


November 1, 1977

FRIENDS JOURNAL

Quaker Thought and Life Today



If we
would amend
the world
we should
mend
ourselves.

William Penn

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FRIENDS JOURNAL



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—Sandra Moon Farley

HAIKU

We in a circle
come from many directions
to join one silence.



Joseph Levenson



OF SKEPTICISM AND MYSTERY

by Herman Nibbelink

A few years ago, disillusioned by the arid rationalism of graduate study and the stern intellectuality of my religious heritage, I withdrew from both church and university. It seemed to me then—and still does, but with a difference—that both had for so long inhabited the rarified atmosphere of rationalism that they no longer responded to the majesty and mystery of the universe. The cloak of skepticism worn along the road of scientific progress had eventually wrapped each of us in private, alienating darkness.

Somewhere along that road, while teaching at a rural community college, I found refuge and meaningful involvement among a small group of Friends. The old fires of awe and reverence began to stir again, and I could shed some of my own cynical rationalism.

Herman Nibbelink is a member of North Central (WI) Monthly Meeting, assistant professor of English at the University of Wisconsin Center—Medford, and concerned about "whole life" values, especially as found in inter-cultural relations, mind-body, urban-rural, etc.

And then at meeting one morning an older member expressed a plea for rational action. He assigned to emotionalism and tradition the worst of the problems that plague us: the violence, despotism, and ignorance evidenced by war; our destruction of the environment; our misuse of resources; our neglect of the world's poor. He urged rational solutions to these problems as the only remaining salvation for the human species.

I squirmed. This friend recommended as an answer the very attitude I interpreted as being the root of these problems. My anti-rational sentiments nearly burst loose in a lecture usually reserved for college sophomores.

Somehow I kept still, perhaps only because as a new Friend I felt inhibited and didn't dare speak out. But in my turbulent silence I heard Wordsworth crying,

*Great God! I'd rather be
A Pagan suckled in a creed outworn;
So might I...*

Hear old Triton blow his wreathed horn.

I heard the breakers roaring with the din of centuries at Dover Beach where Matthew Arnold stood on the "darkling plain" of a modern world that

*Hath really neither joy, nor love, nor light,
nor certitude, nor peace, nor help for pain.*

Such attitudes seemed an inevitable by-product of the skeptical mode so honored by rationalism, science, and technology. Calling skepticism "the highest of duties," T. H. Huxley had added, "And it cannot be otherwise, for every great advance in natural knowledge has involved... the cherishing of the keenest skepticism."

The church—which had produced many early English scientists—had early been tempted toward rationalism; and thus when it rose at the last moment to oppose Darwin's masterful thesis, it chose the weapon of rationalism whose weapon was all on the other side. Instead of proclaiming the power of God's mysterious presence among us, the Church concocted rational schemes that merely explained away its crumbling foundations. Science and skepticism then ruled the world.

The human quest was reduced to quantifiable problems. Minds oriented toward disbelief became capable of intercontinental technological warfare and yet were subject to cosmic loneliness. All because we chose to stand face to face with the ineffable and skeptically ask, "Why?"

The negativism and hopelessness of these conclusions contradicted my very purpose for attending a Friends meeting. So I abandoned my silent lecture and let my mind drift. I wasn't very good at centering down. Any distraction seemed worth my attention. And there were distractions: the bubbling voices of children came from the next room where my own two sons sat non-too-faithfully waiting for us to get this meeting over with.

And then, suddenly, clear as a bell in my inner ear, I

heard the voice of our four-year-old saying, "Why, Dad, why?"

How many times a day didn't I hear that question? Had I never listened before? This voice was not cold, disbelieving, or skeptical. This *why?* reverberated with the intensity of a child's wonder-full curiosity, a desire for knowledge that delights in a world fit for love and mystery and asks for reason to give them place.



Joseph Marchetti

When the kids want to know why, it is not to debunk whatever is asserted or believed. It is the *why* that breathes life into reason, that fills order with meaning, that gives place a name. And T. H. Huxley, too, I've found on re-reading, was profoundly alive with such curiosity; but I still balk at his use of the word *skepticism* to describe that which transcends the authority of tradition and convention.

A child's *why?* now rang in harmony with the silence of the meeting. And then someone reached for my hand, and I opened my eyes to the warm smile of my friend who had spoken earlier.

Why, I wondered, had I ever doubted that the Light could infuse my dark daydreams? □

A FRIENDLY CLARIFICATION

by Kenneth E. Boulding

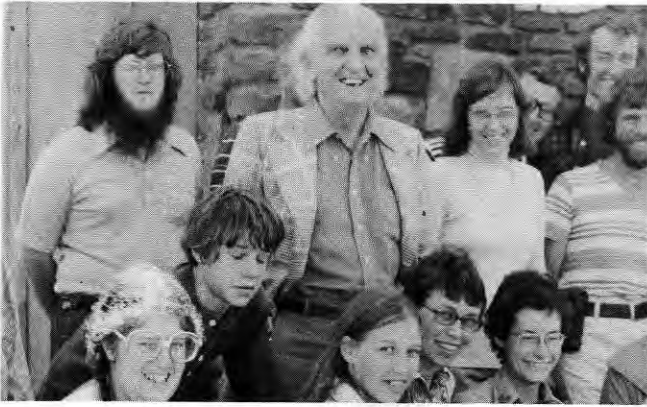
This is a query to the Society of Friends by an individual Friend. It has been couched in the form of a statement, however, to avoid putting it into the artificial form of loaded questions.

The Society of Friends is a small and weak body, a still small voice—perhaps even too still—but it has a unique contribution to give to the world and it will fail in its duty if it does not make it.

Friends are an upper branch of the great tree of Christianity, drawing life from the sap of Christ which rises from its roots, but also breathing deeply of the air of the Holy Spirit which lovingly surrounds all the great trees of the human race. Because of our deep commitment to the Holy Spirit, the Light within, the Seed, an experience known to us by many names, we see our task to be one of constant testing of the images in our minds and a constant search for new images to test.

Although our concern has for 300 years been directed toward the improvement of the heart, mind, and strength of the individual person, toward full realization of the divine potential of each, we have also been mindful of the importance of the structure of world society in customs, organizations, and laws in facilitating or impeding this improvement. These social impediments include: *poverty*, which produces ill health, ignorance, and a failure to realize the potential of the individual; *oppression*, by which illegitimate restrictions are placed on the freedom of an individual to express thought or emotion, to meet with others, to worship, to travel, to change occupations, to form families, to pursue art and other creative activity, to form, join, and withdraw from organizations, and so on; *violence*, which involves denying humanity to the victims. Social facilitators include: the maintenance of public order at least human cost; the provision of public goods; public redistributions of income and power.

As world society becomes increasingly large, unified, and complex, it has become increasingly difficult to identify the actual results of particular actions, whether of individuals or of organizations and governments. Consequently we have a large task of understanding the actual dynamics and limits of social systems so that we can criticize wisely and act without unforeseen undesirable consequences. This means utilizing the resources of the social sciences, not blindly, but with a



Kenneth Boulding (top center) and friends

respect for what they have to offer in understanding complex systems which are beyond our immediate personal experience.

For 300 years the main social thrust of the Society of Friends has been towards developing a peaceable and democratic social capitalism. We see this in the tradition of the fixed price and rejection of bargaining, the push for technical change, the insistence on honesty and veracity in buying and selling both goods and labor, the abolition of slavery, progressive taxation, social legislation, and the constant drive for peace. On the whole we have not rejected the institutions of the capital market or the principle of private property and private employees, though we recognize the need for socially imposed limits.

We continue to seek for a prophetic witness to the society in which we are placed, where there is much unfinished business. The most urgent task is disarmament, the replacement of the huge apparatus of destruction and deceit by a skillful system of mutual nonviolent defense. Beyond this there is a large agenda of improvement in the body of law, in the administration of justice, and in styles of life, directed toward the cure of poverty, the provision of education for the good life, the diminution of crime, the fostering of health both physical and mental, the achievement of full employment, and the opportunity for choice of better lives for all.

On a world scale the problems are frighteningly larger and intractable. At least two thirds of the human race live in conditions of unacceptable poverty. A combination of rapid population growth and depleting resources threatens to worsen this situation to a condition of unprecedented destitution, misery, and famine. A sustainable and healthy planet requires a vast change in human behavior, skills, and equipment. We may have to look beyond catastrophes to a great acceleration of human learning, and an eventual world-wide understanding and practice of the acts and images that lead to human betterment. The Society of Friends can hardly hope to make more than a small contribution to this

planetary process. But we do have gifts and skills that are important, and we must devote ourselves to utilizing them to the full.

The world is now faced with new secular religions of which Marxism, embodied in centrally-planned economies where it has triumphed, is probably the most powerful. Because of our legitimate rejection of many of the means by which this has been opposed, Friends have failed to develop a prophetic critique of Marxism, and hence we are exposed to having our own identity and witness subtly undermined by it. For fear of being anti-communist, we have failed to establish our own prophetic faith and mission in regard to the evaluation of world social institutions.

We can recognize that much of the thrust of Marxism comes out of the prophetic biblical tradition for equality and justice, and out of the failure of feudal and early capitalist Christian societies to embody and realize this prophetic vision. Nevertheless, we must also recognize that in many respects the Marxist vision is in deep conflict with our own, and we must either offer it criticism in a resolute and friendly spirit, or we must abandon our own faith and identity.

The lines of possible criticism are:

- we cannot accept atheism and the denial of all validity to religious thought and practice
- we cannot accept a dialectical philosophy which is a denial of the transcendent reality and power of love
- we cannot accept class war as a path to peace and justice
- we cannot accept the concentration of coercive, financial, and persuasive power which is involved in a centrally-planned economy, and the personal oppression which has hitherto been the consequence of this concentration
- we cannot accept the claim of a small political party, however devoted, to represent the diversity of individuals that constitute the people

We utterly reject the forcible overthrow of communist states by internal or external war as a method of improving them. Nevertheless, we must constantly seek a dynamic by which the centrally-planned economies can be modified in the direction of a less oppressive, more tolerant, relaxed, mobile, and decentralized society. As a group which cannot survive in a communist society, our influence must be from the outside, through research, thought, prayer, and personal contact. But we may be able to make some contribution to human betterment by these means if we are faithful to our own insight and witness. □

Kenneth Boulding is professor of economics at the University of Colorado, former president of the American Economic Association, author of many books and articles on economics and disarmament. He is a member of the Religious Society of Friends.

Poetry Corner

Drawings by Barbara Benton



Potluck

Dear friend God,
I would
on my every future day
enjoy another feast
with Thee,
and these,
my friends and enemies,

again delight
in sharing
more such
wondrous tender,
loving foolishness.

John E. Rue

"I Carry My Sanctuary"

I carry my sanctuary
like a cave carried in the breast of a mountain;
and
my friends
like branches carried by a tree.

I carry my faith as the wind carries itself:
clung tight, and mounting,
gentle though unbreakable.

And too, I am carried
by sanctuary, friends, faith,
towards some grace,
of which I am yearning.

See me, the carrier and the carried.
See us, coming into life and creation:
wearied then strong,
giving then needing.

See,
the holy sacrament called Meeting,
and
the altars
which we are
for each other.

Shawna V. Carboni

Why Does Stillness Hide?

Why does the Stillness hide within me?
Why do I lose it when it is always waiting,
always there?
I know it is not for grasping, not for demand.
It is mine, yet not mine,
Yours yet not yours
Until we lose ourselves in its depth.
All men can find it
By no effort, by no strain,
Resting like swans upon calm waters.

Elmer F. Suderman

Japanese Prayer Bell

All day,
And every day since we are here
The little bell rings.
It is bronze, a greenish-blue,
And hangs outside our door.
Each time a breeze comes by
It makes a small thin song
Such as I think canterbury bells
Along a country road must make.

