

April 15, 1973

FRIENDS JOURNAL

Quaker Thought and Life Today

*A look at the upside-down world of military mystique-making or. . .
How to spend \$100 million to convince people warmaking is not evil*





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THE PHOTOGRAPH ON THE COVER comes to you courtesy of the
folks who also provided pages 230-231, the inspiration for pages
228-229 and American Military Involvement in Vietnam.

On the Growing Edge

DO YOU KNOW what your county prison is like? Friends
Suburban Project (FSP), Media, PA, is announcing the
publication of *The County Jail—A Handbook for Citizen
Action* as its latest step in a long campaign to improve
prison conditions by involving citizens directly in prison-
ers' problems. The FSP program has included some dra-
matic interactions with prison authorities (FJ, 9/15)
and lots of "hard, grinding work." Among the ongoing
activities: maintaining correspondence with inmates from
local prisons and all over the country; trying to get
black and ex-inmate representation on the prison board;
supporting a prisoners' art show (prisoners' drawings will
illustrate the *Handbook*); collecting stamped Christmas
cards for prisoners to send; and arranging for the first
time for visits to prisoners on Thanksgiving and Christmas
and for Christmas home visits for selected inmates. A
group organized by FSP is seeking to change conditions in
the Chester County Prison by organizing tours and sup-
porting efforts to publicize and eliminate inhuman solitary
confinement facilities. The 1300 subscribers to *The Friend-
ly Agitator*, FSP's monthly newsletter, include many pris-
oners. To receive the *Agitator* or purchase the *Handbook*
at 75¢/copy, write FSP, Box 54, Media, PA 19063

**Friends Meeting at Cambridge, MA, has made a sur-
prising move in the area of economic responsibility: it
is deliberately investing in a war industry! A recent meet-
ing minute authorized its Peace and Social Concerns Com-
mittee to purchase one stock certificate in the Honeywell
Corporation, and thus be able to introduce two resolutions
at the next stockholders meeting. One resolution bars
further production of antipersonnel weapons. The other
asks the company and its management for data that ex-
empts them from criminal indictment under international
law and the findings of the Nuremberg Trials. A former
meeting member who now lives near Minneapolis will
represent Cambridge Friends at the meeting.**

**In an attempt to "try whether the seeds of war have
nourishment in these our possessions," the Friends Center
Corporation, which is planning the new "Quaker Quad-
rangle" facilities in Philadelphia, has instructed its architect
that no Honeywell equipment is to be used in construction.
Acting upon the request of the yearly meeting Peace Com-
mittee, the Corporation is also exploring how to avoid
purchasing equipment and materials from other defense
contractors.**

**The day of the cease-fire, Jan. 27, brought the lifting
of a "nonviolent siege" held in loving concern at Wright-
Patterson Air Force Base for at least one hour weekly
for over a year. Participants from Dayton, Yellow Springs,
and Wilmington, Ohio, including several Friends, held
signs reading "Pray," "Jailed resisters are also POW's,"
and "Never again." At the final vigil bells were tolled
"for those who did not make it until the cease fire." Horace
Champney of Yellow Springs Meeting entered the base,
shook hands with the security officers, and left.**

Send material for this column to Ellen Deacon, c/o the Journal.

An American Paradox

YESTERDAY, MARCH 14, I walked into a U. S. Army-Marine Corps recruiting station in Philadelphia and asked if any posters, pamphlets or other information were available. "Yes, sir," was the immediate reply. "We'll be glad to help. Wait one minute, sir. There are some brochures on that rack that might interest you, so help yourself until I get some things from in back." While the very accommodating sergeant was gone I looked over the colorful, attractive messages urging young men to "Join Hell on Wheels." Or inviting "Men of the best physical and mental caliber. Ready to serve. Anywhere. Anytime. Through snow, jungle growth, over mountains or dropped from the sky. If you think you have what it takes, you can enlist for Ranger training."

The military isn't exactly liberated, but women were not ignored, either. "A new life. A new world." was the title of a lavishly designed and illustrated brochure that offered "A new world of opportunity" with this introduction: "Dreaming of going places . . . doing exciting things . . . meeting new people? This booklet could make your dreams come true. It's the story of today's Women's Army Corps . . ."

Then the sergeant returned with a huge armload of other material that included an eye-catching booklet entitled "An Army People Want." Among its beautiful four-color photographs was the one on the cover of this issue of the Journal. All of this material was rolled inside a piece of light cardboard that was blank on one side. Much of what was on the other side of that piece of cardboard—a 13-point advertising and promotion plan covering everything from how to get free "public service" messages on radio to "a number of ways to get your foot in the door of the PTA, State Employment Offices, Scouts, clubs and organizations"—is reproduced on pages 230-231 of this issue.

"Thank you very much," I said as I was leaving.

"You're most welcome, sir. Always glad to be of service," was the sergeant's cheery reply.

There are several thoughts running through my mind about this experience. First, of course, is the way it ties in with articles by Sam Legg and Thomas Head who address themselves in this issue to other aspects of military mystique-making and its relationship to Quakerism. It certainly brought home to me the truth of Sam's statement that "If peace education is eventually going to lead to peace . . . we must find ways to counter the military mystique."

Through AFSC's National Action/Research on the Military/Industrial Complex (NARMIC), through Friends Committee on National Legislation, and through both organized and individual activities of various types, Friends already are seeking and finding some of those ways. Much more, though, obviously needs to be done, including telling the basic truth that the military exists *to win, to*

overcome, to kill. There is no way, even by spending \$100 million a year for propaganda, that the Pentagon can entirely prevent that truth from reaching the American people if we and others remain determined to be witnesses to it in every possible way that we can.

But telling the truth about what's wrong with the military is not enough in today's America, because there is much in the military that is right. Thomas Head's article mentions the need of many poor, disadvantaged young Americans to find a way out of their bleak present into a better future. Many of the brochures I received yesterday not only had the same message but offered specific roads and paths that young people could take to reach the same destination we all seek—a meaningful, rewarding life.

An Army brochure, as just one example, listed 160 separate courses available for qualified enlistees who would be guaranteed their choice in writing before they were inducted. Many of the courses provide training that will last a lifetime—a fact that the military capitalizes on in every possible way. "By enlisting," young people are told, "you can fulfill your obligation to your country, and can obtain the education and the job training you need to build a solid, rewarding career."

Millions of young Americans believe that message and believe it they should, because it is true. The fact of the matter is that the military offers them not just the best, but in many cases the only, opportunity for a future. In grappling with the Pentagon and the issue of war and peace, Friends need to recognize that the military establishment is the largest trainer and developer of human minds and abilities and biggest producer of marketable, usable skills in America. This is very inimical to Friends principles, of course, but it is true, nevertheless. And until practical, reasonable alternatives are developed that will meet the real and pressing needs of young persons, there will be little hope of turning this country away from the military and toward a more peaceful way of life.

Like America itself, there is much that is right about the military as well as much that is wrong. Unlike America, which does some wrong things for right reasons, the military does many right things for wrong reasons. In the upside-down America of 1973, this is the very frightening but also very real paradox of our times.—JDL

To encourage wider discussion of the ideas and concerns expressed in the Journal, reprints of any article are always available at nominal cost. From time to time, special reprints also will be available, beginning with one covering all of the material on military mystique-making in this issue. Copies of this and all other reprints may be obtained upon request. For details, address Friends Journal, Box JRE, 152-A. N. 15th St., Philadelphia 19102.

Peace Education Versus the Military Mystique

by Sam Legg

IF WAR IS HELL, what are the people who take part in it? We who look for that of God in every man are quick to point out that we may "hate the sin but love the sinner." We carefully write into our Disciplines and into our corporate philosophy that we support our young men, whatever decision they feel conscience-bound to take regarding participation in war. We liberals are proud that, unlike our fundamentalist brothers, we do not claim to have the truth, so we shy away from categorical statements whether on theological doctrine or social behavior.

It was not always so. In 1661, Friends forthrightly declared: "We utterly deny all outward wars and strife and fightings with outward weapons, for any end or under any pretence whatsoever. And this is our testimony to the whole world . . . that the spirit of Christ . . . will never move us to fight and war against any man with outward weapons, neither for the kingdom of Christ, nor for the kingdoms of this world." Now I refuse to ascribe greater wisdom to someone on the mere grounds that he lived 300 years ago. On the contrary, we should be wiser, having 300 more years of human experience to teach us. But I think the old boys of 1660 had something. They did what I think we should do more often: they took a stand.

In our understandable, even laudable, effort to grant every person his right to follow his own interpretation of the Spirit, we may turn ourselves into ineffective mugwumps. If I find a counter-argument to whatever you say, always balancing, looking for the "other side," listening gravely and seeking to find merit in all points of view, I'll end up a nihilist nincompoop unable to move in any constructive direction. I want to be moved by the Spirit, and moved in a consistent direction. The direction I ask Friends to take with me leads to a more complete opposition to war than our society has yet been able to accept.

Whether a man is a part of the new electronic battle or lunging with a bayonet; whether he is following his highest concept of loyalty or satisfying a primal urge; whether he is hidden from his target by 30,000 feet of cloud cover or is personally shooting women and children in a ditch, his act is evil. No amount of medals and citations will erase that evil. Whether a man volunteered for the army or was drafted; whether he believes in what he's doing, does it only as an unpleasant duty or abhors it, his military activity is evil. Out of concern for his sensibilities we Quakers are unwilling to tell the military man that truth. Our tenderness toward the individual—whom we love and would not hurt—thereby leads us to accept and perpetuate a system that hurts him far more deeply than our speaking the truth to him in love.

Sam Legg, a member of Stony Run Meeting, Baltimore, MD, is Director of Admissions at Morgan State College. He is also the chairman of the Executive Committee of the AFSC Middle Atlantic Region. He lives in Baltimore and previously taught at a number of Friends Schools, including Westtown and Sandy Springs.

If peace education is eventually going to lead to peace, one aspect of it must be emphasized more than it has up to now: we must find ways to counter the military mystique. Though many young people—bless them!—are seeing through the hypocrisy, the military profession still ranks high among socially desirable occupations. Martial music still stirs people emotionally and armed national defense, whatever one's country, is an accepted high priority. Veterans are given preference in jobs and housing in a sincere effort to express gratitude for "service" to their country, when what they have actually done is allow themselves to be led into perpetrating unspeakable horrors.

So our peace education job is enormous. We must break through centuries of propaganda. It is *not* noble or heroic to accept the national call to military duty. It is *not* a glorious thing to die for one's country if in the process one is trying to kill others. Contrary to the re-

Ed. note: For specific and insidious military mystique-making material, see pages 230-31.

cruiters' claim, the Army destroys men, its own as well as others. Yes, there are good individuals in the army. But they ought to get out, and society, instead of supporting and encouraging them, ought to be telling them so. We are not providing proper peace education as long as good people remain comfortable in the army. We're not providing adequate peace education as long as the world public grants the military an honorable position.

The major function of the military is to prevail—our side over their side—and the classic military way of prevailing is to damage the adversary by whatever means. Traditionally this has meant soldiers killing each other, which is horrible enough. But today it also means massive bombardments and the indiscriminate slaughter of the innocent, which should be unthinkable, and yet we have conditioned ourselves to accept it. The main function of our peace education programs should be to condition our selves and our society to the rejection of the military—its philosophy, its methods and perhaps most of all, its corrosive mystique.

Having stripped away what we don't want, true peace education requires that we state what we do want. Here's a starting list:

1. Accommodation rather than victory.
2. Unilateral, leading to universal, disarmament and dismantling of armed forces.
3. Curtailment of national sovereignty with international acceptance of World Court decisions as binding.
4. Strengthening the political as well as the specialized agencies of the U.N.
5. Human, non-national education, including history textbooks, praising human achievement rather than the acquisition and deployment of national or individual power.
6. The conscious glorifying of peace, not war in homes and schools.

Good luck Friends!

The Mythical Volunteer Army

By Thomas F. Head

THERE IS A POPULAR BELIEF that America now has an all-volunteer army—that conscription has been discontinued and the military will shortly be comprised entirely of men who want to be soldiers. Like many beliefs, however, this one should be questioned, too. The questions I pose are on two relatively unknown aspects of military reality, the economic dimensions of enlistee decision-making and the conscription of nonhuman resources.

First, though, let me express a concern about the labels that are used to discuss the military. I fear that discussions of labels are too quickly brushed aside as “only matters of semantics.” Semantics is an important discipline. Semanticists relate labels or symbols to behavior. If a given symbol misrepresents a given phenomenon or behavior, it also distorts our perception of what is actually happening. The defense establishment seems to have little interest in clearing up such distortions. Indeed, evidence points to just the opposite intent. The reason is obvious: the more we know, the more likely it becomes that citizen control might be felt a little more forcibly at the Pentagon. Although ROTC instructors brag on college campuses that civilians control the military, today’s realities are that the channels for control exist, but the information flows are so clogged with both structure and misinformation that the process does not work.

