

July 1/15, 1979

FRIENDS JOURNAL

Quaker Thought and Life Today



THE CHRISTIAN MIND IS HOLISTIC
AND ASSUMES THE UNITY OF HUMANITY AND NATURE

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Reflections on Lao-tse

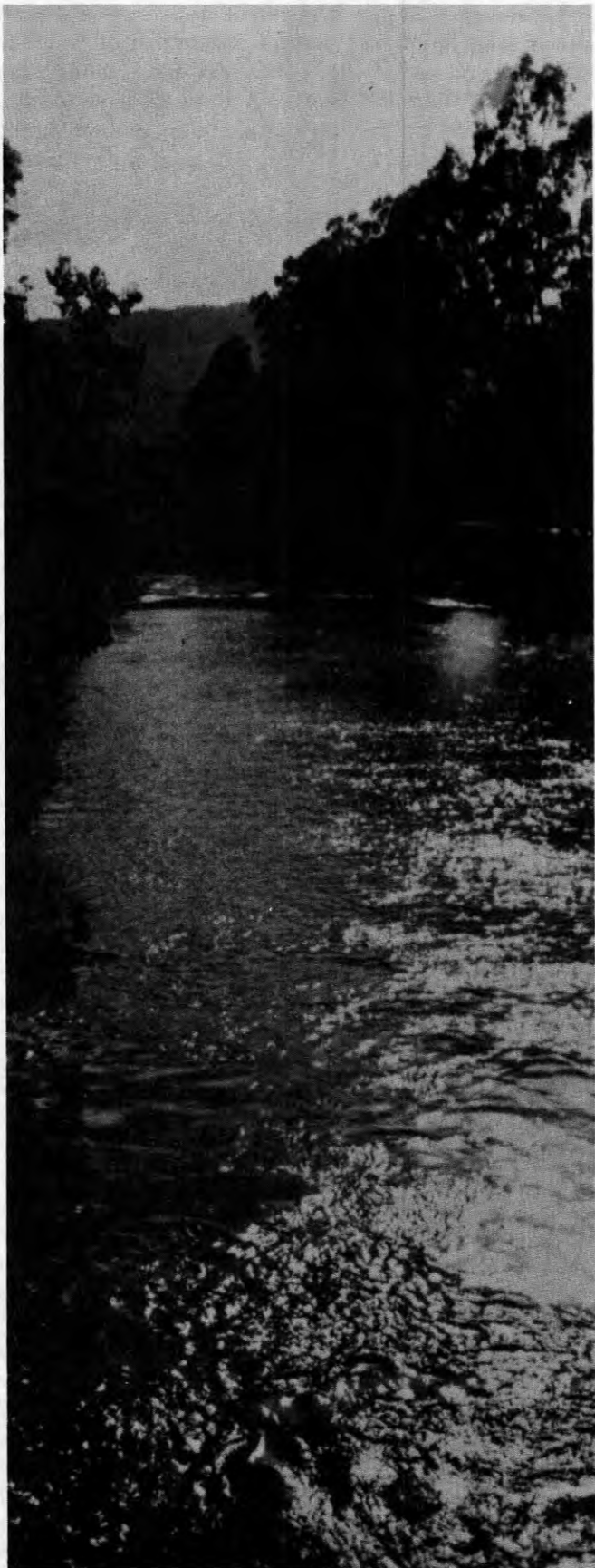
The thrust of knowledge
is to know the parts.

The quiet of wisdom
to see the whole.

Knowledge is ten thousand starts—
the drive, the frenzy and the goal.

Wisdom is a never-beginning
the inward light, the holy glow,

Beyond the loss, beyond the winning,
the truths mere learning cannot know. —William Dyre



THE HOPE THAT IS IN US

by John A. Sullivan

At one time in my life, I lived in Vermont and came to appreciate the no-nonsense, down-to-earth qualities of many Vermonters. To remind me of my years in that state, I have a Vermont calendar on my wall, on which I mark down my dates and appointments.

Now Vermont has a good many serious Christians in it and the Vermont calendar duly noted that yesterday was Good Friday and tomorrow is Easter Sunday. But what did it say about Saturday, April 14? Why, it said what you'd expect it to say if you were a Vermonter. Right there, in between the dates of death and resurrection, it proclaims: "Trout Fishing Starts."

I would like to point out that there, in between death and resurrection, is a practical Vermont way of saying: hope too is reborn. For on this day in Vermont, the streams will be full of waders, whipping their flyrods to and fro, pursuing the wily trout with a good deal of hope.

And knowing some Vermonters, there'll be many still there tomorrow, on Sunday morning, and they'll be saying defiantly, "I get more in God's great outdoors than I do in church." And at least as far as trout is concerned, that is the truth.

Now I'd like to stay with this semi-humorous example for a moment. What can one say about the hope these Vermont fisherpeople personify? One can say: there is a substance to their hope. Their hope is not thin and weak, but robust and strong. They commit time, energy and

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undivided attention to the achievement of their hope. When their hope is fulfilled, they too are fulfilled. They have no doubt that life is worth living.

Now I don't go trout fishing myself, but I have no doubt either that life is worth living, just as I have no doubt that the good living of life is based to a considerable extent on our ability and our desire to express faith, hope and love. Christians tend to pay considerable attention to faith and to love. Today I would like us to focus on hope.

First, I would like to share a thought expressed by Wilmer Cooper, former dean of the Earlham School of Religion. In a short paper which he delightfully called "The Gospel According to Friends," he concludes with two questions:

"How can we express together the faith that has been entrusted to us as Friends? And how can we give an account of the hope that is in us as Friends?"

Wilmer Cooper says some Friends may need to express the faith and give an account of the hope in *words*, while others may need to do that in *deeds*. Both, he writes, are valid expressions and neither form should deny a place for the other.

How shall we give an account of the hope that is in us as Friends? By what words or by what deeds shall our hope be known? How shall we show that there is substance to our hope and that we will commit time, energy and full attention to seeking its fulfillment? When we begin to examine hope in these terms, we see, I believe, why Paul told the Corinthians that hope was to be ranked right along with faith and love, though love was the greatest of the three.

George Fox opened for Friends, for all time, some very important dimensions of hope. "Now the Lord God," he wrote, "hath opened to me by his invisible power how that every one was enlightened by the divine light of Christ; and I saw it shine through all, and they that believed in it came out of condemnation and came to the light of life and became the children of it."

This is an expression of universal grace which Wilmer Cooper contrasts with Calvin's doctrine of selection, and I have no difficulty in making *my* choice between the two expressions! Fox's expression is one that opens up hope for every person, that sees potential in every person, and that identifies the light of Christ with every person. Given the sad state of much of human affairs and the difficulties in making fundamental social changes in our world, this hope born of faith in every person is profoundly important to sustaining us as Quakers. The message given to us is: no person is beyond hope. I recognize what enormous meaning there is in that concept—more perhaps than we can easily absorb—for there probably is not one of us who has not been tempted to say or think at one time or another: this or that person

is beyond hope. It may be a particular person we despair of, or some infamous tyrant. It is here that our hope in such a person becomes thin and weak and seemingly not worth much time and energy. And we *do* have to have some sort of priorities for our energies. But we should remember the thought of Fox, which strongly suggests there is no one beyond hope.

George Fox gave an explicit message of hope in some other words:

And the Lord answered that it is needful I should speak to all conditions; and in this I saw the infinite love of God. I saw also that there was an ocean of darkness and death, but an infinite ocean of light and love, which flowed over the ocean of darkness. And in that also I saw the infinite love of God, and I had great openings.

Wilmer Cooper calls this George Fox's "theology of hope" and "the good news of the Gospel according to Friends today." To me, Fox's words say that if I am to do my small part in support of the infinite ocean of life and love which flows over the ocean of darkness, then I need to learn to have hope and to express it in word and deed, perhaps especially when things are at their darkest.

There comes to my mind a recent event. My wife and I attended a revival of the musical revue, "Pins and Needles," first put on in the last years of the Great Depression of the thirties by the International Ladies Garment Workers Union. It was an extraordinary experience of nostalgia for this old newspaper union man—the rediscovery of a mood that seems to have vanished. The revue was full of humor and optimism and determination, of belief in the value of people working together, of faith in the democratic freedoms of the U.S., of the equality and validity of the different races, sexes, nationalities and religions. And like many other persons in the audience my eyes grew wet from sentimental identification with that mood of hope based on the strengths of people working together toward shared goals—and with enormous optimism.

As I looked around me in the theater, I made three discoveries. I could see by their gray hair that most of the audience had lived in the thirties. Secondly, most of their eyes were wet. And, finally, and this is very important: a good many of them were wearing fur coats or their fashionable equivalent, including a good many full-length mink coats. And I thought: is this what the optimism and the struggle of all the years brought forth? Is there not something out of shape about sitting in a mink coat and weeping, warmly, about the struggles of the workers in the needle trades? Has the hard work for equality and greater opportunity lifted one segment of the population up to luxury while another segment has taken

over the role of underdog? It was an odd experience, to thrill to that great optimism and faith expressed in "Pins and Needles," and to wonder what had happened to that uplifting mood in a mink-clad audience?

In fact, I think we would agree, the general mood of the United States is different today than in that more believing time. Government, society, politics, economics, intergroup and international relations have become very complex—or perhaps it would be as true to say that their complexities have become more recognized. A great many people in this, and other countries, have come to feel powerless. Feeling powerless, a good many people have turned to solitude for the nurture of self, an element over which they feel some control and some ability to make a difference. This is done either by oneself or by involvement in a group. Let me say vigorously that I think there is much in the practice of self-development which is valid and good, and long overdue. But I also think that there can be a costly excessiveness. When the self-fulfillment movement leads to a view of the world marked by a sense of apathy or a condition of ignorance about other people and about their conditions, especially those of greater need, then there is harm.

An interesting observer of the U.S. scene, Christopher Lasch, has noted that as we feel powerless and of little consequence, we develop a need for more love. This need, when it is unmitigated, turns some toward narcissism and such people become focused primarily on themselves. Some of them are in the human potential movements of the day.

With the erosion of feelings of competence and confidence, self-esteem erodes also and the urgent need to be loved grows stronger. Lasch says: "For the narcissist, the world is a mirror, whereas the rugged individualist saw it as an empty wilderness to be shaped to his own design." I would disagree with both the narcissist and the rugged individualist. The world is neither our mirror, nor an empty wilderness for us to shape. The truth lies somewhere between these concepts. We do need self-esteem. We also need to challenge what is happening around us—socially, environmentally, and in terms of the right sharing of the world's wealth and resources. But we need not to make ourselves our world, nor make the world ours to exploit as we wish.

Lasch says that when our problems strike us as unreal, when we begin to doubt our very existence, then love, the belief that we are loved, is our only security. A reviewer of Lasch's book says in somewhat convoluted language:

While the old-fashioned obsessive was rigidly moral, the narcissist is a Machiavellian immoralist who pads his cell with people. He is so lacking in curiosity about others, perceives so little of them, that it takes a multitude to make an impression on

him. His indifference to the real world condemns him to inhabit a void.

That is a useful thought, even if the language is not simple and easy. I translate it for myself to mean that self-concerned people of previous eras had an external morality which they had to observe. Today persons who are obsessively focused on their own selves may be blind to the external except as it affects them, and blind to the lives of people around them; they live in a world which shuts out the realities that would make them uncomfortable or self-doubting.

Without moralizing myself, I would try to comment objectively that the sense of personal isolation fostered by our impersonal society, coupled with the sense of being overwhelmed by the magnitude and seeming intractability of the social problems of our communities and our world, induces a temptation to narcissism which may be so subtle when it happens that one may not be aware of it.

Lasch observes that there is a general unwillingness to suspend disbelief. That too is an important thought which I would turn around to say: there is a general unwillingness to believe, to have faith. That suspension of disbelief, that willingness to believe, is, Lasch believes, at the heart of love, of play, of art, of faith itself. Let us follow that point. If we cannot have faith, if we disbelieve in everything we cannot demonstrably prove, then everything is reduced to the easily knowable and there is no sustaining mystery left. The unknown plays a very large part in our lives, and faith, which is not open to immediate proof, gives us the strength to probe into and test the unknown. If Lasch is right about the suspension of disbelief, that does not conversely mean we should believe anything and everything. But it means we should not give way to a cynicism or a faithlessness that leaves us, finally, with only ourselves to love.

But if narcissism is one danger, there is another. The other is to turn one's self wholly over to the beliefs and practices drawn up by others. Thus, we have the extraordinary and horrifying memory of Jonestown, the incredible event in which several hundred people voluntarily committed suicide on command of their evidently demented leader, a paranoid man who had travelled his awful journey from seeking to exercise the power of love to a disastrous indulgence in the love of power. One may ponder on the strange case of Rev. Jim Jones a long time. One puzzling newspaper report I read said that Jones' teachings paralleled those of the Quakers. A ludicrous thought, isn't it? What the reporter referred to were Jones' diatribes against the rich, social injustice, the Vietnam War, and racism. Well, Quakers do have something to say about all those things. But it is very clear that the reporter missed some very essential levels of Quakerism. He might more truthfully have said

that Jones' teachings were a mockery of Quaker ways.

Well, the case of Rev. Jim Jones is strange enough. But what about his followers? How are they to be explained? Or the young adherents of a number of Christian and other cults which demand so much external control over their members' lives? Is the explanation of these also to be found in the feelings of powerlessness, of being overwhelmed by the magnitude and complexity of social problems?

Is there not clearly too great a temptation today for some people in one or another sort of trouble to turn to narcissism or to following a leader who takes all and promises anything?

I have said that we should not suspend disbelief to the point of believing anything. Quakers are capable of a total commitment. So it is vital for us to have a way of testing our religious principles—not accepting them blindly—and learning from our own personal experiments what religious teachings are valid for us.

I should say that we Quakers have been given no special, divine dispensation that assures us that God has given us what was not given or available to others. What is it, then, that has been given to us, a tiny handful of people in a world of billions? What has been given to us can be found in all our home meetings:

We have a belief in a direct relationship with God, requiring no minister, priest or rabbi.

We have a sense of the light of Christ in every person, which attests to each person's individual value.

We have the liberating realization that, if there is that of God in everyone, no person should be deprived of life by war, execution or neglect; no person should be blighted by discrimination because of race or sex or other incident of birth; no person should be exploited and denied the full opportunity of growth.

We have a religion which sees the actualities, not the symbols, as sacramental; that poses queries which we write and answer ourselves rather than negative commandments from another source; a religion that has not frozen divine revelation in the books of the past, however full of truths they may be, but left us free to be guided inwardly in response to the changes in ourselves and in the world around us.

We have a religion that provides the laboratory of our Quaker meetings where we can experiment with the most essential ingredients we can bring to the future: the love of God and the love of our neighbor—love of neighbor in contemporary dimensions of a neighborhood as narrow as a street and as wide as the world. As an experiment in our meetings, can we experience loving God with all our hearts and minds and strength? Can we seek to discover what those stirring words really mean for us? Can we in a mystical union in our meeting lay open our hearts, offer our love to God and to humankind, and with a great

exercise of humility ask to be led to, and then by, such a love—whatever its price?