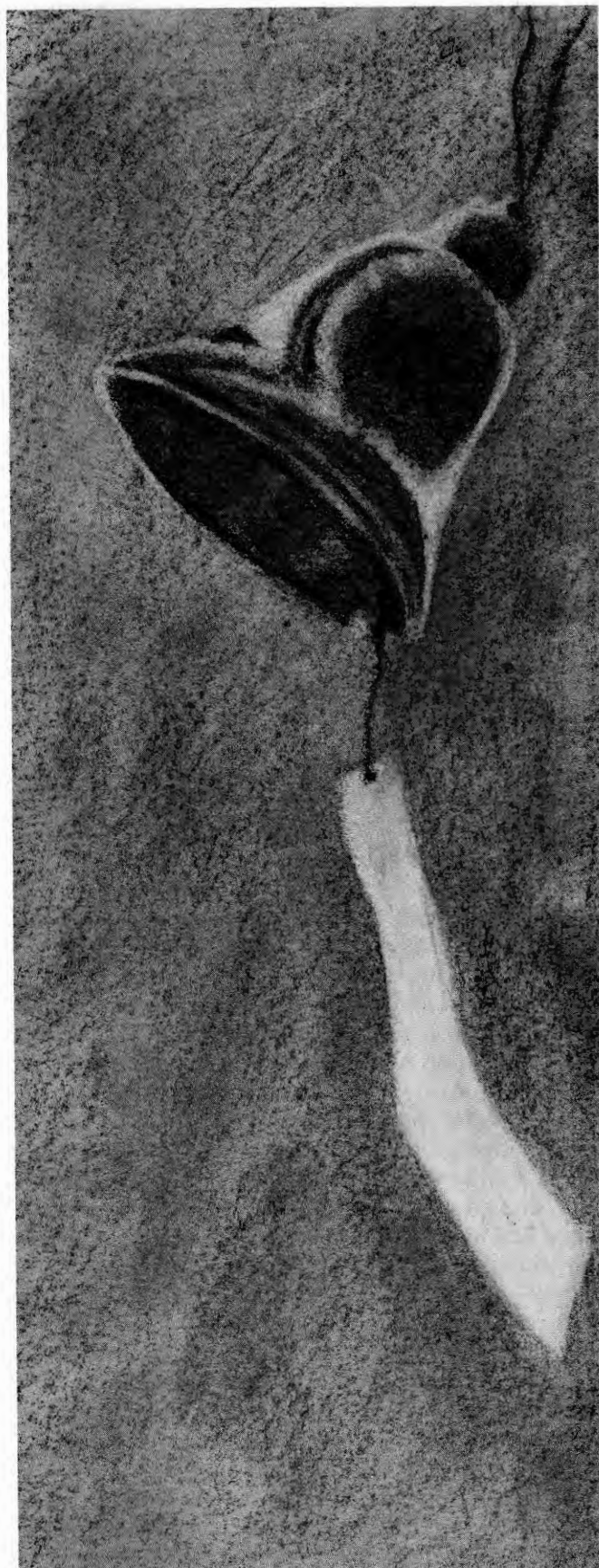
From the tinkling clapper
Hangs a thin, white paper strip.
Prayers, they say, go skyward from that strip.
A lazy way to pray, you think,
And so did I,
Until the little bell was hung.
Each time I hear that tiny singing sound
My prayers go skyward, too.
I pause in joy of simple things:
The song of a very small bronze bell
Singing in the wind.

Frances J. Ross

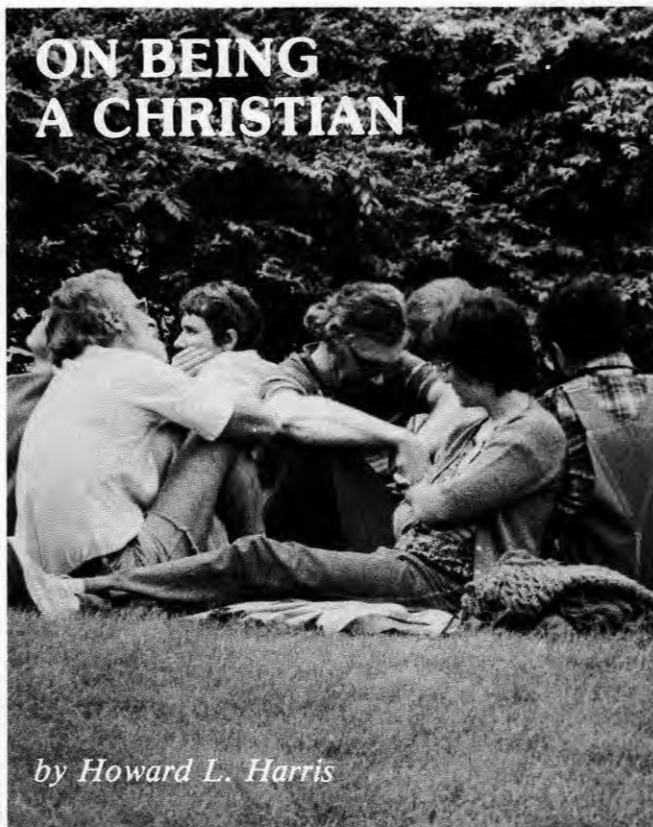
Retirement

Retirement is a dream
never completely realized
of days that stretch undisciplined and free,
of love that glows as in more youthful years—
a bright imagining of some blest isle
where all things drab and ugly disappear.
It is the sun-warmed day we almost feel,
tomorrow just a finger-tip away,
rich with the yearned-for promise,
and we, expectant, waiting in the wings!

Alice Mackenzie Swaim



ON BEING A CHRISTIAN



by Howard L. Harris

Gerald Copeland (FJ 8/1-15/77) acts, loves, and lives like a Christian but cannot accept the designation because of the exclusiveness which sectarian proponents insist that it requires. His son and daughter, like many people I know, are captives of this narrow sectarianism so that they experience real fears about their father's welfare. I find this very sad, for it appears to me that the spiritual insights which the early followers of Jesus as well as George Fox and his associates discovered bypass such controversies altogether.

I consider myself a Christian (and a Quaker) not because Christians (or Quakers) are exclusively destined to gain salvation or to go to heaven when they die, but because I was brought up in a culture and community in which the best and most attractive insights on how to live a good and joyful and beneficial life seemed to be mediated through Jesus. Nearly all of my most attractive models—my parents, my grandfather, some Christian ministers and seminary professors, and a few others—were deeply committed to the Christian tradition. I therefore feel comfortable with Christian symbolism, and it seems that I can do no better than to use the life and teachings of Jesus as a guide for my own spiritual strivings. I suppose this makes me a Christian.

It certainly does not mean, however, that I must reject my friends of other backgrounds or persuasions, or relegate them to some inferior destiny. Jesus is very clear

and explicit that salvation depends on how one acts and loves and lives rather than on the theology one holds or the designation one bears. I rather confidently expect that Gerald Copeland and very many fine people from Jewish, Buddhist, Moslem, Hindu and other designations will reach whatever heaven God has prepared for those who live lovingly. I also suspect that a lot of Christians will have trouble getting there. In fact, I am a little uneasy carrying the label "Christian" (or Quaker) because so many who have carried it have lived so blatantly opposed to nearly everything I think it stands for. I don't call myself Christian (or Quaker) with much pride, and sometimes I wonder if it puts me in bad company. However, there doesn't seem to be very much I can do about it except to try to make my definition of Christian (and Quaker) stand out as clearly as I can by the way I live.

Even though I have studied and taught world religions now for many years, I don't really know enough about Krishna, or Buddha, or Mohammed, to believe in them in the sense of a deep commitment. But I certainly know enough about them not to disbelieve in them, and enough to respect the reality and validity of my friends' spiritual experience through them. There seems to be no reason for me to change my focus, nor to deny nor attempt to change theirs.

I don't really know very much about Jesus either, but, possibly because of my background, I suspect that those glimmerings of the spiritual dimension that I occasionally experience are like what I do know of him. So I shall continue to strive toward spiritual growth through Jesus. To me he is not an item of dogma, but an answer, perhaps partial but the best I can find, to the question, What is God like and how can I know God's will? This certainly does not mean disrespect toward nor loss of fellowship with those of other insights and other focuses.

I like to think that, left to my own devices, I would have chosen to become a Christian and a Quaker, as have many of my "convinced Friend" friends. But I know very well that the odds are that if I had been born elsewhere than where I was I would have grown up secure and happy as a Hindu, or a Buddhist, or a Moslem, or any one of a thousand others. It seems to me that both the teachings of Jesus and my own perception of the Divine Spirit require me to love other people, not to judge them. To love people requires respect and understanding of them. These things are not easy, no more for Christians than for any others, but they are what we all must aspire to. If we do manage to achieve them it will not matter a bit what we are called. □

Howard L. Harris is associate professor of anthropology at Western Washington University. One of his specialties is comparative religions. He has served as minister of Friends meetings and United Church of Christ churches. He grew up in a Quaker community in Iowa, graduated from Hartford Theological Seminary, and has for many years been associated with unprogrammed Friends meetings.

NATIONAL INTEREST AND INTERNATIONAL RESPONSIBILITY

by Harold Snyder



St. George's School, Clarens, Switzerland.

In Clarens, Switzerland, 25 years ago, a strange thing happened to some British and American Quakers, and perhaps to Friends in general. On August 13, 1952, at a small girls' school on Lake Geneva, we awaited the arrival of diplomats posted in Geneva, Paris, London, Moscow, Athens, Rome, Belgrade, and other European capitals. A dozen leading social scientists and UN executives were to join them.

It was an unlikely site and an improbable event! Guests "aahed" at rugged Savoy Alps across the blue lake, sloping meadows and flowered chalets. Accommodations were spartan, dignified diplomats sharing rooms; also sharing apprehension over the novel experience ahead.

What we were up to may be inferred from questions we had been asked, and asked ourselves. Why should Quakers be hosting diplomats? Would our topic, "National Interest and International Responsibility," prove too general, or too political, for frank, informal debate by diplomats? Could we guarantee confidentiality? Would animosities left over from World War II or from the Truman-Stalin Cold War affect communication? Might our event have unintended implications for policy? Though diplomats are civil servants somewhat insulated from decision-making, is not policy sometimes made by the *spirit* in which diplomats execute it? Would Friends'

concern for human, moral, ethical values in foreign affairs be intelligible to persons trained in the political, economic, military aspects? Would our social scientists and UN officials find their time well spent?

We had expected some skepticism. "Unheard of," "preposterous," "over-ambitious," "unrealistic," even "presumptuous" and "naive," said a few. Some Friends worried about "elitism." Most found the idea "challenging," even "imaginative," "mind-stretching," "potentially reconciling," or at least "well worth trying." One Friend's first reaction was, "Americans are so optimistic and gregarious, thinking all problems can be resolved by bringing people together."

Just one foreign ministry declined. A typical reaction was that of the French minister who exclaimed, "What an odd idea, inviting diplomats to express personal viewpoints on issues of national policy! But it is an intriguing experiment. We must find a way to cooperate." He named several qualified persons, allowing our associate director, Martha Biehle, to choose two. Sixteen countries accepted her persuasive invitation, two North American, one Asian, the rest European. Three had been enemies of the Allies. One was East European, the time not yet quite ripe politically to invite the USSR, though East-West dialogue was one aim.

Had the Nobel Peace Prize awarded five years earlier overemboldened us? No doubt this enhanced Friends' self-image as "peacebuilders," despite Clarence Pickett's Biblical admonition to AFSC, "Beware when all men think well of you." But another Pickett concern, shared by Gilbert White, Lewis Hoskins and others at AFSC, led a year earlier to Quaker seminars in Washington for gov-

Harold Snyder was, from 1966 to 1969, Quaker International Affairs Representative for South Asia (AFSC, FSC, CFSC). He organized the first Quaker Conferences for Diplomats (1952), Parliamentarians (1957), Senior Diplomats (1959), and West African Leaders (1964). Concerned about world peace, East-West relations, and international cultural relations, Harold Snyder is a member of Friends Meeting of Washington, D.C. He has received modest help from AFSC and FSC to write a book about Quaker leadership seminars since 1951.

ernment executives, Congresspeople, and social scientists. Warning against merely criticizing government, Clarence proposed inviting officials to join us in a "search after truth" in some field where both we and they obviously needed new insights. Application of new human sciences research to international affairs seemed made to order. Such senior seminars in Washington were meeting a need. Why not try them internationally?

AFSC's experience with international student seminars, led by Burns Chalmers and Nora Booth, proved relevant, and both of them facilitated the undertaking with diplomats. So did such British Friends as Gerald and Sydney Bailey, Colin Bell, Agatha Harrison, Bertram Pickard, and George Whiteman, as well as Elsa Cedergren of Sweden and Finn Friis of Denmark. Issues insufficiently probed in more formal, official gatherings were to be stressed. These included social, human, ethical factors; the changing role of government and diplomacy in the nuclear age; new sources of world tension arising from the death throes of colonialism and the birth pangs of rising nationalism. Participants would come as individuals, chosen from lists supplied by governments. Thus new insights and contacts would be put to immediate use.

The decision to invite diplomats was largely expedient. Time lacked for broader contacts in each capital. Government and UN advisors viewed informal seminar

experiences as of special value to diplomats involved mainly in bilateral official and social relationships, with few opportunities for broader intellectual interchange. None of us saw Friends as an appropriate instrumentality for training diplomats. But they seemed receptive, and foreign offices could supply persons fluent in both English and French, saving costly, time-consuming interpretation.

Advice and assent also came from such persons as Ralph Bunche, who agreed to chair, prevented only by illness; Adrian Pelt, Director, European UN Office; Alva and Gunnar Myrdal, of UNESCO and the EEC, respectively; Lord Boyd Orr, first head of FAO; Brock Chisholm, first head of WHO; John Rees, head, World Federation of Mental Health; J. B. Duroselle, French diplomatic historian; Jean Stoetzel, Sorbonne psychologist and public opinion expert. Canadian and Belgian foreign ministers and the U.S. Undersecretary of State suggested topics and diplomats.

At the conference Rees, White and Alva Myrdal divided chairing. Betty Snyder became hostess, helped by other Quakers. Rudi Walton of FSC, London, was our secretary plus. Diplomats ranged in age from 30 to mid-40's, in rank from second secretary to ambassador. All were committed to remain for ten days, most using vacation time.