For example, in using the term “volunteer” or “all-volunteer,” the military has capitalized on one meaning of the word while ignoring, at least publicly, another closely related meaning. In law, two definitions of “volunteer” prevail: 1) a person whose acts are not based on a legal obligation to so act, and 2) a person whose acts are not based on the receipt of valuable consideration. This means that there are at least two dimensions to volunteerism: political and economic. I believe that the phrase “all-volunteer army” is inaccurate and misleading in economic and political dimensions. I base my opinion on two reasons.

First is the matter of enlistee decision-making. Obviously an individual considers many factors in selecting employment. Just as obvious is the importance for most people of economic return. This is a particularly significant factor for people we typically regard as poor, underprivileged or undereducated. If someone who would receive say a \$5,000 annual salary as a civilian can obtain the equivalent of a \$7,000 or \$8,000 annual salary in the military, the element of volunteerism, at least in an economic sense, is seriously diminished. Such a disparity in earning power is not unrealistic; in fact, it is the basic principle behind the so-called volunteer army.

The low-risk nature of military service today tends to equalize a previously important difference between civilian and military employment. Warfare, like other modern major industries, is highly automated. We need many people to program, operate, and maintain computerized weapons systems; we need very few people to

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slop through mud and put their lives on the line. In fact, we need so few front-line soldiers that an enlistee can now essentially be guaranteed service away from front-line combat as part of his employment contract. Under these circumstances, a low-income, low-education enlistee does *not* volunteer for military service; he chooses the employment alternative which will yield him the highest economic return. The presence of “valuable consideration” obliterates the element of volunteerism in this decision process.

The word mercenary has been applied to hired soldiers, but only in foreign armies. We need to apply it to any

Vietnam Cease-Fire

I never knew what the Vietnam War was until it was ended. Or they said it was, meaning that we are out of it, thank God. We listened together to a peal of bells. Church bells rang too, way back in nineteen eighteen, (I was a child) when the War to End War ended fifty-five years ago, and the Kingdom of God was just around the corner.

We know how many wars we've had since, we know from each post-war apathy ensuing what the new post-war will be like. To how many are these bells a ghastly mockery? To men killed or maimed for life in the days intervening between the Paris decision and the official signing, and to those who loved them. Refugees still homeless, their farms destroyed, their trees denuded, their villages nonexistent. . . In Vietnam itself it is not ended at all—nor is it ended here. After cease-fire, napalm burns hurt just as much.

These are mere facts, we knew them all along, but they suddenly came alive and overran me in waves of desolation and impotent anger. Others besides myself discovered, that night, we couldn't stand knowing what the Vietnam War was, we couldn't begin to let it catch up with us until it was ended, or they said it was. . . Only now, when we no longer compounded the crime, only now, when we dared to do nothing but listen.

ERMINIE HUNTRESS LANTERO

hired soldiers. In the American military, as the economic benefits of military employment become greater and greater, we move farther away from—not closer to—an all-volunteer army and closer and closer to an all-mercenary army.

A second and even less obvious reason for the inappropriateness of the word volunteer in describing America's evolving military structure stems directly from the growing automation of warfare. To accomplish a given military objective these days, we need fewer and fewer men.

The economist would say that the warfare industry is
(continued on page 234)

2. This insert describes the advertising support you'll be getting during the third quarter. Keep it where it says: "This is what your prospects will be reading the next few months."

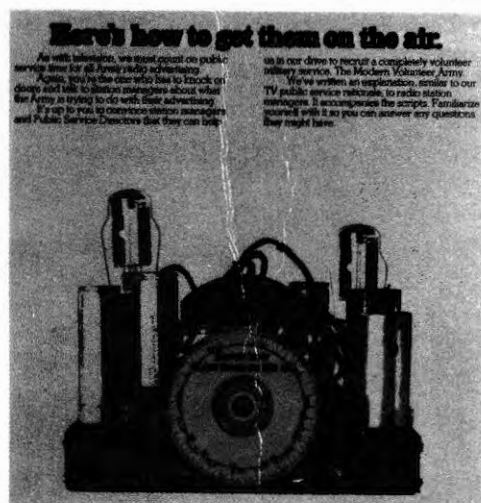


3. We promised you two terrific new TV commercials last quarter. We guarantee you'll get them before the end of this quarter.



4. You'll get a sneak preview of our new radio spots at your RSS meeting and workshop. These spots are on tape and also in script form, and have been placed within every Station Commander's bulk material carton. Take them to your radio station.

5. This folder gives you the "how" and "why" about our latest radio spots. Reading and understanding them helps you explain them to station managers.



6. A door-opening rationale to help you persuade station managers to get and keep Army Public Service Announcements on the air. Give it to him. It does you the most good when it's in the hands of the person who makes decisions about PSA.

REACT

holder. You can keep the folder in your RSS book by inserting the folder's cardboard tab (found on the back cover) into the old prompt card holder.

9. This is the new booklet which describes a number of ways to get your foot in the door of the PTA, State Employment Offices, Scouts, clubs and organizations. It explains some of the new Public Relations tools which you can use to reach these and other key prospect influencers. It lists coming attractions as well. It fits in the red keyhole pocket.



11. Here's something to get foot traffic outside your door inside. Put this streamer in your window, or on your door, or near a manned display. Be sure your Fairchild projector is working and that you have plenty of posters. A freebie is a pretty tough thing for most prospects to pass up.

10. The National Varsity Club, which is sponsored by the Army, offers nearly 10,000 high schools a comprehensive sports program. You should be familiar with N.V.C. because your prospects will be.

Freebies.

Stop in for a free poster
and see a movie about today's Army.

**Today's Army
is an Army of choices.**



12. At your suggestion we've turned the options mini booklet in your RSS into a full-color poster. Put it on your wall. And hand them out as dramatic proof that today's Army really is an Army of Choices.

13. To update the popular guarantee section of the RSS, here's a poster with

two of the Army's top recruiters making the guarantee. These guys aren't models, they're for real. Hang them up. Then go to work. Maybe next time we'll be taking a picture of you. The photo of Sergeant Rhodes and Sergeant Dunton also appears on a reprint of the guarantee brochure which you can use as a take-home piece which prospects can show to their parents. Incidentally, we've supplied new Guarantee Cards to your Career Counselors which are much easier to write on. Use the card in this package as a sample to

We don't make promises. We make guarantees.

We have too many good things to offer you to make any up. (They're so good you may think we are making them up.) Read on.

We won't guarantee you anything we can't pay off. (If we guarantee you Hawaii, start waxing your surfboard. You'll need it.) Everything we

guarantee will be put down in writing in a legal document that you get a copy of. (If you agree to sign for computer training and the Delayed Entry Option, it will all be spelled out in language you can understand.)

We want you to know without a shred of doubt that you'll get everything you signed for. So we'll give you a card. On the front is what you signed for. And on the back is an address to write to in the Pentagon, just in case you didn't get what's on the front.

We think today's Army has a lot to offer you. We'll try to convince you of that. That's our job. But we'll never try to mislead you. That's our job, too.

Your Army Representative
**Today's Army
wants to join you.**



Racism in Children's Books

by Sally Brownell

THERE ARE NO CRIES of "censorship" when out-of-date science or social studies books are discarded. But who discards works of fiction containing out-of-date attitudes? Because some books are considered "children's classics" must they remain unchallenged on our library shelves, at home or at school, in spite of the possible potential harm they can cause by perpetuating prejudice?

If we examine children's literature still in print, we can spot many stereotypes based on everything from religion to sex, but let us here consider only racial stereotypes. Until recently black people were frequently portrayed as happy, ignorant, passive, superstitious, musical, athletic, unreliable and servile. White people on the other hand were generous and beneficent (condescending?) in their relations with black people. I label such a book as "racist" and maintain that a racist book is just as harmful to a white child as it is to a black child. A confrontation with any of these stereotypes does not lead towards a positive image of that particular minority. A reader from one group might develop a negative self-image, whereas one from another might develop an attitude of superiority.

Marguerite de Angeli's *Bright April* is an interesting example. April is a nine-year-old black girl who lives in a changing neighborhood. She has a teacher in school who earnestly tries to help April feel proud of her heritage. April learns that by adapting to white standards she is accepted into the white-nine-year-old community that is so important to her. The author's message seems to be that color of skin is immaterial, people are all the same. However, two teachers in our school have found themselves unable to read this story aloud to their classes, even though the story takes place within the geographic area of our school community, because the story denies the black child a positive self-image. White and black children might receive the impression from this book that white peoples' way is best, and conversely, by implication, that black peoples' way is wrong. The fact that this book, which was published in 1946, is exemplar of the still-continuing evolution in racial attitudes does not occur to a nine- or ten-year-old reader.

Let us open two more childrens "classics." In *The Story of Doctor Dolittle*, we come upon the following references to the African Prince Bumpo: "... coon, ... ugly ... mud-colored eyes (as opposed to manly grey eyes) ... booby ... darkies ...". Or in *Mary Poppins* on "Bad Tuesday" we see "... a man and a woman, both quite black all over and with very few clothes on. But to make up for this they wore a great many beads—some hung round their heads just below great crowns of feathers, some in their ears, one or two in their noses. Beads were

Sally Brownell is librarian of Greene St. Friends School, Philadelphia, and a mother of four.



Photograph by George L. Creed

looped around their necks and plaited bead belts surrounded their waists. On the knee of the negro lady sat a tiny black pickaninny with nothing on at all. . . . the man, smiling and rubbing the end of his great club along his cheek . . .". Most children are not sophisticated enough to interpret this as caricature, particularly within the context of the story.

And now, *Just So Stories*—"How the Leopard Got His Spots"; "But if I'm all this", said the Leopard, "why didn't you go spotty, too?" "Oh, plain black's best for a nigger," said the Ethiopian." (Grosset and Dunlap 1957 edition has replaced "a nigger" with the word "me," which in my mind lends a sense of dignity to the Ethiopian.) And, finally, *Benjy's Hat*, by Mabel Leigh Hunt — a book depicting old-fashioned Quaker life and virtue as well as a beautiful relationship between a small boy and his grandmother. Yet the black characters fit the laughing, grinning, banjo-playing, superstitious old stereotype.

After such a sampling the child reader would have received a substantial dose of sugar-coated racism. He may have a definite concept of Blacks, although I doubt whether he has even yet consciously noticed any of these passages. It is exactly that unconscious conditioning of attitudes that concerns me deeply. Governments and churches have learned the effectiveness of indoctrinating very young children with political and religious ideologies which have been prepared and presented in palatable story form. If we accept the traditional assumption that books can play a positive role in human relations through increased understanding among peoples, mustn't we also

accept the converse proposition that books can play a negative role and actually promote prejudicial attitudes?

Frequent exposure to racist attitudes can have a cumulative effect on a child's development and conflicts with Friends' tradition of education as well as that of racial equality. Obviously we do not wish to censor these books out of existence. Therefore there must be some constructive way we can use these books.

Ideally all children should be trained in critical analysis of printed and nonprinted material so that they will not be influenced by either the overt or subtle forms of racism that still permeate our society through books, advertisements and television. Intelligent criticism, however, presupposes a background of information. In the context of race relations it is therefore necessary to start early to provide the children with the truths needed in order to question the books. For example, a child can as readily learn that there were great kingdoms in Africa as that there are jungles in Africa; he can as readily learn that the ancient Africans were artists as well as warriors. He can learn that some cowboys were black and that there were black soldiers in both the Revolutionary and the Civil Wars. By reading first-hand accounts of slavery, he will not be so susceptible to the myth of the complacent and lethargic slave.

It is almost impossible to completely prepare the young children in critical and discriminating reading skills, nor would we want to disturb their happy flights into the world of fiction with the burden of cynicism. It is possible, however, to help them recognize some of the manifestations of prejudice through the often demeaning stereotypes presented in literature. Books on hand in every school and home library can be utilized as constructive tools for teaching the Quaker point of view. By drawing attention to the questionable passages as well as honestly discussing

After all, there is but one race—humanity.—George Moore

their implications, we can perhaps prepare the children against the dissemination of racism with which they are confronted in all the various media.

Concerned adults can provide children with stories in which the minority characters have positive roles (for example, in *Canalboat to Freedom* by Thomas Fall the hero is black and is an agent on the Underground Railroad). One of the most inclusive bibliographies is *The Black Experience in Children's Books*, by Augusta Baker, although I question some of the entries such as *Bright April* and *Sophia Scrooby Preserved*.

Thus, through both the accurate presentations of diverse ethnic, racial, religious and socio-economic groups within our society, and the recognition of racist attitudes that are still prevalent, we can help instill in our children a sensitivity to all peoples. It is my firm conviction that this is one way by which we can contribute towards the realization of the Quaker ideal of brotherhood of all humanity.

The Origin of The Gospels

by W. Fay Luder

SO MUCH PUBLICITY has been given the current fad of doubting the credibility of the New Testament that many Christians seem to be overwhelmed by questionable arguments against the trustworthiness of the first three gospels.