And, love for our neighbors? I must say that to me one of the great gifts of Jesus was the giving of the two positive commandments—to love God and to love our neighbor—and he called them the greatest of all commandments. I must say it is very compatible to Quakerism to be commanded to love, rather than to be commanded: "Thou shalt not do the following from one to ten."

When it comes to love of neighbor, we may still use the laboratory of the Quaker meeting, but we must also go beyond the meeting, if we are to match our works to our faith. As we take our experiments in love of neighbor into the world, how do we test our own integrity? How do we determine that, whatever reward we may feel for doing right actions, the principal beneficiaries of our actions will be others, and not ourselves?

There is a test that may be adapted from something that the famous South African writer, Alan Paton, wrote about his own country. He said that Christians often imagine that the danger to Christianity and true religion is communism or something of that nature. The greatest danger to Christianity is pseudo-Christianity. And the marks of pseudo-Christianity are easy to recognize: it always prefers stability to change; it always prefers order to freedom; it always prefers law to justice; it always prefers what it considers realism to love.

What is Paton really saying here? It seems to me that he is saying that real Christianity is marked by change, by freedom, by justice, and by love—and that it is threatened by the lesser alternatives. It is also important, I think, to be sure of what Paton is *not* saying. He did not say there is no danger to Christianity and true religion from communism or something of that nature. He did not say that change is always preferable to stability, freedom to order, justice to law and love to realism. But the contrast he makes between change and stability, freedom and order, and so on, does, I think, speak to the religious condition and again signifies that if one is looking for the most painless way of life, the religious life is not the one to choose.

Do we dare to apply Paton's test to Quakerism? I think of some matters that are genuinely troubling Quakers today—as they should—for there are no easy answers to perplexing questions. Following Paton's example, we would start by saying that the greatest threat to Quakerism is pseudo-Quakerism and we would ask: what are the marks of pseudo-Quakerism? Does it always prefer reconciliation to confrontation? Does it always prefer harmony to conflict? Does it always prefer the oppressed to be nonviolent and long-suffering in pursuit of change? Does it always balance concern about that of God in the many who are oppressed with that of God in

the few who oppress?

Let me say, first, that I am not satisfied with the wording of those queries myself and invite other Friends to experiment with making better ones. But I would also say that these queries are useful, even in an unimproved state, because they can help us to probe the meaning of our own inclinations when it comes to these difficult areas.

Perhaps another way to test for pseudo-Quakerism is to invert my questions, so that they would be: are we ready at appropriate times to wait for reconciliation because we must first confront a particular evil? Are we ready to see conflict occur, when it appears that seeking harmony would help to institutionalize the oppression of some people? Are we ready to support the right goals of the oppressed, even if their frustration at failure to bring change by nonviolent means causes them to spill over into violence? Can we see that the oppressor, besides being a human being with that of God in him or her, may also be the administrator of an evil like South African apartheid, in which we cannot discern that of God?

Well, please accept my invitation to write your own queries in distinguishing Quakerism from pseudo-Quakerism and experiment in your own way with a test of integrity as you take your desire to practice love for your neighbor into a world which is full of cruelty, indifference, hostility and hatred.

I am confident that, using the concepts that have come to us through Quakerism, accepting responsibility ourselves for who we are and what we do, experimenting with our religious principles and convictions in meeting and out, we can avoid the perils of narcissism, of shallow religiosity, and of surrendering ourselves to the power of others. Thus equipped, I think we can venture forth confidently in our efforts to translate Friends' testimonies and concerns into contemporary deeds.

But we also know that our efforts are humanly fallible, that they may not measure up in rightness and proportion to our hopes, and that the value of the religious commitment does not lie solely in our achievements but in our faithfulness, in our recognition that the struggle to realize the kingdom of God on Earth never ceases, and that our fulfillment is in the experimenting and the trying.

I would like here to recall the thought that we do not always find people who are filled with a holy fire comfortable to be around. John Woolman may well have incensed as many Friends as he profoundly touched. We know that such people on fire may singe us, making things a little too hot for our comfort or our peace of mind. And that brings me to say: no one ever promised me that Quakerism would be easy or comfortable. I do have to acknowledge that we were warned about Jesus! In Matthew 3:11 and 12, using the Phillips translation, we have John the Baptist saying:

It is true that I baptize you with water as a sign of your repentance, but the one who follows me is far stronger than I am—indeed, I am not fit to carry his shoes. He will baptize you with the fire of the Holy Spirit. He comes all ready to separate the wheat from the chaff and very thoroughly will he clean his threshing floor—the wheat he will collect into the granary, and the chaff he will burn with a fire that can never be put out.

Tomorrow the Christian world celebrates Easter—the commemoration of Him who baptizes with the fire of the Holy Spirit. Tomorrow we celebrate the renewal of hope. So it is right indeed for us to reflect on hope today. I have spoken mostly about the hope that is in us as individuals, even as individual Friends. But there is another way to read the question about accounting for the hope that is in us. That is, what about the hope that others have in us? Not in us personally, but in us as Friends, in Quakers and Quakerism?

Can we attempt a leap of imagination so that we become able to guess at the attitudes of those who look hopefully to Quakers?

What can we say to the young man or woman who would become the nuclear war cannon-fodder in a reinstituted draft system, and who looks to Quakers and says: You are against military conscription. What may I hope for from you?

What can we say to bitter and still-idealistic black or Mexican-American or Native American Indian people who look to Quakers and say: You are against oppression of people for their race or color or national origin. What may we hope for from you?

What can we say to church people who want to bring about real peace and disarmament and who look to Quakers and say: You have always been for peace and against arms. What may we hope for from you now?

And this litany of hope in Quakers and Quakerism might go on and on and on. We may then—even as we consider our individual accounting—consider how well we are living up to the hope that others have in us collectively. We would be in order to look at ourselves collectively and ask: How well do Friends witness to our testimonies on peace, on race, on love, and on the light of Christ in everyone? Do we inspire hope in others?

Are we helping the infinite love of God to be seen by others? Are we helping to sustain the ocean of darkness, or the ocean of light and love? Are we helping to suspend disbelief and to open up fully to hope?

It is in asking ourselves such questions that I hope we may come to feel the fire of the Holy Spirit. □

From the text of the G. Barnard Walton Lecture delivered on Easter weekend, 1979, at Southeastern Yearly Meeting.

by Gene Hoffman

Many Friends, ancient and modern, maintain that the divinity of Jesus Christ was unique. They suggest that only Jesus lived a *sublime* life; only he is the example of God in time, Eternity on Earth.

This idea troubles me, because I can't make sense of it. It stirs up questions I cannot answer.

It reminds me of the story of the man who died from an electric shock and became the subject of some new scientific experiments. The doctors worked over him with highly advanced techniques, and one day, just two months after he died, he came back to life. Everybody wanted him to tell what it was like after death. The philosophers and theologians and even the journalists came and begged him for some word of his experience. But he refused, saying "I can't tell you about it. It would be too upsetting."

Finally a Great Man came, who said, "The world needs your information. Please tell us what God is like."

"All right," said the man who had been brought back to life, "I'll tell you—but you'll be sorry. In the first place, She's black...."

Well, why not? Why would an understanding God insist that black men worship a white God-man? Is that either charitable or just? Would it be any different from God making all us white Anglo-Saxon Protestants (WASPs, the sociologists call us) worship a black God-woman?

I can't understand why the New Testament statement of the Golden Rule should be "higher" than the same statement by Buddha, or why Jesus' injunction to love our enemies should be any more divine than that of Lao-tse, Socrates, or Gandhi. I can't believe a book from Palestine is any more holy or authentic than a book from China, India, or the U.S.

It seems to me that if we are to "worship God in spirit and in truth," we ought not incarnate God in only one being. We ought to proclaim the spirit and truth in all beings who have expressed God.

Or take truth. If truth is universal, why should we limit it to one small spot on the globe, Palestine? To one individual in history? To one body of people who have chosen one form of worship, and one incarnation? I must take truth where I find it, and wherever I find it, adjudge it holy. I believe that various life experiences reveal various aspects of the truth, and that no one source is complete or infallible.

I also believe that the New Testament contains much of

Gene Hoffman is currently a writer and pastoral counselor. "Our task is reconciliation—recognizing there are people on the other side of every issue who carry their own truth," she writes. She is a member of Santa Barbara (CA) Meeting.



Ann Grifalconi © 1970

Some Queries

error because it was set down by fallible people. I find the accounts of Jesus' life conflicting and frequently incoherent. Truth cannot be incoherent. The injunction to put our faith in incoherence would seem to me peculiar in a God who exalts truth.

I consider the sacrifice Jesus made for people by dying on the Cross a tremendous one. But somehow I cannot find it greater than the sacrifices of life other people have made for principle and faith. Indeed, it even seems to me



on Christianity

that Jesus' sacrifice might be less if he actually had foreknowledge of his mission and his resurrection.

How many of us would refuse to suffer and die if we had sure knowledge of a heavenly reward? How many of us would refuse to suffer if we believed—or knew—we were God? I can't help feeling the sacrifice is the greater if one is uncertain (as most of us are) of the outcome, if one knows—for certain—only one's humanness, one's fragility, one's mortality. If Jesus was God, how could he

know fear? Isn't fear the greatest torment a human being can endure?

I find Jesus' death upon the Cross far more admirable, far more heavenly an example, if he was human like the rest of us. It is far more meaningful to me if he, as a man of great stature, died to show us we must not be afraid if we are called upon to perform some similar act. The Crucifixion within this context is, for me, a greater inspiration than if Jesus was God and was merely going through some formal ritual. It makes his death far more relevant to my life if I can believe I also might have such insights, reach such heights.

I cannot discover what it profits me to have before me the example of a person who is uniquely sublime. If I begin from this premise, I feel I might as well give up, knowing I can never by any act of mine match such greatness. It seems to me the strength of an example lies in the possibility of following it. I do not know how to follow a being who is outside time and eternity, unless I, too, have the same potential.

If Jesus was set upon this Earth to show us how to live, then must he not have been like us? If he wasn't, then how can we become like him? If we are not intended to become like him, why did he come to Earth at all? These are the questions that trouble and perplex.

The answer I presently find satisfying is that we're all on some evolutionary pilgrimage of the soul; we're going in the same ultimate direction, but in different ways and at different paces. This is the only charitable explanation I can discover for the various conditions of human beings, for their seemingly different stages of development.

The hope, the promise—and it seems to me momentous—in the examples of such as Jesus, Socrates, Gandhi, and Schweitzer is that they are what we may become—if we choose. Because these others learned to live without fear, I have the faith that I, too, may live without fear.

I have often wondered why Jesus did not leave his own written record of his teachings. I have speculated that he did not because he was concerned lest we do precisely what we have done: make a dogma of them. That he did not leave a written record gives me cause to believe he must have felt we should discover for ourselves whether religion is found in canonized ideas or in the lives of people informed by worship and thought.

In Jesus' existence I see a tremendous blessing, for he demonstrated to us what is possible. With this reality as reference, I find new courage and inspiration to push onward in my search for Beauty, Truth, and Goodness—in a word, God. □

This article appeared twenty years ago in Friends Journal, and was recently resubmitted by the author for the purpose of republication at the present time.



"Lao Tse" by Fritz Eichenberg, © 1966

A Chinese Contribution To Christian Thinking

by Ralph Slotten

Many Christians think that they are not mystics. They may suppose that they do not have the temperament for mysticism. Other Christians are positively alarmed by the concept, or are contemptuous of it. We may consider, however, Magister Kelpius' comments in his little guide for would-be mystics, *A Method of Prayer*, first published in 1761, in Pennsylvania, a half-century after his death:

Hence we may easily see that in all ages this inward prayer has been performed, since men have always prayed for the fulfilling of the Will of God; and that it is no new invention, as some will say, seeing Jesus Christ spent his whole life in inward prayer, and the Evangelist Luke tells us that He continued in it whole nights.

The problem of mysticism may be partially semantic. Clearly, mysticism has meant many different things to different people. The various forms of mysticism of East and West also differ among themselves. They are located at various points upon a spectrum which crosses the boundaries of all religions. Whether or not all religions, or, indeed, all forms of mysticism, are the same (a Christian, by reason of her or his unique experience of Christ, cannot think so), they do, at any rate, overlap. Because of a number of reasons—the cultural and spiritual desuetude or decadence of Western society and the religion, the semantic depletion which follows, the over-familiarity which breeds contempt—many contemporary men and women turn to post-Christian humanism and/or to Eastern religions and forms of mysticism to find spiritual help.

Perhaps the traditional wisdom of the Chinese may offer some insights from which both those who think of themselves as "seekers," but not as Christians, and those who are consciously Christian, may benefit. Perhaps some "seekers" may even find that what they are looking for is, in fact, to be found in Christianity, rediscovered through the eyes of Eastern wisdom.

The Taoist philosophy of China teaches the wisdom of spontaneous flowing along with the *tao* ("way") of the universe. The *tao* expresses itself in two modes: *yin* and *yang*, or negative (feminine, receptive, earth, dark) and positive (masculine, aggressive, sky, light), which are, however, complementary and harmonious rather than engaged in conflict. The basic insight of Taoism is that everything is incessantly changing and that there is no absolute except the absolutely relative. While both the *yin* and *yang* modes play equally basic roles in the unfolding

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of the world-and-life process, there is a sense in which the deepest wisdom consists in inclining rather more toward the *yin* (the passive, the quiet, the empty, the child-like), rather than toward the *yang*, because *yin*, like the bough that bends but does not break before the storm, offers the secret of survival of the terrors and anxieties of history. The appeal is to the pragmatic motive.

When Buddhism arrived in China it was closely associated with Taoism and was classified as a *yin* philosophy, over against the *yang* philosophy of Confucianism, which was concerned with ethics, ceremony, and social engineering. The basic insight of Buddhism is that all life is suffering (*i.e.*, anxiety), but that the rooting out of the ego, together with the life-urge, or libido, with its incessant formation of attachments for the purpose of attaining gratification, can be achieved through a systematic program of self-deconditioning (*i.e.*, yoga). The realization of the goal of *nirvana* (*i.e.*, liberation, negatively expressed well-being, or bliss) entails a residue of compassion for those who have not attained it. Buddhist yoga is innovating with respect to older forms of Indian yoga precisely because of its richly compassionate humanism, which is the secret of its universal appeal.

The Mahayana form of Buddhism, which, together with Confucianism and Taoism formed the mind of China, teaches:

- 1) That *nirvana* is identical with *samsara*, or phenomenal existence;
- 2) That all existing entities, when understood with a truly enlightened mind, are therefore really empty, or void, of permanent being or reality;
- 3) That this emptiness is a non-ontological state of consciousness, which is an ego-less "pure consciousness."