AFSC archives

Clarens Conference, August 13-24, 1952

Major topics were introduced informally each evening. Pelt set the stage with an analysis of our theme, then we covered: "Background and Types of Nationalism," "International Relations as Human Relations," "Economic and Social Cooperation," "Meeting Needs and Aspirations of the Common Man," "Refugee Problems," "Nationalism in Asia," "Mediating International Disputes," "Public Opinion and International Action," "Developing a Sense of International Responsibility."

For half of each morning small discussion groups explored the psychological, economic and political aspects of our theme. Later, we discussed colonial affairs, inter-governmental institutions, public opinion and propaganda.

At the end of the conference virtually all evaluation forms (which were to be returned unsigned) came in, with the following results. Everyone urged repetition of the event. Only half found the topic satisfactory, though they differed widely on the alternative. While the caliber of the chairpeople and consultants received high praise, some preferred a single chairperson and fewer consultants. Nearly all approved the emphasis upon the UN and its specialized agencies. Items cited as of greatest value were: meeting colleagues of other nations in an atmosphere of good will and understanding of national differences; contact with a representative group of Quakers; opportunity to learn about U.S. idealism; new, useful ideas from consultants and each other; increased appreciation of the UN, especially as an agency for reconciling differences; stimulus to learn about newer social sciences contributing to world peace. We felt we now had a mandate to continue.

Since the conference came so soon after World War II, initial reserve characterized relations with Germans, Austrians, Italians. One diplomat admitted to Betty Snyder that he had refused a tennis invitation from a German. He later accepted, and they became close friends. An Austrian and an Italian argued bitterly for days over the South Tyrol issue, finally finding common ground helpful in their jobs. Two East Europeans needed time to adjust to our seminar technique. At early general sessions they spoke only when someone referred to communism. Then they rose to explain that the speaker meant "Stalinism." By mid-conference, such interventions ceased, and both began to participate non-defensively. Near the end, they felt relaxed enough to differ with each other in general session.

How strange this "thing" actually was that happened to Friends in 1952 hardly comes through in the foregoing, bare-bones account of Clarens I. How might this seedling in the garden of Quaker service be cultivated? Actually, we early considered some followup, perhaps a short annual series based in Geneva. At least passing thought was given to including legislators and other leadership cate-

gories. But only a pipe-dreamer would have looked ahead 25 years or have imagined the program becoming worldwide.

During a recent visit to AFSC's archives, I was both amused and embarrassed to be reminded that, at the final session, I was guilty of facetious pipe-dreaming. I vaguely recall "foreseeing" in a quarter century a more tranquil world, thanks to the brilliant service which those present would be rendering as ambassadors, foreign ministers, UN officials. The Clarens theme had become "International Responsibility Above National Interest." Participants now included all races, religions, ideologies, regions. Thanks to advances in the human sciences, international communication had improved to cope with new, more dangerous advances in nuclear and other peace-threatening technologies. Research had refined the seminar method to permit dropping consultants, presentations of all kinds, and even preplanning, participants now being self-directing.

Of this fanciful melange, only the longevity of the program and the progress of "alumni" proved prophetic. In July, 1977, Clarens witnessed the 49th Geneva-based leadership event. Ten have met in Eastern Europe, several elsewhere. During the late 50's, Clarens hosted three Quaker gatherings for parliamentarians. Conferences for diplomats were started in South Asia in '55, in Southeast Asia in '62, in Japan in '65. Intensive weekend seminars for ambassadors, key officials, UN executives, and later congresspeople and journalists began in the U.S. in '59, chaired by Lester Pearson. In '64 West African Dialogues opened. A new Mideast series began in '76. Canadian Friends have also held seminars for diplomats, while cosponsoring with Australian, British and American Friends events overseas.

Quaker seminars for leadership groups peaked about 1970 but still met on four continents during '77. Unless new financing and new imaginative thinking can relate this approach to changing priorities in Quaker service, seminars seem likely to be laid down.

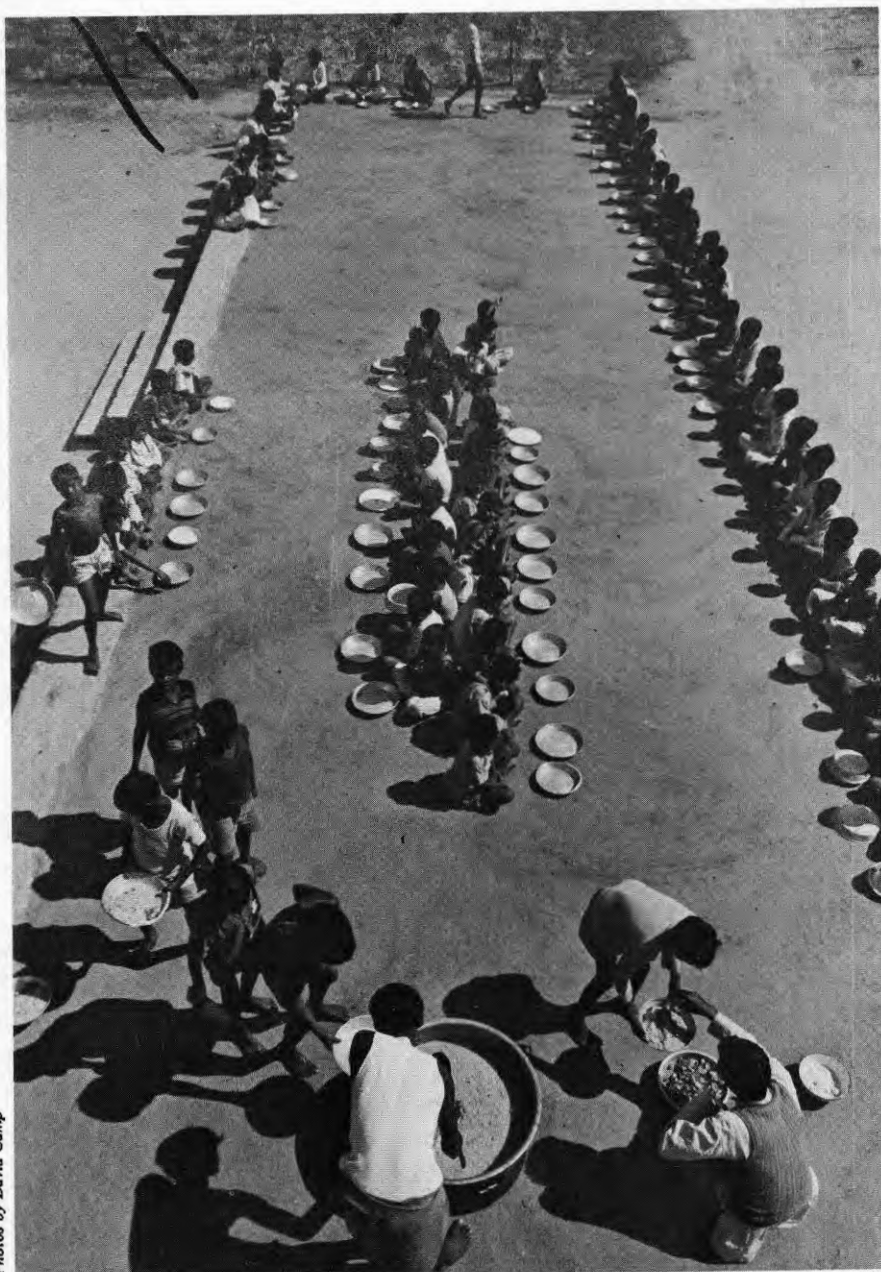
China has yet to accept an invitation to participate. Latin America and other parts of the Third World are under-represented. Many great thinkers and doers are still missing from the consultants list, impressive as it is. By no means all of the crucial world issues have yet been explored.

Friends have learned much since the early days about how to conduct such events. We still need to know more about how to conduct Friendly relations with governments. The right blend, sought by Clarence Pickett, of forthright criticism and ingenuity in creating settings where both can learn together in a spirit of friendship and reconciliation still eludes us. But, wherever we have made a real effort, a truly reconciling process still characterizes Quaker seminars. □

FORUM

GANDHI AND WOOLMAN: MORE VIEWS

In May, an article by Robert Greenleaf compared and contrasted the life work of Gandhi and Woolman. In August, a forum of responses to this article began. The following are further responses to that initial article.



Photos by David Camp

Midday meal at a Gandhian school

I HAVE READ Robert Greenleaf's article "Overcome Evil with Good" with much interest, and I fully agree with his main thesis, that persuasion, rather than coercion, is the way to achieve a just society. But I find some of his statements about Mahatma Gandhi very strange. He has evidently tried to discover the truth about Gandhi, but I do not think he has succeeded. Several of his statements seem to me quite erroneous.

Let me begin by reassuring him that Gandhi had heard of John Woolman. When I first stayed in Gandhi's ashram near Ahmedabad in March, 1928, I found that he knew very little about Quakers, but he wanted to know more about William Penn and his Holy Experiment of an unarmed State in Pennsylvania; so I told him a little about John Woolman also; and he asked me to send some books, which I did on my return to England, including Woolman's Journal. He duly acknowledged them. I doubt if he ever found time to read Woolman, but others in the ashram may have done so. I do not recall any further reference to Woolman in later conversations; but it is quite likely that Reginald Reynolds may have talked about Woolman, when he stayed at the ashram for several months two years later.

Now, let me quote some of the erroneous statements. Robert Greenleaf says: "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." I wonder what authority he has for this statement. I can assure him that it is quite untrue. Right to the end, Gandhi was both ready and eager to meet the Viceroy, and use all his arts of persuasion to induce him to follow a line that would bring political freedom to India.

Perhaps I may illustrate his attitude from a personal experience. When Gandhi attended the Round Table Conference in London in 1931, I spent a day or two each week trying to be of some use to him. One day I said to him: "I have been watching you, day after day, meeting all the British political leaders who are willing to meet you, showing endless patience in trying to persuade them that they should accept India's claim to freedom. But then, over the years, you seem to abandon this method of persuasion, and you lead campaigns of civil disobedience. Why do you do this?" His reply was more or less this:

"There come times when you realise that the persuasion of the mind is not

enough. Deep emotional convictions are involved, and something must be done to touch these deep emotions. Most of your people have grown up in the conviction that British rule is a blessing to India. You cannot easily change this. But I believe that if they see us willing to suffer long terms of imprisonment and other kinds of suffering, perhaps even to death, their convictions, their emotional prejudices, will be disturbed. Self-suffering can be a very mighty force."

Again, Robert Greenleaf writes: "He made a brief try at persuasion and then abandoned it. He then embraced coercion." No, he never embraced coercion. As I have said, he thought there were times when persuasion of the mind must be supplemented by persuasion of the heart, through self-suffering; but once, at least, when he believed that there had been an element of coercion in one of his fasts, he abandoned the gains that had been won. Any kind of coercion was foreign to his nature.

Robert Greenleaf seems to believe that the British withdrawal from India was the result of coercion. This is not so. Presumably the battle, if we call it that, between the British government and the National Congress, led by Gandhi, might have continued for years, with further bouts of imprisonment for the Indian leaders. But in 1945 there was a change of government, following General Elections in Britain, and for the first time a Labor government had a clear majority in the House of Commons. The leaders of this government, including Mr. Attlee himself, the Prime Minister, believed that the time had come to withdraw entirely from India, if possible from a united India, though the Muslim League was already demanding a separate state for the Muslim majority area. Perhaps I may again illustrate the change from personal experience. Soon after Mr. Gandhi was released from prison, he cabled urging me to try to return as soon as possible to India. But the then Secretary of State, Mr. Amery, put obstacles in my way. After the change of government, I went to see Lord Pethick-Lawrence, the new Secretary of State, and he gave me every encouragement, and begged me to assure Mr. Gandhi that the policy of the new government was to withdraw as soon as it could be arranged in an orderly manner (Lord Pethick-Lawrence, as a young man, had supported his wife and other woman suffragists, in their demand for votes, and had been imprisoned and forcibly fed. He still believed that those who, like most Indians, were denied democratic

rights, were justified in resorting to non-violent law-breaking in order to demonstrate the strength of their convictions. So he had no quarrel with Mr. Gandhi.)

Then, too, soon after Lord Mountbatten became Viceroy in the early part of 1947, I had an opportunity to meet Lady Mountbatten. Almost the first thing she said to me was: "My husband and I think Mr. Gandhi is quite right." And that, after all, was why they had been appointed. Even before that, three leading members of Mr. Attlee's Labor government had spent several months in India, conferring with Mr. Gandhi and his colleagues and also the Muslim League leaders, to find the quickest possible way for an orderly transfer of government. Mr. Gandhi took a full part in these talks, and met the British Ministers day by day. I was able to watch these negotiations closely. There were difficulties. Full mutual trust was not easily established. But it was sincere negotiation all the time.

"Overcome Evil with Good" is said to be part of a forthcoming book. I have therefore ventured to show at some length where the author seems to be misinformed about Gandhi. I hope he can see his way to modify what he has written before it is published.

