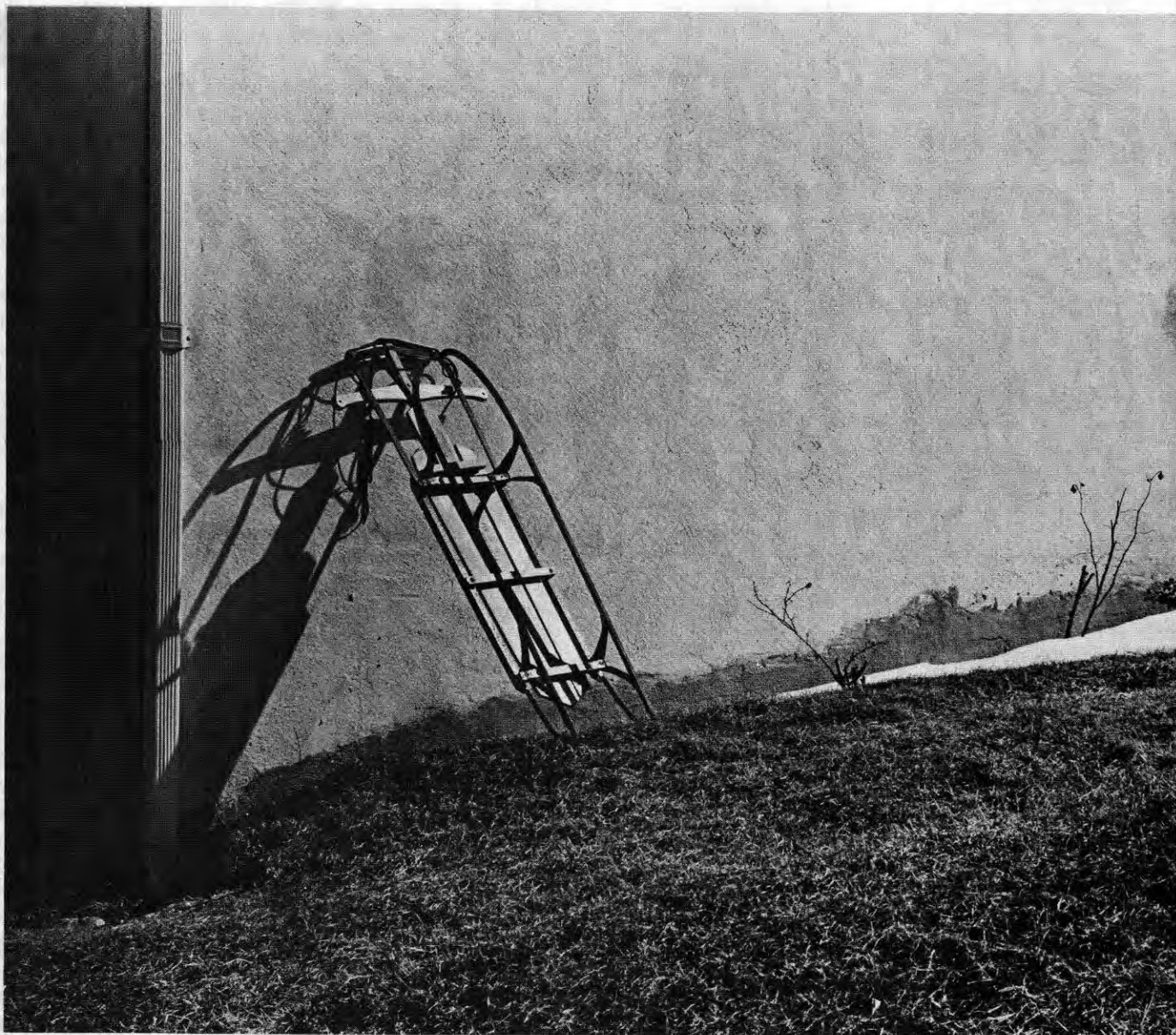


February 1, 1974

# FRIENDS JOURNAL

*Quaker Thought and Life Today*



The search of reason ends at the shore of the known; on the immense expanse beyond it only the sense of the ineffable can glide. . .try to see the world for the first time with eyes not dimmed by memory or volition, and you will detect that you and the things that surround you are. . .but a thin surface of the profoundly undisclosed. . .

