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"Overcome Evil With Good"

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The cover photograph is by Ken Miller, a frequent contributor to the Friends Journal. The pictures on pages 293 and 294 are from "Quaker Reflections," a collection of pictures available through Friends General Conference. The photograph of Mohandas Gandhi on page 296 is courtesy of Blue Mountain Press. John Taylor contributed the photographs on pages 299 and 300. On page 303 there is a woodcut by Joseph Levenson. The photograph on page 305 is the work of Janet Charles.

Centering Down...

WE ARE ALL fools down here, too much to say with the fist, not enough with the brain, too little with the heart. No lessons have been learned since I was a child because the fist seems to be growing as the brain gets smaller and conscience has nearly gone.

Richard Llewellyn in
Down Where the Moon is Small

OUR PROBLEM is that we are caught up in a civilization having immense drive but no direction, marvellous capacity to get there but no idea where it is going... [Our] segment of the world still has freedom as its lodestar and looks with doubt upon the doctrinaire. But to the question "freedom for what?" we have no answer. When freedom is threatened we spring to its defense. But when freedom is secured we are at a loss what to do with it. As a consequence, we win the wars but lose the peace. If we are ever to win the peace, we have to know what freedom is for.

P.W. Martin in
Experiment in Depth (1955)

... And Witnessing

THE EARTHQUAKERS (a group of Vermont-based junior Friends who have already visited England and Ireland) are planning a year-long trip around the world, "visiting various trouble spots," according to the Young Friends publication "The Crier." Starting with the Hopi reservation in Arizona, they will go to Costa Rica, Tokyo, New Delhi, Kenya, Ramallah, Berlin and Belfast. The trip will be under the leadership of Alice Wiser and will start immediately after New England Yearly Meeting, 1977.

(IN A meeting for business) "we stand and address the Clerk when we speak because this small formality reminds us that we should be clear and concise in our feelings before we rise. Standing also makes it clear when a Friend has finished speaking, and aids the Clerk to know who should speak first. When we speak in asides to each other without addressing the Clerk, Friends' good order fails..."

Dale Emmert in
San Francisco Friends Meeting Newsletter

Doors of Perception

Occasionally a manuscript arrives in the Journal office which, to put it simply, produces an altered state of consciousness. Perhaps slowly, perhaps suddenly, the words and ideas help one to see into the nature of Truth, to catch a glimpse of the wholeness of ultimate reality. At such times feelings of gratitude, of wonder, and of humility well up. Then comes the best sensation of all: the anticipation of sharing it with readers.

All these and more experiences were and still are associated with the manuscript which forms the bulk of this issue. We are grateful to Robert K. Greenleaf for sharing it with us and for him and the Paulist Press, the publisher of the book from which it has been excerpted, for permitting it to be printed in the Journal.

Bob Greenleaf is no stranger to readers of this magazine. He has written several penetrating articles over the last few years. And his series of pamphlets on the theme of Servanthood offers challenging insights on how power could be used to build community and to create fulfilling opportunities within society and the institutions which comprise so much of it in contemporary life.

By way of introducing "Overcome Evil With Good" which begins on the next page, we want to quote from another chapter in the same book.

"Whenever I think I have really achieved something," Bob writes, "up come those powerful lines from Walt Whitman's 'Song of the Open Road'—

*Now, understand me well—It is provided
in the essence of things, that from
any fruition of success, no matter what,
shall come forth something to make a
greater struggle necessary.*

"The greater struggle that will be necessary, as you learn to bear more stress and carry responsibility, comes because long exposure to these conditions tends to narrow the intellect unless a valiant effort is made to achieve an ever-expanding outlook. It is not enough just to try to keep up, to maintain the level of intellectual curiosity you have achieved in college. The intellectual life must expand. The great risk which the bearers of

responsibility assume is that intellectual curiosity, the search for understanding, will atrophy and that only a calculating rationality will remain.

"The test is in the heat of action. If one has a problem on which it is appropriate to act, and if one doesn't know what to do (which is the constant dilemma of all bearers of responsibility), one should turn to the search for greater depth of understanding about the problem.

"If you are going to remember one thing from this... I hope you will remember this: the main reason you will ever be aware of a problem is that your understanding of yourself, of the other people involved, and of the area in which the problem lies is limited. Therefore, the search for understanding—an intellectual pursuit—is the most practical of ideas, even though the 'practical' people often spurn it. But it is a difficult idea to hold onto when one bears the weight of responsibility for action, especially if the need is urgent. It is difficult to seek to understand when the heat is on.

"One of the important testing grounds in decisionmaking is the meeting of personal conflicts, when ideas or interests differ. Please give some thought to Dr. Carl Rogers' wonderful formula for meeting conflict. It is this: try to state to the other person's satisfaction your understanding of his or her position; then identify and state as much of this proposition as you can agree with; then, and not until then, state your own point of view.

"The risk in this procedure is that you might change. Opening one's self to understanding always entails this risk. This is bad advice for the brittle, the fearful, the dogmatic, the 'allness' people....

"If change is too painful to contemplate, then one had best adjust his blinders to shut out all peripheral understanding. But if one does this and winds up hating the world, then one shouldn't blame the world for it."

Later in that same chapter Bob quotes those luminous lines from William Blake:

*If the doors of perception were cleansed,
everything would appear to man as it is, infinite.*

Bob Greenleaf has offered us some cleanser and we are both privileged and delighted to pass it along. □

Overcome Evil

by Robert

Editor's Note:

"Overcome Evil with Good" is a chapter from *Jefferson House, a Parable*, to be published later this year by Paulist Press. Jefferson House is a university dormitory that is presided over by a benign housemaster, Associate Professor of Physics Joseph D. Billings. Seventy students, women and men, from all four undergraduate years inhabit this house. The story of what goes on there is narrated by an alumnus who, at age twenty-eight, writes from his well-kept journal of those four eventful years when he was a resident.

The aim of the house is to prepare its residents to be

servant leaders in a world that seems confused about the use of power. The program consists of discussions with resource persons from many fields who visit there, service projects within the university, and a summer internship after the junior year with an established servant leader. Four of the many evening sessions with resource persons that the narrator experienced are reported in detail in the book. The following article is one of those reports. (The meaning of *servant leadership* is discussed in Robert Greenleaf's book with that title that has just been published by Paulist Press, 545 Island Road, Ramsey, NJ 07446.)

© Copyright 1977 by Robert K. Greenleaf

One of the great evenings at Jefferson House was with an older physicist colleague of Mr. Billings, Dr. Franz, a man in his mid-seventies, who talked in a non-theological way about what some would take as a theological subject, *Overcome Evil With Good*. His inquiry into this subject was prompted by a four-year appointment, a few years back, at the Tata Institute of Science in Bombay, India. Our evening with him was one of those rare occasions when a person capped his career as a distinguished scientist by ranging outside his field for an objective look at a basic human problem, as well as at some of the common assumptions in recent history. I have reconstructed much of that evening, a long one, from my notes which were uneven because I was so absorbed in what was going on.

Here is the gist of what Dr. Franz had to say.



For some time I have been troubled by the biblical injunction, "overcome evil with good." Only after a long

life of watching and thinking and experiencing have I come to some limited understanding of it that fits the real world as I see it.

I am not a theological person. In my life and work as a physicist I have come to accept the impenetrable mystery as mystery; and I am content simply to stand before it in awe and wonder. I do not feel called upon to invent theories to explain it. But the admonition to overcome evil with good has been the cause of considerable searching on my part. I am still a seeker groping my way. I have no clear or final answers about it and, since I have been invited to visit with you I will share some of the fruits and uncertainties of my search because, as I see it, so much of the effort of good people in trying to overcome evil seems, when judged by the results, to have the effect of entrenching evil by opposing one evil with another. Let me give you three examples. In the first, going back 200 years, I believe that evil was overcome by good. Then I will give you two more, bringing it right down to the near present, when I believe good people, even very great people, seem to have replaced one evil

With Good

eenleaf

with another. One of the most disturbing sentences I have ever read is attributed to C.G. Jung. "We become the evil that we fight against."

I have long known and admired the record of the life of John Woolman, an American Quaker who lived through the middle of the eighteenth century. But Woolman's relevance to my own life and times did not come clear until after I had my experience in India. Anthropologists hold that the best way to understand one's own culture is to see it in perspective from immersion in a quite different one. In the course of my work in India, I was deeply involved with government, industries, and universities. And, while I do not consider myself an India expert, I have read widely about her history and current conditions, together with biographies of her great leaders. It is from this perspective that I want to talk about two examples in American history and then I will come back to India for my third example. First, John Woolman.

John Woolman is known to the world of scholarship for his *Journal*, a literary classic. But in the area of your common interest here in Jefferson House, servant-leadership, he is the man who, almost singlehandedly, rid the Society of Friends of slaves.

It is difficult now to imagine the Quakers as slaveholders, as indeed it is difficult to imagine any American being a slaveholder. One wonders how people two-hundred years hence will view "what man has made of man" in our times. It is a disturbing thought.

But many of the eighteenth century American Quakers were affluent, conservative slaveholders, and John Woolman, as a young man, set his goal to rid his beloved Society of this terrible practice. Thirty of his adult years (he lived to age 52) were largely devoted to this. By 1770, nearly one-hundred years before the Civil War, slavery was practically eliminated from this group.

His method was unique. He didn't raise a big storm about it or start a protest movement. Rather he relied completely on gentle, but clear and persistent—one person at a time—persuasion.

Although Woolman was not a strong man physically, he accomplished his mission by journeys up and down the East Coast, on foot or horseback, visiting slaveholders over a period of many years. His approach was not to censure the slaveholders in a way that drew their hostility. Woolman was accepted *by the slaveholders* as a friend. In fact, in approaching the slaveholder, he manifested an intense concern for the slaveholder's moral dilemma. *Woolman was as much interested in the slaveholder as he was in the slave.* And he was not wearing a mask when he did this. He had a deep love and concern equally for both slaveholder and slave.

The burden of his approach was to raise questions: What does the owning of slaves do to you as a moral person? What kind of institution are you binding over to your children? Person by person, by persistently returning and pressing his gentle argument over a period



John Woolman and the Slave

At the age of twenty-three, John Woolman was asked by his employer to write a bill of sale for a slave. He did it under protest, but devoted the rest of his life to opposing slavery as "inconsistent with the Christian Religion."

of thirty years, the scourge of slavery was eliminated from this Society, the first religious group in America formally to denounce slavery and forbid slaveholding among its members. One wonders what would have been the result if there had been fifty John Woolmans, or even five, traveling the length and breadth of the colonies in the eighteenth and early nineteenth centuries *persuading* people, one by one, with gentle nonjudgmental argument, that a wrong should be righted by individual voluntary action. There is some basis for the feeling that just a slight alleviation of the tension in the 1850s might have avoided the war with its 600,000 casualties and the impoverishment of the South, and with the resulting social problems that are at fever heat one-hundred years later with no end in sight. A few John Woolmans, *just a few*, might have made the difference. Leadership by persuasion has the virtue of change by conviction rather than by coercion. Its advantages are obvious.

John Woolman exerted his leadership in an age that must have looked as dark to him as ours does to us today. Some would write off his effort as a suggestion for today on the assumption that the Quakers were ethically

Woolman was as much interested in the slaveholder as he was in the slave.

conditioned for his approach. Probably true. But all persons are so conditioned, to some extent. And Woolman's task was not easy. *It took thirty years.* It was his life work. I would construe from several readings of his Journal that he did not consciously choose his approach as the strategy most likely to succeed. He was a true man of peace. I believe he would have proceeded as he did even if *no* slaves were freed as a result of his effort. He really loved everybody—including the slaveholders—although he was absolutely clear that slaveholding was an evil that should be eradicated.

My second example is another American Quaker, John Greenleaf Whittier, the poet, who lived through most of the years of the nineteenth century and was, like Woolman, consummately concerned with the evil of slavery. But, unlike Woolman, he was not the gentle one-person-at-a-time persuader. He joined forces with the mounting anti-slavery movement of his day and was one of the fiery abolitionists. He used his poetic skill as a sharp rapier, and some of his best poems were in the abolitionist cause. What some regard as his greatest poem, "Ichabod," was written in condemnation of Daniel Webster for his support, as a United States Senator, of *The Compromise of 1850*. It concludes with:

The Fugitive's Story

John Greenleaf Whittier, with Henry Ward Beecher, the great preacher, and William Lloyd Garrison, the abolitionist, listens to the story of a fugitive slave who had escaped from the South with her baby.



*All else is gone; from those great eyes
The soul has fled;
When faith is lost, when honor dies,
The man is dead.*

*Then pay the reverence of old days
To his dead fame;
Walk backward, with averted gaze,
And hide the shame.*

Quite a contrast to the gentle, loving persuasion of John Woolman. And Whittier's was a substantial influence in the abolitionist movement that helped bring on the war and free the slaves. That, as I have noted, was a disastrous war: casualties were the worst in history up to that time. The "scorched earth" tactic was invented there, and, although the slaves were freed, no place was prepared for them—and they are still struggling to find a place over one-hundred years later. The issues that brought on the war are complex, but one aspect seems clear: the vehemence of the abolitionists helped make war inevitable; and that, if there had not been a war, a better transition of the slaves to full status freedom (which they have not yet achieved) might have been found. These are "mights"; one can never know. All that we are sure of is that as a nation, a terrible price was paid for eradicating the evil of slavery, and, I would hypothesize part of the reason we paid it (and we are still paying it one-hundred

years later) is because good people chose not to overcome evil with good.

