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FRIENDS JOURNAL

Quaker Thought and Life Today

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Can we not . . .

turn the whole world

into a Society of friends?



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THE QUOTATION ON THE COVER (excerpted from the paragraph that follows) is from *The International Service of Friends*, by Carl Heath. "Can we not rise to the thought and the practise of a great Quaker brotherhood, organised, not to promote the Society of Friends in the world, but to serve the world of God's children by changing the unnatural anger and aversion which makes them enemies into that loving cooperation which will turn the whole world into a Society of friends?"

On The Growing Edge

DO PEACE ACTIVISTS have any responsibility for federal income taxes on monies paid through a sharing fund to families whose wage-earners were in prison for draft and war resistance? This and other important questions are involved in a case brought by the Internal Revenue Service against Marion Bromley, a Cincinnati Quaker, and Ernest Bromley. The IRS has assessed the Bromleys \$9,000 and Gano Peacemakers, Inc., which owns the home where they live, \$21,000. This assessment is based on an IRS contention that the Peacemaker movement is synonymous with Gano Peacemakers, Inc., and that everyone who received checks from the Peacemaker Fund were actually employees of Gano Peacemakers and that therefore income tax, Social Security and other monies should have been withheld from the payments. The IRS, however, has been informed by many persons that there is a clear distinction between Gano Peacemakers, Inc., and other Peacemaker activities and organizations. Members also insist that recipients of aid from the sharing fund were not employees.

The Bromleys and Gano Peacemakers, Inc., are unwilling to cooperate with IRS in its attempt to collect thousands of dollars, mostly for war uses. They are also unwilling to cooperate with such total misrepresentation. Ernest Bromley points out that "the spirit and focus of any action should not be on the protection of property or personal security, but rather on continuing to deny money to a war-making government and to encourage tax refusal." If any steps are taken toward seizure of assets or property of *The Peacemaker* or Gano Peacemakers, Inc., a campaign of public education, direct action and publicity will begin in the Cincinnati area.

Robin Harper, a member of Southampton Meeting, PA, is involved in a similar case. Conscientiously opposed to participation in war of any form, Robin began his tax resistance in 1958 in opposition to the nuclear arms race. The war in Indochina has deepened his conviction. He insists that during the 10 years between 1958 and 1967 he contributed \$3,385 to "organizations engaged in constructive programs designed to repair ravages of war abroad and counteract the ugly wounds inflicted by segregation and discrimination at home . . ." The IRS, however, claims he owes \$3,206 plus \$1,502 in penalties and \$2,700 in interest. Robin is asking the U.S. Tax Court to reject all IRS claims for the 10-year period.

Margaret B. (Meg) Dickinson of Central Philadelphia Meeting is asking U.S. Tax Court to return taxes taken from her during 1970. She also is refusing additional taxes for that year. She has written her own petition and is representing herself in court. She has contributed amounts, comparable to those refused, to organizations she believes would use the money responsibly. She charges that payment of these taxes makes her an accomplice in war-making and is against her right of religious freedom. (Two Friends, Gini Coover and Ellen Deacon, are now coordinating this column. Please forward information about concerns and actions to them care of Friends Journal.)

Beyond Nationalism

AS THE VIETNAM WAR and the whole Indochina "mess" drag hopefully to a conclusion, and as ecology and environmental concerns become more obviously worldwide—now is an especially appropriate time to think of the various aspects of international peace.

What is peace, anyway? Peace may be operationally defined as "a set of methods for settling international disputes," but methods are really not quite enough. I do not often think of saying that peace is made in the hearts and minds of men, but I have become increasingly aware that individual attitudes toward other nations is of crucial importance.

The need for changing one's feeling of identity, for thinking of oneself as a citizen of the whole world rather than as a "my nation right or wrong" person—and for changing one's behavior to fit this new identity—is the keystone of peace. There are a lot of other stones, also, for peace is complicated and complex.

The two most dangerous concepts in human history—ones that stand irrevocably in the way of world peace—are the exaggerated notions of "the Chosen People" (individually and as a group) and "my nation right or wrong."

Recognizing the values of diversity, and learning to work together despite differences of race, color, sex, age, affluence, political and religious beliefs, are surely important characteristics of a "peaceful" person. One can shorthand those things by saying "I am a World Citizen"—if one also acts on that basis.

In the realm of human relations, progress is making two problems grow where but one grew before. A strange definition, but true; a look at any part of the human history of getting along with each other will show that we make progress when we become sensitive to new problems. As we become sensitive, we realize, and hopefully respond to, another problem that we did not see before. When we act creatively together on problems, at that moment "community" is built. As we make "community" a custom, a habit, and gradually a law, "organization" is built. Community and organization are not the same, but are related. Occasionally law helps build community.

Friends have been cordial to—indeed have been aggressive in—the organizing of specialized groups or committees for cultural exchange, travel, pen pals, exchange of students and teachers, technical assistance, material aid, and other efforts to build a working relationship between people. They have worked hard on problems of arbitration, disarmament, international police, nonviolence and unarmed police, a U.N. presence, adjudication, reconciliation, and just plain "carrying the mail" between factions of disputes. These are part of the fabric of world community, and they evidence confidence in the unspoken concept of world citizenship. In a sense these are not acts, but are witness. They are not in themselves peace, and no guarantee of peace, but they contribute to peace. They are not

gadgets that in one easy motion will transform war into peace, and neither is world government, and neither is love, and neither is citizenship.

Friends and others sympathetic to the concept of supranational citizenship may be interested in working with an Ottawa-based group, Planetary Citizen Registry. It has issued a "Human Manifesto," with many prestigious signatories, including Friends Kenneth and Elise Boulding, Eugene Carson Blake, Norman Cousins, Philip Noel-Baker, Paul Henri Spaak, U Thant and others equally known and respected. "Planetary Citizenship," notes the brochure issued by the Registry, "is at present partly symbolic, since it has as yet not been recognized or adopted by nations or by the United Nations."

The "Human Manifesto" deals with such issues as war, human rights, population control and preservation of the environment. The concluding lines: "Life in the universe is unimaginably rare. It must be protected, respected, cherished. We pledge our energies and resources of spirit to the preservation of the human habitat and to the infinite possibilities of human betterment in our time."

Planetary Citizens pledge themselves to "work for the strengthening and improvement of the United Nations." Registration is "to be held in trust by the Planetary Citizen Registry until such time as it can be transferred officially to the United Nations or other World Authority when it can perform a similar function officially."

Hopelessly idealistic? Perhaps. But the officials of some municipalities (Boston is one) have "mundialized" their communities, and a 72-year-old Japanese is traveling throughout his nation as an evangelist for planetary citizenship and has signed up several hundred sympathetic individuals.

Although "converting" millions to the ideal of supranational citizenship may seem impossible, or certainly highly unlikely, what better way to increase the awareness of our neighbors on the concerns enunciated by the "Human Manifesto"? Education for peace must be carried out on many levels. Many Friends, overwhelmed by the intellectual demands or political alignments of some peace education possibilities, might find the enrolling of Planetary Citizens a bite-size and rewarding undertaking. Copies of the "Human Manifesto," planetary citizenship pledges and other materials may be obtained from Planetary Citizen Registry, 63 Sparks St., Ottawa, Canada K1P 5A6.

Articles in this issue that relate to this concern include an in-depth look at the United Nations by Kenneth Thompson and an article on Friends and world government by Stewart S. Kurtz, Jr.

GEORGE C. HARDIN

"Pity" and "Love"

"I HAVE BEEN ACCUSED of woolly-mindedness for entertaining even hope for man. I can only respond that in the dim morning shadows of humanity, the inarticulate creatures who first hesitantly formed the words for pity and love must have received similar guffaws around a fire. Yet some men listened, for the words survive."

LOREN EISELEY

On Replacing Lost Gods

by Kenneth W. Thompson

"Right conclusions are more likely to be gathered out of a multitude of tongues than through any kind of authoritative selection. To many, this is and always will be folly; but we have staked upon it our all."—Learned Hand, U.S. vs. Associated Press, 1943.

ONE TAPROOT IDEA of Western civilization is faith in freedom and the *free marketplace*. Americans tend to believe that truth will win out over falsehood, right over wrong, reason over unreason in free and open debate. In the interplay of forces of justice and injustice, justice rules the future and behind the dim unknown stands God keeping watch above His own. Another taproot idea is faith in the inevitability of *progress*. History is on the march. Even the Marxist heresy prophesied that history was moving irresistibly through thesis and antithesis toward a new synthesis, the classless society. Capitalism foresaw the day when increasing production and rising living standards would transform the spiritual no less than the material lives of everyone. A third credo is faith in *science*. Science has its own momentum and inner logic. It provides the framework and the terms for decisions, taking the place of old-fashioned moral reasoning. It can save man because it leaves nothing to chance. It is grounded in knowledge and facts.

The world crisis is upon us because all three of these regnant ideas—*freedom*, *progress* and *science*—have come under question. What seemed indisputable and irrefutable a generation ago is no longer self-evident. Two-thirds or more of the world's people in the developing countries appear willing to trade freedom for order or for order coupled with economic growth and national prestige. Unbridled freedom in national and world assemblies leads to impasse and chaos and to a shift in the locus of decision to other agencies: the executive in national governments and the great powers in world politics. Freedom of speech and assembly unbalanced by respect for the freedom of others brings pressure, not for freedom but its restriction. We hear pitifully little talk of freedom in certain quarters: whether among the most hard-pressed and beleaguered nations of Africa and Asia or among the defenders of the status quo and the rich and the powerful.

If freedom has fallen under a cloud, however, *progress* as the dominant belief of the culture is yet more in eclipse. Indeed its antithesis, an all-pervasive sense of powerlessness, has spread throughout the land. All too many of our people see mankind and the world not as "growing better and better every day in every way" (Coué) but the very opposite. They have self-doubts about a society that brings us consumer goods but not

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happiness. But more serious than this, they doubt their ability or their government's or the world's to turn things around. The Club of Rome Report is unnerving not because of its stark and pessimistic diagnosis of present trends of overpopulation, pollution, resource depletion and famine but for the implication however intended that nothing can be done about it. The end of the era of progress has left us—apparently—not with a steadier and more realistic grasp of our prospects but with a failure of nerve and a sense of impotence. How ironic that, in the most powerful nation in the world, people should feel so powerless *vis-à-vis* the great problems of the 1970's, their governments, their families and across the broad front of threatened individualism. And the more they talk of "people power" or personal potency, the less convincing are their words to themselves or others. It is as though so many words had been uttered in the era of progress about inevitable advancement or invincible man or the transformation of human nature (most recently the process of the "greening of America") that we no longer believe our own words. Could it be that the age of overkill and overself has left us satiated and immobilized? Are we alternately the victims of too much and too little faith? Do we vacillate between the role of true believers and total cynics? Is there some profound and as yet unexplored connection between the death of the idea of inevitable progress and the birth of McLuhanism? Have we found greater difficulty coping with our discovery that life is more often a rollercoaster than an escalator precisely because electronics and technology have made us observers glued to the tube, not actors in life's drama?

I do not know the answers, nor perhaps even the proper questions to ask, but I am persuaded that one aspect of the present crisis is our response to history's refutation of inevitable progress. A discovery that had to be traumatic has paralyzed our will to act in a new age of uncertainty, and this as much as objective factors lies at the roots of the crisis.

We must seek the fountainhead of the moral crisis beyond the problems of freedom and progress. It is bound up somehow with the elevation of science to an autonomous, self-contained and all-controlling force in civilization. Our predicament is illustrated in a dispatch from Canada reported in the New York Times (August 26, 1972) about Peter Pollen of Victoria, British Columbia, a successful car dealer turned mayor, battling to turn back urban sprawl built on the premise that big is good and bigger is better. The specter of row on row of billboards and crowded apartment buildings and cars sucked into the cities by capital funds overconcentrated on highway development prompted Mayor Pollen to ask: "Who is the enemy?" He answered: "It's the American scene basically. You guys are screwing up your world in the United States, but we're not going to screw up ours." His critics, Canadian developers, struck back by saying, "You can't stop growth"—in other words, the irresistible march of science and technology.

Herein the moral problem. We live in a culture that tends to translate and resolve every issue of moral and



Peter Fingesten: *Ecological Fantasy #1, The Primordial Egg*.

social choice in technological terms. If science and technology can build a larger and faster airplane, build it. If research and development, to which we devote 22 percent of our defense budget, can create more lethal weapons, we must have them. If the SALT talks put constraints on quantitative increases, we shift to qualitative refinements. If the family is in travail, the answer isn't in the substance of love but in the techniques of sex manuals. And in the final illness, when neither the doctor nor the family can face the moral choice of prolonging life or accepting death, the availability of techniques and treatment makes the decision for them. Science has become an autonomous force and, by its dramatic advances, coupled with the retreat from moral reasoning, has in this age of numeracy preempted the field.

The message is not that science will destroy us any more than it is that science can save us. Nor is the solution to be found with those moralists who frame every issue in the vocabulary of absolute right and wrong. The challenge we face is to rediscover the habits of moral reasoning that reduce social choices neither to techniques nor to moral absolutes. Professor Paul Freund of the Harvard Law School speaks of the need to look at values not as abstractions but in the context of living social problems. In our fantasies and particularly at election time, we look at the world in categories of simple right and wrong or good and evil. In real life, values cluster together, compete and are in conflict, and can lead, depending on the choice of one or the other, in utterly different directions. Value choices are seldom if ever between good and evil. They more often involve a choice among rights

and rights: free speech versus crying fire in a crowded theatre, intellectual curiosity versus the right to privacy, freedom versus order, peace versus justice, freedom of scientific inquiry versus the right of a graduate student to build nuclear weapons in his kitchen. Moral discrimination in human life is less mathematics or science than playing the juggler's act in keeping eight or ten values in view and in balance.

The problem is twice compounded in foreign cultures. How are values that do not exist in the culture stimulated and inculcated? The new nations face problems not only in balancing values in a social context but in inculcating new values toward work, time, achievement, status and perseverance, which have no cultural roots. These are not simply behavioral matters but grow out of the fundamental conception people have of the meaning and purpose of life. Status in Indonesia is a product not of hard work but of inner perfection. There is no Protestant ethic. Hard work is secondary to a more elemental factor, the condition of the soul. Or take birth control. Large families are highly valued and so is the economic well-being and symbolic immortality achieved through the work and lives of many sons. Science may offer new and efficient techniques, but their acceptance or rejection depends on cultural values.

Or consider violence. The problem in part arises because basic human drives long dormant and controlled can break loose. In Indonesia, the practice is not to leave money to one's children, but this lies athwart the need for savings and capital formation. Young people flood the cities so that 50 percent of the population below 17 are urban youth. Development in cities such as Jakarta is phenomenal and prices skyrocket. Jakarta has a per capita income of \$300 and the rest of the country has less than \$100 per capita. This has a profound effect on social cohesiveness within the nation, for an elite lives at an international level and the poor far below it. But also within the cities the youth wait for jobs that never come. The juxtaposition of affluence and poverty, hope and despair, lead to reactions of anger and fear. Violence remains close to the surface: there are naked expressions of pent-up frustration and greed. The great problem is how to keep despair from erupting into violence and stay on top of the problems of living in huge metropolitan areas. It also involves the need to think about the underlying sources from which violence springs.

The point is that, at home or abroad, we need to look beyond science to the aspirations incarnate in man and embedded in culture. If we look only at what man is now, there is little hope for the future. Man has the capacity to be both more and less than he was and is. There are strengths and resources in every man and society that can help them to move ahead. For example, traditional Javanese society embodies the values of self-restraint, sharing and moderation. Americans are generous, voluntaristic and responsive to a mission. The task is to cast these in ideological terms so they can take on behavioral patterns and generate social action. But neither freedom nor progress nor science can do this. It requires leadership and

an act of will—but in a context more complex than commonly understood.

This brings us to the United Nations and our underlying faith that “right conclusions are more likely to be gathered out of a multitude of tongues.” With the breakdown of the ruling dogmas of freedom, progress and science and the attendant uncertainty and powerlessness that many feel, the United Nations may be more vital than its founders dreamed. The crux of the problem is the need for limited, proximate and interim faiths less vaulting than progress and science but more durable and lasting notwithstanding. More than a century ago, President Lincoln spoke of Americans as a people “destitute of faith but terrified by skepticism.” Because so much of ancient faith was shaped in a more simple time of sheep and shepherds, we cast about for substitute faiths. Some find it in the political religion of nationalism, others in the bitch goddess success and still others, among them some of our young, in a curious blending of nihilism, asceticism and moral superiority. Others suffer because their dream has indeed come true but has left them bereft of true satisfaction.

Wilfred Jenks, the beleaguered head of the International Labor Organization, has observed that our dilemma is believing in the United Nations while awaiting the emergence of something better. This kind of faith is never easy to sustain, but we had better grow accustomed to it. The alternative, as we have seen with science or progress, is to link hope to a singular purpose, achieve or fail to approximate it, and fall into despair when utopia is not forthcoming. There may even be some virtue in the fact that the United Nations is as fragile an institution as it is, thus saving its members from self-righteousness and pretentiousness. For it is a fact that the structure of the world reflected in the United Nations bears little relationship to political realities. The two nations of North America are outnumbered 40-2 by the votes of the African states. China with 800 million people can be outvoted 40-1. Is it any wonder that the great powers have tended to act outside the United Nations? Yet in doing so they run the risk of weakening the framework of the only world institution within which global peace can be pursued. It is understandable that the United States and the Soviet Union, for example, would be impatient with the delays, the demands to which they are subjected and the checks to their power within the United Nations. But would these demands be any less outside a constitutional framework? Have the great powers felt any more powerless in seeking to impose their will, say, on Vietnam or on Cuba? And how is one to compare the reactions of the rest of the world to American actions in Korea undertaken within the United Nations framework to those in Vietnam pursued outside the United Nations, and what lessons can we learn?

The crisis in the United Nations is but a reflection of the moral crisis outside its halls. Its actions are no better and no worse than those of its members. And its strengthening and weakening occur as regnant themes and ideas ebb and flow. The United Nations at birth was under-

TO HAVE FAITH requires courage, the ability to take a risk, the readiness even to accept pain and disappointment. Whoever insists on safety and security as primary conditions of life cannot have faith; whoever shuts himself off in a system of defense, where distance and possession are his means of security, makes himself a prisoner. To be loved, and to love, need courage, the courage to judge certain values as of ultimate concern—and to take the jump and stake everything on these values.

—ERICH FROMM

girded by the same dogmas of freedom, progress and science at work in the culture. It was illusory then to speak of “open covenants openly arrived at” or of diplomacy under klieg lights. Dag Hammarskjöld left mankind a legacy of what could be accomplished through “quiet diplomacy” that demonstrated how fruitful and complementary free debate and the healing processes of private diplomacy could be. *Progress* was proclaimed by Cordell Hull who spoke of the new international organization as eliminating alliances, the balance of power and those ancient rivalries among states that congealed in power politics. Yet the living United Nations while failing to eradicate these primordial forces has discovered ways, at its best, of controlling them and ameliorating their most damaging effects. And whereas *science* was rather naively enshrined in UNESCO and other UN agencies, its wisest practitioners have recognized the need to go beyond science, to organize and use it, as was done in Stockholm at the UN Conference on the Human Environment, and to mobilize all the moral force inherent in “the conscience of mankind” to keep science’s destructiveness in check.

I believe in the United Nations because it is a far more pragmatic institution than some of its early spokesmen made it out to be. Primarily because it provides a forum for a multitude of tongues to be heard and a process through which a multitude of interests can be accommodated, it is more indispensable now than in the innocence of its infancy. Interest can be balanced against interest and claims and counterclaims registered through voices and votes, not bombs and bullets. The greatest challenge of the 1970’s is for men and nations to live with uncertainty—with the decline of old certainties and dogmas. We need one another, yet we fear one another; we hurt one another, turn to aggression and walk a collision course. Because the first order of business of the UN is to harmonize interests, maintain international peace and security and deal with the underlying causes of conflict, its task is an unending one.

In this task and through its manifold activities in social and economic programs, the United Nations is building a stronger world system. Its movement in this regard is bound to be evolutionary not revolutionary, glacial not millennial. If we can help it to carry out this mission, defend its credibility, reinforce its strengths and remedy its weaknesses—and above all not abandon it in isolation, we may yet save ourselves and the world.

