member of Moorestown (NJ) Monthly Meeting has spent five of the past nine years in Japan, first teaching English at the Tokyo Friends Girls School, and later working on the staff at the Friends Center in Tokyo.

More Friends Around the World

A CONTRIBUTOR to the Morningside (N.Y.C.) Monthly Meeting Newsletter is justly concerned with the question of whether the promptings we receive during meeting for worship are "messages" or merely "thoughts." How does one tell the difference? His personal rule of thumb is: "If what prompts me to speak can be spoken elsewhere, it doesn't belong in meeting for worship."

The other side of this problem is how does one handle the messages given by others which seem to distract from one's attempt to center down and get in touch with the Spirit? Here, one of the helpful points that he makes is that, in general, "the most sublime messages are short and succinct." "Brevity," he continues, "prevents me from being distracted by the 'words' and heightens my capacity to listen with my heart."

QUOTING THE LINE from a Pete Seeger song: "But I'll know my song well before I start singing," Norman Bennett, writing in the New Zealand Friends Newsletter, contributes some pertinent "Thoughts on Meeting." He notes that some people (e.g., politicians) find it very easy to speak in public. Some Friends find it easier to speak in meeting for worship than others. "In fact," he says, "in some meetings you

can be pretty safe in naming to yourself what will be, as it were, the batting order; nearly always it's the same group of Friends or attenders. This is not to say that their ministry is not acceptable or helpful; but you cannot help wondering how those who never speak react to that sentence in the Advice: 'Do not assume that vocal ministry is never to be your part.' And also whether those who speak regularly remember the Advice: 'Pray that your ministry may rise from the place of deep experience and that you may be restrained from unnecessary and superficial words.... Wait to be sure of the right moment for giving the message.'"



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Supplement No. 34. Journal of Friends Historical Society, London. \$3.00. A valuable and penetrating study of a little known aspect of 19th century Quaker history.

**Sonnets from the Interior Life, and
Other Autobiographical Verse** by Kenneth E. Boulding. Boulder, Colorado, Colorado Associated University Press. 1975. 177 pages. \$6.95.

The sonnet is an almost lost art form. Thus, the publication of a new volume of sonnets merits considerable notice. So it is noteworthy that Friends have a new chronicle of a Quaker pilgrimage presented in sonnets and other unfashionably metered (even rhyming!) verse.

It comes from Kenneth E. Boulding, whose earlier Naylor Sonnets have become widely read. This new collection—some of which predate the Naylor Sonnets by a decade and others follow them by more than thirty years—span an immense geographical, as well as chronological range. In character with the traditional intimate theme of the sonnet, the book provides personal commentary on Kenneth Boulding's inner life.

Academicians and Friends—and especially those who are both—will greatly appreciate the extensive annotation at the end of the book which chronicles the Boulding migrations, both physical and metaphysical. Pendle Hill, Kansas City, Oxford, Ann Arbor, Colgate and Iowa State Universities, Eleanor Roosevelt, Austria, the Berkshires, Harry Truman,

Davis House and Rockefeller Center, Thomas Kelly, Boulder Meeting, Wilmington, Ohio, and Bucharest....It's all here and it's done well. A feast for Friends.

It should also be noted that Boulding's earlier classic, *The Naylor Sonnets*, has been reprinted within the past year, and is now available from the Fellowship Press (FOR, Box 271, Nyack, NY 10960) in a small and attractive envelope-enclosed binding, most appropriate for a modest but meaningful gift.

James Neal Cavener

**Christians and Marxists—The Mutual
Challenge to Revolution** by Jose Miquez Bonino. Wm. B. Eerdmans Publishing Co. 1976. 192 pages. \$6.95.

Dr. Miquez, Dean of Graduate Studies at the Higher Institute of Theological Studies, Buenos Aires, and Vice President of the World Council of Churches, prefaces this book as "an invitation to conversation and study rather than that of a developed and finished thesis."

Not having studied Marxism in thirty years, I found this book a helpful review of Marxist theory and an appraisal of how this theory has been put into practice over these years. It is hard to disagree with the author that both Marxism and Christianity have a need for renewal if they are to be meaningful in the world today.

The alienation mentioned throughout Marx, the revolutionary aspect of the movement, the transition to historical materialism which Marx took in the mid-1800's makes it difficult for a true Marxist to be a Christian. The Christian may empathize with the Marxist, but his being accepted as a party member depends on the group. In Italy, for example, a member can be anyone who accepts the political program of the party.