The skeptics base their doubts primarily upon two questionable assertions: first, that the gospels were written after all the original followers of Jesus were dead; second, that the gospels were largely invented by the church to help solve its own problems. An earlier article (FJ, 12/1/72) questioned the first assertion. This article questions the second assertion.

Considering only the first three gospels, perhaps the outstanding example the skeptics use to support their doubts is Matthew 18:15-17, in which Jesus is represented as saying that if a wrongdoer refuses to listen to witnesses he should be reported to the church, but if he refuses to listen to the church he should be treated like a pagan or a tax collector. The skeptics say that Jesus could not have made such a statement: first, because the church did not yet exist; second, because the unforgiving attitude displayed contradicts the attitude of Jesus elsewhere in the same gospel. The first point is questionable because in some translations the word "community" is used in place of "church." The second point can be accepted by a Christian with gratitude to the skeptics for stressing that Jesus would not have made such a statement. However, a Christian's acceptance of this conclusion, and a few others like it, does not mean that he has to accept the idea that the gospel of Matthew is an unreliable fabrication of the church.

A reasonable theory of the origin of the book in its present form starts with the widely acknowledged internal evidence that its author was a member of the faction that opposed Paul in the earliest church. These "Judaizers" insisted that all converts must become Jews before they could become Christians. Two of the reasons for believing that the author belonged to this faction are his Old Testament quotations and his substitution of "Kingdom of Heaven" wherever Mark, Luke, and Paul use "Kingdom of God."

If the author was a Judaizer, his book was written earlier than the skeptics maintain. The conflict between Paul and the Judaizers was won by Paul before his death. On the other hand, passages like Mt. 18:15-17 seem to indicate that it was not written by Matthew, who was a tax collector himself. Yet Papias stated in the second century that Matthew was the first to write about Jesus. But most students of the gospels now believe that Mark's book was the first. How can these apparent contradictions

Fay Luder, a member of Cambridge (MA) Meeting, is professor of chemistry at Northeastern University. Among his books and papers in the areas of chemistry and religion are One Pearl of Great Price and The Electron Repulsion Theory of the Chemical Bond.

be resolved? Many writers who oppose the German skeptics have proposed essentially the following theory.

Matthew, as Papias said, was the first to write about Jesus; but this first book was a collection of sayings and parables of Jesus, not a gospel as the term is now used. Apparently, Matthew's book was widely circulated before Mark wrote his gospel. Mark's gospel contains so little teaching because it was already available in Matthew's collection. Later, with both Mark's and Luke's gospels available to him, the unknown author of our present version of the gospel of Matthew wrote it as a more complete life of Jesus, incorporating the collection of sayings and parables circulated much earlier by Matthew.

Primarily because he was a Judaizer, the unknown author substituted the misleading expression "Kingdom of Heaven" in place of what Jesus actually said: "Kingdom of God." For the same reason, he made a few inconsistent additions such as Mt. 18: 15-17.

However, these minor difficulties do not justify the conclusion of the skeptics that the gospel is untrustworthy. Because the writings of Mark and Luke are available, a Christian can discount the small number of inconsistencies and be grateful to the unknown author for incorporating and preserving the collection of the original sayings and parables by the apostle Matthew.

The theory outlined so far is widely accepted by opponents of the skeptics. Not yet so widely accepted is C. C. Torrey's theory that Mark's gospel was written during the year of 40 AD, ten years after the events it describes. Nevertheless, no evidence has yet been brought against Torrey's hypothesis that the parenthetical note to the reader in Mark 13:14 refers to Caligula's attempt to install his statue in the temple at Jerusalem.

Luke might have written his gospel while he was with Paul in Jerusalem, a period when he would have had the opportunity to interview the "eyewitnesses and ministers of the word" and the time to "write an ordered account," as he says in his preface. Some writers have suggested that Luke wrote Acts to be used as evidence at Paul's trial in Rome. This hypothesis would explain why Acts concludes without saying what happened after Paul's two years in Rome, which ended (according to McGiffert's chronology) with his execution in 58.

According to these theories (against which the skeptics have been unable to bring any firm evidence) Acts was written between 56 and 58. Then Luke's gospel would have been written before 58—possibly as early as 54, while Paul and Luke were in Jerusalem surrounded by many people who had known Jesus.

If our present gospel of Matthew is later than Luke's gospel, it was probably written not long afterward. One of the reasons for this conclusion has been mentioned: the triumph of Paul's open-door policy. A second reason is that the book does not reflect the terrible events that dragged on for years before the outbreak of war with the Romans in 66. Although some skeptics have said that Chapter 24 is such a reflection, it depends only upon Mark and Daniel: both of which are undeniably much earlier. Consequently, the present version of the gospel

of Matthew may be dated at approximately 60.

Although these theories of the origin of the first three gospels cannot be proved, neither can they be disproved. They are as intellectually respectable as any others. No reason exists for a Christian not to accept them. If he has made the commitment to try the experiment to which Jesus challenges us—living every day first and foremost as a citizen of God's Kingdom—he can feel confident that, except for minor inconsistencies and the difficulties of translation, the first three gospels are trustworthy early accounts by honest men.

The Mythical Volunteer Army

(continued from page 229)

shifting from being labor intensive to being capital intensive. We are substituting one factor of production, capital (i.e., machinery, computers, radar, missiles, jets), for another factor of production, labor (i.e., men). This means that we need to think about all the factors involved in the production of warfare, not just manpower.

Therefore, the idea of conscription must include not only men but also money. Automation is allowing the military to shift from drafting men to drafting dollars—more and more dollars for more and more machines, and more and more training and salaries for the operators of those machines. That is why the defense budget is rising as troop levels are falling. We seldom connect the drafting of dollars and the drafting of labor, but to the economist, they are very much the same thing.

Now we are back to the first meaning of volunteer; unless we remove the legal penalties for refusing to contribute dollars, which are simply a form of stored energy, we cannot truly talk about a volunteer army—because one of the major factors of production of modern warfare is hardware purchased with conscripted dollars.

For Friends or anyone else to accept and use the misleading symbol or label of "volunteer" is to perpetuate a Pentagon-encouraged myth that our warfare production is the result of a widespread, grassroots upswelling of participation; that our citizens, through their own initiative, choose to support with labor and dollars an immense military establishment. The truth is that people like to have food, clothing, shelter and an assortment of consumer goodies; for this reason we have enough enlistees to staff the military. Also, people like to stay out of jail; for this reason we can raise the enormous volume of dollars necessary to automate warfare. If we removed these economic and legal motivations, then we could truly talk about volunteerism. And if those motives were gone, I doubt that many people would expect anything other than a dramatic reduction in enlistees and revenues. The small residual left could accurately be called an all-volunteer army.

Until that happens we need to at least talk about a nonvolunteer military, if not a hired or mercenary military. The imminent volunteer army is mythical; its basis in fact is as elusive as the basis in fact for believing in monolithic communism. Let us hope that this new myth's impact on national policy is not as disastrous.

The Meeting as Community

by Pamela Haines

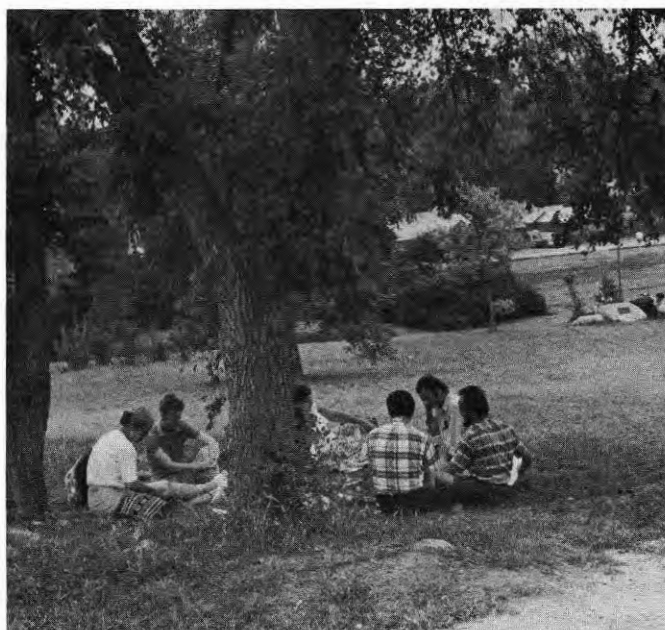
OUR QUAKER MEETINGS are suffering from anemia. More and more they are becoming units of convenience for their members. It's easier to worship with others than alone. The togetherness once a week feels nice. The social testimony is often broad, but usually focused on others because the closer we get to evil and injustice within our own lives, the less willing we are to bring it to corporate attention, and the less able to deal with it there. Many of our closest friends are from our meetings, and we feel loved and supported. But support becomes tolerance as issues get controversial—we are willing to love but not to challenge—and private lives are kept strictly private. Meetings, for the most part, are successfully avoiding dealing with basic immediate questions of stewardship, of our use and misuse of our own material and human resources.

Well, why not? God knows we are struggling with plenty of troubles; why should we create any more for ourselves? Why should members of the meeting be treated differently from neighbors or friends at work? Why focus on our little failings when blatant injustices are so clearly to be found elsewhere? And besides, what business does *anybody* have in our private lives?

But the world has grown so small and peoples' lives have become so intertwined with others that simply minding one's own business is no longer a realistic alternative. Just by living here in the second half of the twentieth century, we are part of a system of unmanageable bigness, of compartmentalization of human functions, of alienation, of technology-growth-and-progress worship. (You've heard it all before.) We have no choice but to be intimately interconnected with hundreds of people, yet most of these connections have little human content. We don't get to mind our own business, and neither do we have many opportunities to share in anyone else's. We have lost both our privacy and our community. To try to create true privacy would be to chase the wind, but we should be able to find ways of living in which people are more able to function as human beings, to respond directly to others, to feel their own worth and competence, to have some control over their own lives.

Just by living in the United States we are participating in an economic and political system whose existence depends upon the consistent—and consistently denied, covered up and otherwise obfuscated—exploitation of the Third World. (You've probably heard all that before too, but if you tend to dismiss it as a bunch of left-wing rhetoric, I'd be more than happy to substantiate.) We have more than our share of the world's wealth. And we need to see that fact as more than an immense political,

Pamela Haines is living in a communal household in Philadelphia "trying to find forms for living out ideals of supportive religious community, healthy and nondestructive lifestyle and responsible participation in basic social change."



social, economic and moral problem; we need to see it as a profoundly immediate, personal and essentially religious question. What are we going to do, not only about the government, about the corporations, about the desperate poverty in other countries, but about *us*?

The United States standard of living, and its new, fragmented, post-industrial style of life, is a social phenomenon. We need each other's help in seeing clearly the ways in which it is making us and others act contrary to our beliefs and values, in extricating ourselves from its immoralities so that we can contend with it, in finding ways of reshaping and reintegrating the various parts of our lives.

And if we know each other well enough to be able to both support and challenge on more than a superficial level as we deal with these questions, we would have more to share with each other than an hour of quiet each week. For isn't our religious group the logical, obvious, right center for such activity? If not, why not? What's wrong with it?

I have a vision of the meeting as community, where people are actively trying to bring "religion" into the "nonreligious" parts of their lives, and sharing that process one with another, where they are learning better stewardship of their material and human resources. That all sounds very fine and good and visionary—"the meeting as community"—but what does it actually mean? What can a meeting do that is within the realm of possibility, and isn't being done already?

If we are really concerned about finding ways to bring our standard of living more in line with global needs (out of caring not only for the future, but for our own souls), we need to learn both to do without more things that are not necessary and to share more fully those things that are. Doing without can be an individual matter, although it's infinitely easier in a social context, but you simply cannot share things all by yourself. With

the meeting community as a unit of sharing, however, all sorts of exciting possibilities open up.

We can call each other rather than highly-paid professionals for particular skills. We can share basic knowledge that can cut down unnecessary dependence on specialists; i.e., how to fill out income tax forms, how to buy and prepare nutritious food inexpensively, first aid and home medical care, routine maintenance and home repair. We can share time and unskilled labor in such things as babysitting pools and modern equivalents of barnraisings. We can share goods through clothing exchanges, cooperative and bulk food buying, jointly owned special equipment and appliances (recreation equipment, freezers, washers, maybe even cars?). We can share risks through cooperative insurance plans.

As we try to speak to the immorality of the United States standard of living by becoming less consumptive through sharing, we also find ourselves speaking to the alienation of unmanageable bigness and specialization by becoming less dependent on impersonal bureaucracies, more able to care for ourselves and for one another. We begin to learn more about the potentials of our human resources and still more possibilities open up.