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World Government Needed for Peace

by Stewart S. Kurtz, Jr.

BOTH GEORGE FOX and William Penn recognized the need for government in the community and the enforcement of law. In 1663 Fox told Judge Preston at Holker Hall "Nay, for I and my Friends bring all people to the Spirit of God in them, to mortify the deeds of the flesh. This brings them into well-doing, and from (away from) that which the magistrates sword is against, which eases (relieves) the magistrates, who are for the punishment of evil doers." Fox followed with "So in this we establish (support) the law, are an ease (relief) to the magistrates, and are not against, but stand for, all good government." Fox was the victim of much bad government, but he could see the need for good government.

Penn shared Fox's concern for avoiding violence and preserving life, but he extended his thinking to the need for international government to achieve justice and get rid of war. In his pamphlet, "Towards the Present And Future Peace of Europe," he wrote: "Government is an expedient against confusion; a restraint upon all disorder; just weights and an even balance: that one may not injure another, nor himself by intemperance." Penn went on to propose a Parliament of Europe to achieve peace with justice in the international community.

The pacifism of Fox and of Penn involved (1) gentle, patient personal behavior in the Christian tradition, and (2) justice under the laws of a good government to deal with "transgressors."

In the late 19th century Leo Tolstoy wrote extensively on nonviolence and pacifism. He is a very persuasive and logical writer. He starts with the premise that "all force is evil," which clearly makes all warfare very evil. Law enforcement against "transgressors," however, also involves force. Tolstoy concludes that complete non-resistance to evil is the Christian way to discourage or overcome evil. It then follows that all government is evil, since the enforcement of law requires force. Hence the proper objective of humanity, according to Tolstoy, is a society in which no law, and no government, is necessary, because everyone behaves as a good Christian should. Tolstoy preached Christian nonviolent anarchy.

The pacifism of Fox, Penn and other early Friends, who believed in good government, is incompatible with the anarchistic, though nonviolent, pacifism of Tolstoy. Fox's statement, "I lived in the virtue of that life and power that took away the occasion of all wars," has led some to think that he, like Tolstoy, thought all force and all government evil. This is not true. Fox and Penn were for

Stewart S. Kurtz, Jr., a member of Merion, PA, Meeting, is a retired chemist and a longtime worker for world peace. He has published many articles on scientific subjects and continues his writing in this field as well as that of peace and the need for world government.



Jane Hawes, The Sidwell Friends School

justice and peace under good government: Tolstoy was against all authority of any kind, except that of God. Each Friend should be aware of this and make his own choice.

Mankind is very imperfect. Our great Creator may have planned it thus, so that each of us would have the opportunity, and the obligation, to improve himself and the community, including the world community. It seems probable that a great and good creator would approve of a world community organized to discourage and restrain violence, and to promote freedom, justice and understanding among the peoples of the world.

Little real progress toward this objective is likely until there is real public support—voter support—for limited world government for peace, in those nations where public opinion does influence government action. Friends who really want peace in the world must inform themselves and help build solid public support for a world community organized for peace.

The clue to what is beyond man lies in what has been revealed through "the Son of Man" at the major turning-points in history. The clue of clues, I would say, is discoverable in the incarnational epic of Jesus.—John M. Quigley in The Friends Quarterly.

Toward a Meaningful Definition of Theology

by John H. Morgan

RECENTLY at a meeting of Friends for discussion, I was struck by the general reluctance and occasional abhorrence of the use of the word "theology" in considering Quaker religious experiences. Of course, I am aware of the traditional avoidance of the categories and terminology of classical theology within our Society (cf. my article in *Friends Journal*, May 1, 1971). What interested me and disturbed me slightly was some Friends' very negative attitude towards what to other Friends, e.g., the Quaker Religious Thought writers, is quite often a most important term in religious discussions.

To someone of deep religious faith and commitment who has a compelling desire to share his or her experience outside of the academic arena, any definition of theology seems useless. What Friends seek in sharing religious experiences is "simple speech" and "economy of words." Is this possible for theologians who are notorious for their verbosity? I think that not only is it possible, but it happens every day religion is discussed.

In his Pendle Hill Pamphlet, *Ethical Mysticism in the Society of Friends* (1967), Howard H. Brinton has accurately observed that "Quaker theology . . . is based largely on experience . . ." Whatever the religious expression sought in Quaker theology, the fundamental criterion for acceptability is that the "expression" be unequivocally based on "experience." Without the measuring rod of authentic experience, there is a definite credibility gap in the theological statement. The "experiential" is the normative category of acceptable theology in our Society, which has always emphasized the immediately accessible Presence.

In this context, "theology" as a meaningful term in religious conversation is defined as man's purposeful reflection and verbalization of his direct encounter with God. In other words, the discipline of theology is that enterprise in which I become reflective about my own genuine religious experiences and seek in turn to share meaningfully those experiences with others. With this simple but functional definition, we have essentially stripped away all "bad" connotations of theology for Quakers, such as "authoritative," "dogmatic," etc., but have retained the important character of "doing" theology, namely, to be reflective upon religious experiences and to seek to share that experience.

To emphasize my Quaker understanding and utilization of the discipline of theology as differing from (but not necessarily opposed to) the classical types of theology,

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Photograph by Theodore B. Hetzel
Race Street Meetinghouse, Philadelphia

Quaker Meeting

As a weary body drifts into dead sleep;
So my soul slips into sacred silence.
My being retreats into quiet depths and waits upon the Lord.
When He comes I rise to minister to Friends,
Or to vigil against the evils that men do.
When He doesn't come He sends Peace to heal my restless mind,
And Love to fulfill and sustain my purpose.
As a newborn, lost to warmth and shelter, is hopeful for living,
So my soul comes out of the quiet into the world.
I clasp hands with my brother. We are ready for the living of the days.

MARAE MCGHEE

I have found helpful the term "experiential theology" as suggestive of our stress upon the centrality of the Divine-Human encounter. Vladimir Lossky in his *The Mystical Theology of the Eastern Church* has used the term "mystical theology" to portray the same emphasis on experience as present in the Orthodox Church.

All religious people are not disposed to do theology, that is, to be purposefully reflective and communicable about their religious experiences. They need not be. Indeed, some of the brightest Lights I have ever known have been spiritual people of the nonreflective temperament. But to the extent that religious people *do* reflect and *do* communicate, they are doing theology, or more accurately, experientially-based theology. Any Friend, therefore, who is so disposed, can thus be considered a Quaker theologian. And any such person is in the grand tradition of Friends who are bound together in "unity of experience" and "diversity of expression." For with George Fox we know that "being bred at Oxford or Cambridge [is] not enough to fit and qualify men to be ministers of Christ." (from his *Journal*).

Creative Unity Among Friends

by T. Noel Stern

WHAT IS UNITY in Friends business meetings? Can Friends reach unity on controversial issues—war, race, sex, youth lifestyles, proper use of Quaker property and investments—by accepting the will of the larger number?

New England Yearly Meeting makes decisions on deeply divisive issues by adopting the view of the great majority of Friends. At least one local meeting in New England does the same.

Traditionally, Quaker unity is neither domination by minority, nor by majority, nor even by the overwhelming number of participants. Nor is it unanimity. Unity is a joining together, a synthesis, in which the whole can exceed the sum of its parts.

When there is sharp difference in opinion, Friends rely on creative imagination and inspiration to find a new and constructive path—a path that has not been visible to the majority or the various minorities within the meeting during the period of controversy.

Quaker debate can dull the vision of the group. After the heat dies down, eyes can see more clearly. Creative imagination then can help discover a common meeting ground acceptable to all points of view.

Howard Brinton expressed his thought on the Quaker way of reaching decision in *Friends for 300 Years*: When there is division of opinion Quakers seek “to discover Truth which will satisfy everyone more fully than any position previously held” by persons within the group.

Is not this the approach for Friends to follow in 1973? Is not the joining of different views into an imaginative whole—with a little give and take on all sides—better than the factionalism and wrangling which broke Quakerism in the 1800's into Hicksites, Evansites, Wilburites, Gurneyites?

That division diminished Friends. The more recent rejoining of bodies of Friends in Philadelphia, New England and other parts of the country has increased our stature. It has not suppressed views but has offered a wider forum for expression.

The new, gradual trend to unity has not homogenized Quakers. Instead it has created a most interesting mix or combination in which the identity and savor of sub-groups within the Society is allowed to remain intact.

How does the Quaker business method differ from the political method followed by the larger community about us in America? Quaker business practice does not count heads, nor condone pressure tactics. Quakerism rejects the mass-ocracy of Andrew Jackson where the overwhelming majority sweeps the minority under.

Friends reject Jean-Jacques Rousseau's thought—accepted by many nations throughout the world—that the

T. Noel Stern is professor of political science in Southeastern Massachusetts University and is on the Permanent Board and the Executive Council of New England Yearly Meeting.

greater number should “force the minority to be free.” The will of the majority should triumph, Rousseau said. The minority will then be free of error, free of objectionable behavior, free to join the body politic in an imposed unity. Under that system freedom comes from submission. Integration is forced.

Instead, Friends seek solution to problems through mutual agreement. Quakers prefer to let a matter lay over when it will cause undue friction. Although this consumes time it can lead to creative unity—as distinguished from forced unity.

If Friends push at each other too hard in an effort to resolve internal divisions, we may very well injure sub-groups within our Society. These sub-groups may be young or old, community-oriented or inward-oriented, conservative or progressive. But the problem remains: Can undue pressure trample on the rights of Friends? Are any groups within our Society of less value than others?

Friends stand for minority rights in the American nation and the world at large, no matter how small the minority may be. Should Friends contradict themselves by overriding minority rights within their own body? Should minorities be the only groups to make concessions, or to make the major concessions—simply because of smallness of numbers?

Established Quaker method seeks to harmonize the interests of all groups, large and small, within the body. Proposals of majorities and minorities are felt to be inspired equally by the light within.

The established Quaker way is innovative and practical. It is innovative in that it abandons the political methods of force, pressure and balloting. It is practical in that it seeks solutions that provoke minimal friction and irritation. The Quaker way seeks to unite all on common ground through creative action.

To Be a Friend Is . . .

A FRIEND once said of a man from a less free country,
“He is a man without a shadow.”

To be a Friend is to have a shadow,
Something always there, part of one, close as a limb.
Sometimes leading, sharp and clear,
Sometimes faint, but following still.
It could shield a loved one from too hot a sun,
Charm a sad one in a dreary hour.

As close as conscience
Attached, yet separate as the power of reason,
A dancing companion in youth
A silent sentinel in the evening quiet.

Quakerism is a Way of Life marked by: an emphasis on the divine element in every individual, of which the supreme example is Jesus;

—a concept of prayer and worship as the practice of daily living nourished by the meeting for worship, where people share their spiritual life and experience without need for a creed or ritual.

MARY AND NORMAN LANSDELL

"The Presence in the Midst"

ON JANUARY 2ND, it fell to me to phone Glad Schwantes with the news of the disastrous fire at our beloved meeting house.

Purchase was as much hers as it had been mine for close on twenty years, and I was devastated. Yet, hardly did Glad grasp what had happened, when she was able to strike the note of confidence, and hope, that has been the amazing reaction of the Purchase Friends throughout this tragic experience.

To my lament, "So now Purchase has been destroyed," she replied, "Oh, no! That can never happen! The real Purchase Meeting is something that lives in the hearts of its members and this is an experience from which fresh growth will develop." I put the phone down with a new sense of courage.

Glad's reaction was an indication of the spirit that was to permeate the gathering hastily called to consider the catastrophe. We met in the little meetinghouse, which had escaped the conflagration.

Although there must have been thirty to forty present on that Friday evening, not one was to show the shock which each surely carried inside. And it was in an atmosphere of cheerful confidence that the meeting opened after our customary silence.

What was known of the cause and course of the fire was frankly reported, and though the evidence seemed to indicate it was vandalism, no one expressed a word of bitterness.

It was too early to assess the full picture, let alone consider future plans, but the indefatigable Merrill Houser who had worked day and night shoring up the blackened timbers, reported on the damaged structure. He was followed by Robert Dettmer who gave a concise picture of the business position. Dick Lockyer, commending police and firemen, summed up the spirit of the members present.

There was a feeling of closeness and unity in the hour of our distress all will long remember. The general atmosphere was one of confidence that we had been entrusted with a traumatic experience from which somehow all would be enriched.

Though the interior had been utterly destroyed, it was later discovered amongst the rubble that one picture had survived the blaze. It was "The Presence in the Midst." Though the glass was blackened, the frame charred, almost to a cinder, the picture itself, like *the actual presence*, was there unharmed for all to catch its Message, and to see.

Dr. Frank Lyman interpreted what perhaps this message may have been. For he asked us not to think harshly of any vandal who caused the disaster, but rather to pray for him, since he must have needed help, possibly more than any one of us.

The meeting closed with a few moments of silent contemplation of the lessons we had learned and a prayer of gratitude that we had been permitted to share this great experience.

OLIVER K. WHITING



Photograph and Poem by Robert S. Johnson

Indian Legend for Today

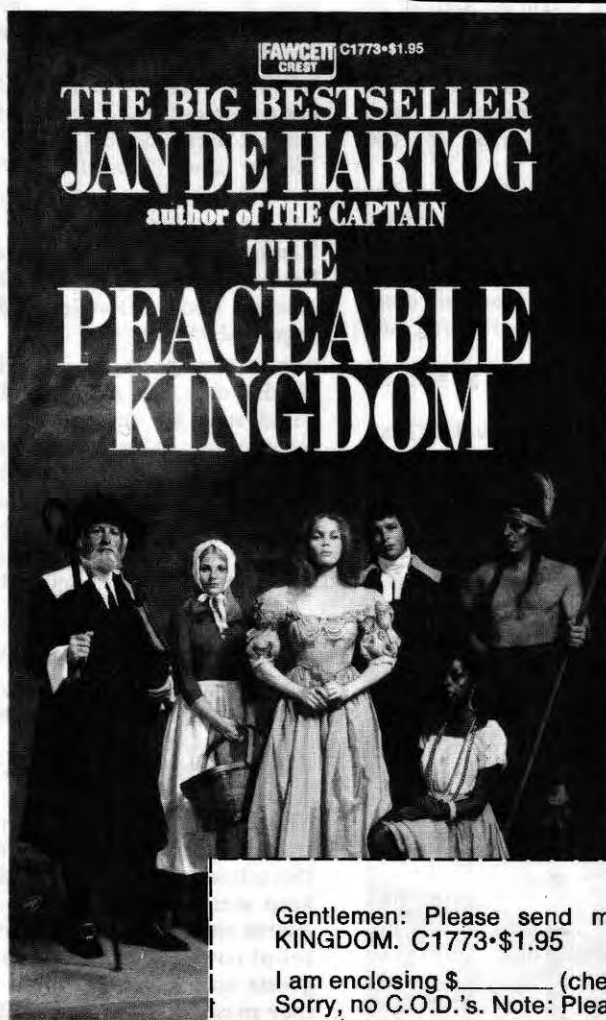
Did you think the handle was made
for the cup or the hand?
The hoop is rolled and the circle weighed
to hold the lip of earth—
So we drink this quick moment made
of flesh of broken worth,
And lift the told tales with voices low
for fear of what unknown
Shapes we think; or in hope we go
beyond where roots have grown
Too deep to hold the soaring pulsebeat
of our longing.

More than the token
Gifts we were told with contempt to treat
as a wronging promise broken;
More than bribes of blankets and beads;
More than vanished flesh of fathers
fallen in shifts of battles that led
to gods banished as the foe gathers;
More than counting coup in ancient deaths;
More than totems fallen; more than deeds
the day is mounting against hostile breaths;
More than drums sullen where hate leads—
More than *these* mute defeats are needed
to strike from us the broken cup,
the hollowed root, the magic hoop seeded
by life that was and is to lift us up.

So we drink this moment made
by flesh of token worth
to you, and sink like stones laid
useless by our birth.
Invisible to you, singing a song
silent to your ears,
we rise to drums and dance the long
night without tears.
Did you think the handle was made
for the cup or the hand?
Did you think we were afraid
you could not understand?

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Reviews of Books

Low-Level Radiation. By ERNEST J. STERNGLASS. Ballantine Books. 193 pages. \$1.25

THIS ORIGINAL paperback by Dr. Ernest J. Sternglass, professor of radiation at the University of Pittsburgh, is an expansion of an Esquire magazine article entitled "The Death of All Children," dealing with infant mortality and deaths from emphysema and lung cancer co-incident with nuclear testing.

The marked increase in fetal deaths throughout the United States and Japan since the first atomic blast and the mortality rate from leukemia among children under ten years of age leads Dr. Sternglass to the tragic conclusion that man, "especially during the stage of early embryonic life, was hundreds or thousands of times more sensitive to radiation than anyone had ever suspected." Sternglass also believes that radiation resulting from the normal operation of nuclear power plants presents a significant hazard to public health, particularly to those living in a radius of fifty miles of any plant.

It is the aim of the government, the AEC, and most public utilities that in the years to come most of this country's

energy needs will be supplied by nuclear power reactors. About fifteen are now in operation but more than a hundred are under construction or planned. In view of the lethal effects from normal operation of these plants, "during which no more than one ten-millionth of their stored-up radioactivity has ever been discharged, a single accidental release could be a national catastrophe of nuclear warfare dimensions."

Would the general public, if aware of this, consider the benefits of such technology worth the risk to our civilization?

It is no surprise that Sternglass has met with the opposition of the military and the AEC, but neither establishment, alone or in concurrence with certain dissident factions in the academic community, has succeeded in refuting any of his findings.

JAMES R. BOLAND

Old Penn Charter. By JOHN F. GUMMERE. Published by the Overseers of the William Penn Charter School in cooperation with J. B. Lippincott Co. 111 pages.

DR. JOHN F. GUMMERE was a mem-

ber of the faculty of Penn Charter School from 1923 to 1968, Headmaster from 1941 to 1968, and is now Headmaster Emeritus. He has known men whose memories went back to 1874 when the school began as a college preparatory school for boys.

This brief book is a chronicle of Penn Charter's history from that beginning to the present. It describes school life, events, developments and particularly people whose devotion has been the main thread in the fabric of Penn Charter during the years.

(*Old Penn Charter* is being distributed to Penn Charter Alumni. Others who desire copies should consult the William Penn Charter School, 3000 W. School House Lane, Philadelphia, Pa. 19144.)

RICHARD R. WOOD

Kierkegaard. A Collection of Critical Essays. Edited by JOSIAH THOMPSON. Anchor Books. Doubleday & Co. 446 pages; \$2.95

ONE MORE BOOK about Kierkegaard! Hardly ever has a philosopher experienced such an unpredictable fate concerning his influence on posterity as this Danish thinker and critic of the established Church. His attacks upon Christendom have now after 125 years become part of our common argumentation against the religious establishment



Photograph and poem by Jeanne Colquhoun Rockwell Noonan

Road to Aldergrove

Crumlin road that climbs the hill
past man made ponds and sweet
boreens
with stepping stones and neat hedged
greens
This highway winds like everyman
from burning slum to wet green fields
thorn trees of May and wooden stile
keep sheep at bay
Above on cloud wreathed Divis slope
belled cows crossed slowly in the mist
ghosts upon a haunted moor
they passed and gave the visitor
a visionary dream
ages past, time long ago,
then, distant future better day
perhaps a safer time to stay
Tanks ride this road and Peter's dead
child who once with gold curled head
leaned easily on his mother's arm
her keen edged wit matched well her
charm
A good decade ago and still
as summer sun and fall's cold rain
blind wrathful eyes, the edged distain,
ten rivers flow to blue Lough Neagh
and Ireland, many-faceted Ireland
still lives and loves today.

everywhere. The occupation with Kierkegaard's philosophical ideas has, however, remained the exclusive domain of the philosophically trained scholar. This thinking is called elusive because much of it employs the indirect mode of communication which, incidentally, also favors his predilection for hiding behind pseudonyms.

Josiah Thompson's excellent essay entitled "The Master of Irony" characterizes these diffuse qualities against the background of Kierkegaard's keynote of existence that bestowed upon him—for many observers at least—the ancestral position in existentialism. Inwardness, equated with subjectivity, imposes aloneness among men and in the ultimate encounter with God who entered in time in the person of Jesus—this position affirming much of Kierkegaard's essential Lutheranism.