Horace Alexander

Horace Alexander was formerly secretary and also at one time chairman of Friends Peace Committee (London) and Spain Committee and India Committee of Friends Service Council. He has authored many books, and spent ten years in India, mostly as a representative of FSC (London). He is a member of Third Street Meeting (Media, PA).

MY LAMENT has to do with Robert Greenleaf's article. I could write a lot about this, but will spare you. Essentially I find the way in which he compares Woolman's methods to Gandhi's, with a considerable distortion of history on the Indian episode, highly irresponsible. Woolman helped the Society of Friends rid itself of the evil of slavery. More power to him, a wonderful life, a wonderful example. Gandhi helped a whole subcontinent free itself from the yoke of an oppressive foreign rule with consistently nonviolent methods, overcoming evil with good. The violence of partition was not occasioned in any way by the nonviolent actions which he led through the National Congress Party which were directed against the British rule. He failed to stem the violence of tearing the religious communities

asunder in the setting up of political states. He labored unendingly to prevent this violence and made many gestures to the Muslim leaders. In this respect he felt that he had failed, but not in the independence movement, where he maintained a clear testimony of "loving the 'enemy'" throughout.

Gandhi was unable to put his nonviolent action philosophy into the guiding leadership of the New India; in this he failed also, but so did Jesus, Woolman, Penn, many others. I agree that Gandhi has been over-eulogized at times, and too much was expected, but his methods were much better than alternatives that I know of, for the situation he found himself in. Greenleaf has some good things to say about Gandhi's social philosophy, which are fine, but his interpretation of Gandhi as a political figure does not take account at all of the historical processes of the times.

Mike Yarrow

C.H. (Mike) Yarrow retired in 1952 after 20 years with the AFSC, the last ten of those spent as secretary of the International Affairs Division. Following a trip around the world this fall, he and his wife, Margaret, will be residents at Mountain View Friends Meeting in Denver, CO. He is a member of Swarthmore (PA) Monthly Meeting.

ROBERT GREENLEAF's article, "Overcome Evil with Good," spurred me on to read the *Journal* of John Woolman. It stressed the importance of dialogue and persuasion. And it made the point that people are sometimes too willing to abandon persuasion in favor of direct action. The author feels there is a danger in this, and I agree.

However, there is much I disagree with in the article. Greenleaf's use of the term "nonviolent coercion" is loaded and not helpful. "Direct action" or "nonviolent resistance" are better labels and avoid the prior assumption that they are always coercive. From there we can talk about whether or not they are coercive, if so and when. I personally do not believe they necessarily are. Instead I see direct action, when rightly carried out (in a spirit of openness, honesty and respect for the other person(s)), as bringing about a creative tension. Often this tension is necessary if fundamental change is to occur. Ideally it leads people to a higher truth and a better understanding of one another.

In involving myself in direct action, I am not so much coercing people as pointing up our essential responsibility

and freedom as human beings. We do make choices, and our actions do affect other people. For example, I was recently at the Pentagon for one of the Jonah House-sponsored actions. Along with others I chained myself to the entrance. As I see it, the Pentagon is involved in activities which could very well lead to global suicide. It is a logical focal point for resistance. I saw my action as a way of protecting life, however briefly, by interfering with the deathly process that goes on there. People may *choose* to work there, but I can't rest knowing that I am complicit in that. I felt called to be there. For others, pure persuasion may be the best way, and I can affirm that.

In terms of coercion, two other points can be made. There is no reason why persuasion is necessarily noncoercive. Also, the prior coercion of the system, for example the law requiring mandatory payment of war taxes, was not mentioned in Greenleaf's article and needs to be remembered to keep things in perspective.

More generally, I believe Greenleaf has drawn a line where one doesn't belong. Persuasion and direct action are both aspects of nonviolence. The latter is often best preceded by the former in a campaign. Nonviolence is a whole spirit, perhaps best characterized by the words "gentle persistence."

It's important that we keep clear about the task of changing people's hearts. It's more than a matter of rational arguments winning out. Myths and prejudices need to be shaken up and worked through. Persuasion, direct action or some other means will work best depending on the people and circumstances.

One question I have after reading the article is, "Is the author active in persuading others on issues he feels strongly about, and has this method proved to be the most effective coming from his own experience?" As far as I am concerned, this would be far more valuable to hear than pulling an aspect out of Woolman's life and making of it an absolute. I don't think we have the right to be detached and uninvolved. We certainly need to learn from one another.

One final note: We must understand that things are much worse in terms of global crises than they were in the times of either Gandhi or Woolman. Many reputable scientists are predicting nuclear war by the year 2000. I can't relax with that. There is a real sense of urgency I have to live with. For me the most pressing danger is not people en-

tering into acts of resistance prematurely, but people not acting at all, and things getting worse until some major catastrophe occurs.

Ray Davies

KUDOS SHOULD GO out to Friends Journal for its publication of Robert Greenleaf's "Overcome Evil with Good" article (FJ 5/15) and the Forum discussion that has followed. Such dialogue helps us to explore in depth the complexities and contradictions of the beliefs that we as pacifists espouse. I would, however, like to point out a couple of matters which disturbed me about Greenleaf's article and with which I beg to differ.

In his discussion of the efficacy of John Woolman's efforts as opposed to those of the abolitionist movement as a whole prior to the Civil War, Greenleaf stands guilty of a grievous misreading of history. In pointing to the "coercive" tactics of the abolitionist movement for the outbreak of civil war, Greenleaf, firstly, implies obliquely that those battling slavery were more culpable than those defending that ignominious institution and that had the abolitionist movement adopted Woolman's persuasive approach, then the war would not have broken out. There is simply no evidence to support such an assertion. Furthermore, a careful reading of history would show that slavery was only one amongst many reasons that the Civil War broke out. The nation moved into civil war due, in large part, to differences between the North and the South in their viewpoints on states rights, tariffs, and other economic issues only partially arising from the question of slavery. Supporting this assertion is the fact that Lincoln declared war on the South "to preserve the Union," *not* to abolish slavery. In fact, Lincoln's issuance of the Emancipation Proclamation in mid-1863 was more a military and political consideration than a moral one since it freed the slaves *only* in areas under Confederate control. In short, slavery was not the only, and perhaps was not even the main cause of the Civil War. The historical forces which brought on the tragic conflict, realistically speaking, would probably not have been held in abeyance had the abolitionist movement adopted Woolman's "gentle persuasion." There is some doubt in my own mind whether Woolman would have been quite as effective in persuading the rest of his fellow citizens to renounce slavery as he was with his

fellow Friends with whom he shared a common value system and, to some extent, a common heritage. Merely because I might be eloquent and forceful enough to convince all of my fellow Friends to renounce military service, it does not logically follow (as we all well know) that my rhetoric and approach will work similar wonders on the public as a whole.

In counterposing the goodness of "persuasion" as opposed to the objectionable nature of "coercion," Greenleaf is not addressing the main point as I see it. Who among us would dare to deny that it is better to persuade than to coerce? To be persuaded in place of being coerced? Of course. The problem lies elsewhere, and we are often loathe to realize this. The truth of the matter is that those who hold power over others, and who, by doing so, are perpetuating injustice and inflicting institutional violence, will not relinquish such power voluntarily because it runs counter to their privileged positions and their vested interests. That some persons or institutions may be "un-reachable" is difficult for us Friends to accept; but try, if you can, to imagine the lack of success that a modern-day John Woolman would experience, for example, in



Photos by David Camp

attempting to persuade my bank, Bankers Trust of New York City, to cease investing its money in business ventures in apartheid South Africa or in companies holding antipersonnel weapons contracts. Their sole concern is making money, not investing their assets in a moral manner, and neither you nor I will be able to convince them otherwise by simple persuasion. Something more is needed...some form of moral "coercion," if you will.

Additionally, there may be occasions in which the violence—be it overt, institutional, or of a potential nature—is of such immediate concern that there exists precious little time to try "gentle persuasion." Would Gandhi have stood by and watched a follower beaten to death while he attempted to "persuade" the attacker otherwise, or would he seek to intervene by placing his body between the attacker and the attacked? I am certainly not advocating violent coercion of those whom we cannot persuade due to factors of either intransigence or time, but rather the sort of moral coercion used by Martin Luther King, Jr., and the Freedom Rides in the South, Cesar Chavez in his persistent struggle for human dignity for farm workers in California, and, most recently, the Sea-

brook occupation in New Hampshire to put the brakes on the development of nuclear power with all its attendant dangers. By labelling any action in which pressure is brought to bear on the oppressors as "coercion" or "violence" and thus ruling out such actions in all situations, Greenleaf, as well as Mark Shepard in the Forum (FJ 8/1), undoubtedly alienate themselves from mass struggles for peace, freedom, and economic justice in the future and display an amazing amount of naivete about the nature of power and what is required in order to transform it.

Patrick Lacefield

A member of 15th Street Meeting (NY), Patrick Lacefield is a community and peace activist, a staff member of WIN magazine, and an Executive Committee member of Fellowship of Reconciliation.

NEITHER ROBERT GREENLEAF (nor his "Dr. Franz") appear to have learned John Woolman's powers of persuasion, for his article in the May, 1977, Friends Journal, entitled "Overcome Evil with Good," was most unconvincing.

It set out to prove nonviolent resis-

tance, as practiced by Gandhi, a failure; and proposed John Woolman's method of gentle persuasion as a substitute. However, the article did not adequately describe John Woolman's persuasive approach, nor prove that the Light of Christ, which guided Woolman in his visits with Quaker slave-holders, was not a spiritual force far more compelling than physical force, and therefore, in a sense, more coercive. (Quakers renounced only "outward weapons"—not inward weapons of the Spirit—in their historic peace declaration to King Charles in 1660.)

Robert Greenleaf failed to define the "coercion" alleged to have been used by Gandhi, but vaguely implied the unfair use of political force—completely neglecting the heart of the Gandhian approach of relying on the forces of truth and love to overcome the oppressor, along with a willingness to suffer bodily injury, death and years of deprivation to gain freedom from colonial rule.

Woolman relied on the forces of truth and love, too, but his target was a relatively few fellow Quakers. His efforts, pure and worthy as they were, were simply not in the same ballpark, it seems to me, as Gandhi's task of leading the 300 million people of India in their struggle against the power of the British Empire.

But what concerns me most is that the impact of Robert Greenleaf's article is largely negative. The unwary or uncritical reader is quite likely to have his or her confidence undermined in the Gandhian way to peace and social justice through nonviolent resistance (which was also the way, of course, of our own great leader, Martin Luther King, Jr.). And this way—this reliance on the irresistible power of truth and love—is the keystone of hope for peace in the world. It should not be so lightly challenged.

All that Robert Greenleaf offers in return for raising his doubts about the Gandhian way is that "the gentle idealistic people in our country" (whom he refers to repeatedly, and who, presumably, are Quakers and other such gentle folk) will better themselves to follow four rather vague points he lists at the conclusion of his article.

Completely unpersuaded by the article, I will continue to place my faith in the Gandhian way to peace.

John Daniels

John Daniels is a member of Albany (NY) Monthly Meeting, concerned about peace and race relations, and a former civil servant in New York state.



YEARLY MEETING REPORTS

Baltimore

BALTIMORE YEARLY Meeting gathered for its 306th Session at Western Maryland College, Westminster, MD, from August 9th to 14th, 1977. The periods of silence and worship-sharing nourished us.

James Lenhart, former editor of *Friends Journal*, spoke movingly about his inward journey. He quoted from Thoreau, that like the mushroom we should be not dormant, but inspired—"appropriated by Spirit."

The Junior Yearly Meeting program on ecology, "Caring for Our World as a Way of Caring for Each Other," was meaningful to all of us. Their innovative report in dance form was beautiful. On another evening following a simple meal, a special program raised our consciousness about the need to conserve and share the world's resources in the light of economic justice.

During our sessions Friends sought clearness on a variety of issues which affect each of us and our society. While there was essential agreement on most matters, we were unable to reach unity easily on procedures to implement some of our concerns: summer camp for our young people; the location of our yearly meeting sessions as related to their purposes; a corporate stand on gun control; our own responsibilities for the needs of the world; the unhealthy influence of television on us all.

In the Carey Memorial Lecture, Dwight Wilson, general secretary of Friends General Conference, reminded us that for peace and civil rights "There is no permanent victory; there is no permanent defeat; there is only the constant struggle."

Virginia R. Sutton

New Zealand

NEW ZEALAND Yearly Meeting was held at Lincoln College near Christchurch, the largest city in the South Island of New Zealand. Between 70 and

100 Friends attended. Sessions covering issues both within and outside the Society were, by turns, lively, heated, moving, and (occasionally) boring.

New Zealand Friends meet on a national basis twice a year, and although yearly meeting is ostensibly the more important, being the business and decision-making meeting, many Friends see it as second to the larger, more informal summer gathering. Between them, yearly meeting and summer gathering help to foster the extended family feeling that exists amongst New Zealand Friends, despite being separated by long distances in a small and sparsely settled country. This year's yearly meeting was once again a time for renewal in the ties that bind us to each other and to the prompting spirit within.