I once asked one of Whittier's biographers whether, in the course of his long life after the war (he lived until 1892) there was any evidence of a feeling of contrition that he had been one of the causes that brought on the war. The answer was, "none!"

My third example is closer to our times, Mohandas Gandhi, who died, as you know, by an assassin's bullet, in 1948.

I have read a half dozen of the more than four-hundred biographies of Mohandas Gandhi and have talked with people who knew him. And I have long pondered the enigma of that great man who was the father of Indian independence but also a person of great prophetic stature. But I am puzzled by what I saw as a sharp contradiction between two elements of post-independence (1947) India. On the one hand there is the great reverence for the person and the teachings of Gandhi; memorials and statues are evident all over India. On the other hand there is little trace of the influence of Gandhi's teaching in the structure of Indian government or in the prevailing lifestyle of the people. His teaching has become like so many religions, a thing to which large numbers give obeisance, but it seems not to be internalized in many persons nor does it have a discernible effect on the present structure of society. The typical Indian is much like she or he has long been—except as their lifestyles and attitudes, especially in the cities, have been penetrated by western ideas, customs and gadgetry.

This is not said to denigrate what India has achieved as a new nation state. It has been a remarkable accomplishment and I have confidence in the durability of the Indian culture. India may yet achieve the constructive world influence that was promised in the early days after independence under Nehru's leadership. But I do want to raise a question about nonviolent resistance, Gandhi's political strategy, and its widespread acceptance among gentle idealistic people in our country, people who revere Gandhi.

Gandhi was a many-sided man. As a social philos-

ophy, he was largely responsible for independence and throwing off the yoke of colonialism everywhere—but it came at a great cost in human life and suffering and left a condition of tension in India and elsewhere that may add yet another to the already many threats to the peace of the world for generations. Gandhi's political strategy was nonviolent for him, but it bred violence in millions because, I believe, *it was coercive*. The British were *forced* to grant independence; they were not *persuaded* that they should.

By forcing independence precipitately, the way was opened for the Muslim minority (about twenty percent) to demand a separate state and, to get the mess off their hands quickly, the British engineered a division into Pakistan and India that left a tormented result. Estimates of lives lost in the course of partition run as high as one million. And observers on the ground, fresh from World War II experience, testified that the savagery of the communal strife far exceeded anything they had witnessed during the war. It has literally sickened me to read the accounts of it. Much of the western border of India is still only a cease-fire line, and, on the East, Bangladesh, a new nation that was created in the later separation from the western half of what remains Pakistan, was born of much bloodshed and is in a precarious state. At a time when nationalism was in the decline as the basis for a viable world pattern, Gandhi led India, and the rest of the colonial world, into a proliferation of quarreling national states that are a threat to all of us.

Gandhi, in the last days of his life, made a desperate effort to stem the flood of violence that he had helped unleash. He knew that, as a political leader, he had failed, and that his dream for a great new village-based society would not come to pass. He died a sad and disillusioned man.

The Gandhi followers with whom I have discussed these conclusions have the greatest difficulty with the assertion that, at the end, he acknowledged failure. This is understandable because the record is confused. Gandhi, to the end, maintained a confident public

As a social philosopher, the designer and advocate of a hopeful new lifestyle for the Indian people, Gandhi takes first rank among the world's great. But as a political strategist I would judge him a failure.

osopher, the designer and advocate of a hopeful new lifestyle for the Indian people, he takes first rank among the world's great, in my view. But as a political strategist I would judge him a failure (and, near his death, he so

optimism about his ability to influence the course of events. And he demonstrated it; but he could not be everywhere at once in that vast seething sub-continent.

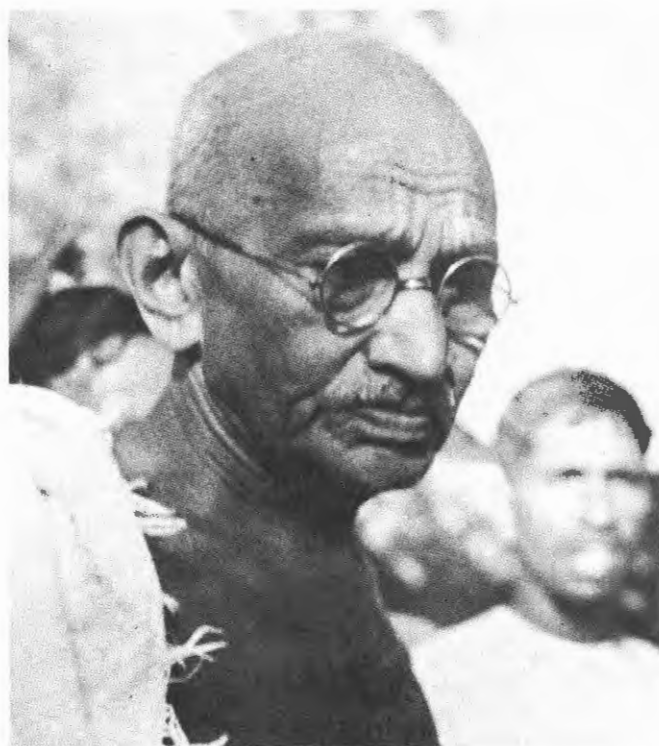
As I told you, I am not a scholar in these matters; I

have not gone to original sources. But the general biographies and anthologies give an adequate basis for documenting Gandhi's acknowledgement of failure. His acceptance of the plan for partition, as a result of the artful persuasion of Lord Mountbatten, the last Viceroy, is the most conspicuous. Gandhi's anguish over that decision was widely chronicled.

Geoffrey Ashe's biography of Gandhi gives a most poignant account at the end when he said:

As British power declined, spectres which Gandhi had assumed to be dead were again on the prowl. An ancient Hindu concept of holy warfare, invoked in the past when Hindus fought Muslims, was inspiring their descendants. Gandhi now wondered whether nonviolence under his leadership had actually concealed worse evils than the weakness he already acknowledged. In many cases, he began to suspect, it had been cowardly hypocrisy. Indians had abstained from violence merely because they were frightened by the police and troops. With that fear receding, their true character was reasserting itself. After twenty-six years of nonviolence they were as violent as any other people.

Yet in the deepest trough of despond, Gandhi blamed himself. As always he believed that if he had failed to teach nonviolence, it was because he had failed to make himself a good enough teacher.



Jagan V. Mehta

Gandhi's expressions of despair over his own personal failure were reserved for the inner circle, principally Nayar, his secretary, and Manu, his niece-companion. To Nayar who thought of Gandhi in December 1947 as "the saddest man one could picture," Gandhi said, "If India

Gandhi made a brief try at persuasion and then abandoned it. He then embraced coercion.

has no further use for nonviolence, can she have any for me?" He would not be surprised, he remarked, if Indian leaders said one day, "We have had enough of this old man. Why doesn't he leave us alone?" And to Manu he said, "Even Patel and Nehru think I'm wrong, and peace is sure to return if partition is agreed upon. . . . They wonder if I have not deteriorated with age. . . . Maybe all of them are right and I alone am floundering in the darkness. . . . I shall perhaps not be alive to witness it, but should the evil I apprehend overtake India and her independence be imperiled, let posterity know the agony this old soul went through in thinking of it." (From *Freedom at Midnight* by Collins and Lapierre.)

This marked a sad end for the giant among leaders of the common people of this century. He dreamed a great dream for the good society for India; but he failed to achieve it, I believe, because his method was basically coercive.

His great dream will not be lost. India is a nation of enormous patience and capacity for suffering. Gandhi stands tall as a prophet, and with a large following still, to guide the great persuader who yet may bring his great dream to reality.

Gandhi, like Whittier, stands in sharp contrast to Woolman whose model might have served them both. Gandhi made some attempts to persuade the British to accept a more just course in dealing with India, but he early concluded that they were unpersuadable. Woolman found the Quaker slaveholders equally unpersuadable—on his early attempts. But he believed that persuasion was the right course, so he stayed with it for thirty years.

Gandhi apparently did not believe in persuasion the way Woolman did. So he turned to his nonviolent resistance movement and produced by it a state of tension in India in which the Muslim separatist movement flourished and *forced* the British hastily to partition the country and grant independence in order to avoid a national explosion.

Now, you might ask, isn't the present state of affairs better than colonialism and don't we have to go through the chaos to get to what ought to be? Clearly, now, the

only option for India is to work her way out of what she has as best she can. And the rest of the world must work along with her. But I want to raise this issue: it seems to me that, in 1915 when Gandhi returned to India from his work in Africa, he had not two options but three. He could accept colonialism; he could persuade the British to use their power to make something better of it; or he could organize a coercive force that would compel independence. He made a brief try at persuasion and then abandoned it. He then embraced coercion. To be sure, it was nonviolent as far as the tactics he advocated were concerned. But it was coercive nonetheless, and the result was awful violence, just as it was in the United States when, probably as a result of the coercive pressure of the abolitionists, we had a terrible war. I want to examine the assumptions that I feel supported Gandhi's choice, and

I am concerned with the extent that nonviolent coercion has been accepted in our country by people who have a feeling for the urgent need for change.

perhaps Whittier's, because I am concerned with the extent that nonviolent coercion has been accepted in our country by people who have a feeling for the urgent need for change here. I am concerned because I believe that the consequence of Gandhi's nonviolent coercion was a disaster in India, and I believe it will be a disaster in our country if pursued to the end—*because many of the Gandhi-like people, the gentle idealistic people, are embracing it.*

In saying this I am not judging the present state of affairs in India. My only point is this: when a man of Gandhi's leadership stature and social vision chose coercion rather than persuasion, he set them back (even though he did secure independence). And, because his political strategy has been widely emulated, he may have set the world back.

I am not arguing for a pure society in which there is no coercion. But I do believe that the people who by nature are gentle and idealistic have the chance to be the leaven

India—and Gandhi acknowledged it. Unfortunately this acknowledgement came at the end of his life after the vast literature he spawned had been written.

I draw one simple conclusion from these three examples (yet it may be profound in its implications): *when those who are by nature gentle and idealistic adopt a strategy that is essentially coercive, the social fabric is denied an absolutely indispensable leaven that makes a civilized society possible.* Why, I have asked myself many times, do those who have the capacity to overcome evil with good choose the coercive way? It is, I believe, because they make false assumptions. Let me suggest four assumptions (which I regard as false) which some of my noble-minded contemporaries make when they want to change something:

The first is an exaggerated notion of the worth of logical argument. Logic is primarily useful in checking the validity of conclusions that are arrived at intuitively. Most people *feel* their way into decisions that are dependable, and those who move by cold logic alone can be a threat to themselves and to others. The agent of change is more likely to be successful (in terms of a benign result of the effort) if her or his tactic is one that facilitates a *feeling* change, in which a chance is given for a sense of moral rightness to emerge out of the intuitive resources of the person in whom change is hoped for. This takes time, and it requires a *feeling*, not just an intellectual, acceptance that evil is best overcome by good.

Second, there is the assumption that there are easy solutions to vast and complex social problems—not just easy to do, but also easy to conceptualize. These easy solutions are attractive because they are not exacting. They may be risky and dangerous—as well as dramatic. And this appeals to the bravado in so many of us.

The third assumption by people who want to change something that I find in error, and it is the more disastrous in my view, is that if the persuader is personally nonviolent, coercion is acceptable. I wish that the full consequences of this assumption by Gandhi were better known, and that more of us in the United States had a realistic view of our own nineteenth century history, where Whittier's role was similar.

And, fourth, some assume that idealistic intentions

Any assumption of virtue is dangerous. . . . One's means, not one's ideals, determine the ends.

of love in a violence-prone society. But if, in the name of justice, they embrace a political strategy that is coercive, especially if they do it behind the mask of nonviolent resistance so that the coercive implications are not so obvious, the result is likely to be a disaster. It was so in

determine the ends. Whereas, I believe, *means determine the ends.*

I would add to these the heretical notion that *any* assumption of virtue is dangerous, and it requires of one the most searching scrutiny of one's tactics. One's *means*,

not one's ideals, *determine the ends*. In my meager knowledge of history, there is a disturbingly close correlation between the assumption of virtue and the choice of coercion as a means. While there is some intellectual acceptance of the notion that the means determine the ends, there is too ready acceptance, among gentle idealistic people, of the tactic of masking coercion behind the posture of nonviolence. And Mohandas Gandhi is widely accepted as the model for this position. To those who have uncritically accepted the Gandhian model this may seem a harsh judgment; but a close reading of several biographies of Gandhi, including his autobiography, and laying these alongside Woolman's Journal and what I have been able to learn about him, suggests that this is a fair judgment to apply to a person who is in too much of a hurry to do something right. And, judged by the consequences, I would say that Woolman did it right and Whittier and Gandhi did it wrong. And I find in Woolman's approach to human error a much sounder guide to humane change in the world, even though spectacular examples can be cited where nonviolent resistance has produced results.

The fact that Gandhi has a great following and Woolman is relatively unknown suggests that not many of us have learned that there is a rhythm in the right course of things, a time for everything, as the preacher in Ecclesiastes warned us, and that we do not want to learn because we do not have a sufficient love for the erring human, and we are in too much of a hurry to repair the injustice of her or his actions. We get this way, I believe, because we do not accept that it is important to be in tune with the nature of things, as John Woolman was. We seem to want certainty and rapid results so much that we will follow a false logic rather than an intuitive truth.