Abraham Joshua Heschel



# FRIENDS JOURNAL

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## The Growing Edge

by Pamela Haines

Although the war may be over in the minds of many people, Friends are continuing to suffer for their non-cooperation: *Peter Matuszewitch* from the Quaker Project on Community Conflict in New York City was sentenced November 27 to three years in jail for refusal to register for the draft; this after an appeal that went all the way to the Supreme Court. His term in the federal prison in Danbury, Connecticut, began December 20.

**Grant Kaufmann, a recent transfer to Stillwater Meeting of Ohio Conservative**, was indicted in October for refusal to register. On his 18th birthday, in a letter to the Selective Service director, Grant said: "Please do not think that I have made my decision rashly, or without full knowledge of the consequences, for this is not so. I have labored long within myself over this. I have met with a committee of elder Friends of my meeting, appointed to help me in my search for clearness. As much as reason cries out in me to do what is acceptable to the law, still I am seized of a sense, in that part of my being which is deeper than reason, that the course which is acceptable to the law is not acceptable to God."

**Shearman Taber, an attender at Mohawk Valley Meeting, NY**, was indicted November 23 for leaving his alternative service job at Massachusetts General Hospital in the fall of 1969. *Francis Spicer*, student at Pendle Hill, turned himself in to federal authorities November 19, after being notified a warrant was issued for his parole violation. Frank already served considerable time in prison for his draft refusal.

**Members of Brooklyn Meeting have been involved** since last May in a childcare project connected with the Brooklyn House of Detention for men. Prison regulations allow one child to accompany an adult for part of the weekly thirty minute visit. With no provision for childcare, children had been left unattended in the waiting room during adult visiting time, while second and third children waited outside. The Newgate Childcare Project now registers children in the waiting room and takes them to the meetinghouse a block away to toys, a playground, snacks and lots of TLC (Tender Loving Care) sometimes in a one-to-one ratio with Quaker mothers coming with their own children, with people giving time after work, college students, and Brooklyn Friends School teenagers. Staff also read stories and draw pictures with the children who stay in the waiting room, and prepare them for their special fifteen minutes.

**Nine Brooklyn Friends are on the Committee for the Newgate Project**, and in their first five months of two days a week, about fifty more were involved in staff work. Having gotten involved in such an immediate and personal way, some Friends are beginning to try to grapple with larger issues—pretrial detention and bail reform, jobs, housing and exinmate rights.



## A Way of Life

A FEW WEEKS AGO a young man who was having difficulty finding a channel for his religious convictions and seemed to be disillusioned because Quakerism was not helping him wrote to me. I was deeply moved by his letter and tried in my response to be both truthful and helpful. This is part of what I wrote to him.

"I wouldn't let it drag you down into despair or even discouragement, because I am becoming more and more convinced that strength of faith grows and develops as do many other strengths—through exercise, through tension, through determination. The more we face and overcome, the stronger we become.

### "Just Being Alive"

"Not that there shouldn't be limits on both ends of the scale. We need some feeling of achievement and of development, certainly. But we also need to spend time just being alive. At times I'm not sure Quakerism encourages the enjoyment part of life as much as it should. Or perhaps it's not Quakerism that is the cause but some of our attitudes. Quakers can be very, very serious, weighty, CONCERNED people. Which is fine as long as it is balanced.

"And that really is what I hope you are finding in your explorations and self-discovery—a balance in your spiritual growth and life between tension and doubt on the one hand that can encourage you to become stronger, and the feeling of relaxation and satisfaction that can come when we learn to look for and to accept the joy of living for no other reason than just because it's there.

### "Quakerism Lacking?"

"You're certainly right about Quakerism lacking in its ability to team up people wanting to serve with opportunities. But is it right to blame that lack on Quakerism, either? No 'ism' is any better or any worse at any particular time than the people practicing it. So if there is a need in Quakerism that you see, my advice is for you to try to help fill it. I don't know how or where or when the way will open for you to do it, but if it is a real need, and you are serious about wanting to find where you can be of service, I suggest that you search for a way to meet it with your own time and talent and to give yourself to it, and I know from my own personal experience that the way will open.

"Someone has said 'It's not as way opens but as way closes behind you.' Thinking about it in those terms brings to mind a more natural picture of human growth and development—that our present situation is satis-

factory only so long as we have not grown beyond it. Have you?