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Dr. Miquez feels that the Marxist commitment to solidarity of love is confirmed and deepened through the Christian idea of conversion from sin through a commitment to Jesus Christ. Is true Christian love negated by Marxism's solidarity of love or are they compatible? Can one be a Christian and Marxist? If these questions are of interest, then so will be **Christians & Marxists, the Mutual Challenge to Revolution.**

Pat L. Patterson

Inner Companions by Coleman McCarthy. Acropolis Books, Ltd., Washington, D.C., 1975. 272 pages. \$8.95.

Friends in the Washington area have long been familiar with the wisdom of Coleman McCarthy, columnist and editorial writer for the *Washington Post*. Unique in the popular media of our times are these profound and searching writings that stimulate and nourish the inner life. Coleman McCarthy, traveling on an inward journey "toward gentleness, integrity, and joyfulness," has found a band of inward companions. In fifty-three essays on poets, philosophers, artists, saints and dissenters he provides an introduction to many thinkers not widely known among Friends as well as to some such as William Penn and Jean Toomer with whom we have a long fellowship.

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Ralph Rose

The Philosophy of Religion by John H. Hick. Prentice Hall, Inc. \$3.50. 133 pages.

This book is one of a series, called "Foundations of Philosophy," edited by Elizabeth and Monroe Beardsley, both teachers of philosophy at Temple University. The book is divided into nine sections, among them, "Grounds for Belief in God," "Grounds for Disbelief in God," "Revelation and Faith," "The Conflicting Truth Claims of Different Religions."

After a brief introduction in which the

author asks and answers the question, "What is the philosophy of religion?" he devotes a section to "The Judaic-Christian concept of God." He then sums up this discussion with the words, "God is conceived as the infinite, eternal, uncreated, personal reality, who has created all that exists other than himself and who has revealed himself to his human creatures as holy and loving."

The section that follows concerns itself with the grounds on which religious persons believe that they know that God exists. The next section, dealing with the grounds for disbelief, includes the sociological theory, the Freudian theory (religion as a neurosis), and the modern science theory. The author concludes this section with these words, "It appeared (earlier) that we cannot decisively prove the existence of God; here it appears that neither can we decisively disprove his existence."

The author says that he is not thinking here of the extinction of human religiousness in universal secularization although, as many think, that may be the result. He envisions the future more like the different denominations of Christianity than in radically exclusive totalities.

For whom is the book written? While written primarily for college students in philosophy, the book seems helpful to all readers who seek truth through the use of intelligence, knowledge, experiences and modern science.

Bess Lane

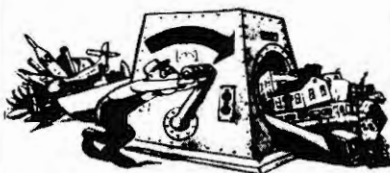
Women in the Pulpit: Is God an Equal Opportunity Employer? by Priscilla and William Proctor. Doubleday, Garden City, New York, 1976. 176 pages. \$6.95.

A Priest Forever by Carter Heyward. Harper & Row, New York, 1976. 146 pages. \$6.95.

On July 29, 1974, Carter Heyward and ten other women were ordained to the Episcopal priesthood in an irregular service in Philadelphia's Church of the Advocate, an action that "set shock waves in motion throughout the Christian Church." It is not the church's doctrine or creed that forbids the ordination of women, but its history and tradition. Carter Heyward's book de-

Instructions and List of Readings for a

PEACE CONVERSION STUDY GROUP



Friends Peace Committee has prepared a booklet on how to organize and lead a peace conversion study group. Such a study group is based on a broad spectrum of readings on which participants (usually 6 to 12) report at each session. The readings are divided into five 2½ hour sessions and cover the following topics:

Session I: Defining the Problems: U.S. Militarism and the Military-Industrial Complex Today.

Session II: Vision: Economic and Political Benefits of Conversion.

Session III: Vision: Nonviolent Alternatives to Military Defense.

Session IV: Obstacles to Conversion: Economic and Political.

Session V: Strategies for Change.

The "Instructions and List of Readings for a Peace Conversion Study Group" provides a simple explanation of how you can organize and lead a study group and lists the readings for each session. This short booklet also includes instructions on how to rent or purchase the readings from Friends Peace Committee.