Enlightenment consists in this pure, egoless realization of the emptiness of all things, coincident with the concrete particularity of the same.

If Taoism might be called a mystical and romantic naturalism, Buddhism might be called a mystical and "epicurean" existentialism with a skeptical epistemology, or theory of knowledge, and a negative conception of ontology (the doctrine of being). Like Taoism, Buddhism requires no belief in God and assumes no revelation of Divine intention for the world and for humankind, but seeks only to live in harmony with true human nature, which in both instances is conceived as empty and as incessantly changing.

The Hinduistic religions and spiritualities of India have much in common with those of China, and especially with Buddhism, which originated as an Indian religion. However, Hinduism differs in certain respects in its

conception of a permanent soul-entity, and in its positive conception of being (ontology). Furthermore, Hinduism has both a non-theistic and a theistic side. The latter, with its vivid conception and experience of God in a personal relationship, has been strengthened through the centuries by long contact with Islam and Christianity. Islam, as a religion which might be called a divergent Arabic reading of the Judaeo-Christian tradition, is insistently theistic, but it also nourishes a mystical version of itself which is in some respects similar to the various forms of mysticism of India and China and to the Neo-Platonic mystical tradition of the West, upon which it draws heavily.

There is a floating spirituality in the contemporary U.S. which moves indeterminately between a syncretic mysticism of the Eastern type—perhaps more commonly Taoistic than Indian in type—and a free-wheeling naturalistic humanism. Its basic source is partially to be traced to Emerson, who read widely in Neo-Platonism, Chinese and Indian philosophy, and Sufism. Its spirit is essentially that of eighteenth and nineteenth century Romanticism, with its secularization of the mystical theme of self-realization. Since Emerson's time, Buddhism, which was poorly understood in the Western world until the late nineteenth and early twentieth centuries, has become much more influential. There are now several monasteries in this country which practice Zen and the Tantra, which are perhaps the most highly developed forms of Buddhist meditation. The "ecumenic spirituality" in our midst moves easily between various Eastern traditions and is often not averse to using the word "God," and may even claim Jesus as one of its sages. The exponents of ecumenic spirituality may also dabble in post-Christian, post-theistic humanism. The Hinduistic notion that "all religions are the same" may often fall from their lips.

There are, indeed, many things in common among Taoism, Buddhism, and this modern romantic ecumenic spirituality. Like Taoists and Buddhists, Christians seek to empty themselves of self (ego) and to practice a universal benevolence, or humanitarian compassion. The Christian Gospel proclaims that all things of this age are transient. The Christian mind is humanistic, holistic, and assumes the unity of humanity and nature, or of the creature with the creation. Nevertheless there is a tiny, but crucial, difference between Christianity and these other "ways." That difference is the "scandal" of which Paul speaks in his first letter to the Corinthians:

For the Jews require a sign, and the Greeks seek after wisdom; but we preach Christ crucified, unto Jews a stumbling-block [skandalon], and unto the Greeks foolishness; but unto them which are called, both Jews and Greeks, Christ the power of God, and the wisdom of God, because the foolishness of

God is wiser than men, and the weakness of God is stronger than men... But God has chosen the foolish things of the world to confound the wise....
(1: 22-25)

This foolishness is Christian *yin*; for Christianity is essentially a *yin* wisdom. But Christianity is a *revealed yin*, and its author is the personal, living God of the Bible who is present in Christ and who invites women and men to enter into a personal relationship through the guiding inward Light.

If Christ had not come into the world, men and women might find few evidences of wisdom more insightful and more widely persuasive than those of Taoism and Buddhism in the East (and Neo-Platonism in the West). However, since Christ has come, the eclectic or ecumenic spirituality which is pervasive in certain circles in contemporary U.S. life and which draws upon these sources, may act as an impediment to the experience of the full shock-effect—the scandalous recognition-scene—of Christian *yin*. If Taoism and Buddhism proclaim the wisdom of "emptiness," Christianity proclaims the wisdom of the one who has emptied himself for our sake—Christ Jesus, whom the fourth Gospel calls "the Way, the Truth, and the Life." He is utterly, scandalously unique; his weakness on the Cross is his authority; and his gentle call is imperious to each and every individual to take up her or his cross (*i.e.*, her or his self-emptying weakness) and follow Him.

While Christianity is essentially a *yin* spirituality, it is obviously not without its *yang*. *Yang* Christianity is as imperious as *yin* Christianity is gentle and retiring. Chesterton suggests that the message of Christianity is that the lion and the lamb shall lie down together in the Peaceable Kingdom—with the lion unemasculatedly lionly and yet reconciled with the lamb's lambness.

Yang Christianity is boldly—even fiercely and intolerantly—masculine and militant. It fearlessly—and with an aim to shock—proclaims Christ King of kings and Lord of lords and calls upon all women and men everywhere, first as individuals, interiorly, but then as collectivities, nations, communities, to yield an absolute, holy obedience to Him. While it does not deny that there is truth and wisdom to be found outside the Judaeo-Christian tradition (indeed, it may positively affirm it), it strongly suggests that reservations with regard to an exclusive allegiance to Jesus Christ out of supposed respect for the virtues and excellencies of non-Christian religions may conceal a secret unwillingness to wrestle with the Living God who has taken the initiative toward humanity in this unique Son, whose uniqueness is the sanction and guarantee of the uniqueness of every human being and of every culture and historical occasion.

In its militancy, *yang* Christianity sometimes mixes spiritual ends with worldly and even perverted means.



Not only popes, prelates, and Christian princes, but also presbyters, prophets, and reformers, have often committed lamentable sins against God and against humanity in the name of Christ. On the other hand, it may be said that mistakes and confusions with respect to ends and means often grow out of a laudable concern not to leave the world behind in one's quest for interior perfection, but to transform it. It is easy to cast stones at the Church in its citadels of comfort and pride, and no doubt the stones should be cast; but it is surely better to weep over its sins and to seek to mend it when and where it has gone wrong than to reject it because it has not always perfectly conformed itself to the mind of its Master.

Yin Christianity is perhaps easier to love, as, indeed, *yin* Christianity is relatively closer to the "pure wisdom" of Christ. Saint Francis of Assisi, the Quaker saint John Woolman, and the Russian Saint Seraphim of Sarov, are examples of *yin* Christians. They are humble, quiet, gentle, courteous, peaceable. They are normally mystics and what Weber calls "exemplary prophets," as distinct from "prophetic emissaries." But there is no strict line of demarcation between the exemplary prophet and the emissary. The Quaker prophet George Fox is a notable example of one who was at one and the same time both—though perhaps more emissary than saint. He had a great deal of *yang* in him when he called upon one and all, and

especially the great ones of the Earth, to "quake before the Lord." If he was a lamb, he was a very lionly lamb, or a militant ram, like the Christ of the apocalypse, after whom he fashioned his conception of himself. The ideal Christian type is no doubt that of the lionly lamb, though inevitably some Christians will be relatively more lamby, and some will inevitably be relatively more lionly. Nevertheless, the most profound Christian wisdom is certainly that of the gentle lamb who speaks truth to power—in love.

In the writings of the Taoist sage Chuang-tzu we read of "the excellent cook" or butcher whose perfect chops at the joints of the bullock were "in perfect harmony, rhythmical like the dance of the Mulberry Grove, simultaneous like the chords of the Ching Shou." Chuang-tzu's excellent butcher was a practitioner of what in its familiar gymnastic form is known as the karate chop, which employs a perfectly poised mind in total harmony with a perfectly balanced body, a whetted eye, and a carefully disciplined, habituated arm. Perhaps this Taoist metaphor may be utilized to help contemporary men and women—many of whom are troubled by the idea of "Christian orthodoxy"—to rediscover the virtues of theology.

How is one to understand that God is equally both just and merciful? The answer, from the standpoint of the perfect cook, is the karate chop. What of the choice between theism and humanism? The answer is again not the choice of one or the other, but the karate chop. How is the Fall to be related to the Redemption? The karate chop. Human beings, radically good, are experienced as radically evil, and yet as radically redeemed. God's grace must be proclaimed to needy, sinful human beings, but this does not necessarily invalidate the doctrine of human perfectability (in Christ). How so? Again, the Alice-in-Wonderland, mad non-logic of the chop. In Christ, God performs the wonderful acts by which humanity is made whole; but since Christ is truly and perfectly—that is, radically—human, it is also equally true that in Christ humankind has attained perfection, or has seen perfection as a real human possibility. That which is perfectly accomplished in Christ is, of course, also a continuing process, an open set of possibilities which await fulfillment. Humanity is radically determined? Yes, and equally radically responsible and free. Is Christ the Way, the Truth, and the Life, no one coming to God but by Him? Yes, but the Way, the Truth, and the Life are also readily available to all women and men everywhere, and there is truth in all religions, as well in secular thought. Is there or is there not life after death? Yes, certainly; but no, not as it is vulgarly conceived. The truth is again more nearly in the nature of a karate chop. Always we need the chop—the intuitive blow—to grasp the full balance of the Christian message. Can faith exist

without works, or works without faith? The maturely balanced mind must divide them, but divide them *rightly*, according to what the Chinese would call the gradient norm of the *tao*.

Balance and mutuality! These two principles are essentials in mature spirituality; and what is orthodoxy—ideally—but just a mature intellectual spirituality? Christian orthodoxy is, of course, objectionable when it is not mature; but then it is also not authentically orthodox!

This is the kind of world in which the balance of the self depends upon its balance in relationship both with itself and with the other person and with society. Proceeding from the same set of assumptions, people require the Otherness of God, and perhaps it follows that God needs us too for what we might anthropomorphically call Divinity's own psychic balance. Spirit and nature are properly to be separated into their own legitimate spheres through a similar application of the chop.

The authentic Christian shock experience of conversion or mystical realization, or what the Gospel calls (with respect to the prodigal son of the parable) "coming to oneself," is another expression of the "chop of the perfect cook." When Thomas Ellwood became a convinced Friend, he described the experience of conviction as like "the clinching of a nail."

Perhaps the best contribution Christianity can make to the emerging ecumenic spirituality is to be itself at its best, without doctrinal compromise and without smudging, and thereby providing contemporary men and women with a sharp focus. This does not suggest that Christians have nothing to learn from other traditions than their own. On the contrary, the Taoist perfect cook may be put to good use, teaching Christians how to discern the truth revealed in Christ with the right blow of the logical chop, which is the chop of "paradox." This kind of thinking will seem mad only to the mad. To the sane, mysticism and paradox are normal and almost prosaically, pragmatically ordinary. Mysticism is, indeed, much too wonderful and much too liberating to be wasted on a few self-elected spirits, and Christianity is much too supple and richly complex and balanced to be cramped into the tiny box into which so many contemporary minds have uncomprehendingly forced it. Emerson, who is near the source of the eclectic ecumenic spirituality of the age had some fine wisdom to offer orthodoxy (as well as heterodoxy). "Consistency," he wrote, "is the hobgoblin of small minds." While his aphorism may justify all kinds of lax and lazy thinking, it may also justify a non-linear, rational kind of Christian orthodoxy, which is, in fact, the only kind that has ever been believed by Christians when they have not just been thinking *about* Christ, but thinking within His presence, and within His mystical leading. □



Barbara Benton

From Kishinev To Gaza

This is the history of just one of the thousands of garments being processed in the Material Aids Program of the American Friends Service Committee. The garment is a woman's coat, brown wool and trimmed in fur, full-length. There is nothing to distinguish it particularly from the piles of other coats in the bin marked "Women's Heavy." It is indeed heavy, heavier than most, and on close inspection a trained eye would observe that it is entirely handsewn. The route by which this coat came to be in the bin at the Friends Center illustrates the amazing ways that material aids rises above national and ethnic divisions.

The story begins in Kishinev in the Moldavian Socialist

Soviet Republic in 1973. A Jewish scientific researcher decided to have an especially nice coat handmade for her beloved only daughter, who was then fifteen. It cost many rubles, nearly a month's pay, but it was a special gift. The daughter was not altogether pleased with the coat, however—she complained that the shoulders were tight; and the coat hung in a closet much of the winter.

In late 1974, under the pressure of subtle but unrelenting anti-Semitism of the Soviet regime, the Jewish family became emigres from the Soviet Union, and came to live in Philadelphia. The brown coat came too, but in the States the daughter did not wear it at all.

The mother, whose name was Lyuba, eventually found a job as a scientific translator and abstractor, but the father, who had been a physician in Moldavia, could not find work at all. The going was very rough for the emigres.

Having experienced many hardships herself, Lyuba was unusually sensitive to the plight of others. One day, at the beginning of the record-breaking cold winter of 1976-77, she said to a friend at work, "Don't you have a warm coat to wear, my pet? That one you have on is nothing in this weather." She was speaking to an American, non-Jewish and non-emigre, who was raising two children alone on a small income, and could not afford a new coat for the winter of 1976-77. Gratefully the American woman accepted the warm brown coat that had been meant for a beloved daughter in Kishinev, and wore it every day for the next two winters.

The third winter she received a new winter coat as a gift. Since it fit her a little better than the coat from Moldavia, and was more becoming, she wore it every day (even though the new coat was not quite as warm) and a whole winter went by with the brown coat hanging unused in a closet.

The American was a Quaker, and her son was a student at Friends' Central School, where a clothing drive for the American Friends Service Committee was in progress. She decided to donate the brown coat, knowing that the AFSC would send it where it would be needed.

She and her son made a special trip to school together to drop off the coat because it was so heavy. She had very mixed feelings at parting with it, but the desire to see the brown coat in the hands of someone who really needed it, as she had, was stronger.

The most likely destination of the things in "Women's Heavy" now is one of the Palestinian refugee camps in the Gaza Strip, where the AFSC has been sending winter-weight clothing for many years. The next owner of the brown coat can never be known to its previous owners, but—whatever its fate—the coat will become part of the American Friends Service Committee efforts to help people in need and will continue its mission of helping and giving that was begun by Lyuba. □

FRIENDS AROUND THE WORLD

From the office of Congressman Paul N. McCloskey, Jr. comes the information that the U.S. Bureau of Prisons plans to curtail the mailing privileges of prisoners beginning July 1. The new policy will limit the provision of postage to no more than five first class postage stamps monthly per inmate. The previous policy has been to provide postage on a "reasonable" number of prisoner letters to an approved list of correspondents, usually no more than twelve.

Bureau Director, Norman Carlson, has stated that the change is being made because the Bureau has been "understandably criticized by the press and public for the unlimited free postage available to inmates."

Nineteen members of Congress have written to Carlson protesting the change, expressing the concern that it will have the worst impact on inmates who are poor and will serve to break family ties and hamper the process of job seeking and seeking legal appeals. "Not only is access to the mails more important to prisoners than to other persons, it is also much more expensive," said McCloskey, "since most inmates are poor and have little earning power behind bars." McCloskey also claims the previous policy was "by no means unlimited," being subject to constant monitoring, with Bureau officials acting to stop abuses.