Charles Lamb advised, "Get the writings of John Woolman by heart."



Following this talk was the liveliest and longest session with a guest speaker in my four years at Jefferson House. It was lively partly because it was one of the few times that I saw Mr. Billings lose his cool. At the time I was surprised at his reaction. But now, in retrospect, I have a better understanding of it. The four assumptions that were challenged as error cut deeply into his fabric of beliefs. This session was early in my second year, and I watched him struggle with these ideas over the next three years. By the time I graduated, he seemed to have made his peace with them. He was consistent throughout in maintaining his openness to learn, but he revealed himself as human and fallible like the rest of us in his struggle to make it real.

On the challenge to logic, he was at home with the notion, as Jacob Bronowski put it, that advances on the frontiers of science have their origins in imagination, insight, and metaphysics, rather than in mathematical reasoning; but he was not prepared to accept that his whole life was regulated that way. He took refuge in logic the way most sophisticated people do, and he was far from ready for the idea that, for all of his rigorous analytical training, in the things that really mattered in his life, *where his judgment was dependable*, he was primitive.

"Great ideas, it has been said, come into the world as gently as doves."

Albert Camus

There was a moment of silence after Dr. Franz finished, and Mr. Billings literally sputtered, "If John Woolman is such a great exemplar, how come I have never heard of him?"

Dr. Franz smiled and said, "I believe that Albert Camus answered that question in the last paragraph of his last public lecture. 'Great ideas, it has been said, come into the world as gently as doves. Perhaps, then, if we listen attentively, we shall hear, amid the uproar of empires and nations, a faint flutter of wings, a gentle stirring of life and hope.' That describes Woolman who died two-hundred years ago. Gandhi is a near contemporary. He caused an uproar among empires and nations by freeing India, bringing down the British empire, and ending colonialism in the world. One could hardly be alive in our times and miss Gandhi. Woolman, in contrast, is the faint flutter of wings for which one must listen attentively if one is to hear it. To answer your question bluntly, you heard the uproar of empires and nations but you did not hear the faint flutter of wings."

Mr. Billings seemed stunned. He sputtered again (very uncharacteristic of him) and said, "But Gandhi is one of my heroes and I cannot have him destroyed before my very eyes. His accomplishments were tremendous. He was a major force, as you say, in bringing colonialism to an end. How do you answer that?"

Dr. Franz mused a moment. Then, speaking slowly, he said, "The beauty of the example of John Woolman is that it is complete. By the time of his death, slavery had been practically eliminated by the Quakers and there were no known adverse consequences of Woolman's approach to take into account. In the case of Gandhi, the evidence is far from complete and we will never know how the consequences might have differed had he followed

another course.

"But let us assume for a moment that Gandhi, like Woolman, believed in persuasion rather than coercion. When Gandhi returned to India from his great work for the Indian minority in Africa, in 1915, suppose that he had chosen persuasion rather than coercion. Suppose that, over the next thirty years he had been as diligent as Woolman was in persuading the British rather than promoting a revolutionary movement in India that laid the groundwork for partition and the chaos and bloodshed that ensued. Is there a chance that the British might have been persuaded—in thirty years? I think there was a chance of that. The British are, after all, a civilized and just people. It was no more of an anachronism that the British held colonies in the twentieth century than that the American Quakers held slaves in the eighteenth century. Both, in retrospect, are pretty awful to contemplate. And if the British could have been persuaded gradually to bring India to Dominion status, like Canada, wouldn't that have been a better step, both for India and the world than cutting that great subcontinent suddenly loose as a divided nation with chaos and large-scale bloodshed? No one can know, of course, how a different political strategy by Gandhi would have worked out. All I can say is that, having taken a close look at the consequences, and having done much reading about Gandhi and India, I believe that Woolman's way was superior. I would not have been so sure of that conclusion had it not been established that Gandhi himself, at the end, regarded himself as a failure as a political strategist.

"Having said that, let me remind you that I noted that Gandhi was a many-sided man. Although I judge him a failure as a political strategist, as a social philosopher I regard him as one of the world's greatest. He may have been the greatest persuader of the common people that the world has ever known.

"But let me ask you a question, Mr. Billings—and I don't do this just to put you on the spot, I have an important point to make. I am no India expert, but I have spent four years over there, and, as you know I have read a good deal of the history of India, and for the past few

I offer this maxim as a guide: don't form positive opinions about things on which you haven't done some research or have listened to someone who has.

years I have read almost all of the dispatches from India in the *New York Times*, and they average a couple a day—some of them long. You spoke forcefully about your feeling for Gandhi. How much do you really know



John Taylor

about Gandhi and India? How much have you read? Have you ever been there?

Mr. Billings squirmed and looked very uncomfortable. We had never seen him in a spot like that, and I, for one, resented the question. He spoke slowly and quietly. "I have never been to India," he said. "I have read none of its history. And, except for short popular things, I have never read anything about Gandhi. I just have a feel for the quality of the man; I have a sense of his greatness."

"I know you as a man whose sense of things is reliable," continued Dr. Franz. "I, too, have that feeling for Gandhi's greatness, and I would have had it even if I had had as little exposure to the record as you have. And I am sorry, as I said, to put you on the spot like this. But the point is that this world is just too complicated for any one of us to understand very much of it without some help. And I have been willing to come here and spend this evening with you because I have made a special effort to understand a little part of it. I offer this maxim as a guide: don't form positive opinions about things on which you haven't done some research or have listened to someone who has. I find the same problem with Thomas Jefferson for whom this House is named. Whenever I hear someone talk about Jeffersonian principles I am tempted to ask the same question, 'Have you ever read a good biography of Jefferson?' And the answer is usually no. Yet Jefferson was as many-sided a man as Gandhi and just as difficult to understand. However, I would not have the view I now have of Gandhi had I not immersed myself in the record of John Woolman."

Mr. Billings was back at it again. "I don't see how you can make what I regard as a harsh judgment on Gandhi and yet concede that he was the greatest person of this century, which is the way I regard him."

"Well," said Dr. Franz, hesitatingly, "I said that Gandhi was a many-sided man. One does not have to be

perfect to stand first. I would fault Gandhi only on the point where he faulted himself and acknowledged failure—as a political strategist. But, *in a person who sets out to be a revolutionary, that is a serious flaw.* However, let us examine briefly what might have been the source of his great strength, his tremendous influence over the masses of the Indian people. I believe this is partly attributable to his non-ideological stance, which he learned, I am sure, from John Ruskin. In this he was sharply differentiated from his socialist colleagues, Nehru and Patel. I have read Nehru's autobiography. It is a curious account of his ambivalence toward Gandhi. He revered Gandhi as a person, and he acknowledged Gandhi's powerful influence over the masses of the common people without which the movement toward independence could not have succeeded. But he just could not understand Gandhi's aversion to socialism and his lack of a logically consistent ideology. He regarded Gandhi's mystical religious beliefs and his advocacy of a

simple handicraft society as archaic and useless. Despite his intense preoccupation with Gandhi through thirty years of his adult life, I could not find that Nehru had

Gandhi's greatness, and one of the spaces that separates him from most leaders of this century, is his non-ideological approach to the service of his people.

ever read the two books by Tolstoy and Ruskin that Gandhi states in his autobiography had been instrumental in shaping his philosophy.

"But, underlying the influence of Tolstoy and Ruskin was Gandhi's deep immersion in the Hindu religious tradition and the influence of his businessman friend in London, Raychandbhai, who helped keep him firmly anchored in that tradition. There was a resonance between Gandhi and the great masses of the common people of India that grew out of his deep love and respect for them and he got through to them with a concept of the better life he hoped was in store for them. No formulated ideology could express the basis for this communication. Therefore, in all major decisions concerning the leadership of the Indian people, the active ideological leaders like Nehru always turned to the non-ideological Gandhi. *They knew that he knew* things that their ideologies did not contain. Yet they were slaves to their ideologies. As I read the history, Gandhi's greatness, and one of the spaces that separates him from the other Indian leaders of his time, in fact, from most leaders of this century, is his non-ideological approach to the service of his people."

"But," interjected a student, "how could he lead without an ideology? He must have had some ideas."

"Of course he had ideas," Dr. Franz continued. "I have used the word ideology in the way it is usually defined, as a well verbalized system of thought like socialism, Marxism, capitalism, etc. And Gandhi did not embrace one of these. He was guided by his deep mystical religious beliefs and his sense of the Indian tradition and what would make a good society for the Indian masses. Nehru said of him '...he is the greatest peasant, with a peasant's outlook on affairs.' To Nehru, who was more of a western logician, an agnostic, and a doctrinaire socialist, Gandhi was illogical and unpredictable. This was what led Nehru to say of Gandhi, 'In spite of the closest association with him for many years, I am not clear in my own mind about his objective. I doubt that he is clear himself.'

"Gandhi was a literate and articulate man, and he spoke and wrote constantly throughout his long life. But



John Taylor

when he made a decision, he was responding to his deep and developed intuition and there seemed to be little guidance from any system of thought that could be called an ideology.

"At the time of independence and the partition that separated East and West Pakistan from India, Gandhi showed the sureness of his intuitive sense when, at the outbreak of violence in Calcutta, he vowed a 'fast unto death' unless it stopped—and it did, promptly. He repeated the fast a short time later when the new Indian government refused to pay to Pakistan the agreed upon sum from its treasury and violence had erupted in New Delhi. Under the peculiar pressure of Gandhi's 'fast unto death,' the Indian government capitulated and paid the money, and the violence stopped. As Gandhi recuperated, he planned a peace march on foot to West Pakistan, which he would lead. In a few days he was assassinated by a Hindu fanatic.

"I give you these bits of history at the end to support the claim to greatness for Gandhi and to illustrate the consistency in his aims and method that seemed not to be guided by anything that would be understood as an ideology. Clearly Nehru did not understand Gandhi in any ideological frame—and this, apparently, was the only way that Nehru could understand anything. This suggests a severe limitation on one who accepts *any* ideology. And it also affirms the great strength in Gandhi's non-ideological position: he understood the great masses of the people in the context of their unique history and mythology; and, therefore, they understood him. He was authentic."

Then a student asked, "You have said that you do not conceive of a society without some coercion. What, then, are those you call the gentle idealistic people to do; how can they avoid being drawn into coercion?"

Dr. Franz's prompt answer was, "read and read, and read the Journal of John Woolman—and you will see how he did it in much simpler times. We have a more difficult problem because we have so greatly expanded the role of government. And government, much as we need it, is mainly coercive. But there are still roles within government where one can operate largely by persuasion.

And a student asked the really tough question: "How can I tell if one who is seeking to persuade me really is loving toward me?"

"That is a hard question to answer because we have deified reason and denigrated intuition in our Western culture. A dog readily knows whether it is loved; but people often don't. Yet, I believe, they could learn—even in our anti-intuitive culture. It is a curious thing, at the top of every field of science you will find intuition highly prized. Scientific break-throughs are generally imagined first and reasoned about later. But at the technician level, where most of the people are, intuition is commonly spurned. My first answer to your question is, if you want to know whether you are being loved, *develop your*

Could Gandhi have better served his people if he had accepted Woolman's strategy for change?

intuition. How does one do that? One way is constantly to ask oneself, am I loving in *my* attitudes? One would also strengthen one's ability to serve and lead.

"There is, however, a clue for which you should be ever watchful—language. You will find this conspicuously evident in the language of the three examples I gave: Woolman, Whittier, and Gandhi. A careful reading of Woolman's Journal reveals no words used that give a negative signal. Both the feeling and the logic of love are consistently revealed.

"I quoted the last two verses of Whittier's poem, 'Ichabod,' in which he castigated Daniel Webster in most censorious (unloving) language. There is no evidence that Woolman ever used language like that, yet he was equally dedicated to ending slavery.

"I have read a collection of all of Gandhi's writings on Nonviolent Resistance. The logic of love is there, but occasional use of words like *adversary*, *enemy*, and acknowledgment that violence is apt to be a consequence of his tactics (even though he disavows being the cause)

Much remains unwritten about the harm that good people sometimes do.

And we have a large voluntary sector, institutions both large and small that offer a host of opportunities in which there is wide scope for persuasion. There are plenty of opportunities to lead in a noncoercive way if one, deep down inside, is disposed to love those whom one would persuade."

reveal a subtle flaw in an otherwise vast and noble effort. But the kind of flaw that I believe was subtly in Gandhi and blatantly in Whittier may have been enough to doom their efforts to result in frightful violence—which it did, and to set them clearly apart from Woolman, whose inner being, when viewed in the perspective of the years and

from the abundant record in his Journal and other writing, seems to be unflawed. The central question, it seems to me, is: *will the naturally gentle and idealistic people be sufficiently discriminating in their choice of tactics, so that they will follow only the lead of those who harbor an unflawed feeling of love?*

"The hour is late and we should bring this meeting to a close. Let me say in conclusion that I have only one thought to leave with you and that is to raise a question about the uncritical acceptance by gentle idealistic people, those who are disposed to be servants, of nonviolent resistance (on Gandhi's model) as a political strategy in our country and for our times. Many, unfortunately, have made *an ideology* of it.

Could Gandhi have better served his people if he had accepted Woolman's strategy for change?