Friends Peace Committee

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tails the agonizing struggle she has experienced in attempting to change that tradition.

Priscilla and William Proctor have written about a number of women who have entered "the largely uncharted territory of a man's profession, the pastoral ministry." The Proctors interviewed women who represent many different denominations and points of view, from militantly feminist to frankly conservative in every way except their determination to enter a largely male profession. The Reconstructionist and Reform movements in Judaism have ordained women as rabbis, although the Conservative and Orthodox have not. Even the staunchly male hierarchy of Roman Catholicism is under siege. That

meeting on an equal basis. This insistence on shared responsibility for the spiritual life of the meeting has given Quaker women an advantage over their sisters in other denominations in assuming full participation in religious life and work.

There is much useful and inspiring information in these two slim volumes. Of the two, Carter Heyward's is the more gripping, because it has an immediacy and emotional intensity not found in the Proctors' account.

Lenna Mae Gara

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struggle is against church doctrine as well as tradition, and it will not be short or easy.

It is tempting for a Quaker, reading these accounts, to feel smug that the Society of Friends has never put women in the demeaning position of having to beg for acceptance as full human beings. In all likelihood, however, it was the lack of structure or liturgy in Quakerism, rather than an enlightened attitude on the "woman question," that brought this about. To deny the necessity for outward sacraments, or for priests to administer them, put every member of a

China's Uninterrupted Revolution, From 1840 to the Present by Victor Nee and James Peck (eds). *Asia Library*, Pantheon, New York, 1975. \$5.95.

A second, much more formidable book, also issued in paper, provides support for the thesis implied in the title. A persuasive case is made by four scholars presenting varying viewpoints and evidence that the present Chinese revolution led by Chairman Mao Tse-tung is merely the successful culmination of popular revolutionary movements that have been arising from Chinese soil since 1840. Sometimes peasant in origin, often led by intellectuals, it was only the Maoist movement of the 1940's that overcame resistance of the pervasive forces of tradition and reaction and carried the radical reform movement to fruition. Not all readers will agree on the continuities and some will wish to underscore significant new and differing dimensions offered by China's present leaders. But the essays, although varying slightly in quality, offer stimulating and thoughtful bases for serious discussion. The chapter by Kung Chung-wu on the "Cultural Revolution in Modern Chinese History" is of special interest in describing the "four great cultural revolutions" since 1840 that culminated in the present Maoist one—"The Great Proletarian Cultural Revolution"—as the final, successful stage. It is perhaps understandable that Sun Yat-sen's role seems underplayed in the story as compared to the accomplishments the author appreciates under Mao Tse-tung.

Lewis M. Hoskins

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Announcements

Births

Randles—On October 17, *Elizabeth Anne Randles* to William and Lucy Randles, in Franklin, NC. The parents are members of West Knoxville (TN) Friends Meeting.

Kenworthy—On November 14, *Lauren Eileen Kenworthy*, to Susan and Tom Kenworthy, members of Atlanta Friends Meeting. The paternal grandparents, Carroll and Mary Kenworthy, are members of Florida Avenue (DC) Meeting.

Saunders—On July 18, *Charles Terrell Saunders*, second son to Stuart T. and Susanna T. Saunders, member of Haverford (PA) Meeting, and grandson of Allen and Josephine Terrell, also members of Haverford Meeting.

Seiler—On December 15, *Mark Lincoln Seiler* to Jean Loft and George R. Seiler, in Glen Ridge, NJ. The parents are members of Montclair (NJ) Meeting, and the maternal grandparents, George and Eleanor Loft, are members of Fifteenth Street (NY) Meeting.

Marriages

Babcock-Laughlin—On June 12, in and under the care of Scarsdale (NY) Monthly Meeting, *Janet J. Laughlin* and *Charles L. Babcock*. The bride and her family are members of Scarsdale Meeting.

Carrothers-Hagner—On December 18, *Emily Joan Hagner* and *George Howard Carrothers*, at Chestnut Hill (PA) Meeting. The bride and her parents, George and Joan Hagner, are members of Chestnut Hill Meeting. The bridegroom and his parents, George and Ann Carrothers, are members of Poughkeepsie (NY) Meeting. Emily and George are presently living and working at Oakwood School, Poughkeepsie, NY 12601.