We can share our gifts and our needs, matching up complementary ones; e.g., older people with time to give and needs to feel useful being matched with growing families whose time is at a premium, or people who have lost loved ones with people who need to be loved. We can care for each other both emotionally and physically in emergencies. We can provide for one another a peer group with similar values, so as to avoid the keeping-up-with-the-Joneses syndrome or feelings of deprivation in the children; we can help each other to have less and enjoy it more. We can release Friends to do nonremunerative work or ministry by sharing in the support of their families.

As we become more involved in sharing with and caring for one another, we may find more reason to spend time together in meeting for worship. As we help each other to make decisions about real life problems and challenge each other to live in the light and power that we talk about so much, worship may become a vital, rich, and directive part of our daily living.

Of course we don't have to do any of these things. They can be difficult, irritating and time-consuming. They might involve moving or changing jobs or other major readjustments. And since the government is doing more and more bureaucratic caring for people, and it is still possible for most of us to earn the necessary money, we can "afford" to isolate ourselves. But that won't always be possible—even now our souls are suffering from it—and we should be actively looking for alternatives. Besides, there is a potential in such sharing for a simple radiant joyfulness which is rather rare in this complex, sophisticated world and which has something to do with what religion is all about.

(Afterword: I know of some specific examples of monthly meetings moving in this direction, and would appreciate other information that people can contribute.)

Sally Logan's Maid Again

Letter from the Past—264

IN A RECENT LETTER (page 133, but its number should have been 262) I raised the question of the unnamed member of the group of passengers who went to England on the same ship as John Woolman. Both Woolman and Samuel Emlen mention the same individuals, but neither of them gives the name of one, the hired maid who went with Sally Logan. I ventured a guess—quite rashly, but also profitably—for a reader of my letter skilfully remembered an item I had not observed that I think gives the real answer. Several letters to English Friends from Americans refer to the voyage and voyagers and have been known to students of Woolman's life. But it remained for Sarah A. G. Smith to call to my attention the letter-book of William Logan at the Historical Society of Pennsylvania and his letter of April 30, 1772 to David Barclay of London. He tells that his daughter-in-law, Sally P. Logan, is about to sail for England with Samuel Emlen and John Woolman, as she thinks it her duty to be with her parents and sisters now that she is widowed. Also going with her are "her maid Mary Siddens and John Till Adams. She is taking some of her furniture back with her." Here at last the maid's name is given, though I have not further information about her. The date of the letter suits exactly the time of the journey.

It also throws a little light on the reasons for her going. It will be recalled that William Logan's son William had studied medicine in Scotland and had married the daughter of Henry Portsmouth, an English Friend. This couple returned to Philadelphia in 1771, but soon the young doctor died and next month a son was born to them. I'm not sure of the dates. The widow then decided to go to her family, leaving the baby unweaned in Philadelphia with the Logans. Her choice of action was difficult and not entirely approved by some of her English acquaintance. In fact, Fred Tolles in his *Life of George Logan* represents her as taking the baby with her to England, but he did not have access to the definite statement to the contrary in Samuel Emlen's letter. The same letter indicates that the maid had left the employ of Sally Logan and was returning with Captain Sparks.

I shall have to shift my identification from Nancy Pearson to Mary Siddons and to see if she can be further placed. Once more in such small details history often eludes us or proves our conjectures untrustworthy.

NOW AND THEN

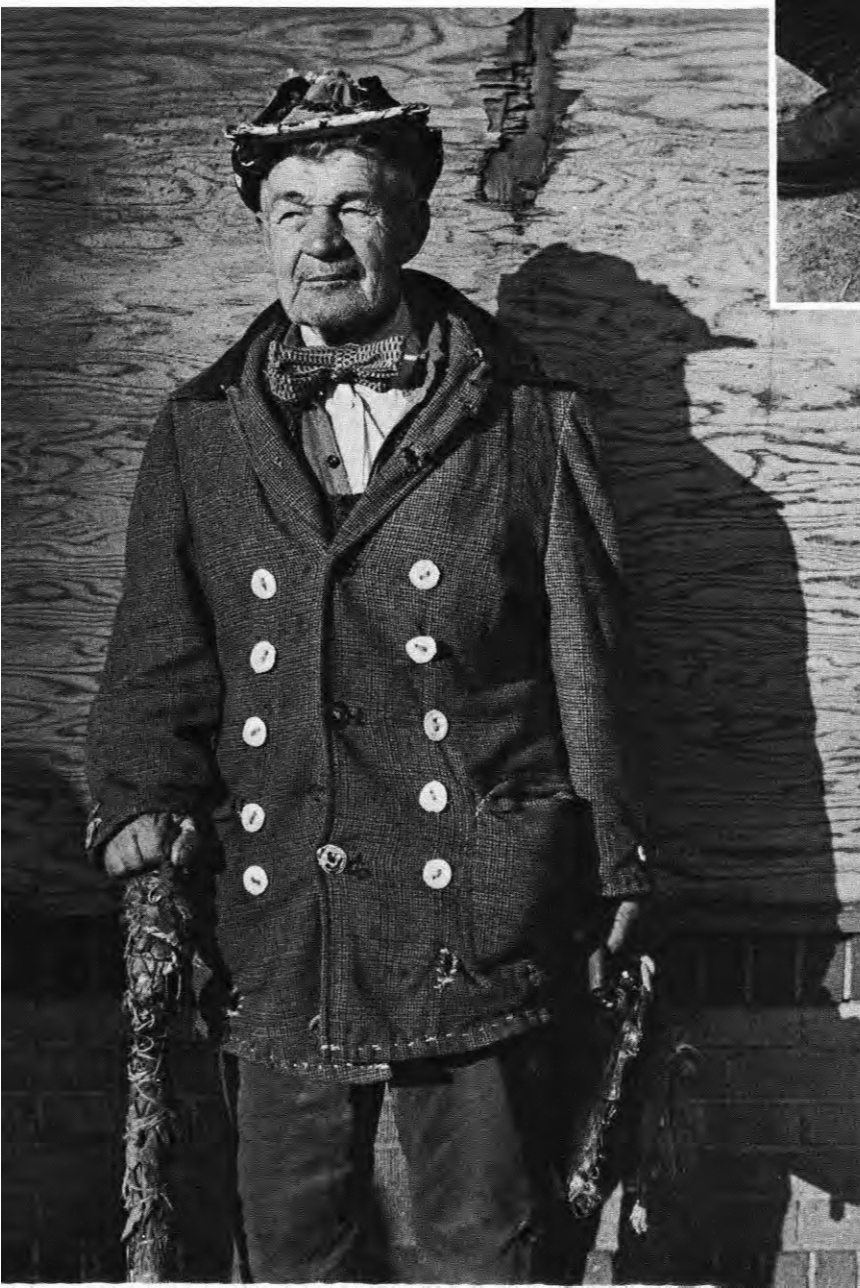
Silent Protest

The forsythia bush refused to bloom this spring.
A deadly mist across the world destroyed
Young trees that used to flower in Vietnam.
In Laos on a fertile plain once rich with green
Dry dust blows high; no more plants remain.
In mourning it seems, for brothers and sisters slain,
The forsythia bush refused to bloom this spring.
And next year will the birds refuse to sing?

JENNIFER DUSKEY

Old Men in the Spring

Old men in the spring blow about bewildered
Who they are or where they've been.
They stand at street corners with rheumy eye
And flopping pants.
Too proud to ask for help. Too shy.
They cross alone.



Old man in the spring,
Doddering half blind down the lime-green lane
Will you turn around just once more
To see me weep?

No, you will not
For you have already gone 'round a corner
And have severed all connections with men.
The lime-green lane is your element now
And it hails you welcome
As I bid you farewell.

JOYCE POVOLNY

(Photographs by SUSAN CASTELLANO)

Reviews of Books

Towards a Technology of Peace. By THEODORE F. LENTZ. Peace Research Laboratory, St. Louis. 78 pages.

TWENTY-FIVE years ago Ted Lentz founded the Peace Research Laboratory in St. Louis, one of the first such institutes in the world, and he is still the director. In 1955 he published "Towards a Science of Peace," a pioneer effort that pointed the way to a new applied science, peace studies, which now is beginning to make an impact in the academic world.

Lentz' new book brings his thinking up to date in this area. He points out that ideally this book should not have been published for at least five more years, "but time is crucial and delay imprudent."

The author is fully aware of the balance needed between the values and dangers of technology: "Let us not abandon science and technology but redirect them; if our fears of technology are well justified let us attend to its democratization."

After a cogent introduction, the body of the book is concerned with experiment and measurement in the field of

peace education, with motivation and attitude research, with the need for man- and money-power, and in general with the development of the foci where coordinated peace efforts can be most effective. Applicability of peace research is a vital component, but audacity too, says Lentz, has an important part to play.

To the reader, an unusual and refreshing invitation: "Permission is hereby given and encouraged for reproduction or translation in any form of any part of this book."

EARLE REYNOLDS

The Farther Reaches of Human Nature. By A. H. MASLOW. Viking Press. 390 pages. \$12.50

A. H. MASLOW, noted psychologist, believed that man should not be limited by imposed averages of our decadent era. "I have discovered," he wrote, "that . . . psychologically healthy, psychologically 'superior' people are better cognizers and perceivers." . . . "Human history is a record of the ways in which human nature has been sold short. The highest possibilities of human

nature have practically always been underrated. Even when 'good species'—the saints and sages and great leaders of history—have been available, the temptation has been to consider them not human but supernaturally endowed." . . . "We can learn most by studying our most moral, ethical and saintly people." Maslow's goal is "Eupsychia," the "Good Society."

Physical health is a necessity. He laments "the political system of India, its history, its culture involved in producing children damaged by protein-lack, therefore irreversible brain damage." He urges us to save our own poor from this incapacity for life.

Maslow's view is a fresh breeze across our sultry, degenerate atmosphere—that man can become a superior being when provided with inspiring knowledge. The chapters, Creativeness, Values, Education, Society are valuable for educators, sociologists, laymen.

ELIZABETH VAN NEWKIRK

The Light of a Thousand Suns. By JACOB TRAPP. Photographs by BRUCE ROBERTS. Harper and Row. 149 pages. \$3.50

I ONCE HAD the temerity to ask Robert Frost the meaning of one of his poems. His cryptic answer was, "Read it and

1799

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read it and read it and it means what it says to you." This is what I find I must do with Jacob Trapp's little book with its sixteen photographic meditation pieces.

The subtitle, "Mystery, Awe, and Renewal in Religion," suggests that this is a book for meditators who wish to break the quiet with an occasional moving passage, of which there are many, either quoted from great sources or from Jacob Trapp's own pen. "What truth the religious have is not the certitude of reason or logic; but more like the sureness of the feel of an apple in one's hand."

Hindus, Jews, Buddhists, Christians will all find common ground in *The Light*. But there is also darkness to be confronted. "Perhaps the most absurdly naive of all expectations is that an 'atheistic Christianity' will redeem the secular metropolis, under the inspiration and the stimulus of that great secular literature, the Bible. What seems more likely to be in the offing is megalopolis, with pockets of vice, poverty, disease, and discontent, where people are estranged from nature and from each other, sterile and suppressed as to their vitality and their emotions, intellectually arid and uncreative, morally arrogant and hard."

The concluding chapter, in epigrammatic style, begins with, "Everything that lives is holy." Then it moves through many waystations, among which are: "Tame religions dare not move beyond their small clearing in the endless forest." "In stillness the world is renewed." "The most precious thing is the you in others and the others in you." "There is no enemy, only the not yet befriended or reconciled." And it ends with, "True transmigration means reverence for persons, reverence for bugs, birds, flowers, fish, trees, and tigers of the jungle, reverence for the sacred cosmos whence we came and to which we return."

ROBERT K. GREENLEAF

Quaker Biographical Sketches of Ministers and Elders, and other concerned members of the Yearly Meeting of Philadelphia, 1682 to 1800. Edited by WILLARD HEISS. 321 pages. Price \$5.00. WORKERS in Quaker genealogy say that it is often very hard to obtain biographical data about Friends. They will welcome this volume.

The editor has compiled, by photo-offset process, about 600 biographical sketches that appeared in *The Friend* (Philadelphia) between 1853

and 1863. As the purpose is to give biographical information, some lengthy passages of pious exhortation have been abridged or omitted. The Friends included were active between 1682 and 1820. An index makes readily available the mass of information here assembled.

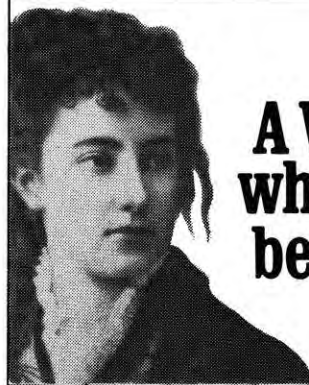
Quaker Biographical Sketches is published by its editor at 4828 North Illinois, Indianapolis, IN, 46802.