"Do not take my word for it. Read and reread John Woolman's Journal and, in the light of that, examine critically what happened in India in the last fifty years. Then ask the question that I asked, could Gandhi have better served his people if he had accepted Woolman's strategy for change?

"I think he could have. And I believe that if Gandhi had lived another ten years and had been introduced to Woolman (who, so far as I know, Gandhi never heard of), he might have conceded that, in the light of the havoc that his nonviolent approach wrought, Woolman's sustained gentle persuasion would have been better—not only for India, where Gandhi's great dream might have been realized, but for the whole colonial world that was soon to be liberated, and, therefore, a better model for all the world including the gentle idealistic people in our country. If Gandhi could have worked as hard at being persuasive with the British as he did with his fellow Indians, he might have left the world a better place for all of us. As it was, he left a considerable mess, both for India and for the rest of us.

"I say 'might have.' We will, of course, never know until another great spirit like Gandhi emerges and elects to use persuasion rather than coercion. I hope that I have been sufficiently persuasive to raise a question about the assumptions that some contemporary 'good' people make.

"Of all people, those who are gentle and idealistic by nature should realize that the thin veneer of what we call civilization, a veneer that covers so very lightly the deep

and latent barbarism in many of us, is a precious but precarious restraint that makes human life possible on this planet. With this awareness of the potential in so many of us for violence, the gentle and idealistic people will approach *any* reform cautiously, as John Woolman did, with the constant knowledge that, no matter how noble their intentions, or how corrosive the evil they would eradicate, *they could do more harm than good*. Much remains unwritten about the harm that good people sometimes do.

"Those who would help to overcome evil and establish greater justice might well:

- Examine their own feelings. Is there a genuine love for the perpetrator of the evil? If it is not strongly felt, then search for and follow the path of one who is consistently loving toward such persons. As a consequence of such submission, if sustained, the disposition to love, which cannot be willed, may come as a gift of grace.
- Make sure that whatever course of action is chosen will positively strengthen the thinly woven net of civilized behavior and not fracture it.
- Take affirmative steps to insure that *all* institutions in our culture, both voluntary and governmental, become more serving of *all* who are touched by them.
- Use opportunities like Jefferson House offers, first, to make this university more serving, and, second, to prepare yourselves for life-long leadership in institution building.

"As I give this advice to you, I am aware of my own impulses toward this view of service and how much I need to respond to the leadership of others who more clearly see the path ahead or whose disposition to love the evil doer is greater than mine. Therefore I seek to hear the prophetic voices which I have faith are speaking all of the time *if we would but listen*."



After making my journal entry that night I began to think about the assumptions that guide my life. And I resolved that henceforth I would examine carefully the assumptions that *good* people make, that I would be suspicious of all contrived ideologies, and that I would listen more intently for the contemporary prophetic voices that might guide me—because I also am uncertain about my capacity to be loving. I will never forget Camus' metaphor of "the faint flutter of wings." □

Poetry Corner

I've lost me, have I found God?

It is raining and as I walk
I become thoroughly soaked.
Which is water? Which is me?
I've lost me. Have I found God?

I'm sculpting. The alabaster peels away
It takes shape,
I don't see the shape, I am the shape.
I've lost me have I found God?

I'm listening inside.
The Aum is very loud, it surges
till I feel it. I am the sound.
I've lost me, have I found God?

I chant to the mountain top.
It pulls me closer and closer.
I want to be there, to be the mountain top.
If I become the mountain top
I've lost me, have I found God?

I'm at the Symphony.
The music engulfs me—
I go with the music. I am the music.
I've lost me, have I found God?

We make love
and melt together.
Which is him and which is me?
I've lost me, have I found God?

I enter the silence
I become silent. I am the silence.
I've lost me—
but if I ask
I break the silence, so I'll never know.
But it is the closest I've come.



Joseph Levenson

Dorothy Hopkirk Ackerman

Unity in Diversity

by Beatrice S. Reiner

Why are many of us content with being Friends today? Here are some reasons:

Friends' values are apparent in Friends' lives.
Friends share two central beliefs:

There is that of God in every person.

Truth is continuously revealed to the seeker.

Friends do not separate thought from feeling.

The Society of Friends is not a hierarchy.

These values are crucial for the changing present and for the uncertain future. For 300 years they have enabled Friends to adapt to change and to avoid or weather controversies that have wracked other sects.

The Society of Friends has been spared many of the defects of traditional Western religion: separation of thought from feeling; total reliance on linear thinking; rejection of the unconscious "dark side" of ourselves; dealing in "opposites," such as good and bad, black and white, reward and punishment; lack of compassion, with a tendency to blame the victim; separation of religion from everyday life; adoption of salesmanship methods and promotion; paternalism and a rigid hierarchical structure.

There are complaints, however, that we are too similar in social class. The fact that Friends tend to be urban or suburban intellectuals is hardly surprising. Since the turn of the century the United States has changed from a nation of farmers and small businessmen to a nation of wage earners, professionals, and administrators. In the burgeoning of academic and scientific occupations Friends have been well represented, perhaps as an outcome of their emphasis on education for their children and for others. Friends' education has always emphasized freedom of thought and questioning. It is therefore inevitable that Friends meetings near universities have been the growing edge of the Society in the last few decades. Young people dissatisfied with churches that seemed closed to new ideas and social concerns have visited meetings, returned, and often joined. If this had not been so, the Society of Friends today might be only a quaint religious remnant.

Our failure to attract working class people under the

circumstances has been natural. There has been less to draw them, and meeting members often find it hard to speak to the concerns of people with whom they have had little close contact. Outreach to working class people will require more sharing of their everyday problems. Friends have been criticized for a lack of black members, especially in places where the AFSC has interracial programs, but the black churches have continued to meet many different needs of their own members.

Quakers have never attracted satisfied members of traditional churches in any great numbers. We neither evangelize nor compete. Today's growing meetings offer to the disenchanted a kind of disciplined, responsible searching and questioning, informed by the conviction that love must overcome hate. Those who have joined have felt a response in themselves to the stimulus of ideas and to a climate in which individuals are valued and love encouraged. Probably for many of us the decision to apply for membership came after our unconscious readiness was revealed by finding ourselves saying, "I guess I am basically a Quaker" or writing "Friend" on a form and then taking steps to legitimize it.

Membership policy in monthly meetings is indeed important for the future of the Society. If the central core of Quakerism is the Inner Light and direct revelation, a thorough understanding of these tenets, including their relevance to our peace testimony and our social concerns, is essential for new members. The dynamic force of the belief in "that of God in every person" was illuminated for me recently when I discussed Quakerism with two classes at a local Catholic high school. The more we talked, the clearer it seemed that other beliefs were of minor concern.

Several years ago when the St. Petersburg Meeting began to experience sharp differences of opinion on theological and political questions which threatened to polarize the meeting we held a series of discussions of the issues with some trepidation. For the first one we listed on a blackboard three possible views of God: "God as Creator of the World and Controller of Destinies," "God as Source of Love and Morality," and "God as a Name for the Forces of Nature." For the second discussion on views of Jesus, we listed "Son of God and Redeemer of the World," "One of the World's Great

Prophets," and "A good Man." In both meetings each person was asked to comment. People began sharing their quandaries and soul-searching. Someone would say, "I would place myself somewhere between those two positions," and would try to define the spot. There was sharing of meanings and backgrounds and much intense listening but no theological dissertations. At the end we knew each other better than we ever had before and we found we had a scattering of opinions along quite a wide continuum. To our surprise, we no longer felt divided into believers and nonbelievers but were more united as a group of seekers whose differences were not necessarily irreconcilable. Subsequently, we were less apt to take offense at another's expression of belief, made fewer attempts to persuade or threaten others into uniformity, and began to feel pride and pleasure in our diversity. This would not have been possible if we had not had the strong bond of belief in the Inner Light and continued revelation.

Today we live in a world that suffers from a spirit of deep alienation and constriction, in which more and more of our essential human strengths and values have been given up in return for promises that have not materialized: economic security; possessions; peace of mind; protection from the hazards of disease, disasters, and enemies. People have put their faith in science, technology, medicine, and psychiatry, only to find that we still suffer and die, and that, in addition to the forces

of nature that we do not fully understand, human made forces have been unleashed that threaten us in new ways.

For years Arnold Toynbee ended his books on the world situation with the wistful thought that only religion would help us solve our dilemmas. He never described the religion. More recently other writers have said this in other ways. For instance, J. Needleman in *The New Religions* asks, "Where shall we find an approach to man and ourselves that is wide enough to include all parts of ourselves?" It has begun to occur to me that this is a description of Quakerism. It has room for our intelligence, our capacity for love, our concern for others, our indignation, our fellowship, and our sense of being small parts of a limitless living universe which is constantly revealed as more beautifully constructed than we ever dreamed.

Theodore Roszak says it more explicitly in discussion of Reason in *Where the Wasteland Ends*: "Recall that Bacon and Descartes had a contemporary who was no less passionately concerned to keep people from each other's throats. This was George Fox. His appeal to the Inner Light and the sense of the meeting has won little attention from academic philosophy, since Fox does indeed lead us into mystical terrain. Nonetheless, it is the Quaker tradition which has offered more to the ideal of civilized dialogue than science. In its effort to 'speak truth to power,' it has faced up squarely to the terrible angularities of moral conflict. What is it that Reason is supposed to mean? Honesty, generosity, openness, mutual respect, restraint, tolerance.... Which of these great qualities has the Society of Friends not displayed with more consistency and intensity than any other well-intentioned group in our society? ... Whatever this Inner Light is that has provided the Friends with such singular moral clarity, I doubt that anyone would associate it with scientific rationality. Yet would the open society be safer in any other hands?" (p. 245)

One responds with the familiar mixed feelings that come with overfulsome praise. We know our weaknesses but we are also conscious of our potentialities. Let us find ways to strengthen the precious gift of the spirit that has come down to us, but let us not, in protecting the flame, cut off the supply of oxygen. Let us continue to provide a climate in our meetings where people whose view of the universe is incompatible with Western religious concepts and who are skeptical about charismatic leaders may experience the sustaining fellowship of other seekers. We are not undisciplined and we can find ways to create unity in diversity. □



Janet Charles

Beatrice Reiner, a member of St. Petersburg (FL) Meeting, writes that this article grew out of the issue raised in the 2/15 FJ.



Friends Around the World

Early Quaker Roots

"The sea was soe rough that our meane yard armes did many times dipe att least three fout in the sea."

The quotation is from the *Journal of John Bowne* to which attention is called in the Baltimore Monthly Meeting Newsletter by Library Committeewoman Harriette Shelton. She characterizes Bowne as "one of those early courageous Quakers who submitted to arrest quietly but persisted in passive resistance." Arrested and banished by governor Peter Stuyvesant, "Bowne went to Holland, presented his case [for religious freedom] to the West India Company officials, and was upheld. His return marked the end of religious persecution in the Dutch colony, and is a milestone in the struggle for liberty of conscience."

Harriette Shelton recommends the journal, as transcribed by M.F. Ricard from the original manuscript, not only as an important documentation of early Quakerism in America but also because the detailed account of his trans-Atlantic voyages provides interesting information for marine historians and adds to our knowledge of life aboard ship 300 years ago.

Interdependence

Writing in the World Council of Churches' "Monthly Letter about Evangelism," Jitsuo Morikawa, Associate Executive Secretary of National Ministries of the American Baptist Convention and Executive Director of the Evangelistic Life Style Program, speaks of the need of all peoples for each other—"farmers and farm workers,

aging and the young, inner city and suburb, small nations...and big nations, black people and white people and brown people and yellow people, even the 'yellow horde,' 800 million Chinese.... Unless we have salvation together we cannot have salvation at all—hence the urgency to preach the Gospel, that we all belong to each other in Christ, and need each other, as persons, peoples and nations—white America cannot rule the world—can never be self-sufficient. Thus to live an Evangelistic Life Style is to live in reciprocity and interdependence...." Later, he characterizes a key issue "facing...this shrinking, crowded universe..." as that of diversity and unity, "or the necessity of preserving the integrity and identity of each person and people and nation, and hold[ing] the reality and richness of each's uniqueness with a sense of reverential awe in the midst of a demand for a false uniformity."

Why Not?

The twenty-fifth wedding anniversary of Margaret and Tedford Lewis was celebrated on February 4, 1977, in St. Louis (MO) Friends Meetinghouse by a renewal of their marriage commitment. Best wishes for a like celebration of their 50th under the care of the meeting!

Disappearing Meetings

An article which appeared in the Swiss Friends' Newsletter calls attention to the critical situation of many Friends meetings in Europe and asks, "Are they

doomed to disappear?" The increasing age of present memberships coupled with their apparent failure to interest a significant number of young people in becoming members would seem to be the principal factor in the situation which faces Friends groups not only in Switzerland but in France and Germany as well.

Writing in a recent number of the Orono (ME) Friends Newsletter, Nelly Haywood mentions a suggestion, emanating from the Friends group in Montreux, to the effect that an active study of the causes of the problem of shrinkage in meeting membership be made which could be brought before the yearly meeting. Meanwhile, the article in the Orono Newsletter suggests that anyone in this country interested in commenting on this problem could communicate ideas to Tess Parrish, Box 210, South Penobscot, Maine 04476, who is greatly concerned about it and would be "gratefully happy" to forward them to Switzerland.

And in New Zealand...