Leitch-Slayton—On August 21, *Wendy Carol Slayton* and *Patrick David Leitch*, in a birch grove on a hill in Glen Arbor, Michigan. The bride, a member of Miami (FL) Friends Meeting, is the daughter of Wanda and Wayland Slayton, and the bridegroom is the son of Ruth E. Leitch. They now live at 12 Sand Hill Cove Road, Narragansett, RI 02882.

Deaths

Crownfield—Suddenly on December 18, *Ruth Crownfield* in Poughkeepsie, NY. Ruth was a member of New Brunswick (NJ) Meeting, sojourning at New Paltz (NY) Meeting. Her family and her meeting remember gratefully the plentiful evidence of her caring.

Ferguson—On October 28, *Ruth A. Ferguson*, a member of State College (PA) Meeting for more than forty years. With her husband, John H. Ferguson, she had been active in Friends Neighborhood Guild, Philadelphia, before coming to State College in

1934 where she and a few others started the First-day School. She played the piano for singing and was responsible for the annual Christmas programs presented. She served on a number of committees and most recently chaired Worship and Ministry. For many years she was our representative to the Church Women United and served as one of the principal contacts with various church service programs. Her home was always open to visiting Friends and various gatherings.

She was a gentle person—and her gentleness concealed her strength of character. She was endowed with many assets, two in great abundance: moral courage and a delightful sense of humor.

Ginsburg—On October 19, *Helen Sloan Ginsburg*, a member of Miami (FL) Meeting. She was a professional writer who wrote plays for her meeting and Southeastern Yearly Meeting. She was also a well-known artist, using unique painting and baking techniques on tiles and stones. A vivacious personality, she gave much to the meeting and life itself. She is survived by her husband, Robert Ginsburg; a son, Jerome Stetson; a daughter, Nancy Stoddard; and four grandchildren.

Satterthwaite—On December 18, *Grace B. Fletcher Satterthwaite*, aged 88, a member of Trenton (NJ) Meeting. She was the widow of Harvey T. Satterthwaite and is survived by two sons: Henry F. Satterthwaite and John R. Satterthwaite, II, both of Lawrenceville, NJ.

Taylor—On November 12, *Laura Atkinson Taylor*, aged 84, a member of Trenton (NJ) Meeting. A long-time active member, she is survived by a son, George V. Taylor of Chapel Hill, NC; a daughter, Marion Smith of Shippensburg, PA; a sister, Sara A. Satterthwaite of Medford Leas; and five grandchildren.

Wender—In May, 1975, *Wilma Wender*, a member of Miami (FL) Friends Meeting, in Seattle, WA. Born in north Germany, she was a nurse specializing in mental health nursing. Her first husband, Heinz Haagen, was a political prisoner when their son was born. After his release he worked with Friends in Berlin, helping to get out as many Jews as possible. Wilma had become a Friend by the time her husband was called up and later shot by the Nazis. She helped several Jews to hide until she was forced to flee. Through Friends she came to America with her son who recently graduated from high school. Later she met her second husband, Eugene Wender, and came to Coral Gables to live. Her membership was transferred from Berlin Meeting to Miami Meeting.

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Books and Publications

Wider Quaker Fellowship, 1506 Race Street, Philadelphia, PA 19102 offers 3/year mailings of Quaker oriented literature.

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Nice religious books! "First Century Healing," Ed Bodin, \$1.95; "Natural and Spiritual Laws," David Bubar, \$1.50. Evangelical Press, Box 4300, Memphis, TN 38104.

"Thoughts Rule the World." An Anthology on worship, brotherhood, peace and non-violence, nature and man. Collected during a lifetime of reading by the late Florence Meredith, Quaker, from works of the world's great poets, statesmen, scientists, logicians, humanists, religious leaders. \$1.50 plus 50¢ to THOUGHTS, 245 Walnut St., Wellesley, MA 02181.

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Positions Vacant

Pastor wanted. Starting July 1, 1977, in a small, rural Hudson Valley community, 75 miles from New York City. For details contact: Jerome Hurd, Clintondale, NY.

New England Friends Home is looking for a live-in general assistant to the director. Some knowledge of maintenance important for this position. Could consider a couple. Also, to start this summer, we need two young people for an informal, one-year, live-in intern program helping us care for our thirteen elderly residents in an 'extended family' set-up. Write: Director, N.E.F.H., 86 Turkey Hill Lane, Hingham, MA 02043.