Many of the essays included in this remarkable volume move close to the borderlines of our accustomed rationality in religious thought, and the traditional faith of Friends is likely to appear in comparison as naive as critics from other quarters have called it on occasion. But a younger generation of Seekers, conditioned by non-conventional art and literature, will derive inspiration from this collection, keeping in mind that it requires from the reader at least some philosophical training.

WILLIAM HUBBEN

The Simple Art of Murder. By ERIC PROKOSCH. NARMIC-AFSC. 88 pages. Paperback. \$1 (Ten or more at 40% discount)

THE MILITARY-INDUSTRIAL-SCIENTIFIC-EDUCATIONAL complex has poured enormous amounts of brains, work and money into the development of weapons "designed to destroy or obstruct personnel." This booklet, for the first time in civilian writings, documents the development of these weapons that maim and kill—the scatterable mines, fragmentation bombs, canister bombs, flechettes, rockets, popups, and two score of other wicked things and their variations.

The words are nicely and flowingly written, despite their descriptions of technical anti-personnel weapons. A particularly valuable byproduct is interpretation of military jargon, showing how the language applies to one world and the reality to another. This has an undertone of poignancy in the last chapter, which points out rather well the schizophrenic and split-level lives and attitudes of designers and manufactur-

ers. How can one be a splendid and model citizen and yet make these things?

The irony, and perhaps misuse, of words in the title is to me a little scratchy and imprecise. And I dislike to read print as small as eight-point. But it is a beautiful job of typing, format and pictures.

Not all people will want to know about these nasty weapons, but all ought to be informed about their cruel and indiscriminate use against civilians and other aspects of modern, sophisticated warfare.

GEORGE C. HARDIN

The Helpless Giant—a Metaportrait of the Defense Budget. Essay by ANDREW HAMILTON. Introduction by Congressman LES ASPIN. Schocken Books. 100 pages. Paperback, \$2.50; boardcover, \$5.

"DEFENSE is our number one priority." Congressman Aspin of Wisconsin quotes this flat statement by the Senate Armed Services Committee (1971) in his introduction to this book. And to read the appropriation statistics which Andrew Hamilton, former member of the Program Analysis Staff of the National Security Council, has managed to crowd into these 100 pages, creates the same impression all too easily.

But Congressman Aspin, himself a member of the Senate Armed Services Committee, also writes: "The average citizen must begin to fight for a reordering of our national priorities. Otherwise future historians will look upon us as the nation that committed moral, physical and spiritual suicide in the name of the sacred cow of national defense."

For those to whom "national defense" is synonymous with planned warmaking, this book's objective analysis of how and where tax dollars are being spent will simply confirm their worst fears and apprehensions. For those who feel that military spending, planned at least three years in advance, actually guards more than it erodes the values it is intended to defend, the contents of this book may come as somewhat of an unpleasant, if salutary, shock. But for neither group could even this impressive array of statistics carry its full impact (since figures of this sort are apt to be either deceptive and misleading or totally inconceivable) without the 38 photographic illustrations which confront the arithmetical (read: astronomical) budgetary tables. "Confront," advisedly, for these are not pictures of tanks, bombers, aircraft carriers, heavy-lift helicopters, submarines, guided missiles or spy satellites; they are actual

photographs of suffering and hungry children, desperate civilians, decaying schools, impoverished living conditions, police violence, polluted air and water and violated land in the U.S.A.—inserted without comment.

For the rest, the reader will have to balance the budget for himself.

M. C. MORRIS

Marriage, For and Against. By 15 SPECIALISTS. Hart Pub. Co., NY 285 pages. Paperback. \$2.45

MARRIAGE in the traditional form is still with us, but it is changing. Much experimentation is taking place: group marriages in the communes and elsewhere; triads, two men and one woman, or two women and one man; temporary arrangements for convenience; trial marriages and many other groupings. All these experiments show evidence of a widening search for an increasingly satisfying life style. In this book, authored by psychologists, theologians, sociologists and others, the general opinion seems to be that the basic relationship between a man and a woman is likely to endure.

In general, these writers hold that the experimentation now taking place is all to the good if the good of traditional marriage—companionship, love, security, mutual growth—is not thrown out with the bad—possessiveness, bossism, unfreedom. All these writers seem to think that with one marriage out of three ending in misery or divorce, something is radically wrong with its rules and/or society's expectations. Some feel that getting a divorce should be made easier as either there must be more divorces or there will be fewer marriages. Some ask, "Shall we try to save marriages or people?"

What can be done, if anything, to help marriage become a more satisfying, fulfilling way of life? Various suggestions are made by these writers. Most have to do not with money or brains or skills but with what we might call character. It is suggested that a science of ways of choosing a marital partner be developed, taking into consideration common interests, common values, common approaches to life and life's problems. Is each willing to search for a balance between commitment and liberation, a balance between personal success and success of the other?

Of the various patterns that marriage is developing, the one that seems to be most acceptable is the trial marriage, living together, unmarried, for a year or more to find out how it is working

and then marriage or dissolution. Probably this book will be more helpful to the confused young than to the older grown who think that marriages are made in heaven, not to be tampered with.

BESS LANE

Notes from China. By BARBARA W. TUCHMAN. Collier Books. 112 pages. \$1.25

BARBARA TUCHMAN's *Notes* read like what they are: eight news-feature articles about China written under pressure for the Associated Press, and two longer magazine articles for Harper's and Foreign Affairs. As journalism goes, they are pretty fair but leave one feeling: one has had the soup, but where is the main course?

Ms. Tuchman's descriptions and observations of life in the New China in July-August, 1972, are distinctly interesting and ring true, if my own experience there in the preceding May is a fair gauge. I share her bias in favor of intellectual freedom—and was depressed by the restraints in the People's Republic—but she failed to struggle sufficiently for the elusive answer to the question: can a society eliminate banditry, some diseases, illiteracy, mass exploitation, starvation, famine, flood, etc. in a single generation, while "a hundred flowers bloom," many of them perhaps hostile or counter-revolutionary against the social measures in progress? It is, after all, a question with which our own far richer society has failed to grapple.

Her speculative essay printed in the October 1972 Foreign Affairs, entitled "If Mao Had Come to Washington in 1945," reveals the fascinating story that Mao and Chou En-lai offered to visit President Roosevelt personally because they were convinced that Ambassador Hurley in Chungking was reading the Chinese tea leaves all wrong. Hurley out-manuevered them, the trip was not made, and history was not, as it desperately needed to be, changed.

This book is a good, quick glimpse of the New China, but the reader should be aware that in many of Ms. Tuchman's impressions and observations, she may be right; on the other hand she may be wrong.

JOHN A. SULLIVAN

Ethics and the Urban Ethos, An Essay in Social Theory and Theological Reconstruction. By MAX L. STACKHOUSE. Boston. 220 pages. \$7.95

IS THE MODERN CITY doomed? Can it be resuscitated? How can its structure be changed so that it will become a better place in which to live and not a



miasma into which the poor and unwanted sink?

The conventional answer seems to be more of this and that. Decisions are made. The bases for these are often obscure. Dr. Stackhouse, chairman of the Department of Ethics at the Andover-Newton Theological School, comments on a wide range of theories that form the foundations of how we view the city—feelings and beliefs about the city. These added together become the urban ethos. This ethos had its birth in the city; the ideas generated, however, have spread to the surrounding areas. Why? Because the ideas are associated with the technology of the city. This technology pushes back the ethos of previous eras when everything was traditional, or, in the author's words, "given." Along came "artifacts" and mankind was on its way to an era of technology, still with us, that led to some of the confusing trends and forces in society.

Dr. Stackhouse considers the value systems associated with urban ethos. Since his focus is toward theological elements, it is to be expected that he selects Judeo-Christian thought as an important factor in urban ethos. Developments in this area, he feels, could be a strong force for beneficial change. In other words, an infusion from this source of ethical views might counteract forces based on power or expediency with a fairer result for the individual.

The reader, if he is not acquainted with current thinking in the area covered by this book, will find the going difficult. The argument is at necessarily an abstract level. Following the author's ideas conveyed through many terms not in common usage is a challenge.

RICHARD HAYDOCK

Pamphlets

by M. C. Morris

The Future of the Society of Friends. By KENNETH C. BARNES. Friends Home Service Committee, Friends House, Euston Road, London NW1 2BJ. 37 pages. 20 pence

IF ONE WISHED to find a clear, concise statement of the present situation in our western world, one could do no better than to read the first chapter of this revised and expanded Sunderland P. Gardiner Lecture that the author first gave at Canada Yearly Meeting in 1970.

It is all there: the "wildly proliferating technology" which, contradictorily enough, only tends to "let the threat of nuclear war drift to the back of our minds," the "faceless men behind walls of concrete and glass," to shake your fist at whom "is no relief to the nervous system," and all the rest. Behind and beneath it all, the "tremendous power exerted by advertising, an enormous and largely wasteful industry," costing fifteen billion dollars a year in the USA alone. Sharing this power over people: the news media; both of them ignoring the Christian criterion, as do nations and states in their dealings with each other.

It is to this kind of world that the activities of the Society of Friends must relate," if [it] is to be more than a good religious club," we are told in the second section of this booklet ("What Should be our Response?"). But how relate?—particularly in view of the fact that this world's "wheat and tares (are) so compactly grown,"—that everything one touches is already contaminated. It should not surprise the reader that, in order to get himself on the right track in his search for an answer, the author keeps referring back to the activities of Jesus; he deliberately avoids the term "Christ." Then the Church: some interesting comparisons are made among the various confessions and between these and the Society of Friends, as well as between the early Friends and the present-day Society. At this point the reader should be on guard against a too-ready acceptance of one thesis offered—at least until he has finished the booklet and has absorbed the total context within which these various comparisons are made.

Having lived in Canada and the United States as well as in England, Kenneth Barnes is in a position to compare and evaluate with detachment. An intriguing characteristic of his booklet



Photograph by William Bliss

is the number of incidental insights it contains, illustrative of or only ancillary to the main theme. One example is his explanation of how "... in all religious groups, freshness, integrity and action are endangered by (respectable) idealism," which one hardly dare attack but which is often used to excuse our failures really to achieve justice or peace or any of the other steps toward an ideal society. Or, again, on the subject of individualism: (The individual) "... is attracted to communities because they seem to make room for him, but once in, he locks his door and talks through the window. ... Yes, joining a religious community or church is not unlike marriage. Sooner or later you will be challenged to take your clothes off; and then you will be—oh, so vulnerable. Opinions are often like clothes."

But these few samples are only some of the stepping-stones on which the author crosses the sticky spots in the path toward his final conclusion about the future of the Society of Friends. If every reader were to take his conclusion seriously, even if there were not a very great number of readers, something significant would happen to that future.

Christianity and Violence. By GEOFFREY F. NUTTALL. Priory Press Limited, Church End, Arrington, Royston, Herts SG8 OBH. 39 pages. 25 pence.

HERE IS A STUDY in three chapters that is at once timely, reassuring and almost humiliating. It is written very largely about, and, in a sense (although certainly not consciously), for Quakers by a scholar who refers to himself as "a Congregational minister, teaching "in a Congregational theological college." Humiliating even more than humbling, because, whatever personal reservations the author may possess, he makes no

reference whatever—either directly or by implication—to Friendly feet of clay.

Rather, he regards Quakers and Swiss Anabaptists as illustrative prototypes of a *modus vivendi* by which "Christ's Kingship" might some day be vindicated on earth. The term quoted stems from Frederick Denison Maurice, to a consideration of whose "Theology of Christian Socialism" the second chapter of this (1970) lecture is devoted. Thus F. D. Maurice, in whose honor these King's College Lectures are named, and who (according to the foreword) was "certainly no pacifist," is nevertheless used as intermediary to draw together the "Violence and Response to Violence in Christian History" of the first chapter and the terminal discussion: "Towards the Redemption of Power" of the third. The "universalism" that the author sees as characteristic of both F. D. Maurice and the Quakers is the bridge leading over to the final question as to whether the perception that power cannot be absolute and that violence must be abandoned is also applicable to the state. His conclusion takes the form of inspired reassurance.

If Geoffrey Nuttall's estimate of modern Quaker performance tends to be somewhat idealized, his analysis of the early Church's use and approval of violence and of early Friends' reactions to it provides interesting "backcloth" material. ("It is a mistake to suppose that (the first Quakers) have no theology. ... They have a well articulated, if not always very clear, theology and anthropology. ...") Nor is the booklet lacking in such apt aphoristic statements as: "About a Christianity that is alive there will always be something subversive."

We Chose the Star. (Firbank Folders 1). Compiled by MAGGIE GOODRICH. Friends Education Council, Friends House, Euston Road, London NW1 2BJ. 31 pages. 40 pence

THE SUBJECT is Friends War Victims Relief Service 1870-71. The star is the red-and-black Quaker one, displayed across the outside of the folder—a full seven inches wide. (Incidentally, perhaps the single lack one feels as one fits the pages back into the folder is that the actual origin of the star is not fully explained.) The thirty-one pages are loose, varicolored, visibly numbered, concisely and simply worded for First-day School children (though many an adult could profit by reading them.) Each page treats of one phase of the work: historical background ("... the

best and largest military force, avowedly for defense, really for defiance. . . ."), development of concern, raising the money, organizing the relief, problems encountered, how they were met, etc. The final pages are devoted to thumb-nail biographies of the first wearers of the red-and-black star: William Jones, Henry and Ellen Allen, Thomas Whitwell, Robert Watson, Eliot Howard,

A Dayton, Ohio, medical group has recommended that Waynesville, Ohio, should have three or more doctors.

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Augusta Fry, Richenda Reynolds, Amelia de Bunsen, and John Bellows. Pen sketches by Anthea Horn adequately double for photographs.

This is a document prepared in the best of Quaker tradition: simplicity, directness, and with the cooperation of many individuals. In addition to those already mentioned, David Blamires for the folder design and Ormerod Greenwood for the biographical material. Bibliographical references are provided following questions for discussion. There is even a glossary of Quaker terms on the last page.

The Responsible Consumer. By SIDNEY MARGOLIUS. Public Affairs Pamphlet No. 453. 381 Park Avenue South, New York 10016. 20 pages. 25¢

NECESSARILY GENERAL in its approach to a multiplicity of consumer problems, this brief booklet renders perhaps its greatest service in listing—with name and address, in some cases including branch or local offices—organizations which are in a position to provide help or advice (or referral to such) for consumers in a quandary, services that for the most part may be obtained gratis.

A special, two-page, copyrighted feature in the center of the booklet is a "calendar of annual sales" which apprises the consumer of the months when regular clearances of some 40 specific commodities may be expected to occur. Thus future purchases of many standard items can be planned for in advance.

There are enough practical purchasing hints, as well as references to sources of further information on consumer problems of frequent occurrence, to assure the reader that in purchasing the booklet he will save far more than its two bits price. (no adv.)

Words and Testimonies. By THOMAS H. SILCOCK. Pendle Hill Pamphlet 186. Pendle Hill Publications, Wallingford, Pa. 19086. 28 pages. 70¢

"SUPPOSE an individual believes that babies are brought at random by storks. He is stupid and listens to no evidence, does not learn from experience. Rightly, we still give him the right to express his opinion. Free speech is valuable. But is he being denied free speech if he is rejected as a marriage counselor or obstetrician because of this belief?"

To ask such a question is to answer it, and in order to find answers—not only to academic questions concerning freedom of speech but also to real concerns regarding academic freedom (political and religious freedom too)—someone must first ask the right questions. In this

Carey Memorial Lecture delivered at Baltimore Yearly Meeting 1971, Thomas Silcock asks quite a number of them. In doing so, he directs our gaze toward "moral horizons" beyond which ultimate answers may appear if one keeps on the right road.

Familiar—if frequently obscured and more frequently disregarded—signposts along this road are, of course, self-discipline, personal (and shared) responsibility, and love. Thomas Silcock sets them up once again at the proper interchanges. He adds other pointers useful in guiding the wider Quaker readership to which the pamphlet is addressed: on such subjects as membership, leadership and authority.

But perhaps the greatest and most timely contribution will be found in the section on "The Planetary Challenge," for we (blacks and whites alike) are just beginning to learn what the Original Americans have always known: that the earth is our mother and "... that it is threatened not by any outward enemy but by violence and hatred themselves." The full realization that "... our loyalty is to the planet, the home of those we know as our brothers ... is thwarted by our half-hearted worship of false gods from the past, gods that magnify the supposed differences between (e.g.) Australians and Americans into something different in kind from the differences among Americans or among Australians."

Thomas Silcock, himself now an Australian and a member of Canberra Meeting, concludes with three impressive stanzas for which, nevertheless, the present reviewer, in concluding this brief, inadequate review, would like to substitute a different stanza from elsewhere in the pamphlet:

"... Speak peace, each one to some,
to knit the net complete
in faith that we shall meet,
that we shall overcome
the separate states that stand
in puzzled terror here
and poison with their fear
our gentle earth, our land."

More Than Conquerors. By DOROTHY WEBB. Friends Home Service Committee, Friends House, Euston Road, London, N. W. 1. 23 pages. 12½ pence

TO QUOTE the Foreword: "This small anthology has been compiled to meet the need felt by some of the prayer groups within the Friends Fellowship of Healing for a collection of quotations suitable for reading before intercession. It is offered in love to all those who

feel called to serve their fellow men through the ministry of prayer, knowing that 'We are more than conquerors through Him that loved us.'"

Law and Justice. By JOSEPH L. SAX. Public Affairs Pamphlet 433. 24 pages. 25 cents

THIS PAMPHLET uses a good-judgment-and-common-sense approach to the problem of law-order-justice. It seeks to justify the use of wide discretionary powers in law interpretation on the part of public officials. It also tries to dispose of the leading-to-anarchy bogeyman. "It ought to be the highest aspiration of every citizen that in his country it should never be necessary to talk about law and justice as if they were two different things."

Prophets Without Honor—Public Policy and the Selective Conscientious Objector. By JOHN A. ROHR. Abingdon Press. 191 pages. \$4.50

DIFFERENCES exist between co (Conscientious Objector, or objection, to serving in any war, all wars) and sco (Selective Conscientious Objector, or objection, to serving in a particular war). The author points out that nearly all the literature on the subject approves of sco on ethical grounds but feels that the question to be given serious consideration is: "Can one favor sco, which concerns a decision by government, without compromising his responsibility to society as a whole?" He asks: "Would it not be difficult to take seriously the excellence of a government that exalts public opinion above its own on moral grounds?" One need not agree with Rohr's arguments, but one must admire his seriousness of purpose.

On the Battlefield: Cairo, Illinois. Prepared by COMMUNITY FOR SOCIAL ACTION and CONCERNED COMMUNITY COALITION OF BLOOMINGTON-NORMAL, ILLINOIS. Obtainable from Jack Porter, 1405 Blackstone, Bloomington, Illinois 61701. 38 pages

WHETHER the reader may be less interested in a recapitulation of what white racists have been capable of doing to their black fellow citizens in Cairo, Illinois, than in what impressions a group of white young people carried away with them after a weekend of seeing and hearing for themselves, this record makes one more page of current Americana that cannot be tossed aside. The background story of neo-Ku-Klux-Klan activities during the past few years and the black response to them

emerges as nine students, one professor, and one reporter record their reactions to the black boycott march in Cairo, which they witnessed on February 28, 1970. They were there on the invitation of the United Front of Cairo and (according to the brief introduction) "... found the trip to be a rewarding, disturbing, enlightening, and deeply moving experience."

Nonviolent Action: A Selected Bibliography. By APRIL CARTER, DAVID HOGGETT, and ADAM ROBERTS. Housmans, 5 Caledonian Road, London N.1, and Center for Nonviolent Conflict Resolution, Haverford, Pennsylvania. 76 pages. \$1.50

TO MEET and serve the growing interest in the various uses (as well as the need for assessing the strengths and weaknesses) of nonviolent action, this revised and enlarged edition of the bibliography first published in 1966 has been prepared. More than four hundred books, pamphlets, and articles are grouped under six main headings, each of which is prefaced by a brief definitional explanatory note.

Of particular value is the addition, appended to the brief content-summaries of many of the books listed, of a title critical of their thesis or point of view.