Under the title "Arohanui" the New Zealand Friends Newsletter has changed its format to include woodcuts, photographs, poems and short stories in an attractive ensemble. The two last stanzas of "Greed" by Helen Cox in the November, 1976, number follow:

"Well, rich man, you can live in wealth,
there's no one on your side—
What would you care if all poor men
weakened, starved and died?
You may have lots of money
but that's a simple art—
you have to be a human
to have a human heart."

□



Reviews of Books

Half-After Love by John Moses Pipkin
Moore Publishing Company, Durham,
N.C., 1976. \$6.95. 81 pages.

This second volume by John M. Pipkin, a Friend and professor of Religious Studies at Guilford College, is, as the dust jacket says, "a book of poems about the second half of life. . . . The subject matter ranges widely, from love in its many aspects to loneliness as a necessary condition of existence." His first book, *Half-a-Love*, was published in 1970.

This new one is, perhaps, a sequel, though one hopes it is not the last in a series by this Friend and poet, whose keen observations, depth of questioning and obvious gift of expression make this a most readable and delightful book. It is divided into five sections: Later Grapes; Seven Mornings in May; Consequently; Where is Lonely?; and A Pilgrim's Progress. He leaves much for the reader to ponder or fill in, using the story of Goldilocks and the three bears in "Stop Thief":

*Someone has been here while
I was away
Waiting for my porridge to cool.
There are signs. I was delayed. . . .
I followed or was led to. . .
My porridge bowl—empty,
my chair—broken
My bed—slept in, my invader fled.
But I am a big bear now;
I must not cry.*

"The Square Root of Emptiness"—on the subject of freedom, closes with these lines:

*As for freedom, it has to be more
Than simply losing the fear of the
fear of losing.*

And a poem on the nature of things,

quoted from Lucretius:

*That's the way it is in Eden,
Lucretius:
An apple falls, and there is no
Newton here
to say which way, and also none
to tell us why
Eve cannot take a bite without
the seeds.*

John Pipkin is a former president of the North Carolina Poetry Society and is now serving on its Board of Directors. Several of his poems have received awards from the Society. This reader feels that this is a rewarding book, for in it he asks the questions we are asking ourselves. They are phrased in an original and arresting way.

Mary Hoxie Jones

The Art of the Print: Masterpieces, History, Techniques by Fritz Eichenberg. Harry M. Abrams, 1976. 611 pages, large format. \$35.00.

From Edward Hicks to Fritz Eichenberg is not a very long span in the three millennia of art history, but it does give us some sense of the extent of Friends' growth in awareness in the graphic arts. Thank all that is holy and creative for the witness of Friend Fritz, culminating in this incredibly rich book, a landmark and a repository of knowledge and beauty.

Drawing is as old as humankind and print is more than twice as old as the art and craft of printing from movable types, since we now know that paper has existed from at least 105 A.D. in China.

However, look on this extraordinary book as more than a record of great artists and their prints across history. It can serve, true, as a kind of art gallery in a book, in the library or quiet of your home. But it is at least three books in one. Eichenberg's standards for the selections of 653 prints, 95 in color, were not just to titillate the print lover. The book is designed, yes, for the collector and curator; but it is also for the artist and the student of art. The selections on the relief print, the intaglio print, the lithograph, the silk screen or serigraph and the monotype are each crowded with very clear descriptions of how the prints were actually created, often with quotations from the respective artists on how they work.

It should be briefly noted that Fritz Eichenberg's own wood engravings for Dostoevsky's *Brothers Karamazov* and elsewhere are reproduced here, but alas, none of the wonderful bold woodcuts from his own hand so often seen in the *Catholic Worker*. They should be here, all modesty aside.

(Editor's note: and of course *Friends Journal* readers know, don't they, that our own colophon, appearing on the masthead, is Fritz's work?)

James S. Best



Uncle Jim's Book of Things to Make by Jim Wilson. Running Press, Philadelphia, 1976. 127 pages. \$3.95.

If you're old enough to remember *The Book of Knowledge* (1912-1926), you'll enjoy this nostalgic tribute to the educational classic. "Uncle" Jim Wilson has selected his favorite "Things to Make" articles from the *Book of Knowledge* and reprinted them in their original format.

It's that original, unedited format that makes this book objectionable. Racism and sexism in educational literature may have been ignored fifty years ago, but there is no reason to justify it now in the name of nostalgia;



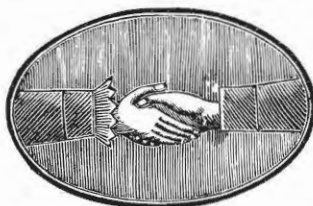
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not in a book for children.

Children won't appreciate the nostalgic value of this book. Wilson warns the reader about the sexist stereotyping of the reprinted articles but claims, "The sexual labeling of the projects is so blatant, and even laughable in most instances, that I felt they were not serious enough to change." He justifies this as being somehow instructive to the reader because, "the quaint charm of this old material is the way the gender stereotypes reflect the mentality of even the educated class of Americans of the time."

He makes no apology for the racist attitudes in some of the projects, like the

"Chinaman" made out of peanuts.

Because the book is written in the spirit of the 1970's—the Nostalgic Era—it is clearly for the adults who marvel at the good ol' days. For the young person, this book may offer some ideas for building or craft projects, and may give a glimpse of the past. But as long as the emphasis is on the nostalgic value, young people interested in making things can find better resources—ones which do not call for obsolete or uncommon material like wooden tea boxes, beeswax, beef bladders and cigar boxes, and ones which are written for them in their own time.

Jerry Kinchy

A Review-Essay

Jails: The Ultimate Ghetto of the Criminal Justice System by Ronald Goldfarb.
Anchor Press/Doubleday, Garden City,
N. Y. 1976. \$3.50.

This book might have been entitled *All You Ever Needed to Know About Jails. . . But Never Asked*. It is comprehensive, well documented and indexed, and consequently not very pleasant reading. About as pleasant, in fact, as watching a man being handcuffed and put in leg irons and body shackles. The story Ronald Goldfarb tells you won't like hearing.

The general public is so ill- and uninformed about our penal systems that some people are unaware of the difference between a jail and a prison. In his chapter "Jails in America: An Introduction," the author makes the distinction very clear. The idea of imprisonment (for rehabilitation?) is a relatively new concept, the first prison (just a wing of the Walnut Street Jail in Philadelphia) having been established in the late 1700's. Ironically, prisons were first advocated by reformers—mainly Quakers—as a recourse to corporal and capital punishment. Jails, on the other hand, grew out of the English institution

of the almshouse or poorhouse, where persons unable to pay their creditors or to support themselves were confined. In the colonies, jails were used simply to house debtors and minor misdemeanants awaiting trial. Often the jailor and his family lived on the premises. Except for physical confinement, accused persons were free . . . to dress as they liked, to visit with their families, to provide their own food and other necessities. Often minor offenders could post "security" and go home until their trial.

Today's jails are still poorhouses—"The Poorhouses of the 20th Century"—but they have become something much worse: a dumping ground for everyone society wants (or thinks it needs) off the street. Since few jails—especially in large cities—have workable classification systems, the guilty and the innocent, those awaiting trial and those already convicted, murderers, vagrants, hitchhikers, drug addicts, alcoholics, juvenile status offenders, and the mentally ill are all thrown together, more or

less indiscriminately. Understaffed, the typical big-city jail has no means to classify, diagnose, or treat such an assortment of persons. There are, for example, frequent suicides which could have been prevented had jail personnel known the individual was suffering from depression. Heroin addicts may undergo agonizing (and potentially fatal) withdrawal with no medical aid and in the worst of environments.

Diverse as are these people and their problems, they have one thing in common. They are poor. They cannot "make bail." Goldfarb attacks the bail procedure (rightly, I think) as one of the greatest inequities in our judicial system. Thanks to it, many innocent or sick persons are in jail, while many dangerous or rich (and guilty) persons are free. Hypothetical examples: a wealthy doctor (and drug addict) posts bail; a "hit man" is bailed out by his cohorts; a runaway juvenile suspected of marijuana possession cannot "make bail." The first two go free, the last waits months to be bonded over and tried. Perhaps he will be exonerated, but in the meantime his civil liberties have been abridged, he has lost his job, and may have undergone psychic damage that can never be repaid or repaired.

Because they have never dealt with it, few free people understand the bail system. It works against the poor in more than one way. Let's say that bond is set at \$3,000 (not an unusually high amount, even for a minor offense.). If the accused can post the entire amount it will be returned to him after his appearance in court, regardless of the verdict. If, however, he cannot pay the whole bail, he must work through a bondsman, who will post 10%, or \$300, at no risk to himself. How does this work? Suppose the parents of an accused son own a modest home but have little ready cash. They will sign a legal form obligating them to pay the bondsman the full amount of bail—again, say \$3,000—in the event of their son's non-appearance in court. They give him \$300 in cash, and he, in turn, is regarded as "responsible" to the court. Goldfarb also cites deals made between judges and bondsmen. For example, a judge may set artificially high bail to benefit a bondsman. The latter, in reciprocation, may refuse to bail out a suspect whom that judge wishes to

remain in jail.

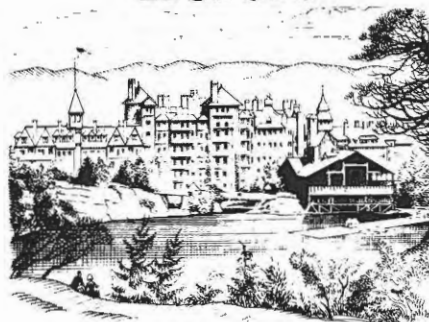
In his last and most daring chapter Goldfarb proposes what amounts to doing away entirely with the present jail system. For minor, nonviolent offenses a person would receive a simple summons (as is now the case for most traffic violations). There would be no incarceration at all, or at most, an hour or two to "book" the suspect. This, Goldfarb contends, would take care of about 90% of our jail population. When there seemed real reason to believe the person was dangerous to himself or others, or would try to run away, then Goldfarb's Step 2 would be activated. A background investigation would be completed, and within a day or two the individual would face a court hearing, where the judge would decide whether he should be freed or remanded for testing, classification and possible confinement. This examination would take place in the diagnostic wing of Goldfarb's envisioned "detention centers." If the person was found to be an addict or an alcoholic or mentally ill, he would receive appropriate medical care. If simply deemed too irresponsible to be trusted to appear in court, he would be lodged in a "holding dormitory." The author maintains that the money thus saved in emptying our jails would be more than enough to establish the medical examination and treatment programs needed to facilitate his plan, as well as "holding dormitories" with work-release, halfway houses and juvenile centers. All of this sounds well and good, but when pre-sentencing investigations take up to two months at present, one wonders how the background investigation could be completed in the space of a day or two.

The author spends several pages dealing with the possibilities that persons released under his plan might escape, and more or less dismisses the problem. Family ties keep most people close to home, he claims, and those who do try to escape can be easily tracked down by today's sophisticated police techniques. Finally, he asks naively, what does it matter if a nonviolent suspect escapes? This reviewer happens to agree with him, but doubts that the general public does or will in the near future.

Joy N. Humes

Joy Humes is a member of the Richmond, Virginia, Friends Meeting and has taught creative writing and other courses to prisoners in Virginia.

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Mysterious Tensions

The special section on Quakers and Education (FJ 2/1) was particularly timely. Several of us at Scattergood have begun verbalizing our doubts as to whether we are meeting the right objectives, or are demonstrating effectively our values as *Quaker* educators. The demands of a Quaker boarding school seem, at times, almost insurmountable, as we assume the multiple roles of teachers, counsellors, co-workers in the many tasks of running the community, and as parents to both the students and to our own children. The immediate pressures of daily obligations tend to crowd out the more far reaching, yet truly more important considerations of purpose. Mysterious tensions arise, felt, though often not expressed, as we deal with one another too hastily in a close community. Our spiritual life gets crowded out. Where is the creative silence, where the true communion with each other, and where the true Center of our commitment?

Thus, I read Jan Ravndal's article with real understanding, identifying over and over my own situation with theirs. But it was Tom Brown's query that really struck home, "In the scorching cross-fire of today's cultural

uncertainties, do students have as models *both the practices of the school* and the *lives* of those who show and are willing to speak of the fact that *they know where and how to turn to the Light for guidance and strength*, people for whom *worship is both practice and passion*, people in whose daily life our Quaker testimonies are exemplified?" (emphasis my own)

We have decided to begin our weekly staff meetings with a query as a focus for our opening period of silence. The one quoted will be the first. I would welcome from readers other queries and statements that have to do with the objectives of Quaker education today.

Alison Heins
West Branch, IA

Written With Love

Thank you for publishing Frederic Vanson's "The Parables of the Way" (FJ 12/15/76). Each stanza has spoken truth and beauty to me at different moments in my life since I first read the words. At one meeting for worship a verse I did not know I had learned came to my lips and was shared with other Friends. A dinner hour with my children was enriched by another of the Parables. A few lines, especially sensitive to the needs of a distant Friend, were copied and sent to that Friend in a note. And, when the house is silent at night and it is time to turn out the bed light, I often have reached for my copy of the Parables, re-read the lines, and then drifted into sleep, thinking of the lines between the lines between the lines. Frederic Vanson has written with love of our search for truth, and, in doing so, somehow has helped make visible for us what he calls "the uniqueness of man."