William Penn House seeks two live-in staff members, beginning summer 1977, to assist in planning and hospitality for seminar participants and visitors coming to Washington with peace and social justice concerns. Salary (including housing, health insurance, paid vacations) and specific duties are negotiable. William Penn House, 515 East Capitol St., Washington, DC 20003.

In preparation for the opening in September 1977 of Crosslands, a community for older persons, we are interested in talking with physicians, social workers, recreational therapists, occupational therapists, pharmacists, nurse practitioners/physicians assistants, registered nurses, secretaries and others who may wish to explore employment with us. Inquiries should be sent to Dorothy R. Fradley, Assistant Director, Kendal at Longwood, Box 699, Kennett Square, PA 19348.

AFSC Executive Secretary, Pacific Southwest Region. Responsible for the programs and activities of the Region. Experience in administration, staff supervision, and financial management desired. Candidates should have knowledge of the AFSC and the Society of Friends. Submit inquiries to: Ken Morgan, Search Committee, AFSC, 980 N. Fair Oaks, Pasadena, CA 91103.

Homemaker—mature Quaker, nonsmoker, sought for care of 6 and 8 year old sons and their physician father's modern home in Columbia, Maryland. Six months minimum, weekends off, modest salary, other benefits. Letters of inquiry should include indepth personal sketch and four references. Consideration given to inquiry from abroad. Box L-892, Friends Journal.

Primary Care Physicians—Associateships available July 1977 and July 1978. Practice a mix of prepaid (HMO) and Fee-for-Service. Guaranteed income in first year \$30-45,000, depending on training and experience. New Marshall Erdman designed clinic. Friendly, medium sized community in beautiful mountainous area. Contact: Douglas Tolbert, Mountaineer Clinics, 228 Mellon St., Beckley, WV 25801. Phone 304-252-8324.

Elementary teachers: Full and part-time team teaching positions available for 1977-78 at 5-7 year old level at small, parent-run alternative elementary school in 6th year of operation. Experience preferred. Modest salary. Send resume and personal explanatory letter to: Teacher Committee, West Branch School, 755 Moore Avenue, Williamsport, PA 17701.

Coordinator for Friends Peace Committee of Philadelphia Yearly Meeting. A Friend who functions well in a cooperative working situation, is able to facilitate communication between Yearly Meeting Friends and the Peace Committee and is an innovative thinker. Office skills of typing and simple bookkeeping are needed. Contact Ann Lenhart, Friends Peace Committee, 1515 Cherry St., Philadelphia, PA 19102.

Media Friends School (K-8) seeks principal for school year 1977-78. Address resumes: Search Committee, 125 W. Third Street, Media, PA 19063. For further information call 215-565-1980.

Married Couple needed to house-parent six high school students and also teach chemistry, physics and geometry beginning September, 1977. Contact Jack Haller, The Meeting School, Rindge, NH 03461. 603-899-3366.

Nonviolence and Children Program of Friends Peace Committee in Philadelphia needs co-coordinator. Experience in facilitating groups, ability to write and speak, basic office skills for a collective working style. Focus on parent and family work. Low income, high reward. For more information, contact NVC Program of FPC, 1515 Cherry St., Philadelphia, PA 19102.

Positions Wanted

Young Quaker, member Stony Run Meeting, Baltimore, interested in farm work, preferably horses, in New England area. No experience but anxious to learn. Contact Jack Broadway, Jr., 310 Weatherbee Road, Baltimore, MD 21204.

Schools

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Looking toward June, July and August for competent friendly person to keep house for our elderly, lively-minded mother in her own small home in Connecticut. A pleasant vacation spot for teacher or college student. Time off arranged. Salary negotiable. Constance St. John, Putney, VT 05346.

Would like to correspond with retired couple interested in exchanging houses for a period of time. Especially interested in East Coast. Stuart M. Richey, George Fox College, Newberg, OR 97132.

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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, clerk, 205-879-7021.

Alaska

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

Arizona

FLAGSTAFF—Unprogrammed meeting, 11 a.m., 402 S. Beaver, near Campus. Mary Campbell, Clerk, 310 E. Cherry Ave. 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: 987-3283.

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 Dei Chapel, 2311 E. Shaw. Phone: 237-3030.

HAYWARD—Worship 10 a.m., 22502 Woodrope St., 94541. Phone: 415-651-1543.