Women's Rights—Unfinished Business. By ELEANOR FLEXNER. Public Affairs Pamphlet No. 469. 28 pages. 25 cents

HERE is a women's liberation text that pulls no punches but leaves nary a bloody face in its wake.

From Elizabeth Cady Stanton's *Declaration of Sentiments* in 1848 to current talk, complaints and countercomplaints by and about women in industry, in politics, in the professions, and in domestic work are analyzed and documented.

Margaret Fuller, Simone de Beauvoir, and Betty Friedan are cited. "Women's jobs" are defined. Educational and emotional backgrounds are viewed. Discrimination is reviewed. ("Political enfranchisement finally came with the Nineteenth Amendment in 1920; legal emancipation is still not complete.") Rights and needs are juxtaposed. The new image is examined. While it is admitted that in the end "... current agitation among women may not lead to the kind of total revolution envisaged by some women's lib leaders ... it will certainly leave its mark. On the whole it is a healthy development, in many respects long overdue."

Books in Brief

by Bess Lane

The Psychology of Speaking in Tongues. By JOHN P. KILDAHL. Harper and Row. 110 pages. \$4.95

MORE THAN LIKELY most of us are short on information about the phenomenon of "speaking in tongues," called glossolalia. Those who have more than a passing interest in this topic could well turn to this book for an excellent bibliography in the field and a scholarly account of the subject, the result of ten years study and research.

Dr. Kildahl gives us the historical background of glossolalia by starting with biblical references and continuing with various examples of these incomprehensible utterances from the year one until the present time. The author feels that such speaking in tongues is not, as many think, the results of God's intervention, but is a learned performance. He admits, however, that like certain other mysteries it is a phenomenon that can, and often is, interpreted to suit one's own personality and needs.

The Survival Game. By GORDON C. LANGE. Plainfield Plan Publications, Plainfield, N.J. 07060. 111 pages. Paperback. \$2.50

GORDON LANGE has written a lively book, replete with concrete examples of human ingenuity in coping with various ecological problems (especially problems of using waste material constructively). It could hearten those who despair of escaping the doom that threatens us—that the earth will become more and more uninhabitable. But there is also a danger that it will be too much of a comfort to the reader, because of its general tone of buoyant optimism and its frequent suggestion that difficult problems can be solved by rather simple remedies.

The New Religions. By JACOB NEEDLEMAN. Doubleday. 245 pages

JACOB NEEDLEMAN feels that if we wish to understand the hopes and needs of our youth and the nature of their world we must familiarize ourselves with religions that are reaching America from far places, such as Hinduism, Buddhism, and Sufism. I wish that the core of those and other Eastern religions might have been made more visible to the reader and that their samenesses and differences with Christianity and Judaism might have been more clearly pointed out.

Letters to the Editor

The Nature of Government

WHILE WE DISCUSS world peace and federal union, let's ask a further question: What is the *essential* nature of government? Is it not coercion? Government, obviously, is the only organization to which citizens grant the *legal* use of compulsion. Is, then, compulsion our hope for peace? Are there other alternatives?

Must we admit to the old conclusion that government is a *necessary evil*? Many agree that government is an agency of last resort—to handle the thief or the criminal who will harm our person or property. But nowadays we realize that the thief and criminal are to be "changed" and healed, rather than coerced and penalized. His behavior is due to prior errors in thought, feeling and habits.

Can this approach apply to world peace and national governments? Are large coercive units (nations) more like hospitals—agencies to handle situations when previous errors have brought an accident, a chronic illness or breakdown? Instead of building larger hospitals, or federalizing them or bringing them into agreement on a common

treatment, should we not look behind and beyond that level, to the *cause* of rampant illness and breakdown?

A cause for the need of government is error in economic relationships—in privileged and unjust ownership of natural resources and in privileged and unjust methods of issuing money and credit. Most wars—even those said to be due to religious or other differences—are rooted in competition among nations for oil, coal, gold, land, territory, population. With these sicknesses all civilizations have been plagued.

We have been taught to welcome and bless the hospital, rather than look for healthful ways of living to heal and prevent the illness. We have been taught to turn to government for protection, not to remove the causes which lead us to conclude that compulsion is "necessary."

MILDRED J. LOOMIS
Freeland, MD

In Defense of AFSC

R. W. TUCKER criticizes the American Friends Service Committee for being secular in his article, "AFSC Theology," (FJ 1/15). To support his concern he calls on the history and traditional

language of Quakerism and makes a comparison with the Catholic Worker.

The history of Quakerism, its traditional language and the Catholic religion have little bearing on what makes my participation in the religious Society of Friends meaningful. I was attracted to the Society because I felt it nurtured;

1. the individuality of our struggle or search for religious maturity, which includes our understanding of what "that of God in every man" means,

2. a concern that we bear witness to our moral convictions about the moral issues of today, and

3. a constructive and supporting atmosphere for our search, that it opened avenues and provided strength in bearing witness.

A rigorous pursuit of the authentic Quaker attitude can stifle the realization of these potential but fragile opportunities. The place of the individual conscience and the variety of established terminology are important philosophical and liturgical differences that distinguish the Religious Society of Friends and the Catholic Church. These differences are reflected in the styles of the AFSC and the Catholic Worker.

I seriously doubt whether a greater use of the traditional Christian termi-

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nology will contribute much to my religious maturation. I can understand it may appeal to some individual's preference of expression. Whether or not the AFSC's articles should be anonymous is, I suggest, a matter of taste and not secularism. In short, I do not believe the style of the AFSC has a negative impact on the vitality of the religion of individual Quakers today. However, the activities of the AFSC are a positive contribution to the Religious Society of Friends, as Mr. Tucker agrees.

CLARK MOELLER
Towanda, Pa.

Women

PHYLLIS A. SANDERS urges that Friends "elect women to decision-making positions." We have done that in some meetings. In the last ten years my meeting has had five different clerks, and four of them have been women. The chairperson of Ministry and Oversight has been a woman at least as often as a man. The clerk of our Quarterly Meeting is a woman and of the last six clerks of Pacific Yearly Meeting, two have been women.

RALPH W. POWELL
Berkeley, CA

Should Quaker Women Gather Again?

SISTER FRIENDS, could it be that there is a need for Quaker Women to gather together, next year, to review the past and prepare for the future with a concern for the right ordering of priorities? What vision would we receive for the next 125 years? (A women's rights convention was called in 1848 by Lucretia Mott and others.) The different topics and possible areas of concern are too numerous to list at this time, but do let me know if you, and your meeting, feel a similar need.

In November of 1971, I was attending a retreat in Richmond, Indiana, where I found a poster hanging over my bed which had printed on it: "God loves a fully alive man." I went to sleep that night asking, "Will God love a fully alive woman?" The thought filled me with great anticipation and exhilaration.

THE QUAKER QUESTER
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Quaker Artists

I FEEL that Robert Steele's closing statement in FJ 1/1, is detrimental to prospective artists among Friends, who have difficulty as it is with cultural hangovers of the past. In the first place, a listing of Quaker artists today could be quite impressive, with the calibre of creativity

evident in Fritz Eichenberg, Jan de Hartog, et al.

Also, to imply that Quakerism and the arts are incompatible is to grossly underestimate either the depths of the fine arts or the breadth of religion. In this day of anti-art, non-art, fun art, escape from reality, we need a return to consciousness. As a Friend, the bombing of Indochina never reverberated more loudly than when I was being teased by Op creations and Pop blow-ups in the safe womb of a contemporary gallery. However, interviews showed that this was not a public reaction and that it is necessary to take social concerns to the streets.

Our desensitized society lacks the honesty that Friends can contribute. For instance, a paper plate of manure was exhibited as a work of art because the highly educated were unable to determine whether the display was, in fact, a work of art. It seems that only children and Quakers are capable of recognizing that art is an audio-visual-emotional statement of soul origin rather than a product of the digestive system.

Since Quaker artists don't have Madison Avenue and the Public Communications behind them, the extra kick really isn't necessary.

ZELDA HEDDEN SELLMAN
Metamora, IL

Welcome to Wyoming

IT WAS with interest that I read the letter from Ebbe Sandeen (FJ 12/15). I am letting him know that there are Quakers in this state of great open spaces, but it occurs to me that there may be other readers who do not have contact, and would like to, with Friends or like-minded people. Since the total population of the state is hardly sufficient to constitute a small city, we are few and far between, to be sure.

Each summer for eight years we have held here at our ranch an all-day Quaker gathering. This past June nearly 150 attended, coming mostly from Wyoming, Colorado and Nebraska but with a sprinkling from elsewhere. Herbert Hadley of Philadelphia led the discussion, which followed pot-luck lunch and meeting for worship. Leaders in the past have included Cecil Hinshaw, Martin Cobin, Gilbert White, Kenneth Bouldin, among others.

We will gladly add the names of any interested persons to the mailing list for announcement of the annual meeting date.

ELIZABETH MARSH JENSEN
La Grange, WY 82221

Membership Statistics

THE TROUBLE with Arthur O. Roberts' article on Quaker membership changes (FJ 2/1) is that the only thing we can really prove with our statistics is that they are nearly useless in telling us anything meaningful about our condition. Let me document this statement with two of the figures he used—Philadelphia Yearly Meeting in 1962 and 1972. (I'm sure comparable points could be made with other sets of figures, but these are the ones I happen to have studied in depth.)

Official figures show 1962 membership at 17,613, and 1972 membership at 15,816—a statistical loss of 1,797. This breaks down, though, to a loss of only 472 adults, and of 1,325 children. The decline in number of children, in turn, is statistical only; what is declining is child membership. There has been a vast increase in the number of children, ministered to by meetings, who are not members. Some are children of non-member attenders, some of the increasing number of marriages in which only one partner is a member, some of members who feel birthright membership is no longer an appropriate practice. By the way, those non-Quaker husbands and wives whose children are ministered to by meetings are, themselves, often regular attenders who have never sought membership; this is an adult category that has grown greatly.

In actual fact, Philadelphia Yearly Meeting has a net increase of at least six Meetings. And wherever I travel in the Yearly Meeting I find lots of children who are treated exactly the same by their meeting whatever their formal membership status, an increasing proportion of whom are not official members. There are meetings with official resident child memberships of five or fewer, that have flourishing children's programs.

In 1962 there were ten meetings with more than 400 members; in total, they accounted for 4,669 adult members and 1,504 minor members. In 1972, these same ten Meetings accounted for 4,207 adult members, a loss of 462, and for 991 minor members, a loss of 513. That is, the very large Meetings that formerly had large paper memberships are steadily going down. I believe this is a change for the better. This change alone accounts for most of the decrease in adult membership.

There are indeed a number of sick or marginal meetings. Among the thriving meetings, though, what is basically happening is, first, a re-evaluation of child

membership; and, second, much more meaningful meeting community, with over-large meetings of strangers becoming smaller. To put this positively: It is meeting community that seems to be the key to growth—this regardless of a meeting's factional posture.

R. W. TUCKER
Philadelphia

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Realities of the Trade

"AND ON THE EIGHTH DAY God created the magazine, and He found it so-so—something He could also do without . . ."

This week's mail brought your appeal letter for funds; a despondent letter from a Friend printer stating magazine realities from his end; and now the news that another national magazine, *Life*, will suspend publication.

I cannot respond to your appeal letter with significant spondulix. I have proselytized as many of my friends as I can spare. This is the hard end—I no longer know how to help Friends publishing concerns to ensure they stay alive other than by reciting a few realities of the trade for all to ponder.

A magazine to break even needs sufficient constituency for support. The converse, a readership will stay with a magazine that fills its needs. Writers who work for bigger, more numerous denominations find that their church organs are often addressed to only part of their congregations. The particular segment served by each magazine the writer must identify in his choice of subject matter, presentation, vocabulary, *et cetera*. Even large denominations have experienced acute circulation problems recently, have had to combine circulations and reduce diversification. Most of their staffs are underpaid.

Translating this to Friends Journal's needs: Figures printed in the annual circulation statement, Nov. 1 issue, give you about 7,500 subscribers; 10,000 would be the figure needed to make it on costs.

These are the questions I have asked myself: 1) Where will FJ pick up 2,500 more subs? 2) What is the readership like, this nebulous 10,000? I can't think of any subgroup or slant or outlook within the possible constituency which alone would comprise 10,000 subs. So the readership will have to be composite—young and old; activists and contemplatives; "organization" Friends and individualists; rural and city; educated and less educated; the skimming readers and those who only bother with in-depth discussion; smokers and non-smokers; evangelicals and liberals; well-to-do and poor; one-cause Friends and the-whole-of-life Friends—to name but a few strands among us. 3) How can one publish for this "mess"? How does one amalgamate these facets, some mutually very exclusive? The lowest-common-denominator technique has already turned to pap much that was vital to Friends. Let's not do it.

How then publish for a very diverse

readership? Do we need a new sophistication of heart—or is it a simpler heart?—that can say, all right, this is it: Noah's Ark—all of us afloat together, long-suffering and suffering long, but we're determined to stay afloat. So some pieces printed won't speak to our condition—but is it worth staying afloat? And with 10,000 subscribers a magazine *could* go places. Or does He find it so-so . . . ?

Name withheld by request

The Perils of Situation Ethics

THE LETTER in defense of homosexuality (FJ 1/15) reveals how far astray from the company of Fox and Jesus some Friends have been led by "situation ethics."

The false assumption of situation ethics that love is the ultimate norm leaves its victims no standard outside of themselves. If a person can excuse his actions in the name of love, an easy rationalization for us self-worshippers—then anything goes.

Situation ethics is an attempt to condone society's deepening sickness: its all-pervasive degradation of sex in advertising, books, motion pictures, and television; its political corruption, which Ralph Nader says is the worst in our history; its worship of corporate power and the military establishment, and all its other forms of idol worship. The "New Morality" of situation ethics is the "Old Immorality" of everyone "doing his thing": the worst idolatry and the source of all others, worship of one's self.

According to Jesus, the ultimate norm is not love but loyalty to the Kingdom of God (Mt. 6:33): not irresponsible license, but responsible freedom. The most valuable freedom is the freedom to obey God rather than men. A committed Christian's first responsibility is to God; he must feel responsible to God for the welfare of everyone. The only way he can begin to act accordingly is to realize that the principal barrier is his own self-worship and then to do everything he can to replace that self-worship with loyalty to God.

W. FAY LUDER
Boston, MA

The Quiet Needs

HURRAH for your editorial of 1 January 1973, which strikes to the heart of present-day meetings' need. If we could see ourselves as needy and lacking, a new warmth could grow. But the typical middle-class meeting has a network that keeps it from applying its "sincere professions of loving concern" to needs on

the doorstep and within the Meeting. This network consists of Sunday before and after meeting times too often being filled with signing of petitions, agreeing on letters to politicians about current issues, and collections for causes helping the needy. All this good work is a screen. None of these external concerns is the business of a Friends meeting. Abandoning causes could open the way for life, for the personal, because we could also abandon the feeling that we had "done something." That little satisfaction from the signing of a petition, the coin dropped in the box (both so easy and quick to do) is just what allows us to justify the lovelessness and lack of concern and time for each other.

The rumble of well-meant activity can crowd out the quiet needs which are amidst us with their plea. So leave the pen and purse and notice that single person who would be warmed by joining your family circle for Sunday dinner. Or by a listening ear.

CYNTHIA MAWSON
Kent, England

Relationships

"THE EXPERIMENTS (in community) that now seem to me most important have really not yet begun. We might now be ready for a nonauthoritarian, religiously-centered community that does not rely on the setting up of priests but that does bring all the real intellectual accomplishments of recorded history to bear on the construction of society. That is part of the task. More important is that such a community deal with the growth of the spirit."—Elise Boulding at Lake Erie Yearly Meeting 1972, as reprinted FJ 12/1.

Elise Boulding's direct statement of her concern for the condition of Man is refreshing and supportive of my own concern. I submit, then, some of my own thoughts which may help to further dialog and action in remedy of this developing situation.

I will not start at an enigmatic and self-limiting vantage point in the heart of preconceived Godhead, as Elise suggests; but at the inklings we have of that which is greater than Man in us. Then I would pursue further in an outward all-encompassing concept. I would hope that by the culmination of such search, with the support of all, the concept would no longer be bound by merely rational thought, but would encompass feeling and knowing God.

Family relationships seem an excellent starting point in that they not only are more longterm than other human

relations, but are also enhanced by the expectations of development a parent feels for his child and sometimes of his (or, of course, her) spouse. The parent starts with a feeling of extra-personal bond well nigh unto transcendence. This should be the loving basis between all men and women irrespective and in addition to sexual love. This is love of a higher responsibility and more extended in concept, feeling and expectation.

But somehow we fall short, in many cases, of instilling the expectation of development with which the child views us, the parent and/or elder. Why? Do we fail to teach appropriately by example, or are we actually static? Be that as it may, children first see parents not as of a "family" as the parent does, but as one person to another. They have no concept of where they came from, and how could they? But the parent is a powerful teacher, or authority figure, if you must. Children appreciate the familial feeling but fail to receive the feeling that the parent will further develop.

From that it is not hard to see the basis of limits to interpersonal adult relationships. We do not accept that a person is accomplished by active interests, but rather those of his rational and static accomplishments. We would live better as a society of supportive aspirants rather than supportive terminal achievers.

So my benign love to you all and great expectations!

A. CHARLES LINDBLOM II
Stevensville, MI

A Dichotomy

I WAS STRUCK by the dichotomy in your Nov. 15 issue between the cover, which quoted from *Speak Truth to Power*, and Morgan Harris's letter, which questioned the value of "tearing down the war system."

Morgan Harris says that he does not want to criticize unfairly those Friends who go to jail for "interfering with the war effort," yet he does just that. His choice of words and general tone clearly convey his personal view of war resisters as troublemakers without constructive purpose, who have not thought the matter through. What facts and reasoning led him to suggest that those who struggle against the war machine do not also work and plan affirmatively for peace? How does he know that their actions do not reflect rational thought as well as spiritual insight and

moral imperatives? Does he really believe, as he seems to imply, that the admonition, "Resist not evil" advises us to cooperate with evil?

Apparently Morgan Harris, and perhaps Elizabeth Grey (letter, FJ 1/15), formed their views from reading articles. They might profitably enlarge their frame of reference by direct experience, or at least by sensitive communication with those who sometimes work outside the system in loving commitment to our Friends' peace testimony. They might then reexamine their present view.

CHARLES J. SWET
Mt. Airy, MD

The Circle of Love

I WAS just about to disagree with Peter Fingesten in the Jan. 15th issue, feeling that religious commitment adds an extra dimension to activism, when I read R. W. Tucker and veered the other way. Friend Tucker seems to be on a "head trip" in search of a distinction without a difference. As I read the Catholic Worker, it sees Christ in fellow men. The AFSC sees God in men, and I tend to seek the Spirit in men: it's all in the one Trinity, isn't it?

As to the relation between belief and good works, meditate on Matt. 25:37-40. Then turn to I John 4:12. We are to love our brother (including brother enemy) for his own sake, then God loves through us, and the circle of love is complete.

CAROL MURPHY
Swarthmore, PA

Catching Up

IT HAD NOT BEEN my privilege to see a copy of the Journal since I left Friends Center in Tokyo two years ago until several 1971 copies were recently sent on to me by the Librarian of Christchurch (N.Z.) Monthly Meeting. In three of them I have come upon four names that I know, and one that reminds me of Kathy Tatman.

The last one first, Loren Eiseley. I have two of his books, and here I see a third "The Invisible Pyramid," reviewed by Mildred Young. I had remarked to Kathy Tatman that I had felt that Eiseley had approached the idea of God the Creator in some of his paragraphs without committing himself. Kathy replied that she had sat under him and had felt that he was a person of deep religious conviction.

Then there is the article on the trial of Peter Blood. Is he any relative of Bob Blood? Bob visited us at Tokyo Friends Center, and was talking about the evangelical movement in which he was active when I photographed, so I

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Organic farming and gardening. From skiing, snowshoeing, hiking to camping out on network of trails through 3000-acre Farm and Wilderness reserve, then canoeing, swimming. Discussions, research in ecology, nutrition, other fields. Explore new educational patterns—relevant, challenging, purposeful—in region famous for beauty and independent lifestyles. Quaker leadership.

Jan F. Klotz,
Farm and Wilderness Foundation,
Woodstock, Vermont 05091.

thought, the group, but it was a failure. I see here his letter against the display of the flag in Quaker cemeteries.