Carolyn Kline
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The Concept of Evil

Maybe it would be helpful to have more examination of the relationship between the loving Presence that sustains us and the natural order where life feeds on life with much pain that seems pointless. The concept of evil does not seem to rightly apply to non-human creatures, as they do not appear to be free agents, but seem programmed.

It is said that only humans war against their kind, but that is not altogether true. I have even known doves to kill a strange dove and starving wolves to kill other wolves. Perhaps only man kills to seek to ward off imaginary dangers, even to seek to protect more worldly goods than he needs, or could consume. Our Palomar Meeting has been studying the way our economic system and military system are meshed.

Thanks for your consideration.

Loverne Morris
Fallbrook, CA

Many Thanks!

There have been a good number of outstanding issues of Friends Journal in the last year. In my opinion, one of the very most significant was the May 1, 1976, issue devoted entirely to the concept of Right Sharing of World Resources. Simple living and sharing are traditional Quaker practices and especially needed in today's world. Many thanks!

I was surprised and disappointed to discover that no reference was made to the ongoing program called "Right Sharing of World Resources," coordinated by Friends World Committee for Consultation. (Further, I have noted no reference to this omission in your Letters column.) "Right Sharing" projects intend to help people develop their own economic, educational and health conditions. There are, as examples, an agricultural development project in Chile, a health project in Guatemala, an agricultural-vocational project in rural Turkey, to mention only a few. All projects are directed by Friends or by responsible people known to Friends.

"Right Sharing of World Resources" grants from 10-1-76 to 9-30-77 were \$29,700, a real advance over \$12,000 annual grants made just a few years previously. The coordinator, Jennifer Haines, works and travels tirelessly on a

mere subsistence salary to interpret "RSWR" to American Friends and to seek greater commitment to it by them.

\$29,700! My fellow-Quakers, can we really square this with our Light? There are approximately 120,000 American Friends! This amounts to an annual per capita contribution of approximately 25 cents per Friend. The committed Friends that proposed the "RSWR" project at the Fourth World Conference of Friends (1967) hoped for at least 1% of Friends' income, "One Percent More," to support it. The noble planning and good work being accomplished deserve at least 1% of our income, perhaps more. Just think what would happen if each American Friend sent in just \$1.00 annually—or \$10.00!

Please consider this an invitation—and plea—for those who are concerned about our super-consumptive living, and the great needs of those in developing countries, to send their inquiries and/or contributions to: Right Sharing of World Resources, Friends World Committee for Consultation, 1506 Race Street, Philadelphia, PA 19102.

James A. Lewis
Merrill, WI



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Announcements

Births

Falconi—On February 4, *Katherine Elizabeth Falconi*, in Panama, to Joseph and Elizabeth Post Falconi, and granddaughter of Richard and Helen Post, all members of Germantown (PA) Meeting; and great-granddaughter of Ethel A. Post of Westbury (NY) Meeting.

Franks—on February 7, *Louren Kristine Franks*, to Robert L. and Margaret Ann Outland Franks. The mother and maternal grandparents are members of Middletown (PA) Meeting, Lima.

Marriages

St. Landau-Wilkinson—On February 26, in and under the care of Willistown (PA) Meeting, *Ellen T. Wilkinson* and *Jon Llewellyn St. Landau*. The bride and her mother are members of Willistown Meeting. The bride is a member of Philadelphia Yearly Meeting Peace Committee, and the bridegroom is an attorney for the Central Committee for Conscientious Objectors in Philadelphia.

Sex Change

Dickinson—On December 6, 1976, *Robert Dickinson* underwent sex reassignment surgery. In accordance with her new identity she is now using the name *Roberta Dickinson*. She is a resident of Philadelphia and a member of Central Philadelphia Monthly Meeting of Friends.

Deaths

Burris—On January 25, *David Ralph Burris*, aged 37, a member of Lexington (KY) Meeting, at Jewish Hospital in Louisville, KY, from complications following open heart surgery. He is survived by his wife, Judith Withens Burris, and three children: Kimberly Ann, James Clinton (Jace) and Todd W. Burris.

Butler—On February 2, *George Butler*, aged 89, following a stroke on December 26, 1976. He and his wife, Annette S. Butler, celebrated their 61st anniversary last July.

A member of Camden (DE) Meeting since 1922, he had served as clerk 1936-1941 and

on Philadelphia Yearly Meeting committees. He had collected tons of clothing for American Friends Service Committee and made soap for overseas distribution. He also worked with migrant workers and their children and assisted black students with their school work. He had been a Boy Scout leader, was a 50-year member of Fruitland Grange, Camden, and a long-time member of the National Conference of Christians and Jews.

He was graduated by Cornell University in 1912 and received a master's degree from Teachers College of Columbia University in 1932, after which he did further graduate work at the University of Georgia. He taught agriculture, chemistry and physics at Caesar Rodney High School, Camden, from 1920-30. He also taught at Georgia Vocational and Trades School at Walker Park, GA, from 1933-36; Lord Baltimore High School at Ocean View, DE, from 1937-54; and Rehoboth High School, Rehoboth Beach, DE, from 1954-56. He is also survived by a nephew, Ralph Schmidt, of Mexico, NY.

Henderson—On March 17, *Dorothy Brooke Henderson*, aged 91, in Friends Nursing Home, Sandy Spring, MD. She was a lifelong member of Sandy Spring Meeting. She had taught in Maryland public schools and in Germantown Friends School, Philadelphia. A gifted teacher, her influence extended into the lives of her students who kept in touch with her. She was a successful amateur painter and a creator of beautiful gardens. She is survived by her husband, Robert N. Henderson of Sandy Spring; two sons: James Henderson of Houston, Texas, and Charles Henderson of Alexandria, VA.

Johnson—On February 12, *Letitia Roberts (Duffy) Johnson*, aged 56. She was a member of Richland (PA) Friends Meeting. The wife of the late Milton Johnson, she will be remembered for her spritely manner and her courageous fight to live.

Johnston—On February 7, *Lilian K. Johnston*, aged 84, of Catawissa, PA, a member of Central Philadelphia Monthly Meeting. Her husband, Dr. C.L. Johnston, died in 1964. She was a graduate of Swarthmore College, class of 1916. She is survived by two sons: John, of Carson City, NV, and Charles, Jr., of Richmond, VA; and four grandchildren.

Lippincott—On March 6, *Albert H. Lippincott*, aged 78, of Medford Leas, NJ. He was a lifelong member of Moorestown (NJ) Meeting, having served on Overseers, Worship and Ministry committees, and others. He is survived by his wife, Marion Warner Lippincott; two daughters: Mary Ann L. Nicholson of Belmont, MA, and Joan L. Van Cleave, of Francetown, NH; six grandchildren; and one brother.

Myer—On March 3, *Polly Royce Myer*, aged 83, in Valle Verde, CA. In 1918 she was married to John D. Myer who died in 1946. She and her daughter, Prudence, lived together in South Hadley, MA, and in New Orleans where they became Friends. Both later joined Santa Barbara (CA) Meeting. Her wisdom and help to troubled Friends will be deeply missed. Polly is survived by two

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daughters, Prudence and Joan, of Santa Barbara.

Orvis—On March 2, *Leora C. Orvis*, aged 84, a member of Montclair (NJ) and Scarsdale (NY) Meetings. A graduate of Guilford College and Drexel Institute, she had taught at Media Friends School, Atlantic City Friends School and Haverford School. She was married in Arch Street Meeting, and was the mother of four children. At 70 she went to Taiwan to teach at the college which her brother had founded. At a memorial service held at Santa Fe (NM) Meeting on March 6, the following was said: "She walked cheerfully on this earth, answering that of God in men, women and children. She never lost her faith, hope, courage and love. Her life spoke in a quiet, gentle and loving way."

Pennock—On January 30, *Laura A. Pennock*, aged 95, of Friends Hall, West Chester, PA, a birthright member of the Society of Friends. She is survived by her sister, Frances Palmer of West Chester, and two nieces.

Philips—On February 1, *Thomas Hall Philips*, aged 78, in Florida. He was a member of Wilmington (DE) Monthly Meeting. He is survived by his wife, Barbara Manley Philips of Merritt Island, FL; a son, Thomas H. Philips, Jr., of Albuquerque, NM; a daughter, Nancy P. Dentz, of Merritt Island; two sisters, Caroline Philips and Lydia Hall Philips, of West Chester, PA; and four grandchildren.

Roberts—On March 10, *Annie Harvey Roberts*, widow of the late Preston T. Roberts, at The Greenleaf, Moorestown, NJ. She was a member of Moorestown (NJ) Monthly Meeting. A graduate of Moorestown Friends School, she had attended Swarthmore College. She is survived by four children: Emma Wright, Mary Louise Melchior, Dr. Preston Roberts, Jr. and Dr. Howard Roberts; thirteen grandchildren; and one great-grandson. At her request her body was given to science.

Smith—On December 22, 1976, *Sara Row Smith*, aged 87, a member of Wrightstown (PA) Meeting. She is survived by a sister, Mabel R. Briggs; two sons: Horace T. Smith and Story Wilfred Smith, Jr.; three daughters: Anna R. Duckworth, Elizabeth R. Smith and Ellen S. Walker; and four grandchildren.

Vaughan—On November 12, 1976, *James Leland Vaughan*, aged 38, a member of Minneapolis (MN) Meeting. Educated in Earlham College, Yale University and Columbia University, Jim was in private practice as a clinical psychologist in San Francisco when he died.

While associated with Young Friends of North America as an officer, he served as coordinator of the national conference of YFNA in 1961 in Minnesota. He also represented YFNA at the Friends World Committee conference in Waterford, Ireland, in 1964, and traveled among Friends in England, Scotland, Norway, Sweden, West Germany, Holland and Denmark. He completed alternate service as a counseling psychologist at the East Haven State Hospital, Richmond, IN, while also serving as pastor at the West Elkton (OH) Friends Meeting. He was a faculty member at Haverford College, 1968-1972. His keen sense for social issues led Jim to work on voter registration in the South and as a psychologist at San Quentin Prison.

He is survived by his parents, Alfred L. and Ola-Mae H. Vaughan of Minneapolis; and his sister, Peggy Vaughan, of San Francisco.

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Jamaica. Friend's 2-bedroom house and "little" house, staff, produce. Up to 5 months, \$250/month plus utilities. Box L-672, Friends Journal.

Two singles sharing room, or couple, or single person, with Jamaican Quaker, near Montego Bay. Meet Jamaicans. Enjoy sun, sea, scenery, Jamaican sense of humour, hospitality. Write: Rhodd, John Woolman Place, Sam Sharpe Teachers' College, Granville P.O., St. James, Jamaica, West Indies.

London. Kenyon, 23 Sutherland Avenue, London, W9 2HQ. Room and breakfast from \$10; with private bath \$12.50. TV room. Pleasant garden. Convenient shops, theatres, etc. Dinner \$5. Telephone: 01-286-9665.

England. Quaker family, quiet village, welcomes paying guests. Bed/breakfast; evening meal optional. Large organic garden, home-made bread. Easily accessible several meetings, London, Cambridge, East Coast resorts. Diana Street, Endmead, High Easter, Chelmsford, Essex. Phone 02-453-1445.

Announcements

Abolition Retreat—Grindstone Island. There is a growing awareness that the now longstanding experiment of incarceration as a response to crime is a failure and that the strenuous yet futile efforts towards the reform of prisons may have been, in essence, misguided. Our challenge is to find and develop humane systems based on social and economic justice, on nurturing of the human spirit and on meeting the needs of all people that will deal with alienation of society and individual rather than perpetuate it. In response to this concern, the Quaker Jails and Justice Committee (Yonge St. Half-Yearly Meeting) is hosting a retreat workshop on prison abolition and related justice and community issues on July 1, 2, and 3. An intensive format is planned and several good resource people will be in attendance. For details and application please write: Abolition Retreat, 60 Lowther Ave., Toronto, Ontario M5R1C7 Canada.

Friendly Men's gathering, Powell House, July 13-17, 1977. Contact David Cross, 814 S. 48th St., Philadelphia 19143. Phone: 215-727-2598.

Books and Publications

Philosophy of the Inner Light by Michael Marsh. A labor lobbyist challenges the dogma of disbelief. \$1.20 includes handling for #209, Pendle Hill Publications, Wallingford, PA 19086.

The Psychology of a Fairy Tale by David Hart, edited by Harriet Crosby. A Grimm's fairy tale serves as a tool in the integration of evil. \$1.20 includes handling for #210, Pendle Hill Publications, Wallingford, PA 19086.

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

Camps

Cony Grant Farm. Unique community for boys and girls 12-16 on 700 acre wilderness farm preserve in Maine's beautiful mountain country. Back-packing and canoe trips. Riding, fishing, farm animals, swimming, camp craft and cooking, group projects and much more. Invest a summer living close to the land. For illustrated pamphlet write: Kris and Donna Kamys, Box 453, Bingham, ME 04920.

Family Camps

Family Work Camp, to help build solar house at Arthur Morgan School. Work, play, fellowship, intellectual stimulus. Beautiful mountain setting. An ideal low-cost vacation. Write Morgan School, Burnsville, NC 28714.

For Sale

Non-Competitive games for home, school, church. Play together, not against each other. New items, wider variety. Free Catalog: Family Pastimes, (FJ) RR4, Perth, Ont., Canada K7H 3C6.