In her address at the opening session of yearly meeting, Ruth Fawell asked of us four questions: What have we to be thankful for? What have we to be sorry for and need to work on? Whom should we be supporting and upholding? Where do we go from here? Throughout the rest of yearly meeting these questions became a pertinent theme.

The whole of Saturday morning was set aside for a peace and related issues session. Two Friends reported on their work with the New Zealand Foundation for Peace Studies—a new organization to which yearly meeting has given substantial support financially.

The peace session continued with two other Friends, Robin Watts and Neil Mountier, sharing with us on how they see New Zealand's future in terms of our testimony. One stressed the strength of forces in this country that are opposed to our standpoint; the other emphasized that reason and logic are insufficient to overcome these forces, that we have to find ways of speaking truth with power.

A lively and valuable discussion followed; with a militantly conservative government now in power, Friends feel a strong need to throw our efforts behind those forces which uphold our testimony on peace and human dignity. No definite paths became clear to follow, but a feeling of commitment was evident.

On Saturday evening an open public session brought many friends of Friends to hear two Roman Catholic nuns speak of their life in a depressed suburb of Christchurch. Their faith and strength, combined with a sense of humor, won the hearts of all, and in the meeting for worship following a sense of gathered-ness filled us all.

Last yearly meeting, at Wanganui in

the North Island, had found itself divided over the issue of funds for a Friends settlement in that city called "Quaker Acres." At two sessions of this yearly meeting, we found ourselves once again in conflict over finances and attitudes towards the settlement. However, unlike last year, this yearly meeting succeeded in coming to some reconciliation of viewpoints.

On the Sunday afternoon we heard from our second outside speaker, an Anglican priest named Bob Scott, who spoke of his work monitoring our government's policy regarding overseas development and a new international economic order. In his talk Bob Scott led us through a maze of complicated information involving government policy, power politics, trading patterns, and our country's dismal record opposing the Third World nations who desire more just international trading arrangements. When a Friend during question time echoed Ruth Fawell's question of "Where do we go from here?" Bob Scott replied that we have to supply that answer; that the question, arising from within us, must find its answer there.



Throughout the yearly meeting, in between sessions, various discussion and worship-sharing groups met and shared their experiences and leadings.

On Monday the fine winter weather that had blessed us broke, and the beginnings of a cold southerly storm saw us on our way back to our various homes. To Ruth Fawell's questions we found few answers, only tentative conclusions. The best summary of this yearly meeting came at the very end, in the beautiful epistle written by Larry Jones of Dunedin Monthly Meeting: "We found again that we are meant to bear each other's burdens and foster each other's dreams, and also to reach out to a world of suffering and injustice. It was a yearly meeting of renewal, of a challenge to return to the Source, to learn again what it means to take heed to the promptings of love and truth, to walk cheerfully over the earth answering to that of God in all whom we meet. Our sorrow is finally for our failures; our thankfulness is for those in whom the Spirit burns to light our way back to the path."

Roger Nightingill

North Carolina

NORTH CAROLINA Yearly Meeting met for its 280th Annual Session on the campus of Guilford College in Greensboro, NC. Our Clerk Clifford Winslow called the meeting to order by reading George Fox's letter to the Governor of Barbadoes. The theme of the sessions began almost a year ago in Dallas, TX, when D. Elton Trueblood reminded the gathering of pastors and their wives that we had not gathered to make speeches, we had "gathered to make a difference."

So Friends gathered in North Carolina to make a difference and there were many inspirational moments which we feel will do so. Walter Albritton, the personable pastor of the First Methodist Church in Demopolis, AL, reminded us that "The hour has come" for us to accomplish the will of God.

We were also fortunate to have Verlin Hinshaw from Friends University in Wichita, KS, as our Bible teacher. Each morning he helped us to see that we could make a difference "if the presence

of Christ is in our midst," "if we can get our roles straight," "if we follow the right patterns," and "if we keep our conduits open." These periods of Bible study were rich times of learning and fellowship for all who attended.

On Saturday morning three young men were recorded as ministers in the Society of Friends. Vance Davis, Ricky Sessoms, and Beverly Jessup were introduced. The yearly meeting also approved an internship program for its candidates for recording.

Billy Britt, our executive secretary, suggested four goals toward which we should strive in the coming years. First, the recognition of our unity in Christ as the head of the church. Second, seeking a higher level of trust for the leadership and programs of the yearly meeting. Third, internal growth and concern for outreach. Fourth, achieving a continuing enthusiasm for the work of the Lord among Friends both within and beyond the yearly meeting.

R. Max Rees

AFSC Annual Meeting

THE AMERICAN FRIENDS Service Committee will celebrate the 60th anniversary of "a Great Experiment of Love" when it holds its annual public meeting on Saturday, November 12 from 10 a.m. to 4:30 p.m. at the Friends Center, 15th and Cherry Streets, Philadelphia, PA.

The AFSC was founded in April 1917 at the headquarters of the Young Friends, a building torn down to make room for the new Friends Center. Of this founding Rufus Jones wrote:

"The American Friends Service Committee started out like Abraham not quite knowing whither it was to go. One thing it did know clearly was that those of us who were to refuse to fight could not at the same time refuse all responsibility for the tragedy that was enveloping the world, withdraw into some calm retreat and assume an attitude of superior holiness. We were bound by our faith and loyalty to carry through a great experiment of constructive and creative love in the midst of destructive conflict."

During the plenary afternoon sessions, presided over by AFSC Chairperson Wallace T. Collett, the 60th anniversary will be observed at 1:30

p.m. by a talk by Executive Secretary Emeritus Colin W. Bell, "Reflections," and by present Executive Secretary Louis W. Schneider, "Looking Ahead."

Following this presentation there will be two panel discussions. Four participants in the AFSC Southern Africa study tour will discuss the topic, "Southern Africa Must be Free." These include Virginia Hill, Associate Secretary, Peace Education Division; Harry Amana, Third World Coalition; Ann Stever, Vice Chairperson, Board of Directors; and Peter Molotsi, Africa Desk, International Division. Associate Executive Secretary John Sullivan will moderate the panel.

At 3:15 p.m., a second panel discussion, "Human Rights: Issues and Perspectives" is planned with Olga Talamante, Human Rights Program, Peace Education Division; David Elder, Asia Desk, International Division; and Domingo Gonzalez, Rural Affairs Program, Community Relations Division as speakers, and International Division Secretary Stephen Thiermann as moderator.

A period of worship, followed by a reception and refreshments will conclude the anniversary celebration.

In the morning there will be eight interest groups meeting in Friends Select School, 17th and Cherry Streets, from 10 a.m. to 11 a.m. Subjects include: Student Involvement, New International Economic Order; Sharing Global Resources; Puerto Rico Labor; Human Rights and Gay Rights; Women and Transnational Corporations; Economic Rights; and Indochina—Human Needs and Rights.

A second set of interest groups will meet from 11 a.m. to noon, also at Friends Select School. Topics will be: Middle East, People and Politics; World Disarmament and World Development; Guatemala, Land and People; West Africa: Drought and Development; Prison Construction Moratorium Movement; Police Surveillance and Abuse; Indians and U.S. Government; Washington in Transition; and Justice for Workers.

Room assignments for these topics will be posted in Friends Select and can be found in the annual meeting brochures. At both 10 a.m. and 11 a.m. a puppet show entitled "Burnt Toast: Trouble in the Nation's Breadbasket" will be presented in the school's first floor cafeteria by Eric Wolfe of the AFSC New England Office.

Margaret Bacon



In January 1978 Jeanes Hospital, the 183-bed general hospital located in the Fox Chase section of Philadelphia, will celebrate its 50th anniversary.

Created by the estate of Anna T. Jeanes, descendant of a "prominent Quaker family," Jeanes Hospital opened in 1928 on the site of her summer residence, Stapeley Farm, as a specialized cancer hospital. Its \$5-to-\$9-per-day rates were subject to reduction for needy cases. Surgery was \$10 and minor operations were \$5.

The hospital quickly developed outpatient services aimed at the prevention of cancer and other disease. In 1936 the Jeanes Hospital Research Council was formed and in 1944 a Cancer Prevention Clinic was established.

When physicians went into the military during World War II, the community turned to Jeanes for emergency care. In 1946 it began operating as a general medical and surgical hospital with an expanded capacity of 100 beds. In addition to its oncological work, the hospital added maternity and pediatric suites as well as cardiac care, physical therapy, accident services and a pharmacy. It cooperates with four other institutions, sharing numerous services with them and gaining economic efficiency by purchasing commonly needed new equipment cooperatively.

Jeanes Hospital remains debt-free and independent of government subsidy or organized charitable appeals. Many committed volunteers have helped keep it on a sound footing since its inception.

Discussing membership in the Society of Friends in Friends Bulletin, John Fitz feels that since our testimonies are more

FRIENDS AROUND THE WORLD

essential to our faith than membership, "we should not be afraid to elder one another or to refuse membership for failure to live up to them." As a "however," he adds: "We need to be mighty sure... that such failures are real and not imagined, and that we are not laying a trip on one another. It is not, after all, essential that we all be doing the same things at the same time."

Jim Estes proposes a query such as: "Would your meeting admit to membership a professed and practicing Buddhist, evangelical Christian, Hindu, Jain, Jew, Moonie, Mormon, Moslem or Sikh? Or, for that matter, atheist? What are criteria for acceptance or rejection in each case?" He concludes: "...maybe it's time for a debate on theology, not membership."

Walter Barnett, as a "New Quaker," sees Friends as supporting all sorts of great moral causes but doing "too few deeds of loving-kindness"; loving "too much in the abstract and too little in the particular. We come across to others like so many 'liberals': 'I love mankind; it's people I can't stand.'"

Finally, Hilary Balderston sees a need for Friends to "center" more often, having had the experience, as a "birth-right" Friend, of having felt the need for more instruction in "centering" than was obtained over the years via osmosis. "A child does not learn to talk without a model; no more will a person become a Friend without teachers."

The implication is clear.

In order to help determine its goals, directions and priorities for the decade 1980-1990, the Friends World Committee for Consultation is circulating a questionnaire for meetings and individuals to answer and return to Drayton House, 30 Gordon Street, London WC1H 0AX England, before December 31, 1977.

Under each of five principal "aims," questions (both multiple-choice and general) are provided to help the an-

swering member indicate her/his/its preference as to ways and means of helping to realize these general aims. Opportunity is also provided for indicating possible alternatives. At the end, one is asked to rank the five aims in order of their importance to the respondent.

The five aims refer respectively to 1) strengthening the spiritual life, 2) the world-wide vocation of FWCC, 3) bringing Friends of different cultural, national and linguistic backgrounds into closer touch with one another, 4) promoting understanding between Quakers and other churches or faiths, and 5) the Quaker contribution to world affairs and/or the world Christian mission.

There is enough repetition both in the multiple-choice questions and the often challenging ones which follow them to insure that the respondent be on his/her/its guard in seeing to it that the answers are consistent with each other as well as with personal beliefs and convictions.

Fifteen copies of the paperbound songbook *May the Long Time Sun Shine* were borrowed from Rockland (NY) Friends Meeting for the Wallkill Prison Friends Worship Meeting. The men enjoyed the singing so much that the Rockland Meeting decided to present the 15 copies to them.

Come and meet Bela Banerjee when the Friends Medical Society meets on Sunday, November 13, 2 p.m., in the Rufus Jones Room at 15th & Cherry Sts., Philadelphia, PA, the day following the Annual Meeting of the AFSC.

Bela Banerjee is a public health nurse who has worked in her native India in the AFSC Barpali Project, in Rasulia, and in Mitraniketan. Her special talents for teaching health and family planning have been recognized and supported by Friends.

The Friends Medical Society helps physicians and other health professionals express their Quaker beliefs.

For information please contact Victor C. Vaughan, M.D., St. Christopher's Hospital, 2600 N. Lawrence St., Philadelphia, PA 19133, (215) 349-6400 office or (215) 438-6897 home.

BOOK REVIEWS

The Rape of Our Neighborhoods; and How Communities are Resisting Takeovers by Colleges, Hospitals, Churches, Businesses, and Public Agencies by William Worthy. *William Morrow and Company, New York, 1976. 276 pages. \$3.95.*

This is an angry book, the testimony of a man who has spent five years combatting the efforts of a private hospital to take over and demolish his apartment building to make a 27-car parking lot. With his fellow tenants, newsman William Worthy successfully prevented the destruction of his home, using a variety of nonviolent weapons: publicity, legal action, demonstration, and financial pressure.

The Rape of Our Neighborhoods is both a record of their struggle, and a catalog of similar struggles elsewhere in the U.S., both victories and failures. Worthy uses ridicule to make his point that medical and educational institutions practice a domestic imperialism undermining communities and eroding the quality of life in our cities. He effectively shows how our tax monies are used to profit the rich, impoverish ordinary citizens, and move the poor out of sight.