The next name is Marjorie Nelson Perisho. I have Marjorie's photo taken when she stayed with us on her way to Quang Ngai. I of course met her again there on her way home after her release.

Horace Champney is next. I have photographs of him and the other members of the Phoenix crew when they were being interviewed by the Japan Friends in Tokyo Meeting House.

Then Norman Wilson reports on "Quaker Education Led by the Spirit." Norman and his wife and family stayed with us at Friends Center for some weeks, and what a happy time it was.

So I'd be happy to be commended again to all these people, if you could make space in a column somewhere.

VICTOR J. HAYMAN
Geraldine, N.Z.

Example for Youth

AN ELDERLY FRIEND was exercised about the letter published in Friends Journal, Nov. 1, headed "Repression, 1972—Quaker Style" by Hugh Hamilton. My venerable friend's idea was that letters not in keeping with Friends' testimonies should not be printed. Another view is that we do believe in freedom of expression. To me, the important part of the question is what kind of example will be set for our youth.

I am not a Reader's Digest subscriber but was told of an article in the Nov. 1972 issue, "Non-Smokers Arise!" by Max Wiener. This would be good for everyone to read, for it is full of convincing information.

GRETCHEN TUTHILL
Vista, CA

Friends and Blacks

ONE ANSWER to "Why so few Black Friends in New York Yearly Meeting?" (FJ 12/15) can be found in one sentence of the article, "The loving service and example of the few dedicated American Friends, who many years ago went into the villages of East Africa, Jamaica and Alaska, to live with the people (the italics are mine) sowed the seeds of today's vigorous Quakerism in these areas." Can a sizeable number of Friends in the New York Yearly Meeting make the same statement? Have they not in reality moved away from black areas?

The reason for their move is to get better schooling for their children. Some who did stay in the city sent their chil-

dren to private schools and the interest in the local school and its improvement was lost or at best lessened. Many blacks are still educated in city schools. Are our meetinghouses in center city, or are they at the edge of the city in more pleasant neighborhoods? How can we expect to attract blacks, when in reality we have removed ourselves?

In order to ease our conscience, we give time in service and send checks to the Black Development Fund, which of course is important. Yet we do have to admit that we have not moved to live with the blacks, but have removed ourselves from them.

GRETE SORTER CARPENTER
Poughkeepsie, N. Y.

Toward Quaker Ecumenism

TO ME it seems rather sad to see two tables representing Friends at the National Council of Churches, especially when I felt a close personal friendship with members at both tables. I realize the hassle ahead if one were to suggest that Friends join under one "membership name." Thus, I'll not suggest this first of all, but wouldn't it be nice if Friends United Meeting and Philadelphia Yearly Meeting were to request of the NCC that Friends sit together at appropriate times if and when NCC meets again? Perhaps Friends might consider this simple matter. Oh yes, I realize there is no such thing as a simple matter for Friends.

ED HINSHAW
Orono, ME

Friends Journal welcomes signed letters that deal with subjects of value and interest to its readers, take issue with viewpoints expressed in its articles, and advance provocative opinions, with which the editors may or may not agree. They should be typed double-spaced, if possible, and should not exceed three hundred words.

To Be a Parent

The spirit needs its wings,
Don't clip them.
Stroke them,
Burnish each feather
Father mother,
And listen closely,
You may hear things
Lovely and surprising.
And if some frighten you,
Think carefully before
You say your say.
For say you must,
To be a parent, wise and just.

MARGARET N. MORRISON

Friends Around the World

A Close Look at Quaker Service

by Edwin B. Bronner

FOR MANY READERS of the Friends Journal the expression "Quaker mission and service" would bring to mind the American Friends Service Committee; the Canadian Friends Service Committee; probably East Africa Yearly Meeting, a part of Friends United Meeting; and perhaps the old Japan Committee in Philadelphia. Actually, there are at least 11 organizations or yearly meetings engaged in Quaker overseas work, and ten of them participated in a recent conference in London.

The Friends World Committee for Consultation, carrying out the wishes of the World Conference at Greensboro in 1967, brought 25 Friends together from around the world to consider the problems and opportunities facing Friends in overseas efforts. They met at an Anglican retreat house in the Ealing section of West London from Friday morning, January 19, until the following Tuesday evening. A number of Friends representing the Third World nations were participants in the sessions, along with persons from the organized mission and service bodies. The Quakers from developing countries made a vital contribution to the discussions, both in presenting creative ideas and in helping the representatives of the agencies to see their work through new eyes.

Representatives from the United States included Robert Garriss and Harold Smuck from Friends United Meeting; Norval Hadley, Northwest Yearly Meeting (Bolivia); Keith Sarver, California Yearly Meeting (Guatemala); John Robinson, Kansas Yearly Meeting (Burundi); Robert Rumsey, American Section, FWCC; and Bronson Clark and Edwin Bronner, AFSC. Edward Bell attended for the Canadian Friends Service Committee; Sadie Vernon from Jamaica Yearly Meeting; and Loida Fernandez, from the General Meeting in Mexico.

Friends felt a good deal of creative tension in the meeting between organizations with a mission emphasis and those bodies which are service oriented; between so-called Anglo-Saxon committees and the Friends in Africa, Asia, and Latin America; and, to a lesser degree, between large and powerful agencies based in Britain and the

United States, and much smaller ones in Canada, Australia, New Zealand or continental Europe.

At first it seemed unlikely that those whose work is predominantly mission, and those stressing service, would be able to recognize the intrinsic value of the other, and accept the fact that all were working toward common Christian and Quaker goals. Mission bodies work under a divine compulsion to share the Christian message with those whom they serve. On the other hand, Friends in Quaker service, while motivated by a strong Quaker faith, often do not feel free to challenge the religious beliefs of persons they work with. Slowly it became apparent that each emphasis had a strong basis in Christianity and in Quakerism, and it was also recognized that the former group engaged in many service projects, while the latter group often shared the Quaker message indirectly.

No effort was made to blur the differences that exist, but all gained a clearer picture of what others were doing, and why they were doing it. Conference participants went away with a much better understanding of one another, and with mutual feelings of love and respect that had been expressed in the final meeting for worship.

Friends from East Africa, the Middle East, India, Singapore, Jamaica and Mexico helped the Anglo-American agencies to recognize that they were sometimes insensitive to local needs and aspirations. They made it clear that it is not easy to be always on the receiving end of Quaker sharing, and suggested that divine guidance is not always channeled through London, Philadelphia, and Richmond.

While the Canadian Friends Service Committee is usually consulted today by AFSC and Friends Service Council when it is likely to be interested in what is being planned, the European Quaker Service Committee, and the separate groups in Australia and New Zealand have not been brought into the mainstream to the same degree. The latter two bodies are beyond the time when they were content to collect money to be turned over to London or Philadelphia; they wish to share in existing projects and launch some of their own.

Friends in the United States, especially in the east, are sometimes guilty of complacency about their relationship with other Quakers, and need to be re-

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John F. Hunter

Farm and Wilderness Foundation,
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minded of the world-wide nature of the Society of Friends. They are often critical of the U.S. government because of its imperialistic attitude toward smaller nations, and the Third World, but perhaps they would discover a "beam in their own eye" if they were to look at American Quakerism from the viewpoint of others. Because of the size, wealth, and power of a few yearly meetings and committees in the U.S., American Friends need to be especially sensitive to the needs and aspirations of smaller, or newer, committees and yearly meetings which are endeavoring to give expression to Quaker concerns in many parts of the world.

Altogether this was an extremely helpful experience in exchanging ideas, and in sharing beliefs, doubts, and hopes. The participants were grateful to the Friends World Committee, and to William Barton and his staff, for making the consultation possible. A series of seven recommendations were approved by the conference, to be directed to the FWCC, to the bodies represented, and to Friends generally.

(Edwin B. Bronner, a member of Haverford, PA, Meeting, is professor of history, librarian, and curator of the Quaker Collection at Haverford College. He is presently on a sabbatical leave to work on a history of Quakers in the middle colonies, up to 1790.)

Encouraging Our Children

CAMBRIDGE (MA) Meeting uses the "circle" approach with 3- and 4-year-olds in First-day School. "We begin," states their newsletter, by gathering in a circle, usually on the floor. We remind each other of our names, show and share any toys or books children have brought, sing songs and play finger games, and converse about ourselves, parents and the meeting." Occasionally hand puppets are also used. "We have even managed to share silence in the circle and hope this will happen more frequently. (The purpose of the circle is to enable the children and teachers to get to know each other and to have a sense of being part of a small group which is, in turn, part of the larger meeting. The children have, on the whole, been quite receptive to it.)"

Special projects or free play follow the circle, and later, over juice, there is further conversation and more silence. Parents and interested meeting members are welcomed, as it is thought that such participation will enhance the children's experience and sense of the meeting.



Out of the Past, Eileen Waring

By Jennifer

Needed: A Return to Simplicity

THE RISING UNEASINESS about a possible fuel shortage in the United States has led me to consider the modes of living prevalent in our culture which have, in effect, brought on this crisis.

Each of us should accept personal responsibility for both helping to cause this problem and to solve it. Most Americans habitually and unnecessarily consume an immense amount of the world's output and natural resources. In the process, we use up the stores needed for future generations as well as siphon off much that could become healthful subsistence for vast numbers of presently unfed and unsheltered human beings. While millions live without their simplest needs adequately filled, we wallow in an overabundance of material goods.

One measure of personal overconsumption can be made simply by comparing the clothes you possess with what you actually need. This rather shocking survey showed me my own involvement in the unnecessary exploitation of the world.

I do not believe a long-lasting resolution of such threats as the energy shortage will come by seeking out additional sources of supply that will continue to be wasted. A permanent solution will be accomplished only through a mass re-evaluation of the issues and a change of attitude.

If we individually and collectively limit our consumption to exclude most unnecessary items and if we promote more equitable distribution, presently available resources will be enough to supply all peoples. With forethought in terms of population, distribution and consumption on a worldwide level, there will continue to be adequate sources of food and energy.

I believe this issue to be of special concern to Friends, as the possibility of shortage has been due primarily to a disregard of the principle of "living simply." It seems to me that a return to lifestyles geared to using only what is needed would greatly improve the condition of the world, now and in the future.

JENNIFER TIFFANY

Spreading the Word

"THE BIBLE ASSOCIATION of Friends," states its 143rd annual report, "desires not to impose or even to persuade to an outward understanding, but by placing the historical sources before the seeker, help him be opened to his own understanding in mind and heart, in the hope that he may hear the Voice that spoke to George Fox at his first calling. . . ."

During the year 1971-72 "historical sources" in the form of Bibles, New Testaments and Bible portions, free and at cost, were distributed in 15 states and the District of Columbia, Guiana, East Africa, Calabar, and Japan.

Further consideration has been given to a possible merger of the Bible Association of Friends with the Tract Association of Friends, or at least the setting up of a working relationship, "since the concerns of the two organizations are congenial and the membership, as of the present, practically identical." Friends look favorably upon such arrangements, but the legal aspects must be more fully explored.

Other highlights mentioned in the report include a talk by Henry J. Cadbury; production of a sticker, designed by Florence-Ann Goerke, that will be placed in all books paid for by the association; and publication by Edmund Goerke for the Association of Richard Claridge's *Tractatus Hierographicus, or Treatise of the Holy Scriptures*, edited by Joseph Besse in 1724.

There have been many changes in religious thinking and action, states the report, "but for those who know and love the Bible . . . its value remains unchanged, and the original stated purpose of the Association, 'to encourage a wider circulation as well as a more frequent perusal of the Holy Scriptures and to promote more accurate knowledge of their invaluable contents' has continuing significance."

Copies of the complete report may be obtained from Charlotte Lippincott, 302 Arch St., Philadelphia 19102.

Christian Unity

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

London Yearly Meeting Minute, 1916

FCNL Celebrates 30th Anniversary

MORE THAN 300 PERSONS gathered at the National 4-H Center in Washington for dinner on January 27 to highlight the 30th anniversary of the Friends Committee on National Legislation. Comments from speakers about the Quaker lobbying organization—the only registered religious lobby in Washington—ranged from "FCNL is the conscience of the capital," to "You have been a menace—a menace to war, to social injustice, hatred, and a lot of other things."

A standing ovation was given to E. Raymond Wilson, Executive Secretary Emeritus of the FCNL, who guided the Committee from 1943 to 1962 and who has taken a lead in many areas, including food, peace, disarmament, and civil liberties. He is now writing a history of the organization.

In business sessions during the weekend, FCNL General Committee members from across the nation approved 1973 legislative priorities such as adequate assured income for those who can't work, improving the administration of justice, disbanding the entire Selective Service system, reducing U. S. troop levels, encouraging increased economic cooperation among the nations of the world, and working for speedy agreement on just and effective ocean treaties at the Law of the Sea Conference convening late this year. Also approved was FCNL's 1973 budget of more than \$200,000.

From QUNO

A BULLETIN from the Quaker Office at the United Nations includes the footnote that "in 1967, with the Vietnam war not on the agenda, a QUNO analysis of speeches in the General Debate showed it mentioned by 66 out of 77 speakers; of these 66, over 40 criticized or strongly condemned the U.S. for its role." Other themes which ran as a "sort of undercurrent" through the speeches of the U.N.'s General Assembly include distress over the ever-widening poor-rich gap, super-power control of the world's decision-making, and, more recently, terrorism, which "features as an important new item on the General Assembly's agenda. The Secretary General put it there, stressing that his concern is humanitarian, not political. 'I hope the world community can begin to combat the feeling of general helplessness which peoples all over the world [feel] in the face of indiscriminant violence,'" says Mr. Waldheim.

Scholarships for Native Americans

THE COMMITTEE on Indian Affairs of New York Yearly Meeting has established a scholarship fund in the name of Levinus K. Painter, to give recognition to the lifetime of dedication, devotion and work of a real friend to native Americans, particularly in New York State.

As Quaker minister, historian, teacher, and author, Levinus Painter has strengthened the bond between Native Americans and Friends and has created a greater understanding of Native American culture.

The scholarship fund will assist Native Americans living, primarily, in the New York Yearly Meeting area, to attend Friends schools and Yearly Meetings and to help those not eligible for funds from the Bureau of Indian Affairs. Contributions should be sent to the Committee treasurer, Ebba Zeitlin, 69-17 182nd St., Flushing, NY, 11365, designated for the Levinus K. Painter Scholarship Fund.

"Minutes of the last business meeting were approved, but some exception was taken to the comment that Friends should be encouraged to speak during Meeting for Worship, especially when many guests were present. It was pointed out that God does not necessarily speak more eloquently when guests are present."—*State College (PA) Friends Meeting Newsletter*

Counseling Service Family Relations Committee of Philadelphia Yearly Meeting *For appointment call counselors between 8 and 10 P.M.*

Christopher Nicholson, A.C.S.W.,
Germantown, VI 4-7076.

Annemargret L. Osterkamp, A.C.
S.W., Center City, GE 8-2329

Holland McSwain, Jr., A.C.S.W.,
West Chester, 436-4901

Ruth M. Scheibner, Ph.D., Ambler,
643-7770

Josephine W. Johns, M.A., Media,
Pa., LO 6-7238

Valerie G. Gladfelter, A.C.S.W.,
Willingboro, N. J., 609-871-3397
(May call her 9 a.m. to 10 p.m.)

David Harley, A.C.S.W., Lehigh Valley,
215-437-1396

Consultants: Ross Roby, M.D.,
Howard Page Wood, M.D.

Newtown Friend Honored

FELIX E. HIRSCH, a member of Newtown, PA, Meeting, was honored on January 17, 1973 by receiving the Commander's Cross of the German Order of Merit from President Heinemann of the Federal Republic of Germany. The high-ranking decoration was presented to him by the German General Consul at an impressive ceremony in the New York German Consulate General.

Felix Hirsch was honored for his efforts in bettering German-American relations in the political and academic field. His numerous writings and his lectures at German universities after World War II greatly assisted this goal.

Until recently, Felix Hirsch was professor of history and librarian at Trenton, NJ, State College. His wife, Elizabeth Hirsch, formerly professor of philosophy there, is writing a book about the German existentialist philosopher, Heidegger, her former teacher.

Sidwell School Has Two New Leaders

CHRISTOPHER B. CARR, 37-year-old native of England, is the new principal of the Upper School at Sidwell Friends School in Washington, D. C. A graduate of Oxford, he taught English for nine years, served in a key post in Leicestershire County's school administration, and ran several teacher workshops in both England and the United States. He succeeds H. Hall Katzenbach, Jr., who, after seven years as principal, resumes teaching English and assumes new duties as coordinator of curriculum planning.

Also at Sidwell, James M. Newmyer, executive vice president of Newmyer Associates, Inc., a public relations company, is the new chairman of the board, succeeding Ellis T. Williams of Baltimore Yearly Meeting.

Concerned About Prisoners?

A MAGAZINE composed entirely of contributions by prison inmates is being published by the Stone Foundation of Chicago, IL. It is now a quarterly but soon is expected to become a monthly. Stories, letters, cartoons, etc., may be submitted, and the Foundation will pay \$25 for anything accepted for publication. The magazine is of special interest to Friends who are corresponding with inmates of prisons. Free copies may be obtained from, and subscriptions sent to: CANDLE, 111 E. Wacker Dr., Chicago, IL 60601.

An Illegal Connection

A GLASTONBURY, CT, PEACE ACTIVIST went to see a neighbor at a time when sewers were being installed in front of her house. Returning, she was confronted by two men in black slickers who told her: "You have an illegal connection." The first thought that went through her head was: "Oh, my, which of my friends is the FBI investigating?" But the men were investigating a pipe line connection to a storm drain, not her peace pipeline. They were surprised when she laughed. (From the Hartford Meeting Bulletin)

World Council of Churches Disinvests

THE WORLD COUNCIL of Churches has issued a list of 650 corporations directly involved in investment in or trade with Southern Africa. At the same time WCC announced that it had sold its holdings in such corporations (market value about 1.5 million dollars). The action follows a decision made by WCC's Central Committee that "the effect of foreign investments in Southern Africa is to strengthen the white minority regimes in their oppression of the majority of the peoples of this region."

Participants Selected

FOURTEEN young Friends, juniors and seniors in high school, from the U.S.A. and Mexico, will take part in the Quaker Youth Pilgrimage this summer. In England they will be joined by a similar number of young Friends from Britain, Ireland and Continental Europe.

Martin and Margaret Trueblood, members of Gwynedd Monthly Meeting, PA, will accompany the group.

The 1973 Quaker Youth Pilgrims will be in England the full time. For two weeks in North West England, based in Lancaster, they will climb Pendle Hill, visit Firkbank Fell, Swarthmore Hall, and other places of historical Quaker interest. A two-week workcamp project will be in Dore, Sheffield, in connection with newly established Fairthorn, a home for mentally handicapped young adults.

Western Hemisphere participants in the Quaker Youth Pilgrimage are: Barbara Brown, North Carolina (Conservative); Sara K. Cannady, North Carolina (F.U.M.); Marsha C. Cline, Kansas; Hannah S. Cope, Kansas-Nebraska; David A. Eister, New England; Debra C. Haines, Wilmington; David Hernandez, Mexico General Meeting; Debra E. Krekler, Ohio (Conservative); Mark A. Maxwell, Western; Tamra S. Mills, Western; Stephen H. Peters, Illinois; Joseph B. Stratton, Philadelphia; Jay W. Thatcher, North Pacific; and Russell H. Vogel, Pacific.

Outreach in Atlanta

QUAKER HOUSE in Atlanta, enriched by special weekends with Dorothy Hutchinson and Heberto Sein, reports that "Out of this has grown increasing clarity as to scope, responsibility and opportunities for our . . . outreach activities." Among concepts basic for such activities are:

1. Social outreach concerns are a vital part of a meeting for worship.
2. Responsibility for outreach activities rests with every member and attender. Outreach is often the expression of a private concern, just as worship is a private concern, until there is compelling need to share it with others.

The Peaceable Kingdom Reprinted

FRIENDS will be interested to know that Jan de Hartog's memorable novel, *The Peaceable Kingdom*, is now available in paperback. Fawcett Publications has distributed the book nationwide. The price is \$1.95.