RICHARD R. WOOD

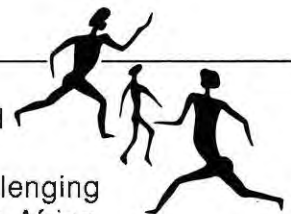
Investigating the FBI. By ROBERT SHERRILL, BURKE MARSHALL, VICTOR NAVASKY, THOMAS EMERSON, FRED

COOK, I. F. STONE, and ex-FBI agents. Edited by PAT WATTERS and STEPHAN GILLERS. Introduction by TOM WICKER. Doubleday, \$9.95

GROWING out of a conference held at Princeton University whose purpose was to promote a public dialogue on the issues and problems of law enforcement (J. Edgar Hoover refused to attend), this anthology of writings is useful for both the layman and the informed citizen. The scope of this study represents an attempt to be thorough in both process and content. This becomes both a strength and a weakness. In alluding to the almost absurd com-



A Victorian feminist whose art and vision belong to our time



Her name is Olive Schreiner. Forced to write under a man's name, she was championing pacifism and challenging racial oppression in her native South Africa as early as 1885. This collection of dreams, stories, allegories, and essays is "a perceptively chosen anthology of the work of a many-sided writer: visionary, socialist, feminist, hater of all prejudice.... Generation after generation of readers discover Olive Schreiner with the feeling: she was writing for us."—Doris Lessing. \$6.95

A TRACK TO THE WATER'S EDGE

The Olive Schreiner Reader

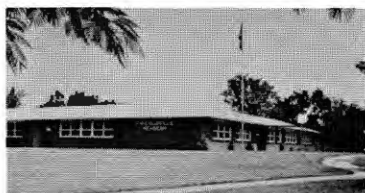
Edited by Howard Thurman

 **Harper & Row**
10 E. 53rd St., New York 10022
1817

plexity of many of the FBI's investigations, especially of civil rights activists, the authors become guilty of the same overbearing attitude for which they criticize the FBI. The discussion of the early FBI is prolonged, repeatedly making the same point about J. Edgar Hoover and his defense of certain values and attitudes with which the authors strongly disagree.

One of the best features of the book is its contemporary nature and hence its investigation of pressing current issues. The FBI's use of electronic surveillance and informer networks is presented in some detail and with a broad competence, although the fundamental debate concerning law enforcement that those activities raise is somewhat sidestepped. The basic issue of *society's security versus individual rights* forms the basis for the conclusion to this work, and perhaps its greatest strength.

JACOB A. DRESDEN



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FRIENDSVILLE ACADEMY
College Street
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Spring at Llyn Ogwen: a Sequence of Poems. By FREDERIC VANSON. Gwas Gomer, paperback, 27 pages

THESE FIFTEEN LYRICS, set in Wales, seem nearly flawless in their form and grace. Frederic Vanson is something of a virtuoso with words and rhythms, and his unrhymed, free-metered passages approach Miltonic eloquence at times.

Some of the pieces are word-paintings of landscapes, with power and beauty that would delight lovers of sheer poetry. "The Tarn" could hardly be equaled by the shades and colors of painters.

In several of the poems there are religious intimations. He accepts sheep, for instance, for what they are, free of human idealizing. Such concern made persons like Fox, Margaret Fell, Woolman, Elizabeth Gurney and Gandhi rely on God and prayer. They accepted people before they tried to improve their lots. Gandhi said, "Love can do anything."

In "The Rock Climbers" the poet shares the fright of the girl who had withdrawn from the climb and hidden behind a boulder.

"A Mountain Rescue" deals with a helicopter hovering over a mountain in Wales:

It was curiously beautiful, yet the beauty

We could not have seen but for the terrible fall

of a climber missing his handhold in the blustering wind.

... we were glad

to hear of the rescue and to know that this strange and jewelled machine carried a precise and practical compassion.

The poet seems to be neoromantic, with joy in strangeness and wonder. Young writers might well be challenged by his book.

DECKARD RITTER

The Village That Allah Forgot. By NORRIS LLOYD. Hastings House. 128 pages. \$4.95

THOSE OF US whose childhood reading took place before the days of television, jet planes, satellites, and moon walks can hardly be expected to look at the children's books of today without wondering if our current global viewpoints might be more of a burden to growing minds than they are an advantage. In our day, "juvenile" books usually were written from localized settings, and the struggles dealt with encompassed the efforts of such basic problems as the provision of shelter, food and clothing for oneself and/or one's immediate fam-

ily. Nowadays boys and girls know about world problems, and must read about them constantly. Worldwide dilemmas being as large as they are, they never can be resolved within the limits of a book, or even of a whole library. Contending as he does with a continuum of frustration on the printed page, how can a child reader look forward to the satisfactions of accomplishing any given goals of his own?

These comments are not offered as criticism of today's books for children, whose authors and publishers are just moving along with the stream of events. Some of the volumes representing the *Zeitgeist* are very well written, the new one listed above being an example. The country here presented is Tunisia, and the author appears well qualified to show recent Tunisian struggles from the viewpoint of her boy protagonist.

So, Jon and Jane, ages 10-13, if you don't yet know how tough things are in Tunisia, you can find out in *The Village That Allah Forgot*.

ADA C. ROSE

Readiness for Religion. By RONALD GOLDMAN. The Seabury Press. Paperback 223 pages.

THE COMMUNITY of Christians has traditionally been conservative when it comes to adapting new inventions and methods to its use. Now comes a book: *Readiness for Religion*. Will the religionists cry "heretic" because the author calls for abandoning the methods of repetitious telling and reading of Bible stories and memorization of passages? Or will they look beyond this to the details of Mr. Goldman's entreaty for making the Bible understandable and applicable—even acceptable—to the present age?

Mr. Goldman has worked out a program for teaching religion that takes into consideration the kinds of mental and verbal abilities children develop at various stages of life. His basic premise is that religion is not a body of knowledge set apart from the rest of life, but rather religion should be a frame of reference, a cohesive principle covering the whole of life.

The major portion of the book is devoted to a graphic, practical guide for teaching at the various age levels with notations regarding further, more detailed books. For the teacher who feels a need for practical, down-to-earth suggestions, the book is recommended reading.

NELDA COLEMAN

FRIENDS IN WASHINGTON

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FRIENDS COMMITTEE ON NATIONAL LEGISLATION

Vision of a Better World

It is vitally important, in a cynical, self-serving, power-and-money oriented atmosphere, for some people to keep hope alive, to raise sights, to define and refine the vision of a better world and to suggest practical next steps. This was the intent of the group of Friends who gathered in Richmond, Indiana, in 1943 as they decided to establish a Quaker lobbying group to be called the Friends Committee on National Legislation. Not particularly "liberal" or "conservative," the Friends Committee was to be a different kind of lobby. Its special interest was the well being of all mankind.

The General Committee which was to decide policy was made up of members of the Society of Friends. God's guidance sought in worship and His leading was to be followed. The staff was to consist of persons whose lives were consistent with Friends'



principles and testimonies and who felt a spiritual concern for this work. The Committee's focus was on the advancement of the great historic testimonies of Friends on peace, racial and civil liberties, economic justice, and personal and public integrity and morality. The method of working was to be quiet persistent persuasion by Friends, sharing with members of Congress what God led them to believe was right.

After thirty years FCNL continues precisely because it has sought to live up to the vision of its founders.

Today Washington, D.C., is probably the world's foremost center for military, political, and economic power. FCNL has the audacity to believe that even a relatively small group can have some effect on how that power is used. In its unique role as an active, religiously based lobby, it strives to be a constructive partner in a nationwide and worldwide community of people of good will who are trying to build a world of peace and justice.

FCNL is engaged in the positive process of interpreting to people in government, over an extended period of time, a view of the moral and spiritual values which should undergird government and law. Its field of mission is national legislation and it is there that FCNL seeks to bring religious ideals to bear on the attitudes, decisions, and actions of government at both international and domestic levels. FCNL does not, nor can any organization or individual, speak for all friends. This is made clear in all testimony, for it is recognized that differences of opinion exist on specific questions among sincere, thoughtful Friends, notwithstanding their common religious heritage.

Edward F. Snyder, Executive Secretary, FCNL.



Present offices—one block from Senate office buildings.

Faith in Action

Since its beginning, the Friends Committee on National Legislation has sought to express its religious faith through concrete actions.

IN ONE OF THE MOST INTENSIVE EFFORTS of its history, FCNL spearheaded work toward the passage of a Farm Bill in 1956 which has enabled voluntary organizations to distribute millions of dollars of food to hungry people around the world. Eliminating hunger today ranks among the top priorities of FCNL both abroad and at home.

APRIL, 1948, was the time of the first National Citizens Conference on Civil Liberties. FCNL was instrumental in calling together this meeting. The commitment to economic and social justice continues in the effort to replace current welfare programs with an adequate assured income for those unable to work. Human need must be met through improvement of basic services and through a more equitable tax structure. To achieve these ends is now a primary goal of FCNL.

OVER THE PAST THIRTY YEARS FCNL has been helping to create public awareness of the extremely high moral, economic, and social costs military manpower and hardware demands exact from our nation and the world. FCNL continues to seek sweeping cuts in military expenditures, both in personnel and armaments, as part of a thoroughgoing revision of U.S. foreign policy which builds national security on world disarmament and world law instead of a spiraling arms race.

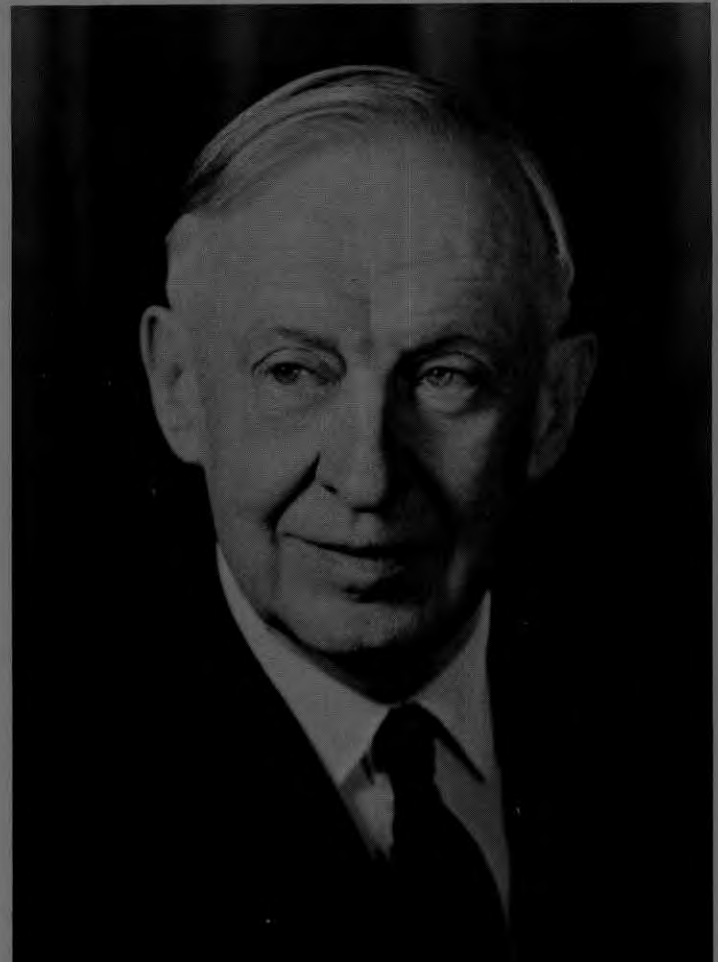
FCNL WAS ONE of the original supporters of the Peace Corps. It was a major factor in legislation that created the U.S. Arms Control and Disarmament Agency. It has given constant support to the United Nations and urges a continuing search for creative transnational alternatives which deal with potentially violent international situations without war.

TWENTY-TWO YEARS AHEAD of its time, FCNL has devoted extensive efforts toward far-reaching changes in U.S.-China relations. With normalization of these relations in the process of becoming a reality, FCNL is continuing to urge expansion of trade, and diplomatic and cultural relations with other such countries, and constructive, conciliatory policies for tension areas of the world.

THROUGHOUT THE EIGHT YEARS preceding the 1952 Congressional defeat of the Universal Military Training bill, FCNL led the fight against conscription. Support for the rights of conscientious objectors and the abolition of the Selective Service System still rank as FCNL priorities.

BUT THE PAST IS PROLOGUE. The future is opportunity that should be grasped—a challenge that should be accepted. As E. Raymond Wilson has written, "Let us build on our experience, profit from our mistakes and failures, and serve our time and generation by going forward energetically in the struggle for peace and justice.

"We look forward to the continuing task of working together with God and our fellowmen in seeking to apply our Christian faith and principles to the decisions which our government makes on the crucial issues of our time."



E. Raymond Wilson, Executive Secretary Emeritus.

With a reputation for getting the most value from a dollar, the Friends Committee on National Legislation will need to raise \$225,000 in 1973 to support its regular operating budget. This budget provides a program of legislative and educational efforts which involve a staff of about 20 persons. Because of its identification as a lobby, contributions to FCNL are not tax-deductible and must come from sacrificial free will giving on the part of its supporters.