Friends are urged to write letters of protest to Bureau Director, Norman Carlson, U.S. Bureau of Prisons, Washington, D.C. 20534 and to their Representatives and Senators in Washington. In addition to complaints about the policy itself set forth, it would be helpful to also protest the *procedure* by which it has been set, namely one with no public announcement or opportunity for public involvement in the decision-making.

The Orlando (FL) Friends Meeting Newsletter reports on the vigil against the death penalty held outside the Raiford State Prison at Starke, Florida, on Tuesday, May 22, from nine to twelve midnight. Friends from Gainesville and Jacksonville joined the Orlando group. The vigil was held because Willie Darden and John Spenkelink were scheduled to die in the electric chair the following morning. The former was granted a stay for a few months. John Spenkelink was also granted a stay at midnight that Tuesday. But it was lifted later and he died two days later in the electric chair. "A tragic day for all Americans," comments the Orlando newsletter, which adds: "If there was any doubt before, certainly it is now evident that Friends have a great deal of work to do in the area of criminal justice."

Having heard of the Alternatives to Violence programs in state prisons which have been sponsored for several years by the Quaker Project on Community Conflict and the NYM Prisons Committee, an inmate of Florida State Prison wrote to Orlando Monthly Meeting requesting that an Alternatives to Violence workshop be set up in the Florida State Prison.

Under the chairmanship of Viola Purvis of Orlando Meeting, members of that meeting, cooperating with others in Winter Park Meeting, have taken the matter up with the Florida Council of Churches Growth Work Group which appointed her as convener of a Prison Ministry and Criminal Justice Task Group. It is hoped that church groups in Florida will assist Florida Friends in providing funds to bring trainers to the Florida State Prison and that an Alternatives to Violence program can soon be set up.

"We arrived early at the meeting in the prison chapel," writes Larry Floyd of Fifteenth Street (NYC) Meeting about the Arthur Kill Indulged Meeting, "and were sitting in silence in our usual circle of chairs. The door opened and some of the men came in. One, smiling as he came, walked up to me and handed me a small slip. I quickly read that he would be paroled in two weeks and we shared his joy. Then, the clerk of our meeting, also smiling, walked up and handed me a similar slip. I read that he had been turned down for parole for another year. I turned to him and smiling he said, 'I guess the Lord has another year's work for me here.' Perhaps this was what Matt Drake, former director of Powell House, meant when he said that our prison witness is the cutting edge of Quakerism."

Through the Prisoner Visitation and Support Committee (PVS), one prisoner has asked for a free subscription to *Friends Journal*. If there are meetings who are willing to sponsor such, please get in touch with this friend.

Roy Rodriguez (#30926), Box B. Florence, AZ 85232 is a Chicano with a life sentence which he is hoping to fight legally. PVS says, "He is one of the most intelligent young men we have been in contact with, and is quite intrigued by the Friends' approach of believing there is 'that of God in every person.'" Brought up as a Catholic, he is a fascinating correspondent, PVS notes.

Tony Reardon, a prisoner and a reader of *Friends Journal*, has written recently asking that Friends write to him. The letters should be addressed to Tony E. Reardon (#88528-132), P.O. Box 33, Terre Haute, IN 47808.

Once again the Rev. Maurice McCrackin of Cincinnati, Ohio, is in jail. He has been there since January 19 for refusing to testify against two escaped prisoners who kidnapped him briefly last November. He has also been fasting to protest the "physical [conditions] and the calloused neglect of prisoners." And most recently he has been placed in isolation for having removed the plastic wrist band identifying him as white by the number "57C." He did this because, as he stated, "I am not a number. I am a person. I don't care to be part of a lettering system which constantly reminds me who is black and who is white—a denial of our common

humanity."

Rev. McCrackin is well known in Cincinnati as minister of the Community Church and for his courageous stand for social justice and prison reform, particularly against long prison terms and the imposition of the death penalty.

The month of May was a time for celebration for the volunteers who work in the Philadelphia warehouse of the American Friends Service Committee. The women and men who had sorted, folded and packed clothing and blankets for shipment overseas had just completed 260 bales scheduled to be loaded on the *SS Austral Patriot* sailing on May 22nd from the port of Philadelphia.

The ship was slated to carry a lot of warm things to the 110,000 Rhodesian refugees in Mozambique, where winter will soon set in. Temperatures will drop to the forties at night and cold, damp winds will chill the men, women and children in their flimsy camps.

Volunteers in the warehouse are among the 100 or so who are honored every spring in a special ceremony by the AFSC. "Without our many dedicated friends, we could not carry on our programs at home and abroad. We are very grateful to them all," says Louis W. Schneider, AFSC's Executive Secretary.

AFSC has found no overall scarcity of volunteers although many more are needed in the warehouse. The number of applicants for work of most kinds still far exceeds the number of opportunities.

The number of those who knit and sew for AFSC in their own homes and in groups throughout the country is difficult to estimate. There are probably more than 1,000. Dozens come to the basement in Friends Center, 1501 Cherry Street, Philadelphia, where they mend, fold and pack garments for shipment. Most of these volunteers are elderly and some travel quite a distance from their homes.

Reaffirming previous statements made in 1942 and 1968, the 1979 Philadelphia Yearly Meeting has made public its opposition to "any reinstatement of the draft or reconstitution of the conscription machinery." Whether for military "service" or compulsory national "service," whether for men or for women, the Philadelphia Yearly Meeting opposition to mass registration was based on religious grounds and on respect for the individual right of conscience, so essen-

tial to the democratic functioning of the state.

The statement encouraged meetings to counsel with those subject to the draft and urged everyone, whether of draft age or not, to express their personal position in writing, sending copies to the local monthly meeting and to the Peace Committee. Prepared statements are available from the latter for those who do not wish to formulate their own declaration.

Among a number of monthly meetings actively concerned about the possible reinstatement of the draft are Bethesda (MD), La Jolla (CA) and Millville-Muncy (PA) and Elmira (NY).

Bethesda has addressed a letter to the White House and to members of Congress opposing mass registration for compulsory national military service and stating that if such legislation is passed they will lend their full support to conscientious objectors.

La Jolla has asked its peace committee to recommend specific steps toward alerting the young people in its membership as to possible courses of action they might take, immediately or later.

Millville-Muncy has written its draft-age members and also the local newspapers, passing along information from NISBCO on how potential COs can register their beliefs and the importance of doing so soon.

Opponents of registration and the draft are urged to write, wire, or call the President and your congressional representative *now* to register your opinion.

Five bills currently being considered include two calling for compulsory national service, one for a simple Selective Service registration, and another for an insidious involuntary registration of young people, using Social Security, voting and other lists—giving them no chance to protest.

These plans can be stopped by public pressure. That includes Friends!

For further information, write to National Interreligious Service Board for Conscientious Objectors (NISBCO), 550 Washington Building, 15th and New York Avenue, N.W., Washington, D.C. 20005. Phone (202) 393-4868.

Commenting on the visit of a United States nuclear warship to their shores, the New Zealand Friends Newsletter carries a press release from the Peace Committee which states in part: "We

greatly admire the vigor and friendliness of the people of the U.S.A. and we support their considerable efforts to cut out this wasting cancer from their country and from the world....The resources of material and able men spent on nuclear arms and their delivery, could, redirected, go far towards solving the worst of the world's poverty. We are for the builders and the peacemakers in the U.S.A. and everywhere...."

Thank you, New Zealand Friends! But we must ask ourselves whether our "considerable efforts" can be considered anywhere near enough.

CCCO—an agency for military and draft counseling, announced in May that they are registering individuals who are opposed to participation in the military.

According to Larry Spears, director of CCCO's Youth and CO program, "There is a very real possibility that Congress will pass a bill this year requiring the mandatory registration of young people with Selective Service. Young Americans should start thinking about whether they could participate in the military."

CCCO hopes to register thousands of young people through its conscientious objection card. These cards are available from CCCO, 2016 Walnut St., Philadelphia, PA 19103. They state simply, "Because of my beliefs about war, I am opposed to participation in the military."

"The usefulness of this card," says Spears, "is that it provides a record of an individual's opposition to war and the military. Under current Selective Service regulations, an individual who is called up for active duty will have only ten days to put together his or her CO claim. This CO card will help to substantiate a person's opposition to serving in the military. It will also help demonstrate to the military the thousands of young people who will not serve in the military even if the nation returns to the draft."

Among monthly meetings currently writing to Washington to express their opposition to reinstatement of military conscription and/or contacting the young people of their membership in regard to its possible impact on their lives are Ann Arbor (MI), Charlotte and New Garden Friends Meeting, Greensboro (NC), Princeton (NJ), Bethesda (MD), Norristown, Lansdowne and

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Abington (PA).

"We reject," said New Garden, "the premise that national security can be achieved through military means. Moreover, required military training for young persons involves denial of the humanity of oneself and one's presumed adversary. . . . We abhor the prospect of social disruption, legal prosecution, and mistrust within families and between generations which are apt to occur should attempts be made to reimpose the draft. . . ."

"...We are against war and the preparation for war," wrote Lansdowne. "The creation of a conscripted army is certainly a preparation for war. We try to avoid violence in our own lives by avoiding the building up of a strength

that will hurt, kill or cause suffering. . . ."

Bethesda's Peace and Social Action Committee felt that "Friends could be doing more than expressing concern" and proposed to share with high school and college young people in the meeting accounts of past experiences of members who resisted the draft or opposed military service.

A committee of Ann Arbor Meeting sent a strong letter on "involuntary servitude" and learning the "discipline of killing" to President Carter, and also a more personal one to the younger members of the meeting, encouraging them to document their CO or non-combatant status and offering help, should it be desired.

Friends World Committee To Meet In Switzerland

More than 250 Friends from twenty-five countries will meet at a church conference center on the shore of Lake Thun in Switzerland, August 11-18, for the Triennial Meeting of the Friends World Committee for Consultation. About fifty yearly meetings will be represented.

Essential to the Triennial Meeting of FWCC is the business agenda, with recommendations for "goals, directions, and priorities in the decade of the 1980s" given a prominent place. Three periods have been set aside as "Study Sessions" when small groups will consider certain subjects for which brief background papers have been prepared. They are:

Applying Quaker Values Today - In Business by Wallace T. Collett

Wallace Collett is a Cincinnati business person, member of Community Monthly Meeting which is affiliated with both Wilmington Yearly Meeting and Ohio Valley Yearly Meeting. He was, from 1971 until April 1979, chairperson of the Board of Directors of the American Friends Service Committee.

Applying Quaker Values Today - In The Family by Elizabeth

Watson

Elizabeth Watson is a member of Lloyd Harbor Monthly Meeting, New York Yearly Meeting. She studied theology at the University of Chicago. She and her husband, George Watson, were for twenty-five years active members of the Fifty-seventh Street Meeting in Chicago, where their large inner-city house was a gathering place for young people and for Quaker activities. They have three living children, four foster children—all grown—and eleven grandchildren. They now live in Huntington, Long Island, New York.

Ways of Worship by Francis B. Hall

Francis Hall is a member of the pastoral team at West Richmond Friends Meeting, Richmond, Indiana. He was, until recently, director of the Quaker Hill Conference Center in Richmond. With Pearl Hall he was formerly co-director of Powell House, conference center of New York Yearly Meeting. He is editor of *Friends in the Americas* (FWCC 1976) and of the Faith and Life publication to appear this summer, *Quaker Worship in North America*.

LETTERS TO THE EDITOR

Quakers and the Arts

Thank you for this wonderful issue on "Quakers and the Arts." I am so happy about the change and willingness of Friends on this subject.

I am a performing artist (I sang opera professionally for many years in Europe, and I am now dedicated to the performing of *Lieder*). I just discovered that we have even a Quaker composer, Vally Weigl. I am all excited about the beautiful music she composed and hope to perform some of her cycles (if possible with other Friends, who play the needed instruments like piano, flute, clarinet, cello, etc.).

Is there anywhere a list available about such things so we could be in touch with each other for making music together at conferences? And if not, why not?

For years I felt very uncomfortable and did not quite know how to combine my being a Friend and a musician. There was a feeling of guilt as if both things exclude each other. Thanks to the articles of the Friends who wrote about this, I feel much better—almost relieved.

Angela Seidel
Cincinnati, OH

A Bold Thing

You should be congratulated on the issue called Quakers and the Arts. Hooray!!!! Long, long overdue. How could we Quakers let it go this long? In meetings must come dance, poetry, music, painting: all such celebrations of the Spirit. I can't tell you how this issue lifted my heart. Not only the young need it, as Fritz Eichenberg said, but all the ages. Yes, yes, yes!

Ellen Tifft
Elmira, NY

Long Overdue

What a splendid issue (FJ 3/15/79)! It says so many things that have waited so long to be said, says them so beautifully and fully. There is certainly a wealth of talent among the Quakers in 1979, mostly, I note, among "convinced Friends," but latent in others who will be along as soon as we have outgrown the one big negative in our heritage. It's a social, not a genetic, delayed development, I am sure.

Margaret Byrd Rawson
Frederick, MD

Masterful

Quakerism and the Arts is a masterful issue! Perhaps it will open us to new possibilities. It should!

Gene Hoffman
Los Angeles, CA

Most Beautiful

I could have used the form on the back of FJ 3/15/79 to make this dinner reservation, but I couldn't bear to cut a hole in the most beautiful issue of the *Journal* I have ever seen. I had been out all morning when I came home and found this *Journal*. I sat down and read it from cover to cover, right that minute. I loved it!

The next day I took it to our art group and read most of it aloud to them. We all enjoyed it, learned a lot and made some new friends. For instance, I had never heard of Vally Weigl.

You are to be commended for this and the other *Journals*!

Mary Calhoun
Norwood, PA

Another Point of View

The issue on Quakers and the Arts (FJ 3/15/79) has prompted me to submit another viewpoint. I am not easy with the patronizing attitude expressed by some of the contributors toward earlier generations of Friends who rejected art. None of the articles shows any appreciation for the values that inspired that rejection.

John Woolman wrote that "Every degree of luxury hath some connection

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with evil," and he directed to "that spirit and power which crucifies to the world, which teaches us to be content with things really needful, and to avoid all superfluities." The use of such things as music, theater, painting and sculpture would have come under the head of superfluity to Woolman—and who would dare to say he was impoverished by their absence? His life was all of a piece. His *Journal* is one of the most beautiful books I have ever read—and it is not the beauty of art, but the beauty of holiness. If he were writing today he probably couldn't find a publisher in our aesthetically sophisticated but morally dilute society.

Friends once sought to let Christ shine through them without the officious assistance of human-made adornments. Their simplicity and plainness were inseparable from their glory. Today there's no shortage of art, inside and outside the Society of Friends. But the austere moral beauty, the singleness to Truth that once was the mark of a Quaker—where shall we find that now?