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FROG: a Friends Experiment in Cooperative Living

THREE SUNDAYS A MONTH after meeting for worship, attenders at New Haven Friends Meeting are invited to a pot-luck lunch. Not an unusual practice for a Friends meeting, except this lunch is not held in the meetinghouse—there isn't one—but in a 14-room house rented cooperatively since 1971 by ten people as an experiment in cooperative living.

Friends Co-op, or FROG as they have irreverently christened themselves, has hosted midweek meetings for worship and Peace and Social Concerns Committee meetings in addition to the lunches. The meeting library was moved from a locked closet in a rented room to the house library, and other meeting activities have been organized or centered around the house.

Bob Perisho, who wrote about FROG, says its future is in doubt because several key persons are moving away from New Haven at the end of the year. "Those of us who are leaving" Bob writes, "may or may not try to find comparable communities elsewhere, but we are all convinced of the advantage of cooperative living."

Friends in Dayton

THE DAYTON AREA Friends Fellowship has been meeting on the second Sunday of each month for the past three years. A period of worship is followed by a discussion focused around a pre-arranged topic. Participants have included members of all three Yearly Meetings in the area and a number of non-Friends. A regular worship group also now is meeting in homes, noontime on the first and third Sundays. If you are in the Dayton area and would like to join us, contact Reed or Marjorie Smith, 278-4015, for time and place.

ALAN CROSMAN

Indian Affairs Group to Meet

THE 104TH ANNUAL MEETING of the Associated Executive Committee of Friends on Indian Affairs is scheduled for May 4-6 at Council House and Wyandotte, OK. Many changes in emphasis have occurred during the committee's existence, and Friends currently have a renewed interest in the social well-being of the American Indian. This is part of the program of dealing with the whole man—educational, social, physical and spiritual.

For further details, write Ardelle F. Cope, 1095 Division St., Noblesville, IN 46060.

Words of Wisdom

"WE HOPE that those feeling a need for radical change will endeavor to share and explain their concerns so that others can understand and catch up with them.

"Encourage each other to accept wide individual variations in the way we seek the Light and in our personal readiness to act on specific problems.

"Guard our thoughts and conversation against all use of labels and stereotypes so that we may truly deal with each other as individuals in a loving spirit . . ."

—Lancaster (PA) Meeting's
State-of-the-Meeting suggestions
for moving forward.

Timely Remarks

WE ARE REMINDED of points of etiquette for Meeting for Worship which we sometimes forget. Try to come on time, but if late, do not enter while someone is speaking; be sensitive to others."—University Friends Meeting (Seattle) Bulletin

"Friends are urged to arrive at the meetinghouse on Sundays comfortably before 11 o'clock. Then meeting for worship can start with us all together; and while the children are with us for the first 15 minutes they, too, can share in some good silence free from interruptions by late arrivals. We suggest to those who do arrive after 11 a.m. that they wait quietly in the hall until the children and First-day School teachers leave meeting. Any who arrive after this should enter very quietly and sit near the entrance in chairs left vacant by those arriving earlier."—Albany Friends Meeting Newsletter

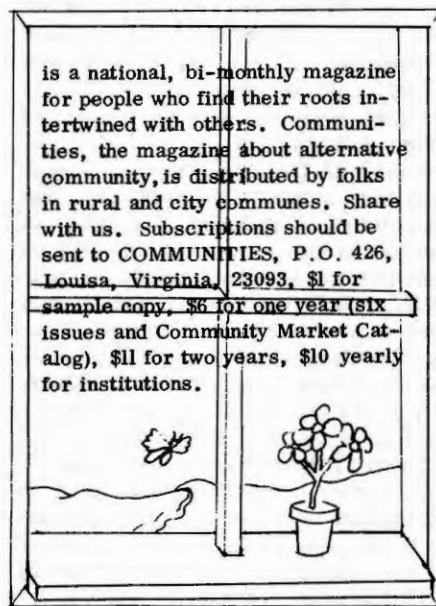
"On Sunday . . . 84 people entered the meeting for worship after the time set for its beginning," begins a contribution to the Mt. Toby Meeting of Friends Newsletter by a "(self-styled) crabby old member," after quoting the begin-

ning of the Second Query according to Faith and Practice of New England Yearly Meeting. The contribution continues: "It was a beautiful, clear day, and autumn coloring was at its height. Did all these people have an emergency at home before leaving? Or trouble with transportation? 'Are you faithful and punctual in attendance?'"

Light and darkness—Religion is a response to mystery and enigma. Man senses a force beyond himself. The sun was hidden when Jesus died; Paul was blinded by Light. From the darkness comes the courage to go on with the living of life.

Communities

is a national, bi-monthly magazine for people who find their roots intertwined with others. Communities, the magazine about alternative community, is distributed by folks in rural and city communes. Share with us. Subscriptions should be sent to COMMUNITIES, P.O. 426, Louisa, Virginia, 23093, \$1 for sample copy, \$6 for one year (six issues and Community Market Catalog), \$11 for two years, \$10 yearly for institutions.



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Three Aspects of the Quaker Presence in Washington

(Editor's note: Washington, DC, the hub of our national government, is also a hub of Quaker activity. Described in the following articles are the diverse and at the same time complementary activities of three Friendly agencies, all of which need—and richly deserve—your support, financially and in other ways.)

Friends Committee on National Legislation

by Paul Brink

"THE FRIENDS COMMITTEE on National Legislation is perhaps the most effective and prophetic voice making its views known to the national policy makers in Washington," said a Senator from Oregon.

FCNL, commemorating its 30th anniversary this year, is a religious lobby working for Friendly concerns in the nation's capital. Many of our local problems tie in closely with what happens in Washington. Individual Friends can make a difference. FCNL has used considerable citizen support in its past efforts, and it needs it now to cut military spending, end the draft and help establish just control over the oceans and the deep seabed, to mention only a few FCNL priorities. The Committee is planning a number of special events in connection with its anniversary, including legislative seminars in different parts of the country and special events at numerous Yearly Meetings. FCNL, supported by 22 Yearly Meetings and 10 other Quaker organizations, is trying to designate a person in every Friends Meeting and Church in the nation for local contact. In addition, the Committee seeks to strengthen its network of key contacts in Congressional Districts from one end of the country to the other. Some of FCNL's past accomplishments are:

—Heading an eight-year campaign which brought Congressional defeat of Universal Military Training.

—Joining with many other organiza-

tions working day to day in the Halls of Congress in 1964—remembered legislatively as the year of the great breakthrough on civil rights.

—Leading in many other issues including civil liberties, economic justice and reconciliation among nations and persons.

—Working successfully for legislation enabling hundreds of millions of dollars of food to be donated and distributed abroad by voluntary organizations such as the American Friends Service Committee, Church World Service and CARE.

Only people will change this country—people working with groups such as FCNL to bring responsibility to Congress so that there can be a re-ordering of the Nation.

William Penn House

by Robert H. Cory, Jr.

FRIENDS from many parts of the country and from varied branches of the Society of Friends respond to the programs of William Penn House, now six years old. With the assistance of Friends United Meeting, Quaker Leadership Seminars bring together Quakers from differing geographical areas and philosophical outlooks. In turn, seminar participants return to their home Meetings and communities with deepened understanding and renewed concern about national issues of peace and social justice. Within William Penn House gatherings, young Friends have found new friendships which span barriers of distance and doctrine. The United Society of Friends Women has made William

Penn House its "Youth Project 1973."

A Washington seminar program offers the opportunity to talk informally on crucial issues of peace and social justice with people involved in the policy process. Among those whom the William Penn House staff has invited in recent months are: a recently retired Admiral, a Jesuit scholar who has worked with Ralph Nader's movement, a leader of the Vietnam Buddhists, a staff advisor to the Senate Foreign Relations Committee. Visits have been planned to the Pentagon, the Department of State, the U.S. Commission on Civil Rights and the World Bank.

While the emphasis of seminars has shifted somewhat over the years toward domestic concerns (law, order and justice; urban blight; and pollution), Friends peace testimonies continue to be a major concern.

Any Quaker-sponsored group can arrange for a program at William Penn House. Costs are kept low and scholarships are made available so that cost is not a barrier to participation. And it is only through participation that information and a sense of urgency can combine to help encourage meaningful action long after the group has left William Penn House.

Quaker House

by Opal Gooden

THE LEADERSHIP of Quaker House has taken literally the admonition to be present where you are. Where, in this instance, also looms large. Washington, DC, is a moderate sized city with immoderate exposure to the gamut of current domestic and international tensions. The city and its suburbs have a high concentration of educated professional and technical persons—white and black; the inner city has a high concentration of disadvantaged poor—mostly black and Latin American. Quaker House, purchased in August, 1970, is on the edge of part of the inner city. The majority of its volunteers and members of the five cooperating Friends Meetings responsible for management of Quaker House are from the larger metropolitan area.

Efforts to extend Friendly initiative and presence in such a setting have led, thus far, to focusing on these concerns: the so-called criminal justice system as it affects individuals; non-violent handling of urban tensions; enrichment of the quality of life for individuals and groups; witness for peace

Groups like the one below, which is petitioning Senator Richard Schweiker (PA), appreciate the services and facilities of the Quaker agencies in Washington.



and social justice. These projects are currently under way:

—The Community Release Program, which has two parts: (1) third party custody and assistance to arrestees who live in the nearby inner city community, and (2) job development and placement of released prisoners;

—Training in techniques of nonviolent handling of urban tensions, including sessions with personnel of the nearby police precinct;

—Creative crafts for all ages and interests;

—Facilities for preschool care of children of working parents who live nearby;

—Space, equipment and program know-how (when needed) for workshops, discussions and study groups relevant to Quaker concerns;

—Expanded facilities for First-day School of Friends Meeting of Washington;

—Response to informational and hospitality needs of Friends and others coming to Washington to witness for peace and social concerns.

Quaker House can undertake this range of projects because of the volunteers it attracts. A small fulltime staff has day-to-day responsibility for coordinating the work of a large corps of volunteers who determine policy, raise funds, man program projects, help with clerical chores and maintenance of the house and grounds.

Classified Advertisements

Accommodations Abroad

LONDON? Stay at THE PENN CLUB. Bedford Place, London, W.C. 1. Friendly atmosphere. Central for Friends House, West End, concerts, theatres, British Museum, university, and excursions. Telephone 01-636 4718.

MEXICO CITY FRIENDS CENTER. Pleasant, reasonable accommodations. Reservations, Casa de los Amigos, Ignacio Mariscal 132, Mexico 1. D. F. Friends Meetings, Sundays, 11 a.m.

LONDON. "Kenyon," 23 Sutherland Avenue, London W. 9. Room and breakfast with private bath, \$7.50. Television room. Other meals if required. Convenient theaters and shops. Telephone 01-286-9665.

Position Vacant

POWELL HOUSE, New York Yearly Meeting's Conference Center in Old Chatham, New York (Southeast of Albany), invites applications for Acting Director to serve Sept. 1973 through May 1974 with possible appointment as Director in May 1974. Write: Harold Risler, Personnel Subcommittee, 281 Argonne, Kenmore, New York 14217. Phone: (716) 877-2653.

Conferences

ARE YOU 40 or older? Then why not come to the Pendle Hill conference on "Growing Older: Threat and Blessing," April 27-29. Pendle Hill, Wallingford, PA 19086, (215) 566-4507.

For Rent

1820 FARMHOUSE, 110 acres along Cold River, North Sandwich, NH. Quaker neighborhood. 5 bedrooms, full bath. Comfortable, sunny, fully-equipped. Mountain view. Available June 1-July 14; Sept. 1-Oct. 15. 2-week minimum rental. Reference: Lawrence McK. Miller, Jr., 215-345-1714. Charles Penrose, Jr., 203-655-9674.

CAPE MAY, NJ. Newly-renovated, luxury 1 and 2 bedroom apartments. Large, sunny livingroom; modern kitchen and bath. Laundry. 4-minute walk to beach. \$1,750-\$2,000 June 15 to Sept. 15 or \$175-\$200 per week. 215-253-7050, or The Dormer House, 800 Columbia Ave., Cape May, NJ 08204. 609-884-7446.

FATHER-SON-& HOLY-GHOST townhouse in center city May thru August. 2 bedrooms, 1½ baths, central air conditioning. Rental rate and period of occupancy can be adjusted to circumstances. Write or call Daniel Test, 1704 Addison St. Phila. 19146 (215-545-7396).

Schools

THE MEETING SCHOOL, Rindge, New Hampshire 03461—communal, coeducational, college preparatory. Farm and family living. Grades 10 to 12. For information, write Joel Hayden.

LEARN SPANISH IN MEXICO. If you really want to learn Spanish intensively and economically, start any Monday at CIDOC. For catalog on language school and de-schooled academy, write: CIDOC, APDO 479, Cuernavaca, Mexico.

JOHN WOOLMAN SCHOOL, Nevada City, Calif. 95959: college preparatory, art (pottery, weaving, drawing, painting), garden. Located in the foothills of the Sierra Nevada. Maximum, 65 students. 916-273-3183.

THE LEARNING TRIBE. An alternate year in three communities, Nova Scotia, Mexico, West Virginia. Field work, study, travel, outdoor program. For a few, 16-18. Box 57, Fitzwilliam, NH 03447.

Opportunities

GIVING FOR INCOME. The American Friends (Quaker) Service Committee has a variety of life income and annuity plans whereby you can transfer assets, then (1) receive a regular income for life; (2) be assured that the capital remaining at your death will go to support AFSC's worldwide efforts to promote peace and justice; (3) take an immediate charitable income tax deduction; and (4) be relieved of management responsibility. Inquiries kept confidential and involve no obligation. WRITE: AFSC Life Income Plans, 160 North Fifteenth Street, Philadelphia 19102.

PENDLE HILL offers a managed retained income plan which can speak to your present needs and its future needs. Contact: Brett White, Pendle Hill, Wallingford, PA 19086.

PLAN YOUR VACATIONS, RETIREMENT in our developing liberal cooperative community in North-Central Arkansas. Beautiful lots, large lake nearby. Tumbling Shoals Estates, P.O. Drawer 268, Naperville, IL 60540.

Travel

FOR AGES 13-15: expedition in rural Greece: small, coed group tours back-roads Greece this summer by horse-drawn cart. Learn ancient history, Greek language, primitive culture, the good gypsy life. Write: Grassroots Educational Expeditions, Freedom, ME 04941.

Camps

OPENINGS FOR CAMPERS AND COUNSELORS, small residential camp, north-central Penna. Flexible program emphasizing wilderness trips, farming, building projects, nature, discussion. Bruce and Katherine Hartman, Echo Farm, RD 4, Muncy, PA 17756.

Positions Wanted

TECHNICAL COMMUNICATOR, Friend, now employed. Past six years in publications unit of consulting R&D. Diversified experience includes industrial advertising, technical sales literature, radio broadcasting, educational TV. Desire publications or administrative position in academic community or socially significant organization. Prefer New England or northern New Jersey. Box 560, Friends Journal.

HOUSING—B.A. with graduate work in architecture. Experience in regional planning administration and housing programs. Wants energetic, creative opportunity low income housing program. Box W-563, Friends Journal.

YOUNG, EXPERIENCED SCIENCE TEACHER looking for summer work of any sort and a permanent teaching job in the Twin Cities area. B.A. (biology), M.A.T. Write Bruce Jones, 234 Riverbank, Burlington, NJ 08016.

RESPONSIBLE 15-year-old female Friend, experienced babysitter, desires summer post as mother's helper. Available late June through August. Anne Robinson, 2480 Kenilworth, Cleveland, OH 44106.

For Sale

GEORGE FOX'S JOURNAL, First Volume, printed for Thomas Northcott in London, MDCX-CIV, with preface by William Penn, dated 1694. John Parker, 227 W. Miner St., West Chester, PA 19380.

INQUIRIES INVITED: A few individual lots in a Pocono Mountain lake family community. Box M-518, Friends Journal.

Personal

MISSION OF THE DIVINE WORD, 6406 S. Carpenter St., Chicago. Worship, 2nd, 4th, 5th Sundays, 4 p.m.; prayer and Bible reading, 7 p.m. every Saturday. Charles F. White, Minister. For further information, call HU 7-3158 after 3 p.m.

FAMILY with four lively school-age boys, home on Bryn Mawr campus, requires, starting August, congenial person to live in, help with light cleaning and some cooking. 215-LA-5-7252 evenings and weekends.

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."

FOR PEACE, health, a more beautiful soul, use this healing prayer for yourself and friends that has already helped many. 25-cent donation per copy. K. G. Emmons, 1720 S. King Ave., Lakeland, Fla. 33803.

FOR THE FOLLOWING REASONS I would like to urge Friends to write a codicil into their wills that five percent (5%) of their gross estate be put into an irrevocable trust—the income only of which will go to help maintain our local monthly meetings; the monthly meeting to freely exercise its will and judgment as to how the income will be used:

1) Our membership generally is declining, with a marked absence of young people to carry on the responsibility which we presently shoulder;

2) Membership in the Society of Friends, and religion in general, should be a free institution, unencumbered by the continual reminder of the need for worldly possessions;

3) In fact, the per capita costs to each monthly meeting have not only risen, but can be expected to rise—thus burdening the future generations with financial pressures with which they may not be able to cope. Signed: John M. Barney, Media, PA.

MEETING ANNOUNCEMENTS

Alaska

FAIRBANKS—Unprogrammed worship, First-days, 9 a.m., Home Economics Lounge, Third Floor, Eielson Building. Discussion follows. Phone: 479-6801.

Argentina

BUENOS AIRES—Worship and Monthly Meeting, one Saturday each month in suburbs, Vicente Lopez. Phone: 791-5880 (Buenos Aires).

Arizona

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

PHOENIX—Sundays: 9:45 a.m., adult study; 11 a.m., meeting for worship and First-day School, 1702 E. Glendale Avenue, 85020. Mary Lou Coppock, clerk, 6620 E. Culver, Scottsdale, 85257.

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

TUCSON—Friends Meeting, 129 N. Warren: Sunday School, 10 a.m.; worship (semi-programmed) 11 a.m. Clerk, Harry Prevo, 297-0394.

TUCSON—Pima Friends Meeting (Pacific Yearly Meeting), 739 E. 5th Street, Worship, 10:00 a.m., Nelle Noble, Clerk, 6741 Tivani Drive, 298-7349.

California

BERKELEY—Unprogrammed meeting. First-days 11 a.m., 2151 Vine St., 843-9725.

CLAREMONT—Worship, 9:30 a.m.; discussion, 11. Classes for children, 727 W. Harrison Ave., Claremont, CA 91711. Clerk: Aimee Elsbree.

DAVIS—First-day School and adult discussion, 9:45 a.m., 345 L St. Visitors call 753-5890.

FRESNO—Meeting every Sunday, 10 a.m., College Y Pax Dei Chapel, 2311 E. Shaw. Phone: 237-3030.

HAYWARD—Worship, 11 a.m., Old Chapel, 890 Fargo, San Leandro. Clerk 658-5789.

LA JOLLA—Meeting, 11 a.m., 7380 Eads Avenue. Visitors call 296-2264 or 454-7459.

LONG BEACH—Meeting for worship, 10:00 a.m., religious education, 11:30 a.m. 647 Locust. 431-4015 or 430-3981.

LOS ANGELES—Meeting, 11 a.m., 4167 So. Normandie. Visitors call 296-0733.

MARIN—Worship 10 a.m., Mill Valley Community Church Annex, Olive and Lovell. DU 3-5303.

MONTEREY PENINSULA—Friends Meeting for worship, Sundays, 11 a.m., 1057 Mescal Ave., Seaside. Call 394-9991.

ORANGE COUNTY—Orange County Friends Meeting. Worship 10:30 a.m. Call 548-8082 or 644-7202.

PALO ALTO—Meeting for worship, 11 a.m., First-day classes for children, 11:15, 957 Colorado.

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

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

SACRAMENTO—2620 21st St. Meeting for worship Sunday, 10 a.m.; discussion 11 a.m. Call 457-8923.

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

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

SAN JOSE—Meeting, 11 a.m.; children's and adults' classes, 10 a.m.; 1041 Morse Street.

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

SANTA CRUZ—Meeting for worship, Sundays, 10:30 a.m. 303 Walnut St. Clerk, 688-6831.

SANTA MONICA—First-day School at 10, meeting at 11. 1440 Harvard St. Call 451-3865.