Financial support for FCNL comes primarily from the Society of Friends through the direct gifts of individuals and contributions from local Meetings. Without the support of Friends, FCNL could not continue. The first five dollars of a contribution to FCNL places the giver on the subscription list of the FCNL Washington Newsletter (a sample copy will be sent on request).

During the 30th Anniversary Year, FCNL will be seeking to build a Fourth Decade (Reserve) Fund. The purpose of this fund is to enable FCNL to respond to special and emergency legislative needs during the coming ten years.

The Twentieth Anniversary (Reserve) Fund made it possible for FCNL to respond to the urgent domestic crisis in 1968 by adding a lobbyist to deal primarily with human rights issues. That special



FCNL staff in Washington.



Panel on policy at annual meeting.

program has now become a regular part of the legislative program of FCNL. Because of a great interest on the part of Young Friends to participate in the work of FCNL, a research-internship program was also initiated out of the reserve funds. This has enabled young people to have a valuable Washington experience; at the same time their research efforts and energetic help have enhanced FCNL's effectiveness. (Applications are now being received for September 1974. College graduates are preferred. Interns receive subsistence salaries.)

To be able similarly to meet new challenges as they come, when the regular operating budget is insufficient, FCNL must build a (reserve) fund for the new Decade.

I would like to support FCNL's regular program for 1973. Please record my gift of \$ _____ and place my name on the Washington Newsletter subscription list.

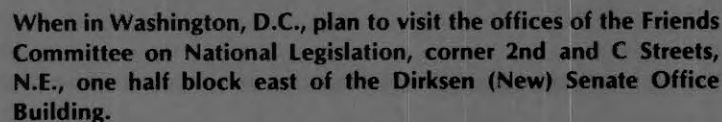
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Roots and Fruits of Meditation. By FRANCIS D. HOLE. Friends House, 202 Monroe Street, Madison, Wisconsin 53705. 34 pages. \$1

"TO SEE A WORLD in a Grain of Sand,/ And a Heaven in a Wild Flower,/ Hold Infinity in the palm of your hand,/ And Eternity in an Hour."

These few lines from William Blake, which introduce the "Postscript" to the booklet, may also be thought of as epitomizing the purpose of its content. It is an openminded manual for meditators. To help them to "turn (their) attention to God and not to words about God . . . not to escape life but to rediscover life." It is the third edition of a series of seven essays (first published in 1967), which originally grew out of a course in meditation held under the auspices of the Madison Monthly Meeting of Friends. The author is Professor of Soil Science at the University of Wisconsin.

One welcome feature of this booklet is that it bears reading again, and even once more: not because of opacity but because of the many apt aphoristic statements which seem to have hidden themselves the first time over, and

come as a pleasant surprise the second or third. Perhaps the chapter Friends (Quakers) could most profitably meditate on would be the one titled: "Learning to minister, vocally and otherwise," in which the value of silence is stressed. "As to vocal ministry, we can say that we do not wish to become overly dependent on a few speakers for whom we serve as a captive audience. Persons who speak easily and urgently should try to be sure that they have original leadings, that they do not repeat themselves unsuitably, or that they do not speak at too great length." This leads naturally to a consideration of the educability of the meditator. The booklet avoids the "unusual psychophysical side-effects of meditation, such as visions, telepathy . . ." concentrating instead on what "ordinary people like

ourselves" can accomplish through receptivity, intelligence and imagination.

The entire series of essay subjects may be regarded, as the preface suggests, as queries for all of us "intellectual achievers but spiritual illiterates" to put to ourselves with profit. We may not, as a result, always be able to "Hold . . . Eternity in an hour," but we may learn to see ". . . a World in a Grain of Sand, and a Heaven in a Wild Flower."

M. C. MORRIS

His Habitat

This fragile shell,
Of brittle bone and tender skin,
Becomes my citadel
When God is welcomed in.

CHARLOTTE TOBIE

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Cinema

By Robert Steele

A FRIEND of Francisco (St. Francis) in *Brother Sun, Sister Moon* tells him, "People say you are mad." Clare (St. Clare) tells him, "I think you were mad before but not now." A sane versus an insane life style is stated early in this film as its theme.

The film opens with Francisco's dragging himself back home to Assisi, deathly ill. By way of his delirium accompanying his illness, we find out what has happened to him. He was a warrior in the battle between Assisi and Perugia; he was imprisoned for a year in Perugia; he was in the army of Walter of Brienne. As he recovers, he becomes a different man. His past and illness nurture his conversion and "madness." A bird lights on the balcony of his room. He gets out of bed and follows the bird trying to pick it up and speak to it. He makes a spectacle of himself as he teeters in his walk over the rooftops. Finally, the bird lets him pick it up and hold it.

His father takes him to Mass. Francisco is aware of the distance between his family and other wealthy families that sit up front and the poor who sit in the back. And the elegance and pomp of the officiating churchmen identify

Kindness is the sunshine in which virtue grows.

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them with the wealthy elite. An embarrassing scene is made in church as he cries out hysterically, "No, no, no." (No to the church and its values.)

The father is infuriated and knocks him about. His mother's influence and her family are blamed for Francisco's madness. Francisco creates pandemonium in the village by throwing cloths from his father's mercantile stock out the window to the villagers. The father drags him through the streets to the front of the church thinking he will be disciplined by the churchmen. Instead, Francisco proclaims man is spirit and not things. He gives his clothes to his father and says he will no longer use his name. He goes to the city gate and leaves his past behind him forever.

Francisco rebuilds a church that has become a ruin. Five former friends join him as he helps with the harvest, tends lepers, and begs. The poor and common people flow into his rebuilt church. Because one of his brothers is murdered and the church is set afire, he feels he must have made a mistake. He decides he must go to Rome to see the pope to find out why he is hated and what he has done wrong. The pope finds him Jesuslike rather than mad, and we know that the Franciscan order has been born, with the pope's blessing.

Franco Zeffirelli, known for his beautiful production of *Romeo and Juliet*, tells the story of St. Francis' life from about 1200 to 1206 (The date that Francisco had an audience with Pope Innocent III is known). The film is not a biography of St. Francis and even less a hagiography. Zeffirelli's interests are in St. Francis' humility, absolute poverty, joyous religious fervor, and his finding meanings for "love" and "brother." The film's stance catapults these values into our times.

The forty-five-year old Florentine director has accomplished what he says he wishes to: "My film is the story of a young man who discovers the existence of soul. It expresses the present-day youth rebellion against materialism in a return to spiritual values. St. Francis has everything from the Establishment: a good family name, wealth, and power, and he didn't want any part of it. He sought his own solution which was not throwing bombs or taking drugs or retreating into a mental desert. Rather, he set out to change the world in a constructive way, starting the first youth movement based on self-denial, sacrifice, and faith. The only alterna-

tive to the Establishment is a humanity of individual poets."

Because of the contemporary sound of the opening ballad used for the film, a spectator has the uncomfortable feeling that he may be in for a movie *Godspell* or *Jesus Christ Superstar*. Happily, this is not the case. The film uses much music but it is not a musical. Francisco, played by an English student actor, Graham Faulkner, and Clare, played by Judi Bowker, do not sing. No actors sing. The music and lyrics, by Donovan, created from St. Francis' *Cantico del Sole* and the music of the Middle Ages, are so close to what we know about St. Francis they do not offend. Of the ten or eleven songs, "Brother Sun, Sister Moon" and "Day by Day" may become popular within the year.

The cinematography is in the grand manner. It is lushly beautiful as it reveals fields of flowers, snowscapes, birds, animals, and the sun and moon. We will have to wait for another film if we wish to see what the Middle Ages was really like. Authenticity and history are unimportant to Zeffirelli, but he captures the atmosphere of the times. The style at times is pageant-like—especially the sequence shot in the Basilica of Montreal, Palermo, when Francisco meets Pope Innocent III.

Zeffirelli wanted one "name" player for the role of the pope. The remainder of the cast is made up of unknowns. When Zeffirelli failed to get Lawrence Olivier to play the pope, he got Alex Guinness. In his single sequence, Guinness makes Pope Innocent III a towering and unforgettable personage. It is impossible to imagine how Guinness' performance could be surpassed.

This flamboyant, captivating, happy and sad film is not the one that Carl Theodore Dreyer might have made about St. Francis. Nor does it suggest what Robert Bresson would do with St. Francis. These directors would create more of the interior life of the saint, and they would be far more demanding of an audience. Zeffirelli's film will give St. Francis renewed popularity and love. The reverence with which the early years in the life of Francisco are treated saves the film from being show business. Zeffirelli has said that his film is not Catholic but is Christian. The film should appeal to all persons of all faiths. Young and old also should be elevated by the film. Its value in an era of much movie insignificance makes *Brother Sun, Sister Moon* a welcome refreshment.

Letters to the Editor

Rhetorical Violence

OUR FRIEND Felix Feraru asks an important question (FJ 2/1), but he does not ask it in a very helpful way. He specifically declines "to argue the merits or demerits of the State of Israel, or the justice or injustice of Security Council Resolution 242 . . ." Unfortunately it is only by considering such details that the question of prejudice can be dealt with. Felix Feraru is right in saying that I have condoned as a form of violence the insistence that other groups (Blacks, Jews, Africans, etc.) appear before us with humility rather than with pride and an independent spirit. But he fails to see that his insistence that Friends change their ways without looking at the details of the dispute is also a form of violence.

Felix Feraru presupposes that Friends (those who wrote the AFSC pamphlet, at any rate) have deserted Jews and have been partisan towards Arabs in the Middle East. These questions need to be discussed, not consigned to silence by refusing to consider details. One statement by Landrum Bolling gets special attention, and Friend Bolling is given the choice (roughly) of admitting to being a crypto-Nazi or admitting to being a Christian (theological) anti-Semite.

Not even as a possibility does he consider that the statement might be true. Whether the AFSC pamphlet is at fault is the question to be discussed, but in order to discuss it with him Friend Feraru insists that we already presuppose that it is at fault. This is begging the question. It is also a form of rhetorical violence, of "poisoning the wells" of discourse, as Newman once put it.

Of course Friends have prejudices, and it will do us all good to discuss and consider them. I just wish Friend Feraru could find a more friendly way to urge the matter to our attention.

NEWTON GARVER
East Concord, NY

Quaker Diversification

THE LETTER from the Past (#263) in the March 1 issue draws an unhappy parallel. The Quaker Oats Company has struck it rich through diversification, and our Friend, *Now and Then*, wishes that "similar changes were happening to us."

Quaker Oats made its reputation in hot cereals, "but hardly anyone eats them anymore," so now they sell "an instant chocolate-flavored oatmeal." In fact, their main business is no longer food, but "toys, needlecraft and restaurants."

Quakerism used to be a serious, visionary Christianity (do we remember Penn's "No Cross, No Crown," or Fox's "There is one, even Jesus Christ, that can speak to thy condition"?); but hardly anyone wants Christianity anymore, so we switch from the Light of Christ to an undemanding pantheistic glow, wherein each of us can concoct our private flavors, more (or less) instant. Our main business is no longer religion, for we have moved from worship to meditation, to proud comfort in our lofty corporate reputation, to self-centered self-improvement, and to social action that is effectively divorced from religion (for Quakerism is as likely to be the means, as to point to the source and end).

We Friends demand no set creeds, but we have until recently had our own peculiar faith and practice. We can dispense with creeds only so long as both faith and practice are alive. After faith has died, creeds cannot revive it, nor can practice regenerate it.

Is our new pluralism diluting what gifts we have? Shall we continue to diversify until, like the Quaker Oats Company, our own label—the Religious Society of Friends—bears no relation to the content?

GUNDA KORSTS
Madison, WI.

Marriage Encounter

WE WERE PLEASED to see a review (FJ, 2/15) by David Mace of *Marriage Encounter: The Rediscovery of Love*. We have not yet seen the book, but we made a marriage encounter a few months ago and can speak from personal experience.

The goal of the weekend retreat is for couples to learn an accepting, loving method of sharing their feelings. The weekend is for serious, private work by each couple as a couple. Socializing with other couples is confined to meal-times and infrequent breaks.

After each of the many plenary sessions in which a team couple share their experience, talk about principles, and clarify the essentially simple

"10/10" method (10 minutes of writing, 10 minutes of dialog), the couples separate to write very specifically their reflections about their own feelings, in answer to a specific question posed to all. Judgment, evaluation, or solving problems have no part in this: only feelings, which, being neither right nor wrong, simply are. In the dialog that immediately follows, the couple ex-

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

An excellent 58-bed modern nursing home has just been completed and was filled to capacity in nine weeks. There is a clear need to expand it to its full potential of 90 beds as soon as possible.

WAYNESVILLE NEEDS

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DOCTORS

Friends feel that a doctor would feel at home in a community that places great value in the individual as well as other Quaker ideals and philosophy. The community is between Cincinnati and Dayton and is in one of the fastest growing areas in Ohio.