Lisa Kuenning
Cambridge, MA

Racial Discrimination

When the *Friends Journal* accepted an ad from the Johannesburg Meeting for a couple to be wardens of the meeting-house (FJ 4/1/79), I suspect that the *Journal* did not realize what it was implying by placing the ad. I know that, as a white married to a black African, we would not be able to respond to such an ad solely on racial grounds; I suspect that no black Quaker couple would have been able to respond. Consequently, the ad is a discriminatory one, to which Quakers, almost since our beginnings, have been opposed. For hundreds of years, American Quakers have opposed slavery—migrating from the South when harassed for their anti-slavery stance, opposed racial discrimination, and have worked long and hard to better the situation of minorities of this country. We continue to do so in the present.

There is no doubt that racial problems in South Africa are tied to racial problems in this country; in working on Southern Africa issues for the Pittsburgh Friends Meeting it has become clear to me that many whites in the U.S. who essentially "lost out" in the civil rights struggle in the U.S. are strong supporters of the present South African

government. If a white U.S. couple accepts the post as wardens in the Johannesburg Meeting, they must reconcile their acceptance with the discriminatory nature of the request, which bars a (unfortunately) small number of U.S. Quakers from responding. They must also realize that their presence in South Africa will be supporting the racially-oppressive status quo.

David Zarembka
Pittsburgh, PA



On the Lady's Slipper

I appreciate the *Journal* featuring my photo of the moccasin flowers on the cover of FJ 4/1/79. This pair still lives in Gardiner, Massachusetts.

Did you know that these are also called "Lady's Slipper," but that the Latin name for this species is *Cypripedium Acaule*, with *Cypri* (*Kypris*) being Greek for "Venus" and *pedium* meaning "slipper." *Acaule* refers to the stemless leaves.

When Christianity came to Europe, "Venus's Slipper" was considered pagan, so this lovely flower became known as "Our Lady's Slipper." Somewhere along the way "our" was dropped, leaving just "Lady's Slipper."

Bill Bliss
Cleveland, OH

BOOK REVIEWS

Quaker Encounters: Vol. 2, *Vines on the Mountain*; Vol. 3, *Whispers of Truth*, by John Ormerod Greenwood, *William Sessions, Ltd.*, 1977, 1978. 320, 397 pages, maps, illustrations. \$11.95

We are truly indebted to Ormerod

Greenwood for his three-volume study of the mission and service concerns of British Friends (the first volume was reviewed earlier in these pages). He has combined a broad, comprehensive sweep of the subject with vignettes which provide fascinating detail. He has emphasized the positive, he has portrayed work of heroic proportions, but has not overlooked the difficulties and even failures which sometimes crept into the work.

The first two-thirds of the second volume, *Vines on the Mountain*, are used to discuss religious visitation and service before 1860. Travel in the ministry in Europe by William Allen, Thomas Shillitoe, and Elizabeth Fry, and by Americans like Stephen Grellet, William Savery, and John Pemberton are described. The meetings in the German States, in France and Norway are also discussed. Greenwood studied the work of Hannah Kilham in Africa, of Daniel Wheeler in Russia, and of James Backhouse in Australia, and many more besides. He proves conclusively that Friends were very active in outreach long before the beginning of the so-called foreign missionary movement.

Nearly 200 pages of the third volume are devoted to the missionary effort in India, Madagascar, Syria, China, Pemba and Ceylon. We see the difficulties which Friends faced as they attempted to plant an evangelical Quakerism in non-Western cultures. Some readers may be dismayed by some of the problems which arose as the result of the personalities of the missionaries and of the local persons who joined with Friends. Many names are brought to the attention of the readers: English names like those of Rachel Metcalfe, Henrietta Green, Joseph Sewell, and Theodore Burt; overseas Friends like Andrianaly, Yang Shao-ch'uen, or Dr. Tanius Manasseh; and Americans like Eli and Sybil Jones, or Louis and Sarah Street.

The final section of volume three returns to the service activity of Friends, in which American and continental Quakers play an important part alongside of those from London and Ireland Yearly Meetings. Greenwood has discussed the tensions which arose as well as the times of mutual sharing and cooperation. Many additional persons come to life in these pages which cover activity down to 1945. One of the leading figures in these decades was the imaginative convinced Friend, Carl Heath, who dreamed of creating Quaker embassies in many capitals of the world,

and sought to move Friends toward new international cooperation. The Friends World Committee for Consultation grew out of these efforts, and Heath was the first chairperson of that body when it was formed in 1937.

Meeting libraries should purchase all three of these volumes, for once the word gets around about how readable these books are, many will wish to study them to learn more about our Quaker past.

Edwin Bronner

African Theology En Route, edited by Kofi Appiah-Kubi and Sergio Torres, *Orbis Books, New York, 1979. 214 pages. \$5.00*

Here are twenty-one papers selected from those read at a conference in Ghana in December 1977. The occasion was an "ecumenical dialogue of Third World theologians" for which an urgent need had been expressed by an earlier All Africa Conference.

Some sixty delegates from twenty African countries, together with fourteen from the U.S., six from Latin America (including Cuba), four from

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Asia, and one each from Canada, the Caribbean, the Pacific Islands and Europe, met for a week.

Four major themes stand out:

- Missionaries have brought a narrow, distorted view of Christianity, permeated with colonialism

- A reappraisal of the Old Testament is called for, one of the speakers clinching the discussion by saying, "The African myths make more sense than the creation myths of Genesis"

- A "liberation theology" for Africa is urgently needed

- The immediate need for national or local churches of the Third World to have first and final say in selection and control of personnel and financial aid from overseas. This emerged as the general feeling in place of the strident demand for a ten-year moratorium on all overseas aid and personnel voiced at the earlier conference.

Perhaps the "best" contribution was that of the Rev. John Mbiti. It puts both sides of the problems fairly and squarely. It is extremely well documented, and has a conciliatory tone (such as those who know John Mbiti personally would expect). Of course his Third World colleagues could say this reflects the reviewer's bias, and that the fact of Mbiti having studied in one of the oldest universities in the West has made him westernized!

The Uganda delegate (from the college where my wife and I served) outlined objectively and reasonably the respective roles for church and state, but when he, too, joined in the anti-colonialism chorus perhaps I may be forgiven for hearing an extramural dirge from the terribly oppressed and humiliated people under his own country's regime.

Altogether it is a devastating book. The tone is abrasive. There is no regard for the early missionaries and their work in establishing schools, colleges, trade training centers and hospitals, often at terrific costs and hazards. Yet it should be read and reflected upon, especially by individuals, churches, or mission boards sending, or considering sending, aid to Africa today. Whether we like it or not, it is a serious and genuine exposition of how "they," a great sector of the younger and middle-aged educated leaders, see "us."

It may be some comfort (though this is not added in order to soften the impact) that some of the participants in *African Theology En Route* were at the World Council of Churches committee in January 1979 when their situation was

seen in the world-wide perspective, certainly as a theology "en route."

Eric Wyatt

I Write What I Like by Steve Biko, Edited by Aelred Stubbs, C.R., Harper and Row, 1979. 216 pages. \$8.95

"Bantu" means "People." How Stephen Bantu Biko became a leading representative of his people and interpreter of Black Consciousness to them and to the world is told here in his own words. Fr. Aelred Stubbs, Episcopal priest and Steve's confidant and close friend adds a sixty-two page personal memoir.

Steve Biko, student leader and political activist, who died from a head wound in 1977 at the age of thirty, after having been driven 700 miles naked in the back of a Land Rover by the South African police, left a wife and two small children. Royalties from the book go to his family for a project of which he would have approved. The 154 pages comprising this selection of his writings are composed of letters, lectures, trial testimonies, and the series of articles written over the pseudonym "Frank Talk" which gives the book its title. The clarity and factuality of his style, even in the passages from his early student days, is matched only by the evident courage and poise which he exhibits under the later hostile cross-examination. The central theme of the whole book is the need for black Africans to stand on their own feet and make their own decisions, uninfluenced by imported white values.

As one reads of Steve Biko's struggle "to bestow upon South Africa the greatest gift possible—a more human face," in a country where twenty percent of the population are in control of eighty-seven percent of the land while eighty percent "control" only thirteen percent, one is struck by certain similarities of the situation there with that of Native Americans in the United States. Both indigenous peoples have suffered the fate of being deprived (through whatever motives) of their religious and cultural heritage by invading colonizers belonging to other races. The wonder is, not so much that this could occur and persist as long as it has, but that it has not caused more bitterness than it has. "I don't hate white people. I only hate what white people have done to us." The speaker? Not Steve Biko (though these might have well been his words) but Lame

Deer (*Seeker of Visions*, Simon and Schuster, NY, 1972), the Sioux medicine man. What Steve Biko did say (under cross-examination) was that his statement that whites who live in Africa ought to respect blacks should not be construed as anti-whitism. "It only means that inasmuch as black people live in Europe on terms laid down by Europeans, whites [in Africa] shall be subjected to the same conditions."

"Whereas the [native] culture was unsophisticated and simple, the [white] culture had all the trappings of a colonialist culture and therefore was heavily equipped for conquest. Where [the whites] could, they conquered by persuasion, using a highly exclusive religion that denounced all other Gods and demanded a strict code of behavior with respect to clothing, education ritual and custom. Where it was impossible to convert, fire-arms were readily available and used to advantage. Hence [white] culture was the more powerful...in almost all facets. This is where the [native] began to lose a grip on himself and his surroundings." Lame Deer again? No, Steve Biko, before an ecumenical conference in Natal in 1971. And yet, [native] could just as well be "Sioux" as "African," and [white] just as well "Anglo-French" as "Anglo-Boer."

When Sitting Bull is quoted as saying "I want the white man *with* me but not *over* me," the words could have fitted into Steve Biko's appeal to his own people to reject an integration based on exploitative values, one in which "black will compete with black, using each other as rungs up a step ladder leading them to white values." They would thus be "insulting the intelligence of whoever created them black." It is such concepts, wrote Biko, that the Black Consciousness approach "wishes to eradicate from the black man's mind before our society is driven to chaos by irresponsible people from Coca-cola and hamburger cultural backgrounds."

It was not only the (well-meaning) whites who saw African culture as "barbarism" and African religious practices and customs as "superstitions" against whom Biko wishes to warn his people. It is also the "arrogance of liberal ideology" which can be dangerously deceptive. This is found among the "do-gooders, liberals, leftists...who claim that they too feel the oppression just as acutely as the blacks and therefore should be jointly involved in the black man's struggle....In short, these are the people who say they have

black souls wrapped up in white skins." He felt, however, that the whites had plenty to do to rid themselves of "the real evil in African society—white racism." It was up to blacks to wrestle with their own problems; otherwise a "settler minority" would continue to "impose an entire system of values on an indigenous people."

This, then, was the real source of the danger that the African child would come to hate his or her heritage; find solace in identification with white society by seeing "how easily parents could be cajoled into accepting material benefits which made life temporarily easier without in any fundamental way changing the realities of their subjugation."

Children, according to another Sitting Bull quotation, were all alike whether white or red; people could get along if they kept a child's mind. Could not this apply equally well to Africa by merely changing "red" to "black"? Before this becomes a review of Lame Deer's book rather than of Steve Biko's, one final quotation from the former may perhaps be permitted: "...As long as Sitting Bull was alive, the people listened to him rather than to the Government agent who wanted to 'civilize' them and make them into white men. Sitting Bull was in the way and he had to die."

Half-way around the world, Steve Biko was in the way and he had to die.

Where, then, does that leave whites such as Aelred Stubbs? Particularly in view of Steve's dictum: "No white person can escape being part of the oppressor camp." Fr. Stubbs' appended memoir is a monument to the potentialities of the black-white relationship. It identifies and explains all the organizations referred to, such as ANC, PAC, BCM, NUSAS, SASO, BCP, BPC. It contains a fascinating account of the development of the priest's personal relationship with Steve Biko over the years. It traces the interesting thought process which enabled Fr. Stubbs to see in Steve (who, by his own admission, could "reject all Churches and still be Godly") a Christian "Martyr of Hope." It also provides striking evidence of what one sensitive, dedicated white man can do in a situation which may at any moment be fraught with real danger.

M.C. Morris

Life On Two Levels: An Autobiography by Josephine Whitney Duveneck. *Introduction* by Wallace Stegner, William

Kaufman, Inc., Los Altos, California, 1978. 368 pages. \$10.00

The title is an understatement for the life recorded here was many-faceted. Its centerpiece is the dynamic and indefatigable author, but she drew around her a rich variety of other people. For those who knew Josephine Duveneck, or ever visited Hidden Valley Ranch, the book must surely be of intense interest. For others it may be a little too detailed. The prose is not distinguished though the life it recounts was. There are many photographs and an adequate index.

Josephine Duveneck was born into an aristocratic but not very happy Boston family and, the youngest of five siblings, she had an exceptionally solitary childhood. Her father was perhaps her best companion but not always available. Her mother began to take much notice of her only when it was time to initiate her into society, an attempt that failed. Her education was somewhat haphazard though opportunities were not lacking.

However, when she was twenty-two she and Frank Duveneck met and married, a most fortunate convergence of personalities. He was an engineer, the son of an artist. Apparently, he never had to be tied to a job and earn a living; but few people can have worked harder at earning a living than Josephine Duveneck did at the vocations she felt drawn to, in all of which her husband backed her up and gave practical help.

Soon after WWI, in which Frank Duveneck was a soldier, they settled on the west coast, and in 1924 they bought Hidden Valley Ranch, the scene and the working instrument of much of their future activity. When their four children were ready for school, the Duvenecks found none to suit them, so they joined with other parents in establishing the Peninsula School at Menlo Park. They modeled it on all that Josephine had learned of the "Progressive Education" movement, but they adapted it to their own needs. For sixteen years, Josephine was the director of the school.

By the time of her retirement from that responsibility, Hidden Valley Ranch had begun to be used in many ways, besides being their family home. I cannot "count the ways" but here is an incomplete list, and not perfectly chronological, of the ways it was used: for European refugees; for work camps; as a hospitable respite for men from the Civilian Public Service camps; as a refuge for evacuated Japanese-Americans; as a meeting place for Cesar Chavez and the other organizers of the United

Disarmament Times

Published Under the Auspices of the NOD Disarmament Committee at New York

Vol. II, No. 1 November 1978

Did the Disarmament Special Session Generate

MOMENTUM?

Committee Talking Only Disarmament

The First Committee of the United Nations General Assembly, which met in New York on 12 October, was the only one of the four committees to discuss disarmament. It was the only one to have a meeting on the subject of disarmament. The committee's work is to be reported to the General Assembly in December.

Document Spurs Wide Activity

The activity of the committee is to be reported to the General Assembly in December. The committee's work is to be reported to the General Assembly in December.

CHAIRMAN

GERALD R. HARKIN, who is Chairman of the Disarmament Committee, is shown in a portrait. He is a man with glasses, wearing a suit and tie.