Unfortunately, Worthy is less than coherent and systematic. Readers will want to skim many sections of the book, and ignore long stretches of empty rhetoric. But the writer does offer many valuable lessons to those of us who wish to preserve our communities, and to nourish intimacy, mutual support and the power of people to control our own lives. He gives specific advice on effective publicity, how to control lawyers that represent community groups, and how to negotiate successfully with "imperialist" institutions. He also makes clear that an essential ingredient of people-power is loving tenderness among us: running errands for our elderly neighbors, listening to each other's troubles, and having fun with one another.

Cynthia Adcock

Cesar Chavez, Autobiography of La Causa by Jacques Levy. *W.W. Norton & Co., New York. \$12.95. (Available from the United Farm Workers for \$5.00: 309 N. 37th St., Philadelphia, PA 19104; 331 W. 84th St., New York, NY 10024.)*

The written word has never played a major role in the experience of the U.S. farm worker. Farm worker life traditionally revolves around the spoken and sung word of the story, legend, song, and dicho (saying). In his five years of research, journalist Jacques Levy avoided compiling the long sections of historical and statistical material that characterize other books on farm labor. Instead, *Cesar Chavez, Autobiography of La Causa* follows the source of farm worker experience itself and reveals an oral history of one of the greatest human struggles of this century.

Levy's book has already become the definitive work on the subject. Its early sections record an intense recollection of the Chavez childhood. But beyond the stories one encounters the common thread of migrant life suffered by nameless millions through the decades.

The Chavez family is uprooted in the depression and joins in the quiet, desperate, almost mechanical search for work. It is during these years that Cesar Chavez is to experience firsthand the seemingly hopeless plight of the oppressed and exploited farm worker.

In 1952, Cesar is sought out by community advocate Fred Ross, and after many false starts, the education of an organizer begins. Ross and Chavez develop chapters of the Community Service Organization which is building power in the urban Chicano neighborhoods. Soon Cesar is "hooked" on organizing but at every turn he encounters his past in the haunting spectre of the migrant. In 1962 he resigns as CSO national director when the organization fails to back his plan for a farm workers union which would attack the migrants' problems at the root, in the fields. He takes with him his wife and eight children, \$800 in savings, and his dream of building a union for farm workers. Relatives call him irresponsible, workers call him crazy, and the growers call him worse, but on a hot summer's night Cesar pulls up in front of his house in Delano, checks the mileage on his old car, and sets out on the first leg of *La Causa*.

While Chavez is undeniably the catalyst, the book develops into more than his story alone. As the farm

workers movement grows and collides with forces around it, others by choice or circumstance are pulled into the turmoil. Levy shares the experience of Fred Ross (organizer and teacher), Dolores Huerta (co-worker), Jerry Cohen (general counsel), Monsignor George Higgins (Catholic Labor advocate), Jerry Brown (politician), Lionel Steinberg (grower), and more.

The history of the United Farm Workers is filled with many victories and defeats and Levy records both with equal detail. In the strict sense *Autobiography of La Causa* is not a true autobiography because Chavez gave no direction toward what Levy includes. At one point, Levy concedes that he "can't conceive of any other leader letting a reporter attend meetings while a fight is going on." And so we are given a rare view of the discouragement, the dissension, the death contracts, the cockiness, the elation, and the ongoing debate on nonviolence which have shaped the character of the movement.

In the end we are given more. It's true that the only way to experience the struggle which is *La Causa* is to live it. But through the personal recollections of its most intimate participants, we are given the next best thing. Levy gives us an uncensored opportunity to listen in, as it were, to an intimate conversation about the man and the movement.

David Dyson

America in Our Time by Godfrey Hodgson. *Doubleday & Company, Garden City, NY, 1976. 564 pages. \$12.95.*

The writing of meaningful political history in its social and economic context is an art. This accomplishment is brilliantly realized in Godfrey Hodgson's book. The author, a veteran British journalist and commentator on U.S. affairs, displays a masterful grasp of U.S. political realities as they have unfolded over the past 20 years. His solidly researched, sober analysis and well-written volume will stand as a basic study for years to come among the body of literature endeavoring to explain the fall from grace of the U.S.

Hodgson hinges his analysis of recent U.S. history on the erosion of what he terms the "liberal consensus"; a body of beliefs which he convincingly demonstrates dominated the U.S. political discussion from the days of the New Deal until the early 1970's. Tracing the

roots of this cluster of ideological concepts from its inception in the public thinking of prominent U.S. citizens in the 1940's, the author describes the manner in which liberalism came to reign supreme in political, educational and corporate circles, in a frame of reference in which the political Left was completely discredited.

The liberal consensus emphasized the presumably practical, problem-solving ability of U.S. citizens who would, with but minor modifications of the social order, render whole the afflicted body of humanity. Poverty, racial inequality and class inequities would disappear once under ministration of establishment braintrusts manipulating legislation and bureaucratic agencies to bring about a society of complete equity and justice.

Abroad the liberal consensus was violently anti-communist, viewing with utter abhorrence the Soviets as single-minded fanatics seeking to destroy that which the U.S. represented in the minds and hearts of world public opinion. The foolishness of U.S. public thinking is graphically laid out in detail by Hodgson in a manner painful for the concerned citizen to read. The refusal of us in the U.S. to come to grips with the reality of insoluble problems or the fact that solution would require basic societal reorganization led to domestic and foreign ventures proving disastrous in terms of human suffering and psychological shock.

Far more is contained in Hodgson's volume than can be possibly discussed in a brief review. The author skillfully describes the interrelation of forces in the U.S. social fabric in bringing about the pursuit of goals, refreshingly paying due heed to the immense role of the media, especially television, in acting as an agent in creating societal concerns.

Norman Lederer

How the Other Half Dies: The Real Reasons for World Hunger by Susan George. *Allenheld, Osmun & Co., Montclair, 1977. 308 pages. \$4.95.*

Does this textual argument, complex in raising issues, live up to its title? The author's verdict, after eliminating or minimizing many other proposed reasons for hunger, is that total social upheaval is necessary if exploitation and poverty, as the real causes of hunger, are to be eliminated. In fact, the author

proposes remedies too bland to require a total social revolution. The developed countries should be required to cease most activities relating to the Third World. An alternative world food bureaucracy is proposed. Independent local initiatives should come to the fore to overcome hunger. Some readers will ask whether, in her dedication against hunger, this author is more a crusader than a careful interpreter of research materials. The research minimizes the population explosion, finds little to praise in the Green Revolution, and deprecates activities of the World Bank Group or the United Nations. Of course, the United States is blamed and is one of the designated culprits. A natural collusion is thought to exist between Third World elites and institutions of the developed countries. Susan George is best informed about the activities of transnational agribusinesses, their profits and economic dislocations in peasant economies. While errors of modern democratic-capitalism are amplified in dealing with the Third World, the constructive activities are hardly covered. This book leaves the issue open: can the improvement in food technology and agricultural practice eliminate hunger, whatever our political reforms? Since the book concentrates on the liabilities more than the benefits, it can be asked: should more research have been directed toward reconciliation, constructive rehabilitation, and open experimentation to move toward peaceful social reconstruction and effective good production?

Alfred H. Cope

Redemption Denied, published by *Appalachian Documentation (ADOC)*, 1335 N. Street, N.W., Washington, D.C. 20005. 1976. 235 pages. \$3.95.

In this collection of essays, poems, letters and other writings, Editor Edward Guinan offers a compelling look into the heart of Appalachia and the soul of the religious person anywhere. The writings touch virtually every contemporary issue while remaining focused on the dreams and the defeats, the heritage and the hopes of the people who live in the mountains of West Virginia, New York, Pennsylvania, Ohio, Virginia, Kentucky, Tennessee, North Carolina, South Carolina, Alabama, Georgia and Mississippi.

Perhaps the most effective way to reflect the spirit of this book is to let it



speak for itself through a part of the concluding pastoral letter written by the Catholic Bishops of Appalachia:

Dear sisters and brothers,
we urge all of you
not to stop living,
to be a part of the rebirth of utopias,
to recover and defend the struggling
dream
of Appalachia itself.
For it is the weak things of this world,
which seem like folly,
that the Spirit takes up
and makes its own.
The dream of the mountains' struggle,
the dream of simplicity
and of justice,
like so many other repressed visions,
is, we believe,
the voice of the Lord among us.

In taking them up,
hopefully the church
might once again
be known as

—a center of the Spirit,
—a place where poetry dares to speak,
—where the song reigns unchallenged,
—where art flourishes,
—where nature is welcome,
—where little people and little needs
come first,
—where justice speaks loudly,
—where in a wilderness of idolatrous
destruction the great voice of God still
cries out for Life.

LETTERS TO THE EDITOR

Continuing to Struggle

I find it strange and a bit unnerving that *Friends Journal* should devote 11 pages of its July 1-15 issue to a series of letters as negative and hopeless in their evaluation of human striving as those of Ernest Becker ("Letters of Ernest"). Becker is described by his correspondent, Harvey Bates, as "a giant in an age of pygmies"; but that seems an odd designation for someone who carries his feeling of the futility of human endeavor to such an extreme that he doesn't even believe in the worthwhileness of his own work ("I think I have 'worked through' any pretension that my work is relevant to the times, or even that I can as an educator play any meaningful role in the present growing world crisis"—letter of August 17, 1966).

There is a sense in which one can admire the deep sensitivity and courage of a person who struggles along despite the conviction that "we can do nothing" (letter of April 3, 1967); but there is another sense in which this is a complete copout. If we were to say (as he seems to imply) that all human endeavor is useless in the end, does this mean that the devoted labors of millions of human beings to make a more humane and kinder world have had no significance? Surely he can't mean that, but it's what he appears to be saying. And then there's his observation, like the groan of a dying man, that to "want something out of life... represents an immaturity of some kind" (letter of July 2, 1966). But life is a paradox; and the other side of the paradox, which Becker seems to miss, is expressed in some words I have carried with me for years, though I can't recall the author: "For evil to triumph, all that is necessary is for good men to do nothing." What incentive would anyone have to do anything if he or she believed human effort to be futile?

There is, of course, a sense in which all merely human effort is worthless: "Except the Lord build the house, they labor in vain that build it..." This, I'm sure, is what Becker means. But there is another sense that Becker doesn't seem to see: "Jesus has no

hands but mine" (and no lips but mine, no pen but mine, and perhaps even no brain but mine). It is, again, a profound paradox, as all the deeper questions of life are. But I can't help thinking it tragic that an able person should get himself enmeshed in only one side of the paradox, lose his sense of the whole and come to the conclusion that he himself is "morally unclean" (letter of November 24, 1965) and his life work is worthless. I see no virtue in that—only the cry of despair of one who is drowning and about to abandon the struggle. I like much better the words Dwight Wilson left with us at Baltimore Yearly Meeting a few weeks ago: "There is no permanent victory; there is no permanent defeat; there is only constant struggle. Struggle on, Friends."

John U. Ayres
Annapolis, MD

A Retraction

At the beginning of the article I wrote on Gandhi in the August 1/15 issue, I made a comment to the effect that the Seabrook nuclear power plant occupation had not actually been nonviolent. This statement, I'm sorry to say, was based on confusion in the information given to me on the action by sources who I assumed would have it straight. Having looked into the matter further, I have realized that the Clamshell organizers have done an excellent job of formulating a nonviolent approach in their campaign.

Where their efforts might be reevaluated, however, is in their effectiveness in conveying their nonviolent posture to those hearing of their actions, and also, most importantly, to all those actually participating in those actions. Reading articles in WIN, talking to people in the anti-nuclear movement, one gets the impression that Clamshell is looking for an action such as happened at Whyl, Germany, in which the entire plant site was simply blanketed with people, thereby preventing construction. Those who have read my article will understand why I do not consider this a nonviolent type of action.

Reading detailed descriptions of the actual occupation, however, shows two very important points: First, this was not the idea of the Clamshell organizers at all. In fact, they were taken completely off-guard by being allowed to enter the site, which they hadn't expected! The entire occupation really was intended to be a symbolic action

geared at persuasion.

The second point is that there were a large number of occupiers who didn't *realize* that that wasn't the idea! Their assumption was that, if the people-power were available, actual total obstruction would take place. The confusion around this point was forcefully brought up by the debate among the occupiers after entering the site (unresolved at the time of arrest) as to whether construction workers would be denied entrance on the next work day. I have found the same confusion among people working here in San Francisco against nuclear power (of which I am one), who have read about Gandhi, been trained nonviolently, but still haven't quite grasped what it all *means*. To a large portion of the people in this movement, nonviolence is just another weapon.

This presents a strong challenge to the nonviolent movement in this country. It's not enough to amass large numbers of people into actions, trained in nonviolent techniques. It is essential that these same people be made unavoidably conscious of the *spirit* of nonviolence, and led into applying those insights directly into their actions. This should be considered a top priority, even if it means a slower, smaller movement. Otherwise, we are once more sacrificing the means to the end, and we all know what happens to the means.

All this, however, is not meant to excuse me from the inaccurate remark I made in my article. I would like to apologize to Clamshell and to encourage all Friends to support its efforts and those of similar groups around the country.

Mark Shepard

Free Love or Free Power?