Write or call collect:

Raymond Braddock, Treas.
The Friends Home
Waynesville, Ohio 45068
Tele: (513) 897-5340

change notebooks and try to feel each other's feelings as written and as elaborated in loving exploration.

This process does indeed prove to be "a dramatic experience for most participating couples," and, carried on at home daily, does deepen, warm and enrich the relationship. Emphasis is on commitment not just for the weekend but for the future.

One further note: the team couples and the priest offer continuing help and support both during and after the weekend. Opportunities for monthly "renewals," and for contact with the team by phone at any time, reinforce and support each encountered couple. And, perhaps surprisingly, participating couples, despite the minimal socializing, develop remarkable warmth toward each other.

Information on this type of retreat is available from Dennis and Elaine Houlison, 48 Dail St., New Hyde Park, NY 11040.

NORMAN AND SALLY DEWEES
Pittsburgh, PA

A Judicious Balance

I SHOULD LIKE to underscore what Eleanor Webb (FJ 3/15) wrote regarding Jesus' injunction to "resist not evil," quoted by Morgan Harris (FJ

11/15) in asking that we concentrate less on protest and more on building a peaceful world. She made the point but moved on to other considerations, and I find a correct understanding of this verse extremely important. A surprising number of good Christian souls—definitely not including Morgan who has long worked to build the good society—use these words from the King James version as justification for making no effort to oppose some grievous wrong such as our war against the Vietnamese people, poverty, injustice to Blacks and so on. Not only is Jesus nowhere recorded as saying "overcome evil with good," though perhaps his life does exemplify this ideal, but the context of his "Resist not evil" clearly indicates that he meant evil done to oneself.

Of this passage, the Exegesis of *The Interpreters Bible* asserts the Revised Standard Version's "'one who is evil' is the correct translation, not evil in the abstract," and continues to expound the vicious consequences of retaliation. For further authority I looked up this verse in the Bibles at hand—*The New English Bible*, Goodspeed, Phillips and the American Bible Society's version, and not one of these

offers any justification for taking no action when *another* is the victim.

All of which is in no sense to reject Morgan Harris' plea to work more on building a peaceful world. But Jesus' life reveals that we should choose not one or the other, but seek a judicious balance between protest and good works. Henry Cadbury, while participating in a Quaker peace vigil, answered a reporter that, yes, this protest was negative, but that Quakers, through AFSC, were engaged in much constructive work—and that sometimes the most constructive thing a Friend can do is to say "no."

CHARLES T. JACKSON
Hewlett, NY

The Amorality of Economic Systems

HOWARD KERSHNER'S RESPONSE (FJ 3/1) to my essay "Life, Racism, and the Will of God" (FJ 1/1) completely misses the point. It is indeed debatable whether corporate capitalism as practiced in the United States is exploitative. I believe it is. But that was only a minor point in the essay. The problem is *racism*. We live in a racist society. This is not a radical statement—as anyone who has read the report of the Kerner Commission is well aware. It is

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a statement of fact. An economic system is basically amoral and only takes on morality when viewed in the context of the society it operates in. In a moral society, one in which the fundamental rights of all were protected and in which all were equal regardless of race, color, sex, national origin, etc., any economic system would be moral. But we do not live in a moral society. American society is organized in such a way as to deny human rights to all those who are not WASP men (or who do not care to masquerade as WASP men): Blacks, Chicanos, Puerto Ricans, American Indians, Orientals, among the ethnic minorities; poor whites; and, of course, women of all ethnic groups. Given this, the economic system prevalent in the country will also deny rights. It cannot do otherwise and remain the prevalent system.

I am willing to agree that capitalism is ideally the best economic system. Ideally. In practice, capitalists exploit, they regard maximum profit for the favored few as the ultimate good; in short they do not behave in a Christian manner. Anyone who can listen to sermons drawn from the life and teachings of Jesus, who once told the rich young man who observed all of the laws to "go, sell all that you have, and give the money to the poor," and still go out and accumulate maximum profit for himself and his cohorts must be either a hypocrite or a fool.

If we are to be consistent with our faith, devotion to profit must go. The early Christians viewed usury, the lending of money for interest, as a sin. I would suggest that we must do likewise. In an overcrowded world, there can be no place for individual profit, individual luxury. It's not an attractive future, but Friend Kershner's cherished capitalists, and their communist and socialist allies, have brought us to this point. An economic system cannot exist in isolation from its society. Our society, and the societies of virtually every other nation on earth, have assumed that there must be a decent return for investment. That decent return is now beginning to backfire. There must be change, and soon, before the whole thing blows up in our faces.

ROBERT F. TATMAN
Philadelphia

Guilt for the War

IT SEEMS TO ME that the many letters in *Friends Journal* saying that Nixon is to blame for the war are an attempt to evade personal responsibility.

John Woolman suggested that the seeds of war may be found in our possessions. The authors of these letters are willing to repudiate the war (as well as personal and corporate responsibility for it), but how many have repudiated the outrageous standard of living that made the war necessary and will make the next one necessary?

I believe that I bear a sort of mystical guilt for the war. I'm not good at chapter-and-verse, but it seems that someone in the New Testament said that we are all members of each other. Shmelke of Nicholsburg, a great Hasidic rabbi, said that each of us is part of one universal soul, just as a hand is part of a body. When we kill another, we kill ourselves. Although I'm aware of the millions of deaths and am saddened by them, I haven't felt the unbearable pain of millions of dismemberments. How many Friends share this guilt? How many are willing to admit that it is a form of guilt?

In *Legends of Our Time*, Elie Wiesel tells of meeting a woman who was afraid that he hated her because she was of German origin. Wiesel later found out that she had been imprisoned for opposing Nazism. There are some corporate evil deeds for which absolution is not easy to come by. For this

woman, time in prison was not adequate for absolution. And why should we feel absolved when some Friends tell us that it was all someone else's fault? That isn't good enough. Why should Nixon be vilified for our sins?

It is sad that an opponent of the Nazis should feel ashamed, and yet I can identify with her. If I ever meet a Vietnamese, it will probably be with an overwhelming sense of shame.

This doesn't mean that we should point fingers at each other and say, "guilty" or beat on our breasts. But we should be aware of our role in the war, so that next time we can rid ourselves of our economic complicity and feel the necessary compassion with the victims. And next time is now.

MIKE KOPLOW
New York, NY

Cease Fire

Snow has come and gone again
earth is green once more
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chime joyfully, no war!

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Friends Around the World

The Lamb's Den

SIXTEEN Friends, concerned either professionally and/or personally with Quaker-United Nations relations, gathered at William Penn House in Washington March 8-9 for an "Exploratory Workshop on the U.N." Topics scheduled for discussion were: "The State of the United Nations," "U.S. Government Use of the United Nations," "U.S. Public Opinion about the U.N.," "Ways to Lessen International Anarchy," and "How Shall Quaker Organizations and Individuals Proceed?"

Chairman was Lyle Tatum, Secretary of the National Peace Education Division of the American Friends Service Committee. Participants included Edward F. Snyder and Samuel Levering, Friends Committee on National Legislation; Tarrt Bell, Davis House, AFSC; Herbert Huffman, Friends United Meeting; Dorothy Hutchinson, Friends General Conference; Miles Day, George Hardin, Marilyn Roper, Helen Carroll, Charles Walker, Friends Peace Committee, Philadelphia Yearly Meeting

(which had organized the conference); Barrett Hollister and Caroline Malin, Quaker United Nations Office; Robert H. Cory, Jr., and Gerda Hargrave, Friends World Committee for Consultation. Stewart S. Kurtz, Jr., was present as an individual with relevant expertise—not representing an organization. Also present were Fred Wood, Quaker Life, and Joyce Ennis, Friends Journal, and Sally Cory, hostess of William Penn House. A non-Quaker from Members of Congress for Peace Through Law, Murray Woldman, also made a presentation. (After he was introduced, Dorothy Hutchinson commented that he had entered a lamb's den.)

The presentations and discussions were wide-ranging and forthright. Following are some highlights:

—Charles Walker explained the principle of nonviolent intervention in international conflict situations and presented his plan for continuing a thorough study of this method—an alternative to military or armed police action—and publishing the results of this study.

—Dorothy Hutchinson told of her study of the U.N. charter and work to promote pre-crisis mediation machinery that could be effective without requiring prior Security Council involvement.

—Murray Woldman described his group's remarkably successful educational program of taking Congressmen to visit the U.N.

—A proposal for a conference to be held in September of the participants in this gathering and other representatives to Friends Coordinating Committee on Peace. (George Hardin will be staff of this undertaking and will work with a small steering committee to be selected from participants in the present conference.)

—A number of examples of the fact that most Friends are uninformed about or indifferent to U.N. activities and achievements, due in part to poor communication of information about the U.N.

Everyone present recognized the importance of dealing with the difficulty of "raising the consciousness" of grassroots Friends about problems of world order.

JRE

An Offer Spurned

IN QUOTING the paper presented to the Parliament in 1659 by 164 Friends who were willing to offer their own bodies for those of their "Brethren . . . who lie sick and weak in Prison," West Hartford (CT) Meeting Bulletin comments: "This offer by Quakers of a body for a body was an attempt by them to practice the religion of Christ. It would also have been a sound method, by substituting strong bodies for weak ones, of preserving Quakers. This, no doubt, occurred to the authorities, who refused the offer."

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FRED A. WERNER, President

IF YOU'RE GOING TO BE IN RICHMOND, INDIANA, BETWEEN JUNE 23 AND JUNE 30 FOR THE 1973 SESSIONS OF THE FRIENDS GENERAL CONFERENCE,

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The Peaceable Kingdom in Florida

by David Digby and Marie Stilkind

WHEN, in 1681, one hundred English Quakers sailed for America to establish their "Holy Experiment" in community living, William Penn dreamed of an ideal community governed according to the precepts of the Sermon on the Mount. It was to be The Peaceable Kingdom.

Today in Florida a committee has been formed under the auspices of the Southeastern Yearly Meeting to explore the possibility of establishing a Quaker school. This 20th-Century Peaceable Kingdom would be built on the precepts that it is more important to learn the art of love and cooperation than to excel in competition, and this Quaker lesson would guide the total pattern of living, with quality of life valued above material possessions.

The school would be the core of the community and its cultural life. The facilities would include an extra-large dining area to include others of the community, as well as the children, who cannot cook for themselves. The community would include all ages, incomes, social backgrounds and racial and ethnic groups. It would be a community where caring about the other person came first. Everyone, no matter how old or young, would work towards the betterment of the community, each in his own way.

The guiding principles in building the community would be respect for nature and a minimal consumption of resources. There would be large wilderness areas throughout the property. The types of housing, modes of transportation and community facilities would be designed to meet the varied needs of the residents.

The land would be owned by the "Quaker Community Trust Fund," created for the purpose of planning, building and administering the community. Quaker procedures would be employed to arrive at consensus in all decision making and community policy guidelines.

The intentional community would be near an urban center where work would be available to those not directly working for the community.

Although an existing community would certainly attract like-minded people who would want to participate, a newly conceived community must be

utterly dependent upon the quality and number of committed people who have the vision to see the possibilities before they become fact, and a desire to participate. This announcement is the first step in assessing your interest in this project. The character and scope of this community will depend upon your response.

Join us to build the Peaceable Kingdom in Florida. Please write to: Jan and Bea Reiner, Committee for the Establishment of a Quaker Community in Florida, 1000—52nd Street North, St. Petersburg, FL 33710.

For Quaker Artists

ARE QUAKER ARTISTS interested in coming together to share their knowledge and experience and to learn and do together at a "Quaker Festival of the Arts" this summer?

Several participants in last summer's first art festival at Pendle Hill are asking that and other questions in an attempt to determine how much interest there is in having an annual festival.

Date and place for this summer's tentative event are July 30-August 6 at Arete Farm in Rathbone, NY. David and Juliana Bates have written to those who attended last year, but other interested Quaker artists are invited to seek more information by writing to David at AFSC, 160 N. 15th St., Philadelphia 19102.

A Change at Wilmington

HARRY J. TISCHBEIN JR., executive assistant to the president of Wilmington College, will become vice president for students and ombudsman in September. He has been director of development at Wilmington since 1966.

Director Named at Oakwood School

DAVID L. BOURNS became Director of Oakwood School March 1. Formerly assistant headmaster at Oakwood, he succeeds John D. Jennings, who retired January 1. David Bourns will continue to teach Humanities and Urban Affairs.

AROUND THE WORLD TO AUSTRALIA

Visit places of cultural and historical interest in Amsterdam, Athens, Beirut, Jerusalem, Teheran, Delhi, Agra, Bangkok, Singapore, Sydney, Canberra, Melbourne, Christchurch, Auckland, Fiji, Tahiti, Mexico City.