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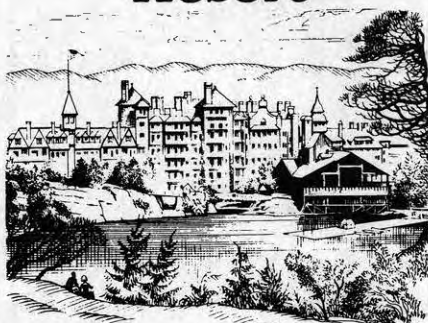
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Farm Workers; as a place to celebrate J.S. Bach's birthday with musical festivities; for pow-wows and festivals of Native Americans. Once, as if by a miracle of nature, it was the scene of a convention of monarch butterflies.

"Beginning in 1945," Josephine writes, "Hidden Valley Camp has existed for thirty years as an independent institution." Here have been held camps for blind children, and camps for mixed Chicano, Negro, Indian, and white and Asian-American children. "It seemed to me if one could get hold of children before prejudice intervenes there might be a good chance to prevent its development."

Ever since her solitary childhood, Josephine Duveneck had more and more accustomed herself to the contemplative life. She felt the urgent need to combine it organically with the active life. This need together with her pacifist conviction drew her to the Society of Friends. It is not exactly clear when she formally became a Friend, but she speaks of the 1930s as a time when she was increasingly active "because of my involvement with the Friends meeting and the Service Committee." Earlier, at a time of great outward pressure and inward weariness, she had an experience, whether of hours or of seconds she could not say, when "All was ecstasy... Whatever it was it changed my life. It was not a passing illusion. I was never the same again." "Still," she adds, "I had a lot of work to do before my daily living would be in harmony with my inward conviction."

She did much reading of the Christian saints and of Eastern religious thought, and of Jungian psychology. But she felt "the need of some guidance other than my own prompting or the guidelines laid down in written testimonies." This guidance she found at La Crescenta

Ashram near Los Angeles. Its presiding genius was Swami Paramananda. She would have liked to remain there, but she did not feel free to desert her responsibilities. She writes: "I was very fortunate to have a husband who, in spite of not entirely understanding my inner compulsions, was generous enough to accept the urgency for me. He built me a charming little cabin high on the hill behind the house where I could overlook the valley and the mountain and open sky. He never disturbed me there and he so impressed everybody on the ranch, that no one else ever dared approach it. It was a beautiful sanctuary and it served me well through some difficult years. He also cooperated in letting me go off to the Lake Tahoe region for a solitary week every summer... For a whole week I spoke to no one. Time became unimportant—dawn, daylight, dusk, night punctuated the rhythm of my days. Long hours of deep meditation led to an incredible expansion of consciousness."

In her final chapter, Josephine Duveneck sums up her conclusions with respect to some of the changes that affect all our current lives, especially relations between the generations; the sexual revolution; the many "alternative life styles; meditation—"now developed into Big Business." Then she adds: "Meanwhile, in the short span of life that remains for me, I know I must leave the world to its own course..." Further: "This is what I mean by Immanence—a merging of the outer and inner. No longer two levels of life, but a reconciliation of opposites—a conclusion of my quest." She came to her death in June, 1978, aged eighty-seven.

Mildred B. Young

ANNOUNCEMENTS

Births

Kerman—On April 26, 1979, *Jesse Owen Kerman*, at home near Hesperia, MI. Jesse has joined his parents, Kate and Ed, and two sisters, Ada and Hannah. His parents belong to Grand Rapids Friends Meeting and his paternal grandparents, Ralph and Cynthia Kerman, are of Stony Run (MD) Meeting.

Marriage

Benfey-Kotani—On February 6, 1979, *Kikue Kotani* and *Stephen A. Benfey* in Tokyo, Japan. The bridegroom is the son of Rachel and Theodor Benfey, members of Friendship Meeting, Guilford College, NC.

Deaths

Barrow—On April 14, 1979, *John Graves Barrow*, aged eighty-seven, died in his sleep in Austin, TX. One of the founders of the Austin Meeting, its members feel his life has been a great blessing through his work as a teacher in China, head librarian and teacher of Latin and Greek at Berea College, as consultant for Chinese affairs for Webster's International Dictionary, and his work at the Library of Congress. He produced a monumental work, *Bibliography of Bibliographies of Religion*.

Survivors include his wife Ethel and their two sons John and Theodore and their families.

Champ—On February 10, 1979, at Friends Hall at Fox Chase, Philadelphia, PA, *Ella Tomlinson Champ*, aged eighty-six, a member of Green Street (PA) Meeting, attending at Frankford (PA) Meeting.

She was a resident of Philadelphia most of her life, and a Friend for more than forty years. In her years in the meeting, she was a diligent worker, and spear-headed many of the activities there.

Ella Champ was a granddaughter of Isaac Hilborn, a well-known Quaker minister in Bucks County in the late 1800s and early 1900s. A beautiful memorial service, at which two sons, a daughter-in-law, and two grandchildren spoke, was held at Frankford Meetinghouse. She is survived by two sons, Joseph Champ and James Champ, and six grandchildren. A daughter, Ann H. Champ, died in an accident in 1942 at the age of nine.

Darlington—In May at St. Joseph's Hospital, Lancaster, PA, *Paula Jane Darlington*, wife of Stephen Darlington, after an illness of two years. Stephen and his parents are members of Birmingham (PA) Meeting.

Rhoads—On February 4, 1979, peacefully at her Germantown, PA, home, *Esther B. Rhoads*, age eighty-two, daughter of Edward G. and Margaret Paxson Rhoads. She was a graduate of Westtown School and Earlham College, receiving a master's degree at Columbia University.

Her interest in Japan was life-long, beginning in childhood and continuing to be manifest in many ways. She aided in relief and reconstruction after the disastrous 1923 earthquake in Japan, and worked with the AFSC during World War II in aiding Japanese citizens evacuated from their homes on the west coast. In June 1945 she was one of those sent by the mission board to present Philadelphia Yearly Meeting's concern to the State Department for a just and durable peace and condemning the wholesale bombing and burning of Japanese cities.

From 1946 to 1960, again jointly supported by the AFSC and the mission board, Esther Rhoads returned to Japan as AFSC representative in the LARA program, which brought in huge amounts of relief funds.

Esther Rhoads had a key role later in rebuilding Tokyo Friends School which had been devastated during the war, and in the development of various AFSC projects: neighborhood centers, international work camps, student centers, and peace lectures.

She served for over seven years as principal of Friends Girls School in Tokyo, and in 1950 she succeeded Elizabeth Gray Vining as tutor

to the Crown Prince and other members of the imperial family.

Though she retired in 1960, she went to Tunis under AFSC appointment, to help Algerian refugees for a time.

Her later years were spent in working generously for many Friends' organizations and causes, and in welcoming continuing streams of visitors, especially from Japan. She had four visits back to Japan, the most recent in 1977, at the invitation of Friends' School alumni, in celebration of the school's ninetieth anniversary.

CALENDAR

July

1-7—Gathering of Friends of Friends General Conference at Earlham College, Richmond, IN. The theme will be "Nurturing the Seed." Contact Ken Miller, 1520-B Race St., Philadelphia, PA 19102.

4—An Old-Fashioned Fourth of July will be sponsored by Friends Committee on Legislation. Box lunch auction, three-legged race and sand castle contest will be held. At Will Rogers State Beach, South of Lifeguard Station #7, park at Public Lot at Temescal Canyon Road and Pacific Coast Highway (Near Los Angeles, CA). Cost: \$2.00.

11-15—North Carolina Yearly Meeting at Chowan College, Murfreesboro, NC. Contact: David H. Brown, Jr., 1208 Pinewood Dr., Greensboro, NC 27410.

18-22—Alaska Yearly Meeting at Kotzebue, AK. Contact: Elmer Armstrong, Norovick, AK 99763.

19-22—North Pacific Yearly Meeting at St. Martin's College, Olympia, WA. Contact: Jackie Van Dyke, Clerk, Steering Committee, 3300 NW Van Buren Ave., Corvallis, OR 97330.

21-27—New York Yearly Meeting at Silver Bay, NY. Contact: Henry Wheeler, 15 Rutherford Pl., New York, NY 10003.

22—Seventh Annual Regional Meeting of Friends of Upper Missouri Basin at Volin, SD (near Vermillion and Sioux Falls, SD). 10 a.m. to 4 p.m. Site is Bruce and Betsy Noll farm with overnight camping and child care arrangements, potluck meals. Theme: Personal Responsibility in an Economic World: Speaking Truth to Power. Contact: B. Mabbs, 605-338-5744 or B. Noll 605-267-2401.

28-August 4—"A Quaker Approach to Contemporary Affairs—Nonviolent Responses to Today's Dilemmas" will be the theme of New England AFSC's 1979 Avon Institute. Located at Geneva Point Center, Lake Winnepesaukee, NH. For information contact AFSC, 2161 Massachusetts Ave., Cambridge, MA 02140.

31-August 5—Iowa Yearly Meeting at Whittier, IA. Contact Olive F. Wilson, Pringhar, IA 51245.

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Accommodations

Mexico City Friends Center. Pleasant, reasonable accommodations. Reservations, Casa de los Amigos, Ignacio Mariscal 132, Mexico 1, D.F. Friends Meeting, Sundays 11 a.m. Phone 535-2752.

London? Stay at the Penn Club, Bedford Place, London WC1B 5JH. Friendly atmosphere. Central for Friends House, West End, concerts, theater, British Museum, university, and excursions. Telephone 01-636-4718.

Charney House in the Vale of the White Horse: One of the oldest inhabited houses in the country now open all year for guests and conference parties. Families and children welcomed at very reasonable rates. Run by the Quakers for all who seek rest and relaxation. Details from the Warden, Charney Manor, Charney Bassett, Wantage, Oxon. UK. OX12 0EJ.

Announcements

Children and Community Conference, July 27-29, Yellow Springs, Ohio. For information write: Community Service, Box 243, Yellow Springs, OH 45387. 513-767-2161 or 767-1461.

Books and Publications

Homosexuality and the Bible, by Walter Barnett. A statement for tolerance and sexual diversity based on Biblical passages. \$1.10 plus 30¢ hdl. Pendle Hill Publications, Wallingford, PA 19086.

Wider Quaker Fellowship, 1506 Race Street, Philadelphia, Pennsylvania 19102. Quaker oriented literature sent 3 times/year to persons throughout the world who, without leaving their own churches, wish to be in touch with Quakerism as a spiritual movement. Also serves Friends cut off by distance from their Meetings.

1979-1980 Friends Directory. Meetings for Worship in the Western Hemisphere. Convenient cross-reference between name of meeting and town. Also Friends Centers, Schools and Colleges, Friends Homes. Handy reference during summer vacation and year-round travel. \$2.00 plus 75¢ postage and handling. Order from **Friends World Committee**, 1506 Race Street, Philadelphia, PA 19102 or P.O. Box 235, Plainfield, IN 46168.

For Rent

Room with adjoining bath. \$50.00 monthly. Laundry privileges included; other privileges may be arranged. Philadelphia suburb. Near public transportation. V19-6669.

Maine midcoast. Year's rent July 1st '79-'80. Lion's share of recently refurbished old house. Friendly landlady residing in separate wing. Seven rooms, two baths, fireplaces, also furnace. Pool, dock, meadows. Reasonable. Box C-732, Friends Journal.

On Long Beach Island, Surf City, NJ. Two bedroom apartment available by the week, 2 blocks to ocean or bay. Walk to stores. Call Neil Hartman 609-235-4507 or Warren Sawyer 609-235-7480 evenings.

For Sale

Downeast Maine. 1-2 acre shore lots. Sandy, rocky beaches. Striking views. From \$14,000. Box 183, RFD 1, Milbridge, ME 04658. 207-546-2687 or 215-649-7037.

Woodstock, Vermont 60-Acre Mini-Estate. All season, unpretentious architectural-gem guest-house, plus eight additional field and forest building sites, including flat to rolling meadow and woodland, picturesque winding trail road beyond auto road providing privately protected natural world. A delightfully designed New England preserve of quiet beauty, amazingly secluded yet near social luxuries and necessities, including historic Woodstock village, elite shops, Woodstock Inn, Rockefeller Country Club, Green Mountain Horse Association, Vermont Institute of Natural Science, public and private schools, select ski areas; half hour from Dartmouth College, Friends Meeting House, Medical Center, Performing Arts, Airport, gourmet restaurants. Remote from industrial, urban, atomic, military complexities. This intimate wild-life sanctuary's first thirty acres with guesthouse \$265,000; second thirty acres without structure \$180,000. Special consideration for total estate. Box C-731, Friends Journal. Friends Journal.

Personal

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

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

Positions Vacant

POWELL HOUSE

Conference Center of New York
Yearly Meeting seeks:
Directing Couple or Director

Responsibility for:
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Write to: Search Committee
19 Johnson Avenue
Kingston, NY 12401
Equal Opportunity Employer

Program organizer, Friends Weekend Workcamp Program of Philadelphia Yearly Meeting. Necessary skills are ability to recruit, organize, coordinate the workcamp staff and program, do public speaking, maintain a van and property. Basic office skills and the ability and desire to work in a collective office setting are essential. If interested, contact Workcamp Search Committee, 1515 Cherry Street, Philadelphia, PA 19102. Application deadline is July 30, 1979.

Resident caretaker, couple or small family, rent free, for at least one year, starting September 1. Apply Trustees, Albany Friends Meeting, 727 Madison, Albany, NY 12208, or call 518-274-8527 evenings.

Pay your rent by running a small New Age Nursery School in upstairs of home. Part-time. Small rural town. Could use help with new Meeting Narra Nursery, Pullman, WV 26421. 304-659-3193.

Guilford College, Greensboro, North Carolina, a liberal arts coeducational Quaker affiliated institution with approximately 1,500 students invites nominations and applications for the position of President. The President is the chief executive officer and reports to the Board of Trustees. We are seeking a person with a distinguished academic career and extensive administrative experience. Send applications with current resume and salary expectations to Chairman, Search Committee, P.O. Box 8125, Greensboro, NC 27410. An Equal Opportunity Affirmative Action Employer.

Positions Wanted

Well known Friend, professional administrator, fundraiser, writer, will be available for full or part-time employment January 1. Retiring from business, seeking socially-useful challenging work. Write 565 Broadway, Apt. 1B, Hastings on Hudson, NY 10706.

Counselor, organizer, teacher/trainer interested in working for organization dedicated to Quaker ideals. Used to much responsibility, enjoy work with people especially. B.A., Earlham College; M.A., Personnel Services/Counseling, Miami University. Pennsylvania area preferred. Available mid-July. Please contact: Tricia Sittig, 2894 Shannon Drive, Rochester, Michigan 48063.

Quaker couple seeking Friends-affiliated employment in compatible setting. Husband is family physician; wife is health educator/medical technologist. Open to other possibilities. Available early fall 1979. Walter VomLehn, M.D., 705 Park St., Friday Harbor, Washington 98250. (206) 378-4129.