"Best, most reputable (food) source in United States," says Whole Earth Catalog. Thirty years of chemical-free farming and food preparation. Free brochure lists 200 small-lot, whole food items made here daily, shipped fresh by mail. Thousands depend upon us. Paul B. Keene, Walnut Acres, Penns Creek, PA 17862.

Forest Reserve. Friends interested in finding unspoiled land near congenial neighbors—but not too near—and insured against crowding in the crowded future, are invited to check one of two remaining shares in six-share, nonprofit project overlooking dramatically beautiful lake where motorboats severely limited by law. Three beaches on lake. All conservationist restrictions. Each share includes 12-A nondivisible lot and undivided interest in rest of FR. Near ski areas of central Vermont, bordering Coolidge State Forest. Kenneth B. Webb, Plymouth, VT 05056. 802-422-2444 evenings.

Downeast Maine. 1-1½ acre rocky, sandy shore lots; magnificent views, trees, clamming, sailing, privacy. From \$14,000. 215-688-7013. 21 Matlack Lane, Villanova, PA 19085. After June 1, 207-546-2609.

Personal

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

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

Positions Vacant

AFSC Associate Executive Secretary for Personnel in National Office. Experience in personnel administration, including supervision, knowledge of modern technology in the field. Commitment to testimonies of Society of Friends and AFSC philosophy. Direct inquiries to Ruth Dross, Coordinator, Special Recruitment, AFSC, 1501 Cherry Street, Philadelphia, PA 19102.

Lansdowne Friends Meeting and School seek caretaker/janitor. Apartment provided. Contact Lansdowne Friends School, 110 N. Lansdowne Ave., Lansdowne, PA 19050. MA3-2548.

Friends Select School seeks business manager. Accounting, plant management, personnel management skills necessary. Contact Truxton Hare, Headmaster, Friends Select School, 17th and Parkway, Philadelphia, PA 19103. 561-5900.

Friends Academy, a co-ed day school of 650 students, in Locust Valley/Glen Cove, NY, (35 miles east of New York City on north shore of Long Island), seeks a Quaker "chaplain" to teach courses in Quakerism, Bible and Religion in grades 7, 10, and 12, and other community service duties. Must have good knowledge of Quakerism and Quaker schools. We seek an experienced teacher who is married with children. Send resume to: Frederic B. Withington, Headmaster, Friends Academy, Duck Pond Road, Locust Valley, NY 11560.

Mature, well-educated office manager-secretary-bookkeeper for one-person office of retired active engineer on international development. Live-in arrangement. Some travel. Will consider with one child 12 years minimum or a couple. Box A-670, Friends Journal.

Superintendent wanted for The Barclay Home in West Chester. May live in. Answer to Mrs. Marianne S. Totts, 986 E. Penn Drive, West Chester, PA 19380. 696-0420.

Quaker mechanics—set up collective garage, Philadelphia. Send name, address, work experience. Tom Hill, 3002 Westminster Rd., Bethlehem, PA 18017.

Administrative VP. National group with challenging tested program aiding integrated communities avoid resegregation needs experienced administrator, able coordinate small staff. Fundraising experience desirable. EOE. Send resume, salary needed. Box R-699, Friends Journal.

Openings at Oakwood School (grades 9-12): librarian, dining hall director, and physics/chemistry teacher. We seek qualified applicants with varied abilities, including dormitory counselling and extensive guidance of high school students. Apply, with resume and three letters of recommendation, to David Sanderson, Oakwood School, Poughkeepsie, NY 12601.

Westtown School seeks School Head to assume duties July 1, 1978. Address resumes to: Elizabeth McKinstry, c/o Search Committee, Westtown School, Westtown, PA 19395.

Schools

John Woolman School, Nevada City, California 95969. Founded in 1963, located on 300 rural acres in the Sierra foothills. It has a student/staff ratio of 5 to 1 and provides a demanding academic program for able students. Non-academic courses include work-jobs, art, music, gardening and shop. Accredited by WASC. Coed-Boarding. Grades 9-12. Our educational community is open to persons from all racial, socio-economic and religious backgrounds. Ted Menmuir, Principal.

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

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

Woolman Hill—Alternative High School on 110 acre farm overlooking Connecticut River Valley. Seventh year. Quaker affiliated. Apprenticeships, academics, arts, crafts. Learn and live cooperatively. Thirty people. Spring, summer and fall admissions. Write **Woolman Hill**, Deerfield, MA 01342. 413-772-0453 or 773-9065.

Are you looking for a school demanding more than the usual high school? For students who are ready to take more responsibility and give more of themselves, who are curious and concerned, we offer an opportunity to experience the challenges and rewards, joys and frustrations, of living in a small, rural, Quaker school, oriented toward community and self-sufficiency. We try to achieve a balance between spiritual and academic growth; group and individual needs; hard work and free time. Friends' practices in worship and business form the basis for our lives together. Grades 11 or 12, B.C. or U.S. graduation. Coeducational-Boarding. **Argenta Friends School**, Argenta, British Columbia, Canada V0G 1B0.

Services Offered

General Contractor. Repairs or alterations on old or historical buildings. Storm and fire damage restored. John File, 1147 Bloomdale Road, Philadelphia, PA 19115. 464-2207.

Certificates and testimonials hand lettered to your specifications. Jean Horne, 42 West Del Rio Drive, Tempe, AZ 85282.

Military counseling and assistance. A free service including conscientious objection, AWOL, and discharge counsel. Prison visitation to Fort Bragg and Camp Lejeune. John Wenberg, Quaker House, 223 Hillside Ave., Fayetteville, NC 28301. 919-485-3213.

Ride available with small family to Wichita Conference. Willing help drive, share expenses. Camp en route. Write Box A-671, Friends Journal.

Summer Rentals

Rent an island home on Sanibel Island, FL. Privacy, on canal leading to Bay. 3 bedrooms, 3 baths, commodious and luxurious for couples or family. Convenient to stores, beach, restaurant. Summer rates: \$950 month, \$300 week. J. Parcher, 301-275-2209.

Small summer cottage, sleeping porch, modern bath, on Rancocas Creek, Mt. Holly, NJ. 18 miles from Lower Bucks. Call 215-639-7607 a.m./p.m.

Prince Edward Island, Canada. Quiet, beautiful shore cottage, fully-equipped. Swimming, clamming, boating, birding. June/July. \$125/week. 215-LO6-5432.

Cottage in Vermont, suitable large family. Hundreds acres wilderness, brooks, unspoiled lake, neighboring mountains. Secluded, rustic; gas and wood stoves, running hot/cold water, no electricity. \$75 weekly for couple, \$8 each person over four. June-October. Box D-698, Friends Journal.

Four bedrooms, Shelter Island, NY. Paddock, beach nearby, overlooks site new Friends Meeting. 516-747-6015.

Downeast Maine. Cabin on shore near national wildlife preserve. Simple, secluded, quiet. June-August two week periods, \$180 plus utilities. 21 Matlack, Villanova, PA 19085. 215-688-7013.

Maine—Penobscot Bay. 6 room cottage, 1½ baths. Near Camden. June-Aug. \$270/2 weeks, \$500/4 weeks, utilities included. Box H-698, Friends Journal.

June-September. South Newfane, Vermont, farmhouse on 10 acres bounded by stream. Near all summer recreational facilities, including Marlboro Music Festival, and Putney Meeting. By week or month. Malcolm Smith, 65 Castle Heights Ave., Tarrytown, NY 10591. 914-631-4391.

Wanted

Young woman teacher at Plymouth Meeting Friends School seeks independent apartment in friendly home. No more than 20-30 minute drive from school. Starting August. Megan Hess, 418 Magnolia St., Kennett Square, PA 19348.

Cope. Art historian seeks information on George Cope (1855-1929), artist, Quaker, of West Chester. Wishes to locate his paintings for research and exhibit at Brandywine Museum in 1978. Write, or phone collect: Gertrude Sill, 46 Willow St., Southport, CT 06490. 203-259-4914.

Nursing student/Friend needs car for summer volunteer work. Understaffed rural clinic, Celo, NC. Fair compensation for use. Security for car's value. Peter Blood, 215-GR4-2646.

Friendly household, West Philadelphia, seeking summer residents. Inexpensive, shared cooking/cleanup. 10 blocks from University. Trolley ½ block. Call GR4-2646.

Housekeeper for home in suburbs, near transportation. Can live in, possibly room/board in exchange for services. 215-639-7607 a.m./p.m.

Photographs needed for research project "Friends and Their Environment 1840-1876." Daguerreotypes, stereocards, paper photographs, class albums, books etc., by Langenheim, Root, Moran, Clees, McAllister, Sexton, Cornelius, Gutenkunst etc.; purchased or borrowed, postage paid. For details write Lehr, Box 617, Gracie Square Station, NY 10028.

**The Best Things In Life Are
often found on
the Journal classified page**

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: 479-8782.

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. 602-983-5684.

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

TUCSON—Pima Friends Meeting (Intermountain Yearly Meeting), 739 E. 5th St. Worship 10 a.m. Steven S. Spencer, clerk. Phone: 602-325-0612.

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 Woodrose 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 552-7891.

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 683-4898.

SACRAMENTO—YWCA, 17th and L Sts. Discussion and First-day school 9 a.m. Meeting for worship 10 a.m. Phone: 916-442-8768.

SAN DIEGO—Unprogrammed worship. First-days 10:30 a.m. 4848 S. Camino 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 828-4089.

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

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

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

WHITTIER—Whitleaf Monthly Meeting, Administration Building, corner Painter and Philadelphia. Worship 9:30 a.m., P.O. Box 122. Phone: 698-7538.

Colorado

BOULDER—Meeting for worship and First-day school 10 a.m. Phone: 449-4060 or 494-2983.

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: 274-8598.

WILTON—Meeting for worship and First-day school, 10 a.m., 317 New Canaan Road. Phone: 782-5669. Marjorie Walton, clerk, 203-847-4089.

Delaware

CAMDEN—2 miles south of Dover. Meeting and First-day school 11 a.m. Phones: 697-6910; 697-6842.

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.

REHOBOTH BEACH—5 Pine Reach Rd., Henlopen Acres, 227-2888. Worship First-day 10 a.m.

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

WILMINGTON—4th & West Sts., 10 a.m., worship and child care. Phones: 652-4491; 475-3080.

District of Columbia

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

Florida

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

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

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

JACKSONVILLE—Meeting 10 a.m., YWCA. Phone contact 369-4345.

LAKE WALES—At Lake Walk-in-Water Heights. Worship, 11 a.m. Phone: 698-1380.

LAKE WORTH—Palm Beach Meeting, 10:30 a.m., 823 North A St. Phone: 585-8080 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, 661-3866. AFSC Peace Center, 443-9836.

ORLANDO-WINTER PARK—Meeting, 10:30 a.m., 316 E. Marks St., Orlando 32803. Phone: 843-2631.

SARASOTA—Worship 11 a.m., American Red Cross Annex, 307 S. Orange Ave., Mary Margaret McAdoo, clerk. Phone: 355-2592.

ST. PETERSBURG—Meeting 10:30 a.m. 130 19th Ave., S.E.

Georgia

ATLANTA—Worship and First-day school, 10 a.m., 1384 Fairview Road, N.E. 30306. Courtney Siceoff, clerk, phone 525-8812. Quaker House phone 373-7986.

AUGUSTA—340 Telfair St. Unprogrammed meeting 10:30 a.m. Sunday in Meetinghouse. Lester Bowles clerk. For information phone 733-4220 or 733-1476.

SAVANNAH—Meeting for worship 10 a.m. YWCA, 105 W. Ogelthorpe Ave. 786-5621 or 236-6327.

Hawaii

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

MAUI ISLAND—Meetings every other week in Friends' homes. For information contact Sakiko Okubo (878-6224) or Hilda Voss (879-2064) on Maui, or call Friends Meeting on Oahu at 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 8-3086.

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.

DECATUR—Worship 10:30 a.m. Phone Fred Bockmann, clerk, 885-2023, for meeting location.

DEKALB—Meeting, 10:30 a.m., 424 Normal Road. Phone: 758-2561 or 758-1985.

DOWNERS GROVE—(west suburban Chicago)—Worship and First-day school 10:30 a.m., 5710 Lombard Ave. (3 blocks west of Belmont, 1 block south of Maple). Phone: 988-3861 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: 546-5033 or 234-4645.

MCHENRY COUNTY—Worship 10:30 a.m. 1st and 3rd Sundays. 815-385-3872.

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

OAK PARK—Worship, 11 a.m., Hephzibah House, 946 North Blvd. Phone: 369-5434 or 524-0099.

PARK FOREST—Thorn Creek Meeting. Cell 748-0184 for meeting location. 10:30 each Sunday. Child care and Sunday school.

PEORIA-GALESBURG—Unprogrammed meeting 11 a.m. in Galesburg. Phone: 343-7097 or 245-2959 for location.

QUINCY—Friends Hill Meeting, unprogrammed worship, 10 a.m. Randall J. McClelland, clerk. Phone: 223-3902 or 222-6704.

ROCKFORD—Meeting for worship every First-day, 10:30 a.m. For information call 815-964-0716 (Peters).

URBANA-CHAMPAIGN—Meeting for worship, 11 a.m., 714 W. Green St., Urbana. Phone: 344-8510 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 987-7367.

INDIANAPOLIS—Lanthorn Meeting and Sugar Grove. Unprogrammed worship, 10 a.m. Sugar Grove Meeting House. Willard Helms, 257-1081 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., 178 East Stadium Ave. Clerk, Horace D. Jackson. Phone: 463-5920. Other times in summer.