"Another question, or entire area of exploration, is in the spiritual depth of Quakerism and of yourself. Where are you spiritually? How deep have you gone? How much have you read of the persons, Quaker and otherwise, who have traveled the same road you are now exploring and have left insights and writings that can help guide you? Names such as Thomas Kelly, Rufus Jones, St. Francis, St. Thomas, Rabbi Abraham Heschel, Reinhold Niebuhr, Harry Emerson Fosdick, Rabindranath Tagore come quickly to mind as persons with insight into the essence of spiritual discovery.

"And in the final analysis, that is what all of us are trying to find, isn't it? A writer whose manuscript I just finished reading said it this way: 'Our lives may be seen as an Awareness that rises from a continuum of the spiritual, and I think that the concept of from dust we come and to dust return is a destructive notion if taken in its literal sense. Rather say, from spirit we arise and to spirit return; knowing always that the spiritual is the most real expression of all life.'

### Expression to Spiritual

"Knowing, really knowing, that the spiritual is the most real expression of all life and then living a life that deeply and sincerely and continuously gives expression to the spiritual—That of God within each of us—is what your letter says you are searching for. I say keep right on searching, but don't forget to look most often within yourself. Sooner or later that, my friend, is where you will find the answer."

Looking back over that letter, I found these words standing out in the various paragraphs: Strength, life, balance, search, service, growth, depth, discovery, awareness spirit, real, God. And finally, yourself, within, and the answer.

### Way with Words

Fine words, I thought, but did they really express my concern for him as a person? And then other questions came to mind: How many more young people are feeling the same discouragement and disillusionment about religion in general and Quakerism in particular? Who and where are they? What are we saying to them? What about those who don't know anything about us—are we trying to reach them? Above all, are we living in such a manner that demonstrates to them that for Quakers in 1974, religion is not a way with words but a way of life? JDL

# The Chain in the Heart

by Margaret H. Bacon

WHEN IT COMES to reform, Quakers have a way of sitting so firmly on their laurels that they are in some danger of crushing them completely.

Take, for example, the abolition of slavery. Members of the Society of Friends can be rightfully proud that Germantown Meeting in 1688 made the first formal protest against slavery in this country, and that Friends took the leadership in divesting themselves of their own slaves, beginning in 1758. Quakers urged the various state governments to prohibit slavery, helped to organize the first abolition society in the world, and memorialized Congress to end the slave trade; actions all very much to their credit.

Nevertheless by 1830 Friends had lost their position of leadership in the antislavery movement. Deep in their

period of withdrawal, Friends were urged not to participate in the new, fiery antislavery agitation led by William Lloyd Garrison, but to avoid controversy and "keep in the quiet." A few, such as Lucretia Mott, managed to walk a thin line and be active in both camps. Other Friends were disowned for their antislavery activities.

Modern Friends often take it for granted that Quakers ran the underground railroad, but this too is a self congratulatory myth. Many courageous individual Friends took part in helping slaves escape, but others were opposed, and there was no official support for activity within the Society. At any rate, credit for the operation of the escape routes should go to the free blacks of the North, such as William Still of Philadelphia, and to those abolitionists who supported them, rather than to any religious group.

Some abolitionists realized that slavery was not the only evil, and that color prejudice too must be fought. A very few attempted social integration and urged blacks to attend meetings and religious services. Lucretia Mott, Isaac Hopper, Angelina Grimke and Abby Kelley Foster were among a handful of Friends who did the same. Most Quakers, however, did not share this testimony. Blacks were given evasive answers when they applied for membership in the Society of Friends, and several meetings had a special back bench for black attenders.

All these transgressions would not have been so unfortunate if Friends did not continue to regard themselves, and to be regarded by many others, as the pioneers in the abolitionist movement. It was this very reputation that made their lack of enthusiasm particularly damaging to the antislavery movement, according to contemporary critics.

In the past one hundred years Friends have done no worse, and perhaps better, than other religious groups, first in efforts to establish schools for the freedmen in the South and North; then in a gradual attack on discrimination in education and housing.

Still resting on their reputation, however, many Friends have been slow to understand and to respond to the movement for black power. They are afraid of separatism, although ironically Quakers themselves for much of their history have been the greatest of separatists. They have failed to be sensitive to the need for group identity building. They have not understood that there is yet another set of chains to be broken before black men and women can be free; the chain of internalized white values, the chain in the heart.