Schools

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

Services Offered

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

British Friend willing to use her car to take 2-3 American Friends during summer weekends to places of interest in William Penn country, Buckinghamshire; also further afield such as Stratford, Chichester Festival, including theatre visits. Enquiries invited. Reasonable terms. Please write Isabel Copeland-Watts, 17 Freemans Close, Stoke Poges, Bucks., U.K. (Telephone: Fulmer (02816) 2399).

Friendly Games—or Quakers can be fun! I would like to share the new games philosophy (and fun) with your picnic, family night, retreat, or conference. Also, unusual childcare situations. George Russmann, 186 Keats, Elizabeth, NJ 07208. 201-353-3739.

Summer Rentals

South Newfane/Marlboro, Vermont. 200 year old farmhouse and barn surrounded by hayfields and stream. Four bedrooms, fully equipped. Music Festival, Putney Friends Meeting, swimming, horseback riding, canoeing, sailing, tennis and all summer enjoyments nearby. Minimum rental—two weeks. \$100 a week plus cutting the grass. Malcolm Smith, 65 Castle Heights Ave., Tarrytown, NY 10591.

Wanted

Mature female seeks simple cooperative group living in or near Santa Fe starting fall 1979. Details supplied by mail or phone. Box 103, Neptune, NJ 07753.

Treasure Valley, Idaho. Anyone interested in forming an unprogrammed Quaker worship group in southwestern Idaho contact Kate O'Neill, 2405 W. Idaho, Boise 83706, 208-342-2503.

Co-workers needed to live as family in homes with mentally handicapped individuals. Experience in organic farming or handicrafts an asset. All necessary living expenses provided. Private, non-profit corporation. Orion Communities, Inc., Box 196, Rt. 1, Phoenixville, PA 19460.

MEETING DIRECTORY

Argentina

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

Canada

TORONTO, ONTARIO—60 Lowther Ave. (North from cor. Bloor and Bedford.) Meeting for worship every First-day 11 a.m. First-day school same.

Mexico

MEXICO CITY—Unprogrammed meeting, Sundays 11 a.m. Casa de los Amigos, Ignacio Mariscal 132, Mexico 1, D.F. Phone: 535-27-52.

OAXTEPEC—State of Morlos. Meeting for meditation Sundays 12:30 to 1:30 p.m. Calle San Juan No. 10.

Peru

LIMA—Unprogrammed worship group Sunday evenings. Phone 221101.

Alabama

BIRMINGHAM—Unprogrammed Friends Meeting for worship 10 a.m. Sunday. For information phone Nancy Whitt, clerk, 205-823-3637.

Alaska

ANCHORAGE—Unprogrammed meeting, First-days, 10 a.m., Mountain View Library. Phone: 333-4425.

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: 602-774-4298.

McNEAL—Cochise Friends Meeting at Friends Southwest Center, 7½ miles south of Elfrida. Worship 11 a.m. Phone: 602-642-3729.

PHOENIX—1702 E. Glendale, Phoenix 85020. Worship and First-day school 11 a.m. Lou Jeanne Catlin, clerk, 502 W. Tam-O-Shanter Dr., Phoenix 85023. Phone: 602-942-7088.

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

TUSCON—Pima Friends Meeting (Intermountain Yearly Meeting). 739 E. 5th St. Worship 10 a.m. W. Russell Ferrell, clerk. Phone: 602-886-1674.

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—Meeting for worship, First-day, 9:45 a.m. 345 L St. Visitors call 753-5824.

FRESNO—10 a.m. Chapel of CSPP. 1350 M St. 222-3796. If no answer, call 237-3030.

GRASS VALLEY—Discussion period 9:30 a.m. Meeting for worship, 10:40 a.m. John Woolman School Campus (12585 Jones Bar Road). Phone 273-6485 or 273-2560.

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: 213-457-9928.

MARIN COUNTY—10 a.m. Room 3, Congregational Church, 8 N. San Pedro Rd., Box 4411, San Rafael, CA 94903. Call 415-472-5577 or 883-7565.

MONTEREY PENINSULA—Friends meeting for worship Sundays, 10:30 a.m. Cell 375-3837 or 624-8821.

ORANGE COUNTY—First-day school and adult study 10 a.m., meeting for worship 11 a.m. University of California at Irvine (Univ. Club, Trailer T-1, park in P-7). Phone 714-552-7691.

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

PASADENA—Orange Grove Monthly meeting. Unprogrammed worship and First-day school 10:30 a.m. 520 E. Orange Grove Blvd. Phone 792-6223.

REDLANDS—Meeting and First-day school, 10 a.m., 114 W. Vine. Clerk: Peggy Power, 714-792-9676.

RIVERSIDE—Dialog, 10 a.m. Unprogrammed worship, 11 a.m. and First-day school. 3920 Bandini Ave. 714-781-4884; 714-795-1907.

SACRAMENTO—YWCA, 17th and L Sts. First-day school and meeting for worship 10 a.m. Discussion at 11 a.m. Phone: 982-0848.

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

SAN FERNANDO—Unprogrammed worship First-days, 15056 Bledsoe, Sylmar. Phone: 892-1585 for time.

SAN FRANCISCO—Meeting for worship, First-days, 11 a.m., 2180 Lake St. Phone: 752-7440.

SAN JOSE—Meeting for worship, 10:30 a.m. Singing 10 a.m. 1041 Morse St.

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

SANTA CRUZ—Meeting for worship Sundays 10:30 a.m. Community Center, 301 Center Street, Clerk: 408-423-2605.

SANTA MONICA—First-day school and meeting at 11 a.m. 1440 Harvard St. Call 828-4069.

SONOMA COUNTY—Redwood Forest Meeting Worship and First-day school 10 a.m. 840 Sonoma Ave., POB 1831, Santa Rosa 95402. Clerk: 707-538-1783.

TEMPLE CITY (near Pasadena)—Pacific Ackworth Friends Meeting, 6210 N. Temple City Blvd. Meeting for worship, Sunday 11 a.m. For information call 287-6880 or 798-3458.

VISTA—Unprogrammed meeting 10 a.m. Call 724-9655 or 757-9372. P.O. Box 1443, Vista 92083.

WESTWOOD (West Los Angeles)—Meeting 10:30 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: 448-4080 or 494-2982.

COLORADO SPRINGS—Worship group. Phone: 303-597-7380 (after 6 p.m.)

DENVER—Mountain View Friends Meeting, worship 10 to 11 a.m. Adult forum 11 to 12, 2280 South Columbine Street. Phone: 722-4125.

FORT COLLINS—Worship group. 484-5537.

GRAND JUNCTION/WESTERN SLOPE—Travelling worship group, 3rd Sunday monthly. Phone 242-7004 or 242-8361 for location and time.

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.

MIDDLETOWN—Meeting for worship 10 a.m. Russell House (Wesleyan University), corner High & Washington Sts. Phone 349-3614.

NEW HAVEN—Meeting 9:45 a.m. Connecticut Hall, Yale Old Campus. Phone: 288-2359.

NEW LONDON—Meeting for worship and First-day school 10 a.m., discussion 11 a.m., Thames Science Ctr. Clerk: Bettie Chu. 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.

Delaware

CAMDEN—2 miles south of Dover. First-day school 10 a.m.; worship 11 a.m. Phones: 284-9636; 697-7725.

HOCKESSIN—NW from Hockessin-Yorklyn Rd. at 1st crossroad. Meeting for worship, 10:30 a.m. First-day school, 11:10 a.m.

NEWARK—Worship, Sunday, 10 a.m., United Campus Ministry, 20 Orchard Rd. Phone: 388-1041.

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

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

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District of Columbia

WASHINGTON—Meeting, Sunday, 11 a.m.; worship group, 9 a.m., adult discussion, 10 a.m.-11 a.m., babysitting 11 a.m. - noon; First-day school, 11 a.m. - 12 noon. Worship group, Thursday evenings at 7 p.m. 2111 Florida Ave., N.W., near Connecticut Ave.

Florida

CLEARWATER—Meeting 10:30 a.m., YWCA, 222 S. Lincoln Ave. Phone: 584-1262 evenings.

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

GAINEVILLE—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. Heather C. Moir, clerk, 361-2889. AFSC Peace Center, 238-4976.

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. Phone: 813-896-0310.

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 Rd., N.E. 30306. Pat Westervelt, clerk. Quaker House phone: 373-7986.

AUGUSTA—Worship 10:30 a.m. 340 Telfair St. Marguerite Rece, clerk. Phone: 738-8529 or 733-1476.

SAVANNAH—Meeting for worship 10 a.m. 110 E. Taylor. Phone 236-4703 or 236-2056.

Hawaii

HONOLULU—Sundays, 2426 Oahu Avenue. 9:45, hymn sing; 10, worship and First-day school. Over-night inquiries welcomed. Phone: 966-2714.

MAUI—Friends Worship Group. Please call Mr. and Mrs. Blaine Treadway, 878-1208. 231 Kahoea Place, Kula, HI 96790.

Illinois

BLOOMINGTON-NORMAL—Unprogrammed. Call 309-454-1328 for time and location.

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 Ogden Ashley, clerk, 864-1923 or 743-0984.

DECATUR—Worship 10:30 a.m. Phone Charles Wright, clerk, 217-877-2914, for meeting location.

DEKALB—Meeting in Friends homes. Phone: 758-1985, 758-7084.

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 234-4645.

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

McNABB—Clear Creek Meeting. Unprogrammed worship 11 a.m., First-day school 10 a.m. Meeting house 2 miles south, 1 mile east of McNabb. Phone: 815-882-2214.

OAK PARK—Worship 11 a.m., Hephzibah House, 946 North Blvd. Phone: 848-1147 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: 343-7097 or 245-2959 for location.

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

ROCKFORD—Meeting for worship every First-day, 10:30 a.m., Friends House, 326 N. Avon St. Phone: 815-962-7373.

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 217-328-5853 or 217-344-5348.

Indiana

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

HOPEWELL—20 mi. W. Richmond; between I-70, US 40; I-70 exit Wilbur Wright Rd., 1/4 mi. S., 1 mi. W. Unprogrammed worship, 9:30, discussion, 10:30. Phone: 478-7214 or 987-7367.

INDIANAPOLIS—North Meadow Circle of Friends. Meeting weekly, Sunday, 10 a.m. Children welcome. For meeting location call 317-283-7637 or write c/o Tharp-Perrin, 4025 Washington Blvd., Indianapolis 46205.

RICHMOND—Clear Creek Meeting. Stout Memorial Meetinghouse, Earlham College. Unprogrammed worship, 9:15 a.m. Clerk, Laurence E. Strong, 966-2455.

VALPARAISO—Unprogrammed worship Sundays. For information phone 926-3172 or 464-2383.

WEST LAFAYETTE—Worship 10 a.m., 178 East Stadium Ave. Clerk, Paul Kriese. Phone: 743-4928.

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 233-1846. 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, 1831 Crescent Road. Unprogrammed meeting for worship 10 a.m.; discussion 11 a.m. Phone 913-843-8926.

WICHITA—University Friends Meeting, 1840 University Ave. Unprogrammed meeting, 8:30 a.m.; Sunday school, 9:30 a.m.; meeting for worship, 11 a.m. Keith Parker, clerk. David Kingrey and Shari Castle, ministry team. 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. 3050 Bon Air Ave., 40205. Phone: 452-8612.

Louisiana

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

NEW ORLEANS—Worship Sundays, 10 a.m. 3033 Louisiana Avenue Parkway. 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: 563-3464 or 563-8265.

ORONO—Unprogrammed meeting, 10 a.m. at MCA Bldg., College Ave. Phone: 866-2198

PORTLAND—1845 Forest Ave. (Route 302). Worship and First-day school 10 a.m. (summer 9:30). For information call Harold N. Burnham, M.D. 207-839-5551.

Maryland

ADELPHI—Near University of Maryland. 2303 Metzrodt Rd. First-day school, 10:30 a.m.; worship, 10 a.m. Deborah James, clerk. Phone: 422-9260.

ANNAPOLIS—Worship 11 a.m. at YWCA, 40 State Circle. Mail address Box 3142, Annapolis 21403. Clerk: Betty Hutchinson, 301-956-2438.

BALTIMORE—Koinonia Quaker Meeting for worship, 9:30-10:15 a.m. Most Sundays. Check with Dick Falkenstein or Dorothea Blom. Phone: 301-486-6262.

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 S. Washington St. Carl Boyer, clerk, 758-2108; 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. Meeting for worship, 11 a.m.

Massachusetts

ACTON—Worship and First-day school, 10 a.m., Harvey Wheeler Community Center, corner Main and Church Sts., W. Concord. (During summer in homes.) Clerk, John S. Barlow. Phone: 369-9299/369-9399.

AMHERST-NORTHAMPTON-GREENFIELD—Meeting for worship and First-day school 11 a.m. Summer worship 10 a.m. Mt. Toby Meetinghouse, Rte. 63, Leverett. Phone 253-9427 or 268-7508.

BOSTON—Worship 11 a.m. (summer 10 a.m.), First-day. Beacon Hill Friends House, 6 Chestnut St., Boston 02108. Phone: 227-9118.

CAMBRIDGE—5 Longfellow Pk. (near Harvard Sq., off Brattle St.) Meetings Sunday 9:30 & 11 a.m. From 3rd Sun. in June through 2nd Sun. in Sept. 10 a.m. Phone: 876-6883.

DORCHESTER-JAMAICA PLAIN—(Circuit). First-day, 5:30 in homes. Worship, FDS, potluck. Summers, a week night. Phone: 522-3745.

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

SOUTH YARMOUTH, CAPE COD—N. Main St. Worship and First-day school 10 a.m. Phone: 398-3773.

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—Unprogrammed meeting for worship 11 a.m. 901 Pleasant St. Phone: 754-3887. If no answer call 756-0276.

Michigan

ALMA-MT. PLEASANT—Unprogrammed meeting 10:30 a.m. First-day school. Nancy Nagler, clerk, 772-2421.

ANN ARBOR—Meeting for worship, 10 a.m.; adult discussion, 11:30 a.m. Meetinghouse, 1420 Hill St. Clerk: Bruce Graves. Phone: 313-483-0058.

BIRMINGHAM—Phone: 313-646-7022.

DETROIT—Meeting, Sunday 10:30 a.m., 7th floor Student 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—Worship and First-day school 10 a.m., 11 Cherry St., SE. For particulars phone 616-363-2043 or 616-854-1429.

KALAMAZOO—Meeting for worship and First-day school 10 a.m. Discussion and child care 11 a.m. Friends Meeting House, 508 Denner. Phone 349-1754.

MARQUETTE-LAKE SUPERIOR—10 a.m. Sundays. Unprogrammed. Forum. Child care. 228-7677, 475-7959. Corresp. 39 Elder Dr.

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—For information call Sharon Rickert, clerk, 288-6286, or Richard & Marian Van Dellen, 282-4565.

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 816-931-5256.

ROLLA—Preparative Meeting. Sundays 11 a.m., Elkins Church Educational Bldg. First & Elm Sts. Phone 314-341-3754 or 2464.