Iowa

AMES—Meeting for worship 10:15 a.m. Forum 11:15 a.m. 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, 11:30 a.m. Meetinghouse, 4211 Grand Ave. Phone: 274-4851.

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

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 Klingrey, ministers. Phone: 262-0471.

Kentucky

LEXINGTON—Unprogrammed worship and First-day school, 4 p.m. For information, call 268-2653.

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 586-8155 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, Orono, South China and Winthrop Center. For information call 207-923-3078, or write Paul Cates, East Vassalboro, ME 04935.

Maryland

ADELPHI—Near University of Maryland. 2303 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.

CHESTERTOWN—Chester River Meeting. Worship and First-day school, 11 a.m. 127 High St. George Gerenbeck, clerk. 639-2156.

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., Donian Hall, corner Massachusetts Ave., & Spruce St., W. Acton. (During summer in homes.) Clerk: John S. Barlow. Phone: 817-369-9299/263-5562.

AMHERST-NORTHAMPTON-GREENFIELD—Meetings for worship 9 a.m. and 11 a.m. First-day school at 10 a.m. Summer months: worship at 10 a.m. only. Mt. Toby Meetinghouse. Route 63 in Leverett. Phone 253-9427.

BOSTON—Worship 11 a.m.; fellowship hour 12, First-day. Beacon Hill Friends House, 6 Chestnut St., Boston 02108. Phone: 227-9118.

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

FRAMINGHAM—841 Edmonds Rd. (2 mi. W of Nobsco). 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.

NANTUCKET—Worship at 10:45 a.m. in Fair Street meeting house from June 15 to Sept. 15. Visitors welcome. For information call 228-9265.

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

WELLESLEY—Meeting for worship and Sunday school, 10:30 a.m. at 26 Benvenue Street. Phone: 237-0268.

WEST FALMOUTH, CAPE COD—Rt. 28A, meeting for worship, Sunday 11 a.m.

WESTPORT—Meeting Sunday, 10:45 a.m. Central Village. Clerk: J. K. Stewart Kirkaldy. Phone: 636-4711.

WORCESTER—Pleasant Street Friends Meeting and Worcester Monthly Meeting. First-day school 10 a.m.; unprogrammed meeting for worship 11 a.m. 901 Pleasant St. 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, 9840 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. 48th. Phone: 488-4178. Sunday schools, 10 a.m., worship 11.

OMAHA—Unprogrammed worship. 453-7918.

Nevada

LAS VEGAS—Paradise Meeting: worship 12:30 p.m. 3451 Middlebury. 458-5817 or 565-8442.

RENO—Meeting for worship 10 a.m. October-May, 9 a.m. June-September. Friends House, 560 Cranleigh Dr., Reno 89512. Phone: 323-1302.

New Hampshire

CONCORD—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: 603-888-2594.

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

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

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

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

New Jersey

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

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

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

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

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

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

HADDONFIELD—Friends Ave. and Lake St. Worship, 10 a.m. First-day school follows, except summer. Babysitting provided during both. Phone: 428-8242 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. Meeting for worship 9 a.m. (9:30 a.m. June through Sept.) and 11 a.m. Visitors Welcome.

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

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

NEW BRUNSWICK—Meeting for worship and First-day school, 11 a.m. Quaker House, 33 Remsen Ave. Phone: 463-9271.

PLAINFIELD—Meeting for worship and First-day school, 10:30 a.m. Watchung Ave. at E. Third St. 757-5736. Open Monday to Friday 11:30 to 1:30.

PRINCETON—Meeting for worship, 9:30 and 11 a.m. First-day school, 11 a.m. Oct.-May. Quaker Rd. near Mercer St. Phone: 609-924-3637.

QUAKERTOWN—Meeting for worship and First-day school, 10:30 a.m. Clerk: Douglas W. Meaker, Box 464, Milford 08848. Phone: 201-985-2276.

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 Shores Rd., Rt. 9, Cape May County. Visitors welcome.

SHREWSBURY—First-day school, 11 a.m., meeting for worship, 11 a.m. (July, August, 10 a.m.) Route 35 and Sycamore. Phone: 741-0141 or 671-2651.

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

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

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

WOODSTOWN—First-day school, 9:45 a.m. Meeting for worship, 11 a.m. N. Main St. Phone: 789-1836.

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). Mailing address: Box 730, Brooklyn, NY 11201.

BUFFALO—Meeting and First-day school, 11 a.m., 72 N. Parade. Phone 732-8645.

BULLS HEAD RD.—N. Dutchess Co., ½ mi. E. Taconic Pky. Worship 10:30 Sun. 914-266-3020.

CHAPPAQUA—Quaker Road (Route 120). Meeting for worship and First-day school 10:30 a.m. Phone: 914-238-9894. 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. Moeschl, clerk. Phone: 518-943-4105.

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

LONG ISLAND (Queens, Nassau, Suffolk Counties)—Unprogrammed meetings for worship, 11 a.m. First-days, unless otherwise noted.

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

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

HUNTINGTON-LLOYD HARBOR—Meeting 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. 106 and 107.

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

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

ST. JAMES-CONSCIENCE BAY—Moriches Rd. Adult discussion, 10:30 a.m. Phone 516-261-6082 or 516-941-4678.

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: 255-5678.

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., 80 Leber Rd., Blauvelt.

RYE—Milton Rd., one-half mile south of Playland Parkway, Sundays, 10:30 a.m.

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

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

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

North Carolina

ASHEVILLE—Meeting, French Broad YWCA, Sunday, 10 a.m. Phone Phillip Neal, 296-0944.

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 for worship, 10:30 a.m., First-day school, 10:45 a.m. at 404 Alexander Ave. Contact David Smith, 919-888-4486 or Lyle Snider, 919-286-2374. Unprogrammed.

FAYETTEVILLE—Meeting 11 a.m. each First-day at Quaker House, 223 Hillside Ave. A simple meal follows the worship. Contact Charlotte Kleiss, 919-485-4995 or John Wenberg, 485-3213.

GREENSBORO—Friendship Meeting (unprogrammed). Guilford College, Moon Room of Dana Auditorium, 11 a.m. Edith Mackie, clerk, 292-8100.

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. Hilly, clerk; David W. Bills, pastor.

RALEIGH—Unprogrammed meeting 10 a.m., 120 Woodburn Rd. Clerk: Kay Cope, 834-2223.

WILKESBORO—Unprogrammed worship 7:30 p.m. each First-day, St. Paul's Church Parish House. Call Ben Barr, 984-3008.

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 Q. 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: 881-2929.

CINCINNATI—Community Meeting (United) FGC and FUM—Unprogrammed worship, 9 a.m., 3680 Winding Way, 45229. Phone: 513-881-4353. Marion Bromley, clerk, 513-563-8073.

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

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

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

HUDSON—Unprogrammed Friends Meeting for worship, Sunday 4 p.m. at The Old Church on the Green, 1 East Main St., Hudson. 218-653-9595.

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.

STARK COUNTY—(Canton, Massillon, Alliance) Quakers meet Sundays. Dime Bank, Belden Village. Phone 494-7767 or 833-4305.

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: 264-8861.

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

Oregon

PORTLAND—Multnomah Monthly Meeting, 4312 S.E. Stark St. Worship 10 a.m. discussions 11 a.m. Same address, AFSC. Phone: 235-8954.

Pennsylvania

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

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

BRISTOL—Meeting for worship and First-day school, 11 a.m., Market and Wood. Clerk: Cornelius Eelman. Phone: 757-4438.

CHELTENHAM—See Philadelphia listing.

CHESTER—25th and Chestnut Sts. First-day school 10:30 a.m., meeting for worship 11:15 a.m.

CONCORD—At Concordville, on Concord Rd. one block south of Rt. 1. First-day school 10 a.m.-11:15 a.m. except summer. Meeting for worship 11:15 a.m. to 12.

DOLINGTON-Makefield—East of Dolington on Mt. Eyre Rd. Meeting for worship 11-11:30 a.m. First-day school 11:30-12:30.

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

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

EXETER—Worship, 10:30 a.m., Meetinghouse Rd. off 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 Pennsbury, reconstructed manor home of William Penn.

GETTYSBURG—First-day school and worship at 10 a.m. Masters Hall, College. Phone: 334-3005.

GOSHEN—Goshenville, intersection of Rt. 352 and Paoli Pike. First-day school, 10:30 a.m.; meeting for worship, 11:15 a.m.

GWYNEDD—Sumneytown Pike and Rt. 202. First-day school, 10 a.m., except summer. Meeting for worship, 11:15 a.m.

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

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

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

HORSHAM—Rt. 611. First-day school and meeting, 11 a.m.

LANCASTER—Off U.S. 462, back of Wheatland Shopping Center, 1½ miles west of Lancaster. Meeting and First-day school, 10 a.m.

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

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

LEWISBURG—Vaughan Literature Bldg. Library, Bucknell U. Worship 11 a.m., first Sunday of month, 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 Gilton, clerk, 458-6161.

MUNCY AT PENNSDALE—Meeting for worship, 11 a.m. Rickie and Michael Gross, clerks. Phone: 717-564-3324.

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.

NEWTOWN SQUARE-DEL. CO.—Rte. 252, N. of Rte. 3. Meeting 11 a.m. Clerk, 215-566-7238.

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 215-593-8795.

NORTHWEST PA—New meeting. 7 p.m., 1st Sundays in Edinboro, 3rd Sundays in Meadville. Contact: Clemence Ravacon-Mershon, R.D. 2, Conneautville, PA 16406.

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 Germantown Ave. Green Street Meeting, 45 W. School House Lane.

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

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

PLYMOUTH MEETING—Germanown Pike and Butler Pike. First-day school, 10:15 a.m.; meeting for worship, 11:15 a.m.

QUAKERTOWN—Richland Monthly Meeting, Main and Mill Sts. First-day school, 10 a.m.; meeting for worship, 10:30 a.m.

RADNOR—Conestoga and Sproul Rds., Ithan. Meeting for worship and First-day school, 10:30 a.m. Forum 11:15 a.m.

READING—First-day school, 10 a.m., meeting 11 a.m. 108 North Sixth St.

SOLEBURY—Sugan Rd., 2 miles NW of New Hope. Worship, 10 a.m.; First-day school, 10:45 a.m. Phone: 297-5054.

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

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

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

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

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

UNIONTOWN—R.D. 4, New Salem Rd., off Rt. 40, West. Worship, 11 a.m. Phone: 437-5836.

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, 516 Vine St. Larry Ingle, 629-5914.

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

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

Texas

AUSTIN—Worship and First-day school, 11 a.m. Forum, 10 a.m., 3014 Washington Square. GL 2-1841. Otto Hofmann, clerk, 442-2238.

DALLAS—Sunday, 10:30 a.m., Park North YWCA, 4434 W. Northwest Highway. Clerk: Terry Vaughn, 2119 Poppy Lane. Phone: 214-235-2710.

EL PASO—Worship, 10:00 a.m., 4121 Montana. Clerk: Michael Blue, 533-0168.

HOUSTON—Live Oak Meeting. Worship and First-day school, Sundays 10:30 a.m., 1540 Sul Ross. Clerk: Malcolm McCorquodale, 626-4979.

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: 801-582-8703.

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 Gileon, Danville, 802-684-2261 or Lowe, Montpelier, 802-223-3742.

PUTNEY—Worship, Sunday, 10:30 a.m. The Grammar School, Hickory Ridge Rd.

Virginia

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

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

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

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

ROANOKE—Salem Preparatory Friends Meeting, clerk: Genevieve Waring, 343-6789, 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 Callard, clerk. Phone: 342-8838 for information.

Wisconsin

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

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

KICKAPOO VALLEY—Friends Worship Group. 10:30 a.m., Sunday. Write DuViviers, R.D. 1, Readstown, WI 54652, or call 629-5132.

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

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

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

Renascence lies in a conversion of the spirit with the mergence of a wholly fresh attitude of mind and soul, a changed conception of values. . . . The change has to happen right in the midst of the terrific struggle that belongs to this particular time-series in which our lives are cast. The vessel of life is not to start on a new voyage. It is to change its course right out in the wide ocean and in the teeth of the storm. It can only do it as it feels the clear need, and responds willingly to a fresh inspiration. Conversion and renascence ask for much more than intellectual assent. They demand, like faith, "an energy of the whole. . ." person.

Carl Heath

We come to meeting for worship with high expectation. It is the only way to come. Sometimes we come with a suffering that awaits something more than an intellectual discourse. Or our whole being hungers for a corporate silence which no meditation in solitude in one's room can ever satisfy. Those who come to meeting for worship are for the most part there because of a need for the bread of life. Why am I here? Where am I going? Can I know in measure inner peace? We seek a Presence that is in the Life.

It has been pointed out that the great freedom of the unprogramed Quaker meeting tempts some to minister too frequently, or be used for self-expression by some distraught persons, or by some who have attended the meeting very seldom but who take this as an invitation to press some personal cause.

Many times offerings are transformed into a deeply meaningful presence and the silence is such that all are in a measure fed from the depths. But the long-suffering permissive mood of many of our meetings often does not in the end satisfy.

Marshall Sutton

God does not offer Himself to our finite beings as a thing all complete and ready to be embraced. For us he is eternal discovery.

*Teilhard de Chardin in
"The Divine Milieu"*