Marian Henriquez Neudel in the article on "Volunteerism" (FJ 9/1-15/77) shares a conclusion based upon experience as a volunteer that "the use of volunteer or subsistence workers to do the goal-directed work of the organization is, I have come to believe, morally and politically an untenable arrangement." I would accept her statement as a valid assessment but would interpret the conclusion differently.

The major function or promise of volunteerism is not to "create or transform paid jobs" as opportunities for paid employment—thus solving employment problems. That too seems "goal-directed" and would fit neatly into the

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Matthew 2: 9-12

And, behold, the star, which they had seen in its rising, led them on until it came and stood over the place where the little child was. When they saw the star, they rejoiced with exceeding great joy. When they came into the house, they saw the little child with Mary, his mother, and they fell down and worshipped him; and they opened their treasures, and offered to him gifts, gold, frankincense and myrrh. And because a message from God came to them in a dream, telling them not to go back to Herod, they returned to their own country by another way.

So the wise men found their way to Bethlehem. We need not think that the star literally moved like a guide across the sky. There is poetry here, and we must not turn lovely poetry into crude and lifeless prose. But over Bethlehem the star was shining. There is a lovely legend which tells how the star, its work of guidance completed, fell into the well at Bethlehem, and that it is still there and can still be seen sometimes by those whose hearts are pure.

Later legends have been busy with the wise men. In the early days eastern tradition said that there were twelve of them. But now the tradition that there were three is almost universal. The New Testament does not say that there were three, but the idea that there were three no doubt arose from the threefold gift which they brought.

Later legend made them kings. And still later legend gave them names, Caspar, Melchior and Balthasar. Still later legend assigned to each a personal description, and distinguished the gift which each of them gave to Jesus. Melchior was a man, grey-haired, and with a long white beard.

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production processes of an organization and would indeed appeal to the pragmatic thought of those who wish to utilize power to achieve the effectiveness goals. The *special* promise of volunteerism in the organizational setting, I have come to believe, is the creation, gathering, and distribution of *good will*, and the volunteers need sponsorship from caring sources to do this—sponsorship from outside as well as from within the organization.

The sub-title of the piece is all wrong. Rather than "Or There Ain't No Such Thing As Free Love," it should read "Or There Ain't No Such Thing As Free Power." Love must be in abundance for volunteering to work; that is, for giving to have transforming consequences.

George Floro
Eau Claire, WI

More on Abortion

The "Two Views on Abortion" (FJ 8/1-15) are not in complete disagreement, but the woman's letter expresses compassion for all concerned parties—children, parents and society.

The male writer stresses such aspects as violence, crime and legality, with fathers included among the innocent victims. He issues a call for "conscientious objection" and a program to "eliminate abortion through legislation and increasing the alternatives" to unwanted pregnancy.

The role of men in the avoidance of abortions is not specified in the letter; but it would seem reasonable for it to include continence, vasectomy and regular use of contraceptive devices.

C. Rufus Rorem
New York, NY

One wonders, in reading the many articles in your June 1, 1977 issue against the death penalty why you, your fellow Friends, and your Journal are so silent and unresponsive to the almost three million abortions every year in this country alone! These children were not convicted of butchering other human beings—the crime which seems to evoke Quaker sympathy in greater measure for the criminals than for the victims and their families.

Why don't you devote some time and energy to the prevention of murder and leave the justice for convicted criminals to the people who have to put up with departures from common sense advocated by your people?

There is ample Biblical warrant for

the death penalty. "There can be no true peace without *justice*" (Lucretia Mott, 1876).

*Joseph P. Melley
Chester, PA*

With all the terrible suffering in the world: torture, hunger, violence and war, it seems astonishing that there are people—in and out of Congress—who concentrate their sympathy on the early months fetus, which is comparatively less sensitive. Of course, abortion is always sad, but as a backup to other, better methods of family planning it is also necessary.

One wonders if the "pro-life" activists are motivated so much by love, as they think, as by "hang-ups" about sex? Do they want to make *pay* for it those who illicitly or carelessly enjoy sex?

We are also to love God with our minds. Does it make sense to add to the world's swelling population beings who are unwanted, people who are far more likely than most to be neglected and abused—with all the attendant problems that means—and who will cost the earth increasingly scarce water, pure air, soil, etc.? Also, as the New Jersey Friends Council Family Planning Fact Sheet of 1970 put it, "Not to make this operation as available to the poor as it now is to the well-to-do is either to drive poor women into the unsafe hands of criminal abortionists or selectively to favor as parents, and ancestors of future generations, the unfortunate or improvident."

Abortion before the fetus "quickened" was the right of every woman under English and American common law until, early in the 19th century, seemingly inexhaustible lands opened up and the licensing of doctors drove out the midwives. Abortion was apparently the main method of contraception during the Middle Ages and was more or less accepted by the Roman Catholic church up until 1869.

As a member of the New Jersey Clergy Consultation Service on Abortion in 1964 and '65—a scary thing to be at the time—I counseled a hundred or more young girls and women on abortion and talked with or got letters from scores of them afterwards. All felt morally "easy," as we Friends say, about what they did and, for the chance to correct what would have been for each of them a bad mistake, extremely grateful.

*Betty Stone
Supply, NC*

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ANNOUNCEMENTS

Births

Bacon—On April 10, *Maya Ann Bacon*, to Peter and Marilyn Bacon at Blue Hill, ME. The father is a member of Germantown (PA) Meeting and son of Margaret and S. Allen Bacon of Central Philadelphia Monthly Meeting.

Dubendorf—On February 15, *Amy Elizabeth Dubendorf*, to David and Pat Dubendorf. The parents are members of San Francisco Friends Meeting.

Murphy—On September 7, *Conor Comfort Murphy*, to Helen Cadbury and Paul Nesbit Murphy, at Bethesda, MD. The mother and maternal grandmother, Martha Bush Gummere, are members of Haverford (PA) Monthly Meeting.

Steele—On September 1, *John David Steele*, to Sandra C. and Richard H. Steele. The father and paternal grandparents, George and Eleanor Steele, are members of Birmingham (PA) Monthly Meeting.

Marriages

Kamp-Farquhar—On September 10, *Esther L. Farquhar* and *Wilbur W. Kamp*, under the care of Campus Friends Meeting, Wilmington College, Wilmington, OH. Esther belongs, and Wilbur formerly belonged to Campus Friends Meeting but now belongs to Daytona Beach (FL) Friends Meeting. They plan to spend the winter in Deland, FL, and the summer in Wilmington.

Deaths

Bean—On September 8, *Susan H. Bean*, aged 98, at Stapeley Hall, Germantown, PA. She was a member of Central Philadelphia Monthly Meeting.

Briggs—On September 2, *Mabel R. Briggs*, aged 96, at Friends Hall, West Chester, PA. She was the widow of Joseph S. Briggs. Active in Friends meetings, she was on the George School Committee, and was one of the founders of Camp Onas. Formerly of Yardley and Newtown, PA, and St. Petersburg, FL, she is survived by two daughters: Mrs. Ralph M. Lane, Raleigh, NC, and Mrs. Robert P. Balderston, Glen Mills, PA; three grandchildren and one great-grandchild.

Gauld—On August 11, in Cumbria, England, following a heart attack, *Charles Anderson Gauld*, aged 66, a member of Miami (FL) Meeting. A graduate in history from Stanford University in 1932, he received an M.A. from the University of Washington in 1936 and a Ph.D. from Stanford in 1964. He became interested in Brazil and engaged in independent research and writing about that country. His *Directory of Americans Interested in Brazil* was published in 1950. After two years of research, his Ph.D. dissertation was published: *The Last Titan: Percival Farquhar, American Entrepreneur in Latin America* (1972).

He lived his life to the fullest, never compromised principle, and did more than he "had" to do. He is survived by a sister, Betty G. Donough of Vancouver, WA, and two nieces.

Johnson—Suddenly on June 6, *Penrose H. Johnson*, in Almonesson, NJ. He was a birthright member of Richland (PA) Monthly Meeting. He is survived by his wife, and by his parents, Emmaline and Clarence Johnson, active members of Richland Meeting.

Meador—On July 18, *Stephen W. Meador*, aged 85, of Cape May Court House, NJ, for the past 15 years a member of Seaville (NJ) Friends Meeting and formerly a member of Moorestown (NJ) Meeting. He had worked for N.W. Ayer, Philadelphia, and was the author of many books. He is survived by his wife, Patience Ludlam Meador; a daughter, Mrs. Margaret Hoffman of Fredericksburg, VA; two sons: John of Burlington, NJ, and Stephen W., Jr., of Moorestown, NJ; and two grandchildren.

Myers—On June 23, *Harold W. Myers*, aged 80, at his home in Cranston, RI, a member of Providence (RI) Meeting and a recorded minister. Born of Quaker parents in Clarks, NB, he served with the American Friends Service Committee in France during World War I, helping peasants care for their farms. After graduating from Nebraska Central College, he served as pastor of Smithfield Monthly Meeting at Woonsocket, RI, and earned a master's degree in philosophy from Brown University. As a teacher and athletic coach he exerted a wholesome influence among youth. Besides his wife, Mary F. Myers, he is survived by two sons: Dr. Gerald E. Myers of New York and New London, CT, and T. Barton Myers of Glenview, IL; three sisters; and four grandchildren.

Richie—On September 13 in Finland where she had gone on July 1 with David Richie to celebrate the 25th anniversary of the workcamp movement there, *Mary Wright Richie*, aged 70. A member of Moorestown (NJ) Monthly Meeting and its Overseers Committee, she had taught mathematics in Moorestown Friends School for many years.

She was a graduate of George School and Swarthmore College, and a student at Pendle Hill in 1934-35. An artist, using mainly watercolors, Mary Richie has left many mementos among her friends. She was also interested and involved in workcamps for many years and participated in the first workcamp in Bedford Center, South Philadelphia, in 1935. Her support was very tangible and real to the hungry workers. In his Christmas letters, David had mentioned Mary's support: "Mary took care of approximately 7800 meals"; "Mary not only has kept the home fires burning, made the necessary dresses and nightgowns for the girls, and cut all our hair, but also had outfitted with food the largest number of weekend workcamps we have undertaken to date."

Mary Richie is survived by her husband, David S. Richie; two daughters, Martha Richie and Barbara R. Snyder; and two grandsons, Craig and Brad Snyder, all of Columbus, OH.

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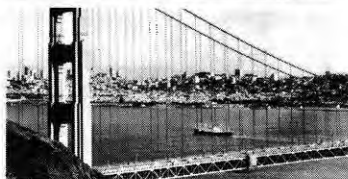
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BUENOS AIRES—Worship and monthly meeting one Saturday of each month in Vicente Lopez, suburb of Buenos Aires. Phone: 791-5880.

Mexico

OAXTEPEC—State of Morelos, Meeting for Meditation Sundays 12:30 to 1:30 p.m. Calle San Juan No. 10. Convener: International Cultural Center (Villa Jones).

Alabama

BIRMINGHAM—Unprogrammed Friends Meeting for worship 10 a.m. Sunday. For information phone Joe Jenkins, clerk, 205-879-7021.

Alaska

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

Arizona

FLAGSTAFF—Unprogrammed meeting, 11 a.m., 402 S. Beaver, near campus. Frances B. McAllister, clerk. Mailing address: P.O. Box 922, Flagstaff 86002. Phone: 802-774-4298.

PHOENIX—1702 E. Glendale, Phoenix. 85020. Worship and First-day school 11 a.m. Olive Goodykoontz, clerk, 751 W. Detroit St., Chandler, 85224. 602-965-5684.

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: 802-325-0612.

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 Woodroe St., 94541. Phone: 415-651-1543.

LA JOLLA—Meeting 11 a.m., 7380 Eads Ave. Visitors call 459-9800 or 277-0737.

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—Meeting for worship, First-day school, 10 a.m. Room 3, First Congregational Church, 8 N. San Pedro Rd., Box 4411, San Rafael, CA 94903. Call Tom & Sandy Farley, 415-472-5577 or Louise Aldrich, 415-883-7565.

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

ORANGE COUNTY—Worship 10:30 a.m. University of California at Irvine (Univ. Club, Trailer T-1). Phone: 548-8082 or 552-7691.

PALO ALTO—Meeting for worship and First-day classes for children, 11 a.m., 957 Colorado.

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

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

RIVERSIDE—Unprogrammed worship, First-day school, 10:30. Phones: 682-5364 or 683-4698.

SACRAMENTO—YWCA, 17th and L Sts. 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 Seminole Dr., 296-2264.

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

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

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

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

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

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

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

VISTA—Unprogrammed meeting, 10 a.m. Call 724-4966 or 722-9930. 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.

PUEBLO—Worship group, 543-0712.

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: 933-2989.

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. Rte. 7 at Lanesville Rd. Phone: 203-354-7656.

STAMFORD-GREENWICH—Meeting for worship and First-day school, 10 a.m. Westover and Roxbury Roads, Stamford. Clerk, Rosa Packard, W. Old Mill Rd., Greenwich, 06830.

STORRS—Meeting for worship, 10 a.m., corner North Eagleville and Hunting Lodge Roads. Phone: 429-4459.