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

LONG BEACH—Meeting for worship, 10 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 9:30 a.m. Phone: 213-457-3041.

MARIN—Unprogrammed worship, 10 a.m. Call Louise Aldrich 883-7565 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 683-4696.

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 Sarninole 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 10 a.m. University YWCA, 574 Hilgard (across from UCLA bus stop). Phone: 472-7950.

WHITTIER—Whiteleaf 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. Westover 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: 274-8588.

WILTON—Meeting for worship and First-day school, 10 a.m., 317 New Canaan Road. Phone: 762-5669. Marjorie Walton, clerk, 203-847-4069.

Delaware

CAMDEN—2 miles south of Dover. Meeting and First-day school 11 a.m. Phones: 697-8910; 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; 475-3060.

District of Columbia

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

Florida

CLEARWATER—Meeting 10:30 a.m., YWCA, 222 S. Lincoln Ave. Phone: 447-4907.

DAYTONA BEACH—Sunday, 10:30 a.m., 201 San Juan Ave. Phone: 877-0457.

GAINESVILLE—1821 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, 443-9636.

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. 30306. Courtney Sicheloff, clerk, phone 525-8812. 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: 457-6542.

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.

DOWNS 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.

MENARD—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: 369-5434 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 815-984-0716 (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., Moores Pike at Smith Rd. Call Norris Wentworth, phone: 336-3003.

HOPEWELL—20 mi. W. Richmond; between I-70, US 40; I-70 exit Wilbur Wright Rd., 1 1/4 mi. S., 1 mi. W. Unprogrammed worship, 9:30, discussion, 10:30. Phone: 476-7214 or 967-7367.

INDIANAPOLIS—Lanthorn Meeting and Sugar Grove. Unprogrammed worship, 10 a.m. Sugar Grove Meeting House. Willard Helsa, 257-1061 or Albert Maxwell, 839-4849.

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, 23 W. Lincolnway. (926-3172 evenings).

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

Iowa

AMES—Meeting for worship 10:15 a.m. Forum 11:15 a.m. YWCA-Alumni Hall, ISU Campus. 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. Sera Berquist, correspondent. Phone: 643-5639. Much love and sometimes coffee.

Kansas

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

WICHITA—University Friends Meeting, 1840 University 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: 682-7107 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 774-2245 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 207-823-3078, or write Paul Cates, East Vassalboro, ME 04835.

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 Claggett, 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.

SPARKS—Gunpowder Meeting for worship, 11 a.m. For information call 472-2551.

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: 617-369-9299/263-5562.

AMHERST-NORTHAMPTON-GREENFIELD—Meeting for worship 11 a.m. First-day school 10 a.m. Mt. Toby Meetinghouse, Route 63 in Leverett. Phone: 263-9427.

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 Nobscoot). 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: 682-4677.

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 Banvenue 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: 488-4178. Sunday schools, 10 a.m., worship 11.

Nevada

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

RENO—Meeting for worship 10 a.m. October-May, 9 a.m. June-September. Friends House, 580 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.

GOVIC 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 Blen, 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., travelling 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: 428-8242 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 484, Milford 08848. Phone: 201-995-2276.

RANOCAS—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 671-2851.

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: 212-777-8866 (Mon.-Fri. 9-5).

BUFFALO—Meeting and First-day school, 11 a.m., 72 N. Parade. Phone: TX2-8645.

BULLS HEAD RD.—N. Dutchess Co., 1/2 mi. E. Taconic Pky. Worship 10:30 Sun. 914-268-3020.

CHAPPAQUA—Quaker Road (Route 120). Meeting for worship and First-day school 10:30 a.m. Phone: 914-238-9694. 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—Catskill (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. Moesch, 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, 6th and 12th months.

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

JERICHO—Old Jericho Tpke., off Rt. 25, just east of intersection with Rts. 108 and 107.

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

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

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

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

SOUTHOLD—Colonial Village Recreation Room, Main St.

WESTBURY—550 Post Ave., just south of Jericho Tpke., at Exit 32-N, Northern State Pkwy. Phone: 516-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: 203-324-9736.

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 Schwerz, 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.

GUILFORD 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. Hilty, 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, 9:15 a.m. at Unitarian Fellowship, 900 E. Divide Ave. Call Joanne Spears, 1824 Catherine Dr., 58501. 701-258-1899.