VISTA—Palomar Meeting, 10 a.m. Clerk: Gretchen Tuthill, 1633 Calle Dulce, Vista 92083. Call 724-4966 or 728-2666.

WESTWOOD (West Los Angeles)—Meeting 11 a.m., University Y.W.C.A., 574 Hilgard (across from U.C.L.A. bus stop). 472-7950.

WHITTIER—Whitleaf Monthly Meeting, Administration Building, 13406 E. Philadelphia. Worship, 9:30 a.m.; discussion, 698-7538.

Colorado

BOULDER—Meeting for worship, 10 a.m.; First-day School, 11 a.m. Margaret Ostrow, 494-9453.

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

Connecticut

HARTFORD—Meeting and First-day School, 10 a.m., discussion 11 a.m., 144 South Quaker Lane, West Hartford. Phone: 232-3631.

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

NEW LONDON—622 Williams St. Worship, 10 a.m.; discussion, 11. Clerk: Bettie Chu, 720 Williams St., New London 06320. Phone, 442-7947.

NEW MILFORD—HOUSATONIC MEETING: Worship 11 a.m. Route 7 at Lanesville Road.

STAMFORD-GREENWICH—Meeting for worship and First-day School, 10 a.m. Westover and Roxbury Roads. Stamford. Clerk, Peter Bentley, 4 Cat Rock Road, Cos Cob, Connecticut. Telephone: 203-TO 9-5545.

STORRS—Meeting for worship, 10 a.m., corner North Eagleville and Hunting Lodge Roads. 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: 966-3040. Martin Clark, clerk, phone: 743-5304.



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Delaware

CAMDEN—2 miles south of Dover. Meeting and First-day School 11 a.m.

CENTERVILLE—Center Meeting, one mile east of Route 52 at southern edge of town on Center Meeting Road. Meeting, First-day, 11 a.m.

HOCKESSIN—North of road from Yorklyn, at crossroad. Meeting for worship, 10:30 a.m., First-day School, 11:10 a.m.

NEWARK—Worship, Sunday, 10 a.m., New London Community Center, 303 New London Rd., Newark, Delaware.

ODESSA—Worship, 1st Sundays, 11 a.m.

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

WILMINGTON—4th & West Sts., First-day School, 10 a.m. Meeting for worship 11 a.m. School Rd., Meeting 9:15 a.m. First-day School, 10:15 a.m. Phone 652-4491 or 475-3060.

District of Columbia

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

WASHINGTON—Sidwell Friends Library—Meeting, second Sunday, 11:00, during school year, 3825 Wisconsin Avenue, N. W.

Florida

CLEARWATER—Meeting 10:30 a.m., Y.W.C.A., 222 S. Lincoln Ave. Phone: 733-9315.

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

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

JACKSONVILLE—Meeting 10 a.m., Y.W.C.A. Phone contact 389-4345.

LAKE WALES—At Lake Walk-in-Water Heights. Worship, 11 a.m. 676-5597.

MIAMI-CORAL GABLES—Meeting, 10 a.m., 1185 Sunset Road. Thyra Allen Jacobs, clerk, 361-2862 AFSC Peace Center, 443-9836.

ORLANDO-WINTER PARK—Meeting, 10:30 a.m., 316 E. Marks St., Orlando. Phone: 241-6301.

PALM BEACH—Meeting, 10:30 a.m., 823 North A St., Lake Worth. Phone: 585-8060 or 848-3148.

SARASOTA—Meeting for worship, First-day School, 11 a.m., Music Room, College Hall, New College Campus. Adult discussion, 10 a.m. Leon L. Allen, clerk. 743-9683. For information call 955-9589.

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

Georgia

ATLANTA—Worship and First-day School, 10 a.m., 1384 Fairview Road N.E., Atlanta 30306. Margaret Kaiser, Clerk. Phone: 634-0452. Quaker House. Telephone: 373-7986.

AUGUSTA—Meeting for worship and First-day School, 10:30 a.m., 340 Telfair Street. Lester Bowles, clerk. Phone: 733-4220.

Hawaii

HONOLULU—Sundays, 2426 Oahu Avenue. 9:45, hymn sing; 10, worship; 11:15, adult study group. Babysitting, 10:15 to 11. Phone: 988-2714.

Illinois

CARBONDALE—Unprogrammed worship. Sundays, 10 a.m., usually at the Student Christian Foundation, 913 S. Illinois. Phone, 457-6542 or 549-2029.

CHICAGO—57th Street. Worship, 11 a.m., 5615 Woodlawn. Monthly Meeting every first Friday, 7:30 p.m. Phone: BU 8-3066.

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

CHICAGO—Northside (unprogrammed). Worship 10 a.m. For information and meeting location, phone: 477-5660 or 327-6398.

DECATUR—Worship 11 a.m. Phone Mildred G. Protzman, clerk, 422-9116, for meeting location.

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

DOWNS GROVE—(west suburban Chicago)—Worship and First-day School 10:30 a.m., 5710 Lomond Ave. (3 blocks west of Belmont, 1 block south of Maple). Phone: 968-3861 or 665-0864.

EVANSTON—1010 Greenleaf, UN 4-8511. Worship on First-day, 10 a.m.

LAKE FOREST—Worship 10 a.m. at Meeting House. West Old Elm Road and Ridge Road. Mail address Box 95, Lake Forest, Ill. 60045. Phone area: 312, 234-0366.

PEORIA-GALESBURG—Unprogrammed meeting 10 a.m. in Galesburg. Phone: 343-7097 or 245-2959 for location.

QUINCY—Unprogrammed meeting, 10:00 a.m. Phone: 223-3902 or 222-6704 for location.

ROCKFORD—Rock Valley Meeting. Worship, 10:30 a.m.; informal togetherness, 11:30. Meeting Room, Christ the Carpenter Church, 522 Morgan St. Information: call 623-2014.

SPRINGFIELD—Worship, 10 a.m. Phone Robert Wagenknecht, 522-2083 for meeting location.

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

Indiana

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

FORT WAYNE—Unprogrammed worship, 10 a.m. Clerk, Edna L. Pressler. Phone: 489-5297 or 743-0616 for meeting location.

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

INDIANAPOLIS—Lantern Meeting and Sugar Grove. Unprogrammed worship, 10 a.m. Sugar Grove Meeting House. Willard Heiss, 257-1081 or Albert Maxwell, 839-4649.

RICHMOND—Clear Creek Meeting, Stout Memorial Meetinghouse, Earlham College. Unprogrammed worship, 9:15 a.m. Clerk, Mary Lane Hiatt 962-6857. (June 20-Sept. 19, 10:00.)

WEST LAFAYETTE—Meeting for worship 9:45 a.m., 176 E. Stadium Avenue. Clerk, Merritt S. Webster; phone: 743-4772.

Iowa

DES MOINES—Meeting for worship, 10 a.m., classes, 11 a.m. Meeting House, 4211 Grand Ave. Phone 274-0453.

Kansas

WICHITA—University Friends Meeting, 1840 University Avenue. First-day School 9:45 a.m., Meeting for worship 11:00 a.m. Richard P. Newby, Minister; Thomas Swain, Director of Christian Education. Phone 262-0471.

Kentucky

LEXINGTON—Unprogrammed worship and First-day School, 4 p.m. For information, call 277-2928.

LOUISVILLE—Meeting for worship 10:30 a.m. Children's classes 11:00 a.m. 3050 Bon Air Avenue. 40205. Phone: 452-6812.

Louisiana

BATON ROUGE—Worship, 10 a.m., Wesley Foundation, 333 E. Chimes St. Clerk: Stuart Gilmore, telephone: 766-4704.

NEW ORLEANS—Worship Sundays, 10:30 a.m., Community Service Center, 4000 Magazine Street. For information, telephone 368-1145 or 822-3411.

Maine

MID-COAST AREA—Regular meetings for worship. For information telephone 882-7107 (Wiscasset) or 236-3064 (Camden).

PORTLAND—Forest Avenue Meeting, Route 302. Unprogrammed worship and First-day School, 10 a.m. Phone: 839-3288. Adult discussion, 11:00.

Maryland

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

ANNAPOLIS—Worship, 11 a.m., former St. Paul's Chapel, Rt. 178 (General's Hwy.) and Crownsville Rd., Crownsville, Md. Lois Cusick, clerk, (301-757-3332).

BALTIMORE—Worship 11 a.m.; classes, 9:45. Stony Run 5116 N. Charles St. ID 5-3773, Home-wood 3107 N. Charles St. 235-4438.

BETHESDA—Sidwell Friends Lower School, Edgemoor Lane & Beverly Rd. Classes 10:15; worship 11 a.m. Phone: 332-1156.

EASTON—Third Haven Meeting and First-day School, 11 a.m., South Washington St. Frank Zeigler, clerk, 634-2491; Lorraine Claggett, 822-0669. June to Sept., worship, 9:30 a.m.

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

UNION BRIDGE—PIPE CREEK MEETING (near)—Worship, 11 a.m.

Massachusetts

ACTON—Meeting for worship and First-day School, Sunday, 10:00 a.m., Women's Club, Main Street, Sibylle J. Barlow, Clerk (617) 369-9299.

AMHERST-NORTHAMPTON-GREENFIELD—Meeting for worship and First-day School 10:30. Mt. Toby Meetinghouse, Route 63 in Leverett. Phone 584-2788.

BOSTON—Worship 11:00 a.m.; fellowship hour 12:00, First-day. Beacon Hill Friends House, 6 Chestnut Street, Boston 02108. Phone: 227-9118.

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

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

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

WELLESLEY—Meeting for worship and Sunday School, 10:30 a.m., at 26 Benvenue Street. Phone: 235-9782.

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

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

WORCESTER—Pleasant Street Friends Meeting, 901 Pleasant Street. Meeting for worship each First-day, 11 a.m. Telephone: PL 4-3887.

Michigan

ANN ARBOR—Worship-Sharing, 9:30 a.m.; Meeting for Worship, 10; Adult Discussion, 11:15. Meetinghouse, 1420 Hill St. Clerk: John Musgrave, 2460 James, (phone) 761-7264).

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

DETROIT—Meeting, Sunday, 10:30 a.m., University Center, W. Kirby at Anthony Wayne Dr. Correspondence: Friends School in Detroit, 1100 St. Aubin Blvd. 48207. Phone: 962-6722.

EAST LANSING—Worship and First-day School, Sunday, 1 p.m. Discussion, 2 p.m. All Saints Church library, 800 Abbot Rd. Call ED 7-0241.

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

KALAMAZOO—Meeting for worship, 10 a.m.; discussion, 11 a.m., Friends' Meeting House, 508 Denner. Call FI 9-1754.



Photograph by Theodore B. Hetzel
John Woolman Memorial, Mount Holly, NJ

Minnesota

MINNEAPOLIS—Unprogrammed meeting 9 a.m., First-day School 10 a.m., Programmed meeting 11 a.m., W. 44th Street and York Ave. So. Phone: 926-6159 or 332-5610.

ST. PAUL—Twin Cities Friends Meeting. Unprogrammed worship, 9 and 11 a.m.; programed activity or Friendly conversation, 10. Friends House, 295 Summit Ave. 222-3350.

Missouri

KANSAS CITY—Penn Valley Meeting, 306 West 39th Street, 10:00 a.m. Call 931-3807.

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

Nebraska

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

Nevada

LAS VEGAS—Unprogrammed meeting for worship, 11:00 a.m., 3451 Middlebury Avenue, Phone: 457-7040.

RENO—Meeting for worship 11 a.m., First-day School and discussion 10 a.m., Friends House, 560 Cranleigh Drive, Telephone 323-1302. Mail address, P.O. Box 602, Reno 89504.

New Hampshire

CONCORD—Adult study and sharing, 9 a.m., worship, 10 a.m. Children welcomed and cared for. Merrimack Valley Day Care Center, 19 N. Fruit St. Phone, 783-6382.

DOVER—Dover Preparative Meeting—Worship 10:30 a.m. Central Ave. at Trakey St. Lydia Willets, clerk. Phone: 868-2629 (Durham).

HANOVER—Meeting for worship, Sunday 10:45 a.m. Friends Meeting House, 29 Rope Ferry Road. Phone: 643-4138.

MONADNOCK—Worship 10:45 a.m., (July-Aug. 9:30) First-day School same time. Library Hall, Peterborough. Enter off parking lot.

New Jersey

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

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

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

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

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

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

HADDONFIELD—Friends Ave. and Lake St. Worship, 10 a.m. First-day School follows, except summer. Babysitting provided during both. Phone: 428-6242 or 429-9186.

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

MEDFORD—Main St. First-day School, 10 a.m. Union St. adult group, 10 a.m., meeting for worship 10:45 a.m.

MICKLETON—Meeting for worship, 10 a.m., First-day School, 11 a.m. Kings Highway, Mickleton, N. J.

MONTCLAIR—Park Street and Gordonhurst Avenue. Meeting for worship and First-day School, 11 a.m. Visitors welcome.

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

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

NEW BRUNSWICK—Meeting for worship and First-day School, 11 a.m., Quaker House, 33 Ramsen Ave. Phone: 545-8283.

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

PRINCETON—Meeting for worship, 9:30 and 11 a.m. Summer, 9:30 only. First-day School, 11 a.m. Quaker near Mercer St. 921-7824.

QUAKERTOWN—Meeting for worship and First-day School, 11 a.m. Clerk, Robert M. Cox, R.D. Box 342, Frenchtown, N. J. 08825. Phone, 996-4491.

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

RIDGEWOOD—Meeting for worship and First-day School at 11:00 a.m., 224 Highwood Ave.

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

SHREWSBURY—First-day School, 10:30 a.m., meeting for worship, 11:00 a.m. (July, August, 10:00 a.m.). Route 35 and Sycamore, Phone 671-2651 or 431-0637.

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 Streets. Visitors welcome.

WOODSTOWN—First-day School, 9:45 a.m. Meeting for worship, 11 a.m. N. Main St., Woodstown, N. J. Phone 358-2532.

New Mexico

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

GALLUP—Sunday, 9:15 a.m., worship at 102 Viro Circle. Sylvia Abeyta, clerk. 863-4697.

SANTA FE—Meeting Sundays, 11 a.m., Olive Rush Studio, 630 Canyon Road, Santa Fe. Miriam Stothart, clerk.

WEST LAS VEGAS—Las Vegas Monthly Meeting, 9:30 a.m., 1216 S. Pacific.

New York

ALBANY—Worship and First-day School, 11 a.m., 727 Madison Ave. Phone 465-9084.

BINGHAMTON—Meeting, 10 a.m., Faculty Lounge, Harpur Library Tower. 648-6339 or 785-0167.

BUFFALO—Meeting and First-day School, 11 a.m., 72 N. Parade. Phone TX 2-8645.

CHAPPAQUA—Quaker Road (Rt. 120). Meeting for worship and First-day School, 10:30 a.m. 914-238-9894. Clerk: 914-238-9031.

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

CORNWALL—Meeting for worship, 11:00 a.m. Rt. 307, off 9W, Quaker Ave. 914-534-2217.

ELMIRA—10:30 a.m. Sundays. 155 West 6th Street.

FLUSHING—Meeting for worship, 11 a.m.; open house, 2 p.m. to 5 p.m., Sundays, 137-16 Northern Blvd.

GRAHAMSVILLE—Greenfield & Neversink. Worship, 10:30, Sundays, at homes of Friends.

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

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

JERICHO, LONG ISLAND—Unprogrammed worship, 11 a.m., Old Jericho Turnpike.

LOCUST VALLEY, LONG ISLAND—Matinecock Friends Meeting for Worship, Sundays, 11 a.m., Duck Pond & Piping Rock Rds.

MANHASSET, LONG ISLAND—First-day School, 9:45 a.m.; meeting, 11 a.m. (July, Aug. 10 a.m.) Northern Blvd. at Shelter Rock Road.

NEW PALTZ—Meeting Sunday, 10:30 a.m., Eiting Library, Main St. 658-2363.

NEW YORK—First-day meetings for worship, 9:45 a.m., 11 a.m., 15 Rutherford Pl. (15th St.), Manhattan. Others 11 a.m. only.

2 Washington Sq. N.
Earl Hall, Columbia University
110 Schermerhorn St. Brooklyn

Phone 212-777-8866 (Mon.-Fri. 9-5) about First-day Schools, Monthly Meetings, suppers, etc.

ONEONTA—First and Third Sundays, 10:30 a.m., 11 Ford Avenue, Phone 433-2367.

POUGHKEEPSIE—249 Hooker Ave. 454-2870. Silent meeting, 9:30 a.m.; meeting school, 10:30 a.m.; programed meeting, 11:15 a.m. (Summer meeting for worship, 10 a.m.)

PURCHASE—Purchase Street (Route 120) at Lake Street, Purchase, New York. First-day School, 10:45 a.m. Meeting, 11 a.m. Clerk, Walter Haase, 88 Downs Ave., Stamford, Conn. 06902; 203-324-9736.

QUAKER STREET—Mid-October to Mid-April. Unprogramed worship followed by discussion, 8 p.m., second and fourth First-days, Cobleskill Methodist Church lounge, Cobleskill, N. Y.

ROCHESTER—Meeting and First-day School, 11 a.m., 41 Westminster Road.

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

RYE—Milton Rd., one-half mile south of Playland Pky., Sundays, 10:30 a.m.; some Tuesdays, 8 p.m.

SCARSDALE—Meeting for worship and First-day School, 11 a.m., 133 Popham Rd. Clerk, Harold A. Nomer, 131 Huntley Drive, Ardsley, N.Y. 10502

SCHENECTADY—Meeting for worship, 11:00 a.m. Old Chapel, Union College Campus. Phone 518-456-4540.

SOUTH GLENS FALLS—Friends Meeting, 27 Saratoga Ave. Bible School, 9:30 a.m.; worship, 10:30. Don Stanley, Pastor.

ST. JAMES, LONG ISLAND—Conscience Bay Meeting, Moriches Rd. Worship and First-day School, 11 a.m.

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

WESTBURY, LONG ISLAND—Unprogrammed meeting for worship, 11 a.m. Junior Meeting through High School, 10:45 to 12:15. Jericho Tpk. and Post Avenue. Phone 516 ED 3-3178.

North Carolina

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

CHAPEL HILL—Meeting for worship, 11 a.m. Clerk: Robert Mayer, phone 942-3318.

CHARLOTTE—Meeting for worship, 10:30 a.m., adult forum; 11:45 a.m. 2327 Remount Road. Phone 399-8465.

DURHAM—Meeting 10:30 at 404 Alexander Avenue. Contact David Smith 489-6029 or Don Wells 489-7240.

FAYETTEVILLE—Meeting, 1 p.m., Quaker House, 233 Hillside Ave. Phone the Arnings, 485-3213.

GREENSBORO—Friendship Meeting (unprogrammed). Guilford College, Moon Room of Dana Auditorium, 11:00. Judith Harvey, clerk.

GUILFORD COLLEGE, GREENSBORO—NEW GARDEN FRIENDS' MEETING: Unprogrammed meeting 9:00; Church School, 9:45; meeting for worship, 11:00. Martha G. Meredith, Clerk, David W. Bills, Pastor.

RALEIGH—Meeting 10:00 a.m., 120 Woodburn Road. Clerk, Steve Routh, 834-2223.

WINSTON-SALEM—Unprogrammed worship in Friends' homes, Sundays, 11 a.m. Call F. M. James, 919-723-4690.

Ohio

CINCINNATI—Community Friends Meeting (United) FUM & FGC. Summer schedule: Unprogrammed worship 10:00; 3960 Winding Way, 45229. Phone (513) 861-4353. John Hubbard, clerk, (513) 271-1589.

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

CLEVELAND—Community Meeting for worship, 7 p.m. at Friends School, 18019 Magnolia, University Circle Area. Elliott Cornell, Clerk, 932-8049 or 321-7456.

DELAWARE—at O.W.U. Phillips Hall. 10 a.m. Twice monthly unprogrammed meeting for worship. Contact Mary Lea Bailey, 369-4153 or Dotie Woldorf, 363-3701.

KENT—Meeting for worship and First-day School, 10:30 a.m., 1195 Fairchild Ave. Phone: 673-5336.

N. COLUMBUS—Unprogrammed meeting. 10 a.m. 1954 Indianola Ave., 299-2728.

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

TOLEDO-BOWLING GREEN AREA—Allowed meeting, unprogrammed. Sundays, 10 a.m., The Ark (U. of Toledo), Brookdale. Information: David Taber, 419-878-6641.