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

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

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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, 9:30 a.m., United Campus Ministry, 20 Orchard Rd. Phone: 368-1041.

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

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

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

District of Columbia

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

Florida

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

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

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

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

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

MIAMI-CORAL GABLES—Meeting, 10 a.m., 1185 Sunset Road. Doris Emerson, clerk, 661-3868. AFSC Peace Center, 443-9836.

ORLANDO—Meeting 10:30 a.m., 316 E. Marks St., Orlando 32083. 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.

WINTER PARK—Meeting 10 a.m. Alumni House, Rollins College. Phone: 644-7402.

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 (879-2084) 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 8-3066.

CHICAGO—Chicago Monthly Meeting, 10749 S. Artesian. Phones: HI 5-8949 or BE 3-2715. Worship, 11 a.m.

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

DECATUR—Worship 10:30 a.m. Phone Fred Bockmann, clerk, 865-2023, for meeting location.

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

DOWNERS GROVE—(west suburban Chicago)—Worship and First-day school 10:30 a.m., 5710 Lomond Ave. (3 blocks west of Belmont, 1 block south of Maple). Phone: 968-3861 or 852-5812.

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 234-4845.

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. Call 748-0184 for meeting location. 10:30 each Sunday. Child care and Sunday school.

PEORIA-GALESBURG—Unprogrammed meeting 11 a.m. in Galesburg. Phone: 343-7079 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).

SPRINGFIELD—Meeting in Friends homes, unprogrammed. 10 a.m. Mary Tobermann, clerk, 546-1922.

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

Indiana

BLOOMINGTON—Meeting for worship 10:15 a.m., Moores Pike at Smith Rd. Call Norrie 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 Heiss, 257-1081 or Albert Maxwell, 839-4649.

INDIANAPOLIS—North Meadow Circle of Friends. Unprogrammed worship 10 a.m. 1000 W. 58th St. Phone 253-1870. Children welcome.

RICHMOND—Clear Creek Meeting. Stout Memorial Meetinghouse, Earlham College. Unprogrammed worship, 9:15 a.m. Clerk, Laurence E. Strong, 968-2455.

VALPARAISO—Unprogrammed worship Sundays. For information phone 926-3172 or 484-2383.

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

Iowa

AMES—Meeting for worship 10:15 a.m. Forum 11:15 a.m. YWCA-Alumni Hall, ISU Campus. For information and summer location call 292-2061. Welcome.

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.

Kansas

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

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

Kentucky

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

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

Louisiana

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

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

Maine

BAR HARBOR—Acadia meeting for worship in evening. Phone 288-5419 or 244-7113.

MID-COAST AREA—Unprogrammed meeting for worship 10 a.m. at Damariscotta library. Phone: 882-7107 or 586-6165 for information.

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

PORTLAND—Portland Friends Meeting. Riverton Section, Route 302. Worship and First-day school, 10 a.m. Phone 774-2245 or 839-5551.

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

Maryland

ADELPHI—Near University of Maryland. 2303 Metzrott 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., Donlan Hall, corner Massachusetts Ave., & Spruce St., W. Acton. (During summer in homes.) Clerk: John S. Barlow. Phone: 617-369-9299/263-5562.

AMHERST-NORTHAMPTON-GREENFIELD—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 St.). Two meetings for worship each First-day, 9:30 a.m. and 11 a.m. Phone: 876-6883.

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

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

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

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

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

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

WORCESTER—Pleasant Street Friends Meeting and Worcester Monthly Meeting. First-day school 10 a.m.; unprogrammed meeting for worship 11 a.m. 901 Pleasant St. Phone: 754-3887. If no answer call 756-0276.

Michigan

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

BIRMINGHAM—Phone: 646-7022.

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

DETROIT—Meeting, Sunday, 10 a.m., 7th floor, University Center Bldg., Wayne State University. Correspondence: 4011 Norfolk, Detroit 48221. Phone: 341-9404.

EAST LANSING—Worship and First-day school, Sunday 12:30 p.m., All Saints Church library, 800 Abbott Road. Call 371-1754 or 351-3094.

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

KALAMAZOO—Meeting for worship and First-day school 10 a.m. Discussion and child care 11 a.m.

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.

ROCHESTER—Rochester Friends Preparative Meeting. For information call: Sharon Rickert, clerk, 288-6286 or Richard & Marian VanDellen.

ST. PAUL—Twin Cities Friends Meeting. Unprogrammed worship 10 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 816-931-5258.

ROLLA—Preparative Meeting. Sundays, 8:30 p.m., Elkins Church Education Bldg., First & Elm Sts.

ST. LOUIS—Meeting, 2539 Rockford Ave., Rock Hill, 11 a.m. Phone: 721-0915.

Nebraska

LINCOLN—3319 S. 46th. Phone: 488-4178. Sunday schools, 10 a.m., worship 11.

OMAHA—Unprogrammed worship. 453-7918.

Nevada

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

RENO—Discussion 10-10:45 a.m. Meeting for worship 11 a.m. October-June, 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: 783-8382.

DOVER MONTHLY MEETING

DOVER MEETING—141 Central Ave., Dover. Unprogrammed worship 10:30. Sharing at noon. Anna C. Stabler, clerk. Phone: 603-868-2594.

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

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

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

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

New Jersey

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

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

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

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

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

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

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

MANASQUAN—First-day school 10 a.m., meeting 11:15 a.m., Rt. 35 at Manasquan Circle.

MEDFORD—Main St. First-day school 10 a.m. Meeting for worship 10:45 a.m. Summer months—Union Street.

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

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

MOORESTOWN—Main St. at Chester Ave. Sunday school 9:45 a.m. Oct. through May. Meeting for worship 9 a.m. and 11 a.m. Visitors welcome.

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

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

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

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

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

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

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 Shors 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 Sycamors. Phone: 741-0141 or 671-2651.

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

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

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

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

New Mexico

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

GALLUP—Sunday, 10 a.m., worship at 1715 Helena Dr. Chuck Dotson, convenor. 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., Morsvick, 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 TX2-8645.

BULLS HEAD RD.—N. Dutchess Co., ½ mi. E. Taconic Pky. Worship 10:30 Sun. 914-286-3020.

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: UL3-2243.

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 8th 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. Moeshl, 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—137-18 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. 108 and 107.

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

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

ST. JAMES-CONSCIENCE BAY—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-ED3-3178.

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., 181 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.

ROCHESTER—Rochester Friends Preparative Meeting. For information call: Sharon Rickert, clerk, 288-6286, or Richard & Marian VanDellen.

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

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

SCARSDALE—Meeting for worship and First-day school, 11 a.m. 133 Popham Rd. Clerk: Gardiner Angell, 131 Popham Rd., Scarsdale 10583.

SCENECTADY—Meeting for worship, 11 a.m. Brown School, 1184 Rugby Rd., Schenectady. Jeanne Schwarz, clerk, Galway, NY 12074.

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

North Carolina

ASHEVILLE—Meeting, French Broad YWCA, Sunday, 10 a.m. Phone: Phillip Neal, 298-0944.

CHAPEL HILL—Meeting for worship, 11 a.m. Clerk: Robert Gwyn, phone 929-3458.

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

DURHAM—Meeting for worship, 10:30 a.m., First-day school, 10:45 a.m. at 404 Alexander Ave. Contact David Smith, 919-688-4486 or Lyle Snider, 919-286-2374. Unprogrammed.

FAYETTEVILLE—Meeting 8 p.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. Hilty, clerk; David W. Bills, pastor.

RALEIGH—Unprogrammed meeting 10 a.m., 120 Woodburn Rd. Clerk: Doug Jennette.

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

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

North Dakota

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

Ohio

AKRON—Meeting at 7 p.m.; business meeting and pot-luck supper, 6 p.m., 1st Sunday; discussion group 3rd Sunday. Call 336-6972 or 733-7683 for information and place.

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

CINCINNATI—Community Meeting (United) FGC and FUM—Unprogrammed worship, 9 a.m., 3960 Winding Way, 45229. Phone: 513-861-4353. Marion Bromley, clerk, 513-563-8073.

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

DAYTON—Unprogrammed worship, FGC, 10:30 a.m., 1304 Harvard. Clerk: Marjorie Smith, 513-278-4015.

FINDLAY—Bowling Green area—FGC. Contact Joe Davis, clerk, 422-7668. 1731 S. Main St., Findlay.

KENT—Meeting for worship and First-day school, 10:30 a.m., 1195 Fairchild Ave. Phone: 873-5336.

N. COLUMBUS—Unprogrammed meeting, 10 a.m. 1954 Indianola Ave. Call Cophine Crozman, 848-4472, or Roger Warren, 488-4949.

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, 883-3174, 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. Sterling Olmsted, clerk. 382-4118.

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

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

Oklahoma

Oklahoma City—Meeting for worship, 10:30 a.m. Forum, 11:30 a.m. Shared lunch follows. 1115 SW 47th. Information, 632-7574. Clerk, Margaret Kanost, 321-8540.

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: TU4-2865.

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.

BUCKINGHAM—At Lahaska, Rtes 202-263. First-day school 10 a.m. Meeting for worship 11 a.m.

CHELTENHAM—See Philadelphia listing.

CHESTER—24th 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. Eys 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 862 and 562 intersection at Yellow House.

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

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.

KENNETT SQUARE—Union & Sickle. First-day school, 10 a.m., worship 11 a.m. Joann Shoemaker, clerk, 215-444-2848.

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 1/2 mile north of Rt. 22. Meeting and First-day school, 10 a.m.

LEWISBURG—Vaughan Literature Bldg. Library, Bucknell U. Worship 11 a.m., 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 Girton, clerk, 458-6161.

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

NEWTOWN—Bucks County, near George School. Meeting, 11 a.m. First-day school, 10 a.m. Monthly meeting, first Fifth-day, 7:30 p.m.

NEWTOWN SQUARE-DEL. CO.—Rte. 252, N. of Rte. 3. Meeting 11 a.m. Clerk, 215-568-7238.

NORRISTOWN—Friends Meeting, Swede and Jacoby Sts. Meeting for worship 10 a.m.

NORTHWEST PA—New meeting, 7 p.m., 1st Sundays in Edinboro, 3rd Sundays in Meadville. Contact: Clemence Ravacon-Mershon, R.D. 2, Conneautville, PA 16806.

OXFORD—280 S. 3rd St. First-day school 9:45 a.m., meeting for worship 11 a.m. Edwin F. Kirk, Jr., clerk. Phone: 215-593-6795.

PHILADELPHIA—Meetings, 10:30 a.m. unless specified; phone: 215-7221 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 E. Mermald Lane.

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

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

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

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

Germantown Meeting, Coulter St. and Germantown Ave.

Green Street Meeting, 45 W. School House Lane.

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

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

PLYMOUTH MEETING—Germantown Pike & Butler Pike. Adult class 10:15 a.m. Meeting for worship and First-day school 11:15 a.m.

OUAKERTOWN—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. Meeting-house 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: 437-5936.

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 19395.

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

WILLISTOWN—Goshen and Warren Rds., Newtown 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, J. Richard Houghton. Phone: 615-292-7466.

WEST KNOXVILLE—Worship and First-day school, 10 a.m. D.W. Newton, 683-8540.

Texas

AUSTIN—Worship and First-day school, 10:30 a.m. Forum 12:00. 3014 Washington Square. 452-1841. Ethel Barrow, clerk, 459-8378.

DALLAS—Sunday, 10:30 a.m., Park North YWCA, 4434 W. Northwest Highway. Clerk: Carolyn Lyle, 5906 Del Roy. Phone: 214-361-7487.

EL PASO—Worship, 10 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.

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

Vermont

BENNINGTON—Worship, Sundays, 10:30 a.m. Monument Elem. School, W. Main St. P.O. Box 221, Bennington 05201. Info. 442-6311.

BURLINGTON—Worship, 11 a.m. Sunday, back of 179 No. Prospect. Phone: 802-862-8449.

MIDDLEBURY—Meeting for worship, Sunday, 11 a.m., St. Mary's School, Shannon St.

PLAINFIELD—Worship 10:30 a.m. Sunday. Phone Gilson, Danville, 802-684-2261 or Lowe, Montpelier, 802-223-3742.

PLYMOUTH—Wilderness Meeting, 10:30 a.m. Sunday, Farm and Wilderness Camps near Plymouth; N. entrance, Rt. 100. Kate Brinton, 228-8942.

PUTNEY—Worship, Sunday, 10:30 a.m. The Gremmar 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 272-9115. June-August, worship 10 a.m.

ROANOKE—Salem Preparatory Friends Meeting, clerk: Genevieve Waring, 343-8769, and Blacksburg Preparatory Friends Meeting, clerk: Judy Heald, 552-8575.

VIRGINIA BEACH—Meeting for worship 11 a.m. (Based on silence) 1537 Laskin Road, Virginia Beach, VA 23451.

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: ME2-7006.

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, 10:00-11:00 a.m., YWCA, 1114 Quarrier St. Pam Cellard, clerk. Phone: 342-8838 for information.

Wisconsin

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

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

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, 810 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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