Feel the wholeness of the world; visit Quaker projects; exchange ideas with involved citizens; actively pursue personal interests.

Participation limited to 30 adults. July 28—September 3, 1973. Leslie and Winifred Barrett, exceptional Quaker leaders.

Write STUDYTRAVEL, Friends World College, Huntington, N. Y. 11743. 516-549-5000.



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Fifty Boys, 9-14. For the active boy who is not so much interested in organized competitive team sports as he is in his own camp interests. For the boy who wants to be self-reliant, and who enjoys rustic living with the accent on outdoor activities and learning new skills; campcraft, natural science, carpentry, care of farm animals and many group games. High counselor ratio, good food, a private natural lake for swimming, canoeing and fishing, a variety of projects to choose from, and eight hundred acres of camp land in Pennsylvania's Endless Mountains near the New York border. ACA accredited.

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Classified Advertisements

Rates: 15¢ a word; minimum, \$3. Frequency discounts (if copy remains the same): 3 consecutive issues, 33 1/3%; 6 consecutive issues, 45%. A Friends Journal box number counts as 3 words.

Wanted

PENDLE HILL needs your help in obtaining good new or used photo equipment for its new darkroom facility. Please contact Brett White, Pendle Hill, Wallingford, PA 19086. (215) 566-4507.

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.

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.



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QUAKER JOURNALS

**Varieties of Religious Experience
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by Howard H. Brinton

The "Journal," or religious autobiography, has long been known as the most characteristic form of Quaker writing, and certain Journals have been studied on an individual basis. But here is the first comprehensive approach to this fascinating subject. It has been left for Howard Brinton to deal with the Journals collectively and to define the various stages of spiritual progress which the individual Journalists record. A "must" for any serious student of the Quaker message and its history.

Price \$4.75.

WRITE: Elaine Bell, Pendle Hill Publications, Wallingford, PA 19086

For Sale

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

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-\$2000 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, 1 1/2 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).

BUCK HILL FALLS. Cottage—centrally-located, comfortable. Tennis, golf, lawn bowling, swimming, riding, fishing. Five bedrooms, sleeping porch; two baths, two half-baths; modern kitchen, dishwasher, washer-dryer. Eight weeks, \$1500; four weeks, \$800. Time flexible. T. Sidney Cadwallader, 2202 Stackhouse Drive, Yardley, PA. 215-493-4556.

BREWSTER, NY 10059, Hillside Park. Retired professional woman seeks person with intellectual and artistic interests to share summer hilltop cottage. Arrangements flexible. References exchanged. Mrs. Sara Block. 301-774-4273.

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.

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."

I PAY HANDSOMELY for good quilts. Raise funds for your favorite causes! I am interested in acquiring old patchwork quilts of bold design in good condition—for my own collection and for my gallery. Write, with description and prices desired. Rhea Goodman Quilt Gallery, 55 East 86 Street, New York 10028.

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.

SINGLE BOOKLOVERS, with members in 42 states, enables cultured, marriage-oriented single, widowed or divorced persons to get acquainted. Box AE, Swarthmore, PA 19081.

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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.

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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.

Positions Vacant

PEOPLE WHO ENJOY LIFE, to assist in all aspects of building a rural alternative in Canada. Currently two adults, three children (10-14). Box T-564, Friends Journal.

TWIN CITIES Friends Meeting seeks couple for position of Friends-in-Residence, to maintain meetinghouse and provide welcoming and informative presence. For details write Gloria Longbotham, 295 Summit Ave., St. Paul, MN 55102.

Positions Wanted

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.

ENGLISH TEACHER. Three years experience in junior high. Desire position in small, developing "free" or "alternative" school in northeast U.S.A. Some background in history and art. Bonnie Saunders, Box 217, R.D. #1, New Hope, PA 18938.

HEALTHY 20-YEAR-OLD girl wants farm work for summer months. Room and board exchanged for work. North to northeast U.S. preferred. Experienced with farm animals and work. Ecologically inclined. Music student. Alice Wattell, 2771 Chanate Rd., Santa Rosa, CA 95404. 707-544-2259.

YOUNG FRIEND with farm experience, two years agricultural college, seeks summer farm work May-Sept. Brad Archer, 315 Alexander, U. of N.H., Durham, NH 03824.

Announcements

Deaths

CASTOR — On February 13, **ELSIE TERHUNE CASTOR**, aged 84, a member of Poughkeepsie (NY) Meeting. She is survived by a daughter, Genevieve Castor Clausson, a grandson, and a great-granddaughter. A note from the Poughkeepsie Friends minister reads: "Her cheery presence will be missed although warmly remembered and hopefully emulated."

FITZGERALD—On January 30, **MARIAN E. FITZGERALD**, aged 67, a member of Haverford (PA) Meeting. Marian Fitzgerald retired in 1961 after 10 years as a social worker. She had been a cooperator of a girls camp in the Poconos and was founder of the Buck Lane Day Care Center in Haverford. She was a past president of the Lower Merion Township League of Women Voters. She was a graduate of the Friends Select School and the Moore College of Art. She is survived by her husband, David B.; a son, David B. III; two daughters, Mrs. Marian P. Robertson and Mrs. Angela F. Bornemann; three grandchildren; and two brothers.

FOURT—On December 20, **DOROTHY PERKINS FOUNT**, a member of Sacramento (CA) Meeting. A birthright Quaker, Dorothy Fount's history goes back to Margaret Fell.

FREDRICKSON—On February 14, **ROGER FREDRICKSON**, aged 37, a member of Gwynedd (PA) Meeting. He is survived by his wife, Shirley, and two children, Christian Gay and Abigail Joy. A memorial minute from his Meeting read: "Roger Fredrickson was born in California and lived recently in Maine where he was undertaking new and challenging endeavors. However, he spent much of his life in the Philadelphia area working with Friends. Gwynedd looks back with deep appreciation to the time when he, with his family, was here and was an active member of this Meeting. His sudden death . . . was a keen loss for his family, friends, and business associates."

"His life has been one of service in countless ways. He taught at the William Penn Charter School for four years and then joined the American Friends Service Committee. Here he worked in Volunteer International Service Projects, participated in an International Tripartite Conference in 1962. In 1967 he became Director of the AFSC Overseas Refugee Program and in this capacity supervised the extremely challenging projects in Vietnam and Nigeria-Biafra. He later was Associate Executive Secretary for Finance of the AFSC New York Regional Office. Recently Roger has been Director of Development of the George Stevens Academy at Blue Hill, ME."

"Gwynedd Meeting, together with all his other friends, will miss Roger Fredrickson deeply. However, we all feel privileged to have known this fine young man. We are grateful for the inspiration

he has given us through his friendliness and dedicated service."

JENNY — On December 22, **RICHARD JENNY**, aged 71, a member of Haverford (PA) Meeting. Richard Jenny graduated Magna cum Laude from the Harvard University school of engineering. He worked on various major construction projects in this country, Mexico, and Argentina. He served for 37 years on innumerable committees and was a great contributor to the vocal ministry.

PUSEY—On March 3, **ELBERT N. PUSEY**, aged 95, a member of High Street Meeting, West Chester, PA. Elbert Pusey was born in London Grove, PA, and attended the Friends school there. He graduated from George School and earned a law degree from the University of Michigan. He was still practicing law at the time of his death. He was a trust officer of the Chester County Trust Company and a founding member of the Chester County Federal Savings and Loan Association and still a member of its board. Elbert Pusey also served as treasurer of his meeting for more than 40 years. He is survived by his daughter, Edna Legg of Baltimore, six grandchildren, and two great-grandchildren.

TYSON—On February 17, **E. PHILLIP TYSON**, aged 63, a lifelong member of Menallen Meeting, Biglerville, PA. He served as postmaster at Gardners, PA, for the last 25 years. He was also active in the South Mountain Fair Association and served as its president for the last three years. He is survived by his mother, Mrs. Bertha Hauxhurst Tyson; seven brothers, Donald C. and Ralph W. of Gardners, Frederick C. of Baltimore, R. Stanley of Doylestown, PA, D. Paul of Lockport, NY, Allan H. of Green Springs, OH, and Norman E. of Laurel, MD; two sisters, Mrs. Charles B. Tilton, Arlington, VA, and Mrs. C. E. Keefer, Baltimore, MD; and several nieces and nephews.

ROWE—On January 16, **CHARLES ALLEN ROWE**, aged 88, a member of Makefield (NJ) Meeting. He attended George School and was a graduate of Quelp Agricultural College, Ontario. Charles Rowe served on the Temperance and Representative Committees of Philadelphia Yearly Meeting and was on the visiting Committees of both the Bucks and Abington Quarterly Meetings. A retired dairy farmer, he was former owner and manager of Delaware Valley Lockers Inc., Newtown, NJ, a 60-year member of the Newtown Cooperative

Association, and a former member of the Newtown Rotary Club. Surviving are two sons, George W. of Leesport, PA, and Joseph K. of Guadalajara, Mexico; three daughters, Mrs. Marjorie R. Marshall, Newtown, Mrs. Grace R. Walton, Moorestown, NJ, and Mrs. Esther R. Wasson, Greenwich, NJ; two sisters, Mrs. Mabel Briggs, St. Petersburg, FL, and Mrs. Sara Smith, Newtown; seven grandchildren; and six great-grandchildren.

VAUGHN—On December 7, **NORA MEDFORD VAUGHN**, aged 32, a member of Dallas (TX) Meeting. She is survived by her husband, R. Terry Vaughn, and two children, Mary Charlotte and Stephanie Carroll, all members of Dallas Meeting.

Coming Events

April

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

At *Pendle Hill, Wallingford, PA 19086*
16-June 4, Mondays, 8 p.m., The Barn. Spring Lecture Series: Lawrence Scott, "Live in the Life and Power That Takes Away the Occasions of War."

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

May

4-6—104th annual meeting of the Associated Executive Committee of Friends on Indian Affairs. Council House, Wyandotte, OK.

6—Nine Partners Quarterly Meeting, Friends Meeting, Clintondale, NY.

18-20—Southern Appalachian Yearly Meeting, Warren Wilson College, Swannanoa, NC. For information write Nelson Fuson, 911-18 Ave., N., Nashville, TN 37208.

19-20—New York Representative Meeting, Oakwood School, Poughkeepsie.

25-28 — Survival in a Mad Society, Friends Conference on Religion and Psychology, Haverford College. For information write Christine Lynn, 5324 39th St. NW, Washington, DC 20015.

At *Powell House, Old Chatham, NY 12136*

25-27—Family: Focus for Growth and Love.

Looking forward to Old English May Day, Earlham College, May 19.



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—Worship 10:30 a.m., Univ. of Cal. at Irvine, Parking Lot 7.

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, 752-7740.

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.M.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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ADELBERT MASON, Headmaster

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"Shape the clay into a vessel—it is the space within that makes it useful."

—LAO TSU

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.M.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.M.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 Jacocks, 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 Tel-fair 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.

DOWNERS GROVE—(west suburban Chicago)—Worship and First-day School 10:30 a.m., 5710 Lomond Ave. (3 blocks west of Belmont, 1 block south of Maple). Phone: 968-3861 or 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, 1¼ mi. S., 1 mi. W. Unprogrammed worship, 9:30, discussion, 10:30. Ph. 476-7214, or 987-7367.

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

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 a.m.)

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 368-1146 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: 773-6964. Adult discussion, 11:00.

Maryland

ADELPHI—Near University of Maryland. 2303 Metzrott 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, Homewood 3107 N. Charles St. 235-4438.

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

EASTON—Third Haven Meeting and First-day School, 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, Sibylla 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.

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.; programmed 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—Paradise Friends Monthly Meeting; unprogrammed worship, 11 a.m., 3451 Middlebury Ave. 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 Willits, 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.



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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.

RANOCOCAS—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.

SANTE 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 & Never-sink. 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., Elting 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.; programmed 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. Unprogrammed 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 a.m. Judith Harvey, clerk.

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Headmaster

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 Dottie 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), 2086 Brookdale Rd. 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; 10-11:30 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., Meeting-house Rd. off 562, 1 and 6/10 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.

LANSDOWNE — 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 Waln 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.

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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 on Walters Rd., Sumneytown. 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—Unprogrammed 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—Unprogrammed 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

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

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* DEPART SAN FRANCISCO AUGUST 9 FOR 14 DAYS IN AUSTRALIA AND HONOLULU. RETURN TO SAN FRANCISCO AUGUST 27. HOTEL AND CAR ARE INCLUDED. GROUP DEPARTURE PRICE IS \$795 PER PERSON, INDEPENDENT DEPARTURE \$844.

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* NANDI, SYDNEY, AUCKLAND TRIP WILL DEPART SAN FRANCISCO AUGUST 12 RETURNING TO SAN FRANCISCO AUGUST 29. UNLIMITED SIGHTSEEING PASS, HOTELS, AND TRANSFERS INCLUDED. GROUP DEPARTURE \$775, INDEPENDENT \$844.

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