ST. LOUIS—Meeting, 2539 Rockford Ave., Rock Hill, 11 a.m. Phone 522-3116.

Montana

HELENA—Meeting for worship, Sunday 10:30 a.m. 2200 Cannon, Helena. Phone 406-442-6345, or contact Ernest & Kristin Hartley, clerks, 1204 Maryland, Deer Lodge, MT 406-846-3321.

Nebraska

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

OMAHA—Unprogrammed worship. 453-7918.

Nevada

LAS VEGAS—Paradise Meeting: adult discussion and First-day school 10 a.m.; meeting and child care 11 a.m. 3451 Middlebury. 454-1761 or 565-8442.

RENO—Worship 10:30 a.m., 135 Bisby St. Phone 358-6800 or 322-0688 to verify.

New Hampshire

CONCORD—Worship 10 a.m. Children welcomed and cared for. Merrimack Valley Day Care Center, 19 N. Fruit St. Phone: 783-6382.

DOVER MONTHLY MEETING

DOVER MEETING—141 Central Ave., Dover. Unprogrammed worship 10:30. Sharing at noon. Lydia Willits, clerk, phone 603-868-2629.

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

WEST EPPING 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. Co-clerks: Kathryn & Edmund Wright, POB 124, Plainfield, NH 03781. Phone: 603-675-5989.

PETERBOROUGH—Monadnock Monthly Meeting. Worship 9:45 a.m., Town Library Hall. Enter from parking lot. Singing may precede meeting.

New Jersey

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

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

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—Meeting for worship and First-day school 11 a.m. Randolph Friends Meeting House, Quaker Church Rd. and Quaker Ave. between Center Grove Rd. and Millbrook Ave., Randolph. Phone: 201-627-3987 or 584-4574.

GREENWICH—6 miles from Bridgeton. Meeting for worship 10:30 a.m. First-day school 11:45 a.m.

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 Street Meeting for worship 10:30 a.m. June through September: Union Street. Phone: 609-654-3000.

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. First-day school 9:45 a.m. Oct. through May. Meeting for worship 9 a.m. and 11 a.m. Visitors welcome. Mt. Laurel Meeting for worship, 3 m. S on Mt. Laurel Rd., 10:30, June-Sept.

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—Quaker House, 33 Remsen Ave. Meeting and First-day school 11 a.m.; meeting only, June-Labor Day, 9:30 a.m. Call 201-469-4736 or 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 10 a.m. to noon.

PRINCETON—Meeting for worship 9:30 and 11 a.m. First-day school 11 a.m. Oct.-May. Quaker Road near Mercer St. Phone: 609-452-2824.

QUAKERTOWN—Meeting for worship and First-day school, 10:30 a.m. Clerk: Hannah Wilson, Box 502, Quakertown, 08868. Phone 201-995-2276.

RANOCAS—First-day school, 10 a.m., meeting for worship, 11 a.m.

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

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

SEAVILLE—Meeting for worship, 11 a.m. Main Shore Rd., Rt. 9, Cape May County. Visitors welcome.

SHREWSBURY—First-day school, 11 a.m., meeting for worship, 11 a.m. (July, August, 10 a.m.) Route 35 and Sycamore. Phone 741-7210 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.

WOODSTOWN—First-day school, 9:45 a.m. Meeting for worship, 11 a.m. July & August, worship 10 a.m. N. Main St. Phone 789-1591.

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 for worship, Sundays, 11 a.m., Olive Rush Studio, 630 Canyon Rd. Phone: 983-7241.

SOCORRO—Meeting for worship, 1st, 3rd, 5th Sundays 10 a.m. 1 Olive Lane. Phone: 835-0277.

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 Rantanen Glover, 12 Homer St., Union Springs, NY 13160. Phone: 315-889-5927.

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., 1/2 mi. E. Taconic Pky. Worship 10:30 Sun. 914-266-3020.

CHAPPAQUA—Quaker Road (Route 120). Meeting for worship and First-day school 10:30 a.m. Phone 914-238-9894. Clerk: 914-769-4610.

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—10:30 a.m. Sundays. 155 West 6th St. Phone: 607-733-7972.

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

HUDSON—Meeting for worship, 10 a.m. first and third Sundays, 343 Union St. Margarita G. Moeschl, clerk. Phone: 518-943-4105 or 518-329-0401.

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

LONG ISLAND (QUEENS, NASSAU, SUFFOLK COUNTIES)—Unprogrammed meetings for worship, 11 a.m. First-days, unless otherwise noted.

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

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

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

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

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

MANHASSET—Northern Blvd. at Shafter 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.

SHELTER ISLAND—10:30 a.m., Quaker Graveyard, Sylvester Manor. (Rainy First-days and winter, Shelter Island Public Library). Phone: 516-749-0555.

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

SOUTHOLD—Colonial Village Recreation Room, Main St. June, July & August, 10 a.m.

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—Phone 914-255-5678 or 255-6179.

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 1st and 3rd Sundays. 11 Ford Ave. Call 433-2367 (Oneonta) or 748-2844 (Delhi) for location. Babysitting available.

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

POTSDAM—Call 265-5749 or 265-7062.

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—Meeting for worship and First-day school 11 a.m. Purchas St. (Rt. 120) at Lake St. Co-clerks: Nancy First, Bittersweet La., Mt. Kisco, NY 10549, 914-666-3524, and Joyce Hease, 88 Downs, Stamford, CT 06902, 203-324-9738.

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

ROCHESTER—Meeting hours June 11 through Sept. 3, 10 a.m. Babysitting sometimes available. 41 Westminster Rd., Rochester 14607.

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 July 1 through September 2, 10 a.m. Meeting for worship in June and beginning September 9, 11 a.m. First-day school, 11 a.m., beginning end of September. 133 Popham Rd. Clerk: Gardiner Angell, 131 Popham Rd., Scarsdale, NY 10583.

SCHENECTADY—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.

BOONE—Unprogrammed meeting Sunday 11 a.m., Wesley Foundation. Call 704-264-5812 or 919-877-4898.

CHAPEL HILL—Meeting for worship, 11 a.m. Clerk: Dirk Spruyt, phone 929-5201.

CHARLOTTE—Meeting for worship, 10 a.m., First-day school, 11 a.m. 2327 Remount Rd. Phone: 704-399-8465 or 537-5808.

DURHAM—Unprogrammed meeting 10:30, First-day school 10:45, 404 Alexander Ave. Contact Alice Keighton, 919-489-6652.

FAYETTEVILLE—Meeting 11 a.m. on 2nd and 4th First-days at Quaker House, 223 Hillside Ave. Contact Charlotte Kleiss (485-4995) or Bill Sholar (485-3213).

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

GREENVILLE—Unprogrammed, 1st & 3rd First-days, 11 a.m. Call Oris Blackwell 758-4247.

GUILFORD COLLEGE, GREENSBORO—New Garden Friends Meeting. Unprogrammed meeting 9 a.m.; church school 9:45 a.m.; meeting for worship, 11 a.m. Dorothy S. Mason, clerk, and David W. Bills, pastoral minister.

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

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 Q. Sams, clerk.

Ohio

AKRON—475 W. Market St. 8:30 Sunday. Pot-luck and business meeting, first Sunday. Child care. 253-7151 or 336-6972.

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 9:30 a.m., 3960 Winding Way, 45229. Phone: 513-861-4353. Edwin Moon, clerk.

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

COLUMBUS—Unprogrammed meeting. 10 a.m. 1954 Indianola Ave. Call Cophine Crozman, 846-4472, or Ruth Browning, 486-8973.

DAYTON—(FGC) Unprogrammed meeting for worship and First-day school, 10:30 a.m., 1518 Catalpa Drive. Phone: 278-4015 or 278-2384.

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

HUDSON—Unprogrammed Friends meeting for worship, Sunday 4 p.m. at The Old Church on the Green, 1 East Main St., Hudson, 216-653-9595.

KENT—Meeting for worship and First-day school, 10:30 a.m., 1195 Fairchild Ave. Phone: 673-5338.

OVERLIN—Friends Monthly Meeting, unprogrammed, 11 a.m. YW Lounge, Wilder Hall. Sept.-May. 774-5139.

SALEM—Wilbur Friends, unprogrammed meeting. First-day school, 9:30 a.m.; worship, 10:30 a.m.

TOLEDO—Allowed meeting. Meetings irregular, on call. Visitors contact Jan Suter, 893-3174, or David Taber, 878-6641.

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. 216-264-8661 or 345-7650.

YELLOW SPRINGS—Unprogrammed worship, FGC, 10:30 a.m., Rockford Meetinghouse, President St. (Antioch campus). Sunday school follows worship. 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, Paul Kosted, 525-2296.

Oregon

EUGENE—Meeting for worship 10 a.m. Religious education for all ages 11:15 a.m. 2274 Onyx.

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. Meeting for worship 11 a.m. (June, July, August 9:30 a.m.).

CHELTENHAM—See Philadelphia listing.

CHESTER—24th and Chestnut Sts. First-day school, 9:45 a.m., meeting for worship 10:30 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-MAKESFIELD—East of Dolington on Mt. Eyre Rd. Meeting for worship 11-11:30 a.m. First-day school 11:30-12:30.

DOWNTOWN—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: 289-2899.

DOYLESTOWN—East Oakland Ave. Meeting for worship and First-day school, 10:30 a.m.

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

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

FRENCH CREEK—New meeting 10:30 a.m. in Meadville. Contact: Clemence Ravacon Mershon, 814-587-3479.

GETTYSBURG—Friends Meeting 10 a.m. at Gettysburg College Planetarium.

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

GWYNEDD—Sumnertown 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.

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

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

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

LONDON GROVE—Friends meeting for worship Sunday 10 a.m. Child care/First-day school 11 a.m. Newark Road and Rt. 926.

MEDIA—125 W. 3rd St. Worship 10 a.m. every Sunday through September 9.

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 10:15 (including adult class). Babysitting 10:15 on.

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. Pamela Kilger, 717-458-5244.

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

NEWTOWN-BUCKS CO.—Meeting 11 a.m. First-day school 9:30 a.m. except 1st First-day Family Meeting 10:45 a.m. Jan./Feb. First-day school 11:20. Summer, worship only. 968-3811.

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

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

OXFORD—260 S. 3rd St. First-day school 9:45 a.m., meeting for worship 11 a.m. Edwin F. Kirk, Jr., clerk. Phone: 215-593-6795.

PHILADELPHIA—Meetings, 10:30 a.m. unless specified; phone: 241-7221 for information about First-day schools.

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

Central Philadelphia, 15th and Race Sts. Cheltenham, Jeanes Hospital grounds, Fox Chase, 11:15 a.m. July & August 10:30 a.m. Chestnut Hill, 100 E. Mermald Lane.

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

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

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

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

Green Street Meeting, 45 W. School House Lane.

PHOENIXVILLE—Schuylkill Meeting. East of Phoenixville and north of 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.

QUAKERTOWN—Richland Monthly Meeting, Main and Mill Sts. First-day school and 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. Phone: 544-3624.

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. (except summer); meeting for worship, 11:15 (summer, 10). 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, 10 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

BLOCK ISLAND—Unprogrammed meeting for

worship in Friends' home, Sundays 8 p.m., May 20-September 16. Phone: 466-2055.

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.

SAYLESVILLE—Meeting, Lincoln-Great Rd. (Rt. 126) at River Rd. Worship 10:30 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—Worship, 10:30 a.m. at Children Unlimited, 2580 Gervais St. Phone: 254-2034.

South Dakota

SIOUX FALLS—Unprogrammed meeting 11 a.m., 2307 S. Center. 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, 693-6540.

Texas

AUSTIN—Worship and First-day school, 10:30 a.m. Forum 12:00. 3014 Washington Squares. 452-1841. Ethel Barrow, clerk, 459-6378.

DALLAS—Sunday, 10:30 a.m., Park North YWCA, 4434 W. Northwest Highway. Clerk: Kenneth Carroll. Phone: 214-368-0295 or 214-361-7487.

EL PASO—Worship 10 a.m., 1100 Cliff St. Clerk: William Cornell, 584-7259.

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

MIDLAND—Worship 10:30 a.m., Trinity School Library, 3500 West Wadley. Clerk, Peter D. Clark. Phone: 697-1828 or 683-8093.

SAN ANTONIO—Unprogrammed meeting for worship 11 a.m. Sundays, YWCA 318 McCullough, 78215. Houston Wade, clerk. 512-736-2587.

TEXARKANA—Worship group, 832-4786.

Utah

LOGAN—Meetings irregular June-Sept. Contact Mary Roberts 753-2766 or Cathy Webb 752-0692.

SALT LAKE CITY—Unprogrammed meeting and First-day school, 10 a.m., 232 University Street. Phone 801-487-1538.

Vermont

BENNINGTON—Worship, Sundays, 10:30 a.m. Monument Elem. School, W. Main St. opp. museum. Mail P.O. Box 221, Bennington 05201.

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

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

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

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

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

Virginia

ALEXANDRIA—1st & 3rd Sundays, 11 a.m.: Unprogrammed worship and First-day school. Woodlawn Meeting House, 8 mi. S. of Alexandria, near US 1. Call 703-765-6404 or 703-960-3380.

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, 343-6769, and Blacksburg Preparatory Friends Meeting, clerk: Judy Heald, 544-7119.

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: 667-5497.

Washington

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

SPOKANE—Silent meeting. Phone 327-4086. Wayne Benenson.

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

TRI-CITIES—Mid-Columbia Preparative Friends Meeting. Silent worship and First-day school 11 a.m. Clerk: Leslie Nieves, 582-5598.

West Virginia

CHARLESTON—Worship, Sundays 10-11 a.m., Cenacle Retreat, 1114 Virginia St. E., Steve Wellons, clerk. Phone: 342-8838 for information.

MORGANTOWN—Monongalia Meeting. Unprogrammed meeting for worship and First-day school 1st & 3rd Sundays 11 a.m. Bennett House, 221 Willey. Contact Lurline Squire, 304-599-3272.

Wisconsin

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

EAU CLAIRE—Meeting for worship and First-day school, 11 a.m. Call 832-0094 or 235-5892, or write 612 13th St. Menomonie, WI 54751.

GREEN BAY—Meeting for worship and First-day school, 12 noon. Phone: Shella 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 9 and 11 a.m., Friends House, 2002 Monroe St., 256-2249; and 11:15 a.m. Yahara Allowed Meeting, 2201 Center Ave., 249-7255.

MILWAUKEE—10 a.m. worship sharing; 10:30 meeting for worship, YWCA, 610 N. Jackson, Rm. 502. Phone 963-9730, 962-2100.

OSHKOSH—Unprogrammed worship 11 a.m., Sundays. Call 414-233-5804 or write P.O. Box 403.

WAUSAU—Meeting in members' homes. Write 3326 N. 11th or phone 842-1130.

Wyoming

SHERIDAN—Silent worship Sundays, 10 a.m. For information call 672-6368 or 672-5004.



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