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

WILMINGTON—Campus Meeting of Wilmington (F.U.M.) and Indiana (F.G.C.) Meetings. Unprogrammed worship, and First-day School, 10 a.m., in Thomas Kelly Center, Wilmington College. Luther Warren, Clerk, (513) 382-8651.

WILMINGTON—Friends Meeting, Mulberry and Locust Sts.: 10-10:45 a.m., Meeting for Celebration; 10:45-11:30 a.m., Adult and Youth Learning Experiences; 11-11:30 a.m., Children's Program. Lawrence Barker, minister, (513) 382-2349.

Oregon

PORTLAND-MULTNOMAH MONTHLY MEETING, 4312 S. E. Stark St. Worship 10 a.m., discussions 11 a.m. Same address, A.F.S.C., Phone: 235-8954.

Pennsylvania

ABINGTON—Greenwood Ave. and Meeting House Road, Jenkintown. Assembly, 9:45 a.m.; First-day School, 10; worship, 11:15 (small children included first 20 minutes).

BRISTOL—Meeting for worship and First-day School, 11 a.m., Market and Wood. 788-3234.

CHESTER—24th and Chestnut Streets. Meeting for worship, 11 a.m.

CONCORD—at Concordville, on Concord Road one block south of Route 1. First-day School 10 a.m.-11:15 a.m. Meeting for worship 11:15 a.m. to 12.

DOLINGTON-Makefield—East of Dolington on Mt. Eyre Road. Meeting for worship 11:00-11:30. First-day School 11:30-12:30.

DOWNINGTOWN—800 E. Lancaster Avenue (South side old Rt. 30, 1/2 mile east of town). First-day School (except summer months), and worship, 10:30 a.m. Phone: 269-2899.

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

DUNNINGS CREEK—At Fishertown, 10 miles north of Bedford; First-day School, 9:30 a.m., meeting for worship, 10:30 a.m.

EXETER—Worship, 10:30 a.m., Meetinghouse Rd. off 562, 1 and 1/2 mile 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. No First-day School on first First-day of each month. Five miles from Pennsbury, reconstructed manor home of William Penn.

GWYNEDD—Sumneytown Pike and Route 202. First-day School, 10 a.m., except summer. Meeting for worship 9 a.m., and 11:15 a.m.

HARRISBURG—6th & Herr Street, meeting for worship and First-day School 10 a.m.; Adult Forum 11.

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

HORSHAM—Route 611, Horsham. First-day School and meeting, 11 a.m.

LANCASTER—Off U.S. 462, back of Wheatland Shopping Center, 1 1/2 miles west of Lancaster. Meeting and First-day School, 10 a.m.

LANSLOWNE—Lansdowne and Stewart Aves., First-day School and Adult Forum, 9:45 a.m.; worship, 11.

LEHIGH VALLEY-BETHLEHEM—on Route 512 one-half mile north of route 22. Meeting and First-day School, 10 a.m.

LEWISBURG—Vaughan Literature Building Library, Bucknell University. Meeting for worship, 11 a.m. Sundays. Clerk: Freda Gibbons, 658-8841. Overseer: William Cooper, 523-0391.

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

MEDIA—Providence Meeting. Providence Road, Media. 15 miles west of Phila. First-day School, 9:45 a.m.; meeting for worship, 11 a.m.

MERION—Meetinghouse Lane at Montgomery. Meeting for worship 11 a.m., First-day School 10:30, Adult class 10:20. Baby sitting 10:15.

MIDDLETOWN—Delaware Co., Route 352 N. of Lima, Pa. Meeting for worship, 11 a.m.

MIDDLETOWN—At Langhorne, 453 West Maple Avenue. First-day School 9:45 a.m., meeting for worship, 11 a.m.

MILLVILLE—Main Street. Worship, 10 a.m., First-day School, 11 a.m. A. F. Solenberger, 784-0267.

MUNCY at PENNSDALE—Meeting for worship, 11 a.m., Alina R. Trowbridge, Clerk. Phone: 265-9673.

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

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

OLD HAVERFORD MEETING—East Eagle Road at Saint Dennis Lane, Havertown. First-day School 10 a.m., meeting for worship 11.

PHILADELPHIA—Meetings, 10:30 a.m., unless specified; telephone LO 8-4111 for information about First-day Schools.

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

Central Philadelphia, 4th & Arch Sts.

Cheltenham, Jeanes Hospital Grounds. Fox Chase, 11:15 a.m.

Chestnut Hill, 100 E. Mermaid Lane.

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

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

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

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

Germantown Meeting, Coulter Street and Germantown Avenue.

Green Street Meeting, 45 W. School House Lane.

Powelton. For location call EV 6-5134 evenings and weekends.

PHOENIXVILLE-SCHUYLKILL MEETING—East of Phoenixville and north of juncture of Whitehorse Road and Route 23. Worship, 10 a.m. Forum, 11:15.

PITTSBURGH—Meeting for worship and First-day School 10:30 a.m.; adult class 11:45 a.m., 4836 Ellsworth Ave.

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

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

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

READING—First-day School, 10 a.m., meeting 11 a.m. 108 North Sixth Street.

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

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

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

STROUDSBURG—Meeting for worship at the Stroud Community Center. 9th and Main Sts., first and third Sundays, 10 a.m. Visitors more than welcome.

SUMNEYTOWN-GREEN LANE AREA—Unami Monthly Meeting—Meets in Friends homes. Morning and evening worship alternating First-days, followed usually by potluck and discussion. For information, call 234-8424.

SWARTHMORE—Whittier Place, College campus. Adult Forum and First-day School, 9:45 a.m. Worship, 11 a.m.

UNIONTOWN—R.D. 4, New Salem Rd., off Route 40, West. Worship, 11 a.m. Phone: 437-5936.

UPPER DUBLIN—Ft. Washington Ave. & Meeting House 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 Road. First-day School and Forum, 10:00 a.m.; meeting for worship 11:15 a.m. Monthly meeting on second Sunday of each month at 12:15 p.m.

WEST CHESTER—400 N. High St. First-day School, 10:30 a.m., worship, 10:45 a.m.

WILKES-BARRE—Lackawanna-Wyoming Meeting. Wyoming Seminary Day School, 1560 Wyoming Avenue, Forty-Fort. Sunday School, 10:15 a.m.; Meeting, 11:00, through May.

WILLISTOWN—Goshen and Warren Roads, Newtown Square, R.D. #1, Pa. Meeting for worship and First-day School, 10 a.m., Forum, 11 a.m.

WRIGHTSTOWN—First-day School, 9:30 a.m.; worship, 11. Route 413 at Wrightstown.

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

South Dakota

SIOUX FALLS—Unprogramed meeting, 10:30 a.m., 2307 S. Center (57105), 605-338-5744.

Tennessee

NASHVILLE—Meeting and First-day School, Sundays, 10:00 a.m., 1108 18th Ave. S. Clerk, Hugh LaFollette. Phone: 255-0332.

WEST KNOXVILLE—First-day School, 10 a.m., worship, 11 a.m. D. W. Newton. Phone: 588-0876.

Texas

AMARILLO—Worship, Sundays, 3 p.m., 3802 W. 45th St. Hershel Stanley, lay leader. Classes for children & adults.

AUSTIN—Worship and First-day School, 11 a.m. Forum, 10 a.m., 3014 Washington Square. GL 2-1841. William Jeffreys, clerk, 476-1375.

DALLAS—Sunday, 10:30 a.m., Park North Y.W.C.A., 4434 W. Northwest Highway. Clerk, George Kenney, 2137 Siesta Dr. FE 1-1348.

EL PASO—Worship and First-day School, 9 a.m. Esther T. Cornell, 584-7259, for location.

HOUSTON—Live Oak Meeting, worship and First-day School, Sunday 11 a.m., Peden Branch YWCA, 11209 Clematis. Clerk, Allen D. Clark, 729-3756.

LUBBOCK—Worship, Sunday, 4 p.m., 2412 13th St., Harold Milnes, clerk.

SAN ANTONIO—Unprogramed meeting for worship, 11 a.m., First-days, Central Y.W.C.A. Phone 732-2740.

Vermont

BENNINGTON—Meeting for worship, Sunday, 10:30 a.m., Bennington Library, 101 Silver Street, P.O. Box 221, Bennington, Vt. 05201.

BURLINGTON—Worship, 11 a.m. Sunday, back of 179 No. Prospect. Phone 802-985-2819.

CUTTINGSVILLE—Rutland Area Meeting. Worship Sunday, 11 a.m., home of Edith Gorman, Cuttingsville, Vt. Phone, 492-3431 or Liz Yeats, 773-8742.

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

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

Virginia

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

LINCOLN—Goose Creek United Meeting First-day School 10:00 a.m., meeting for worship, 11:00 a.m.

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

RICHMOND—First-day School, 9:45 a.m., meeting 11 a.m., 4500 Kensington Ave. Phone 359-0697.

ROANOKE-BLACKSBURG—Genevieve Waring, clerk, 3952 Bosworth Dr., Roanoke 24014. Phone, 703-343-6769.

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

Washington

CHENEY—Meeting for worship, Sunday, 11 a.m. Koinonia House.

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

Wisconsin

BELOIT—See Rockford, Illinois.

GREEN BAY—Meeting for worship and First-day School, 10 a.m. Phone Barbara McClurg, 864-2204.

MADISON—Sunday, 10 a.m., Friends House, 2002 Monroe St., 256-2249; and Yahara Preparative Meeting, 619 Riverside Drive, 249-7255.

MILWAUKEE—11 a.m., First-days, 2319 E. Kenwood Blvd. 414-272-0040; 414-962-2100. Call for alternative time June-August.

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

Wyoming

LARAMIE—Unprogramed worship every Sunday, 11 a.m., 1406 Custer or 1306 Kearney. Call 745-7596.

Coming Events

March

23-31—Philadelphia Yearly Meeting, Arch St. Meetinghouse, Philadelphia. For information write Charles K. Brown, III, 1515 Cherry St. 19102.

29—Annual meeting of Friends Publishing Corporation and Friends Journal Associates. Arch St. Meetinghouse. Elizabeth Watson speaks at 7:30 P.M.

31-April 1. Wyoming-Laramie Friends weekend. 1406 Custer, Laramie, 3 P.M. Concludes after noon meal, 4/1. Meals and sleeping in Friends homes. All Friends welcome.

April

19-22—Southeastern Yearly Meeting, Lake Byrd Conference Center, Avon Park, FL. For information write J. William Greenleaf, 1375 Talbot Ave., Jacksonville FL 32205.

At Pendle Hill, Wallingford, PA 19086.

15-June 7—Counseling Workshop. Bob Blood. 9:30 A.M., Thursdays.

13-15—Spiritual Retreat Weekend. Robert Schulz, coordinator.

27-29—Growing Older — Threat and Blessing. Emily T. Wilson, coordinator.

Public Lectures, 8 P.M., The Barn. Speaker, Lawrence Scott. "Live in the Life and power that takes away occasions of war." Each Monday from April 2 through June 4.

Announcements

Deaths

ELKINTON—On January 28, WILLIAM R. ELKINTON, aged 87. William Elkinton spent his later years in Florida, but he was a native of Delaware. He is survived by his wife, Sarah, a member of Washington Meeting and a former member of Wilmington (DE) Meeting. Also surviving is a sister, Mary W. Elkinton, of New Castle, DE.

HEATON—On January 4, MARY A. HEATON, aged 83, a member of Greene St. Meeting, Philadelphia. She is survived by a daughter, Jane Evelyn Winton, two grandchildren, and two great-grandchildren.

SELKER—On February 5, LISA SELKER. A letter from the family read:

"After the children had recovered from bouts with the flu, Lisa got it worse than anyone. She lost 15% of her body weight. She liked the slenderizing effect, but could not dispel her cough nor an ensuing depressed stage. She was loving and protective and raised the spirits of those around her. But she herself had a terrible downswing in her own spirits. Her feelings about the bad state of the world gave her no peace. The peace Lisa longed for is now hers.

"In a letter of February 2 she noted to her brother that she was sick, but also mentioned lovingly her nice and helpful neighbors and friends. In her annual Christmas letter the children and the farther-away friends were mentioned appreciatively. The letter closed with a Proverb: It is natural and right to help one another.

"Lisa gave her body to provide eyesight to one, hearing to another, and for use in medical research. She had expressed the wish that the American Friends Service Committee be the recipient of anything people might like to give in her memory. A "Lisa Peace Worker Fund" will provide summer maintenance for a college student or other person working toward peace. The American Friends Service Committee address is 814 N. E. 40th Street, Seattle, Washington, 98105."

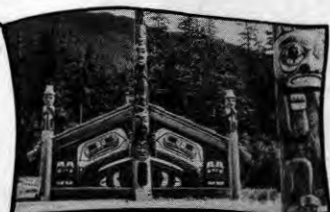
TEELE—On February 6, MARTHA S. TEELE, aged 76, a member of Ithaca Meeting. She was a graduate of Wheelock Kindergarten Training School, Boston, MA, and did graduate studies at Cornell and Columbia Universities. She taught kindergarten in Country Day School in Brookline, MA, and in the Forest Home School, Ithaca. An active member of the Tompkins County Council of Churches, she taught Sunday School and organized summer vacation schools. She organized the first interracial Girl Scout troop in Ithaca. Martha Teele was a national board member of the Women's International League for Peace and Freedom and she initiated and was chairwoman of the Jane Addams Children's Book Award, and was a lifetime member of the Ithaca Branch of the League. Martha Teele originated and was director of the International Friendship Center in Ithaca. She is survived by a brother in the state of Washington.

TERRELL—On December 3, C. CLAYTON TERRELL, aged 87, a member of Wilmington Meeting. He was active in agriculture, education, writing and religious affairs. He earned degrees from Wilmington College, Haverford and Ohio State University. He was known as a purebred Duroc hog breeder and as one of the first growers to introduce hybrid seed corn in Ohio. He served many years on the extension staff of Ohio State University, speaking at Farmers Institutes over the state and writing articles for several farm magazines. He authored several plays and books on Indian and pioneer history. He directed and produced his plays and pageants. He also helped to establish the Clinton County Historical Society and Museum. He served as clerk of Wilmington Meeting for many years and was a member of the board of trustees of Wilmington College for 17 years. He is survived by a son and two daughters, Robert C. and Miss Ruth E. of New Vienna and Mrs. Richard Metcalf of Columbus, and six grandchildren.

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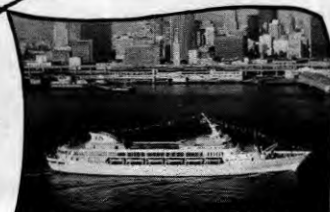
JUNE 23 to JULY 13



ALASKA



SOUTH PACIFIC



ACROSS & AROUND

ALASKA — Departing by streamlined train from Chicago and Minneapolis for 21 wonderful days visiting Glacier National Park, Banff and Lake Louise in the cool Canadian Rockies, Vancouver and Victoria, B.C., the "Trail of '98" to Gold Rush Lands and Seattle. Featuring the calm, eight day Canadian Pacific Inside Passage Cruise. Shore stops at Ketchikan, Wrangell, Skagway, Juneau, Prince Rupert and Alert Bay, plus cruising the glacier-lined fjords of Glacier Bay and Tracy Arm. Personal leadership again by John T. Fields.

AUGUST 16 to SEPTEMBER 4

Departing by air from Chicago for 20 exciting days, visiting the land "Down Under." An opportunity to attend the International Conference of Friends in Sydney plus visiting Canberra, Melbourne; Christchurch, Rotorua and Auckland in New Zealand; and most interesting sojourns in Fiji and Tahiti on the way back home. A perfectly planned trip under the leadership of experienced traveler, Dr. T. Eugene Coffin.

SEPTEMBER 23 to OCTOBER 15

NEW FOR FALL — deluxe Amtrak train from New York and Philadelphia to Chicago, continuing on at "see level" to Los Angeles! Outstanding 17-day Princess Line Super Luxury Cruise to visit Mexico's famous Acapulco — unforgettable sail THROUGH-THE-PANAMA-CANAL, see South America's famed port of Cartagena, Colombia; then visit Curacao, Grenada, Martinique and St. Croix, U.S. Virgin Islands. Ship returns to Fort Lauderdale, Florida, thence streamlined train back home! Join West Coast, stay over in Florida, if you desire. A perfect Autumn vacation under the escort of Robert E. Cope.

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T. Eugene Coffin

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John T. Fields

Our experienced 49th State leader, John Fields is a member of the Central Philadelphia Monthly Meeting of Philadelphia Yearly Meeting of the Religious Society of Friends; chairman of several committees and an Overseer of the Meeting.

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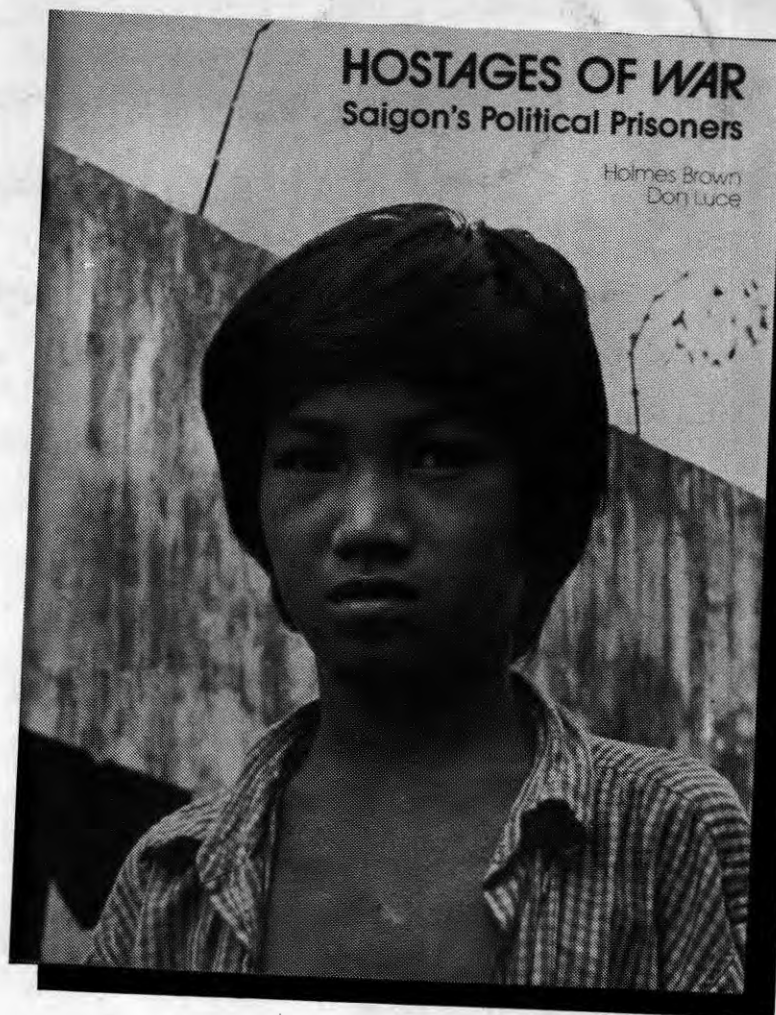
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WHAT WILL BE THEIR FATE



The ceasefire agreement brings us a step closer to peace, but the war is not over for more than 200,000 Vietnamese civilians detained during the war by the Thieu government.

Malnutrition, disease, beatings, torture. For years, American Friends Service Committee health workers have reported these conditions in South Vietnam. Their first-hand observations of prison victims as well as reports of Catholic priests, Buddhist monks, and many others are contained in "Hostages of War, Saigon's Political Prisoners," a new book by Holmes Brown and Don Luce.

The 109-page softcover book includes chapters on the laws, police, process of justice, prison conditions, and American responsibility and the Saigon government. Its authors state:

Americans should be alarmed at the increasingly frequent reports that political prisoners are being tortured and killed in the jails of the Saigon government. They are detained by a police force which we finance, confined in prisons which we built and interrogated by individuals we trained and still advise.

Although the ceasefire agreement calls for release of these detained civilians, their fate remains very much in doubt, and their plight receives little attention in our media. We hope you will want to read about them. Send the coupon for a copy of this new book.

American Friends Service Committee



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