Ohio

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

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

CINCINNATI—Community Meeting (United) FGC and FUM—Unprogrammed worship, 10 a.m., 3980 Winding Way, 45229. Phone: 513-861-4353. Marion Bromley, clerk, 513-583-8073.

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: 673-5336.

N. COLUMBUS—Unprogrammed meeting, 10 a.m. 1954 Indianola Ave. Call Cophine Crozman, 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 4-2885.

BIRMINGHAM—1245 Birmingham Rd. S. of West Chester on Rt. 202 to Rt. 926, turn W. to Birmingham Rd., turn S. 1/4 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, 1/2 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 562, 1 and 6/10 miles W. of 662 and 562 intersection at Yellow House.

FALLSINGTON (Bucks County)—Falls Meeting, Main St. First-day school 10 a.m., meeting for worship, 11 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, 1 1/2 miles west of Lancaster. Meeting and First-day school, 10 a.m.

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

LEHIGH VALLEY-BETHLEHEM—On Rt. 512 1/2 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, 784-0267. Dean Girton, 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, Swede 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 215-563-6795.

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 Mermaid Lane.

Fair Hill, Germantown and Cambria. Annual meeting, 10:15, second First-day in Tenth Month.

Fourth and Arch Sts. First- and Fifth-days.

Frankford, Penn and Orthodox Sts., 11 a.m.

Frankford, Unity and Wain Sts., 11 a.m.

Germantown Meeting, Coulter St. and German-town Ave.

Green Street Meeting, 45 W. School House Lane.

PHOENIXVILLE—Schuykill Meeting. East of Phoenixville and north of juncture 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—Unani Monthly Meeting meets 1st, 3rd, and 5th First-days at 11 a.m., 2nd and 4th First-days at 5 p.m. Meetinghouse at 5th and Macoby Sts., Pennsburg. Phone: 679-7942.

SWARTHMORE—Whittier Place, College Campus. Meeting 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: 437-5836.

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, 1580 Wyoming Ave., Forty-fort. Sunday school, 10:15 a.m., meeting, 11 a.m., through May.

WILLISTOWN—Goshen and Warren Rds., Newtown Square, 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, 518 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, 893-8540.

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, YWCA, 318 McCullough, 78215. Houston Wade, clerk. 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, 802-884-2261 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: 358-8185 or 321-6009.

ROANOKE—Salem Preparatory Friends Meeting, clerk: Genevieve Waring, 343-6769, and Blacksburg Preparatory Friends Meeting, clerk: Judy Heald, 552-8575.

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 Cellard, 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.

MADISON—Sunday, 11 a.m., Friends House, 2002 Monroe St., 256-2248; and 11:15, Yahara Allowed Meeting, 819 Riverside Dr., 249-7255.

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

OSHKOSH—Meeting for worship, 11 a.m. Sunday, 545 Monroe St. 414-233-5804.

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

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The Back Word

True unity may be found under great apparent differences. This unity is spiritual. It expresses itself in many ways, and we need divine insight that we may recognize its working. We need forbearance, sympathy and love in order that, while remaining loyal to the truth as it has come to us, we may move forward with others to a larger and richer experience and expression of the will of God.

London Yearly Meeting, 1916

Thinking about the processes of institutionalism one can identify six simple rules for ensuring that the main characteristics of a movement are not lost. These are:

Keep the aim limited
Keep the organization small
Cherish the weakness of limited means
Distribute functions widely
Trust local teams with full responsibility
Foster new growth on the fringes.

from Enough is enough by John V. Taylor

The hero deed to be wrought is not today what it was in the century of Galileo. Where then there was darkness, now there is light; but also, where light was, there is now darkness. The modern hero-deed must be that of questing to bring to light again the lost Atlantis of the coordinated soul. . . .

The problem is nothing if not that of rendering the modern world spiritually significant—or rather—nothing if not that of making it possible for men and women to come to full human maturity through the conditions of contemporary life.

Joseph Campbell
The Hero with a Thousand Faces

"Some day, after we have mastered the winds, the waves, the tides and gravity we will harness for God the energies of love and then for the second time in the history of the world man will have discovered fire." *Teilhard de Chardin as quoted in the Christmas letter of the Bechill family in Michigan, who added, "Together and with you our flames can burn warmer, brighter, and stronger (as we continue) struggling within our own experiences to harness some measure of God's immense energy of Love. . . ."*