*Marge Bacon is a writer for American Friends Service Committee and author of several books. Her most recent work is a biography of Abby Kelley Foster, I Speak for My Slave Sister, which will be published by Thomas Y. Crowell in the Fall of 1974.*







Photograph by Ted Hetzel

Similarly, Friends can be proud of their original leadership in the women's rights movement. From the first, George Fox derided those who believed that a woman had "no more sense than a goose." From earliest days Quaker women were free to speak in meeting at a time when a woman preacher was unthinkable. Women participated along with men in the adventures of the Valiant Sixty. Women such as Elizabeth Harris undertook long and hazardous preaching expeditions and one, Mary Dyer, died for the beloved Truth.

From this promising beginning came Quaker leadership in the fields of co-education, and subsequent Quaker pioneering in many of the professions. More important, Quakerism actually gave birth to the women's rights movement in the 19th century. When Quaker women such as Lucretia Mott, Angelina Grimké, and Abby Kelley Foster, accustomed to speaking in their home meetings, found they were barred by custom from speaking at anti-slavery gatherings, they began to see the need for a bill of rights for women. The first women's gatherings, at Seneca Falls in 1848 and at Worcester, Massachusetts in 1850, were direct results.

The Society, however, did little to support these pioneers, and two were disowned for their antislavery activities. Susan B. Anthony, a Quaker converted by Abby Kelley Foster to the movement, was active in women's

rights throughout the latter part of the 19th century, but leadership otherwise passed to non-Quaker hands.

In the suffragette movement of the early 20th century a handful of Quaker women played important roles. Alice Paul, of Moorestown, New Jersey, of Quaker parentage, was the heroine of many nonviolent actions in Washington. But again, the Society as a whole was slow to support or respond to the agitation. The concept of "keeping in the quiet" once more prevailed.

Now we are experiencing a new women's movement, aimed at raising consciousness, ending psychological oppression, and breaking that most powerful chain of all, the chain in the heart. Once more, Friends have been slow to understand or support this authentic voice for change. Many prefer to sit on past laurels—to assume that Quaker women are liberated by birthright, to regard current agitation as shrill, in poor taste, and unnecessary.

To walk in the Light we must be open to new light, to keep our eye on the road ahead, not the path behind. Quaker openness and sensitivity to the authentic voices of change have built our reputation for social pioneering. That openness has been part and parcel of being open to the promptings of the Holy Spirit, as the lives and writings of such persons as John Woolman and Lucretia Mott reveal. Let us today endeavor to keep open, and look not to our laurels but to the Light.



## Christ Human and Divine

"THE NEW TESTAMENT clearly sets out Christ as fully human and as fully divine. The writers are conscious of no difficulty or contradiction involved in this position. It seemed to them the most natural thing in the world. Probably the sense of contradiction only arises in our minds through ignorance of what is meant by Personality. We have set Divinity over against Humanity, on the assumption that so much added to the one must be so much subtracted from the other. Some have so emphasized Christ's divinity as to leave no room for His humanity, while others have done just the reverse. It seems so easy to solve the problem by cutting the knot; either say that Christ was absolute God, or that He was ordinary man. But this does not solve the problem, for either solution fails to take account of many of the facts. The difficulty is to get a conception of Jesus that is true to all the facts—of one who was the Incarnate Son of God and yet (perhaps we should say "and therefore") was truly man. It is a pity that we insist on using the terms "humanity" and "divinity" as though they implied opposition. May we not rather say that Jesus "shows us the divine life humanly lived and the human life divinely lived?" But of one thing we can be certain—there are depths beneath depths, and heights above heights in the Personality of Jesus which make rash generalizations or superficial solutions absurd. We are standing before the greatest character in history and we may well hesitate before trying to express Him in a formula."—Statement prepared by Yorkshire Quarterly Meeting, 1919.

## And Love Go With You

by Eleanor B. Webb

"LET THEM DISCOVER that we too live in families, and eat bread and butter!" So urged the clerk of Dresden Meeting, in the German Democratic Republic (GDR)—East Germany—in an after-meeting conversation last summer on the apparently non-spiritual subject of the importance of tourism.

The German Democratic Republic seems among Americans to be an area of almost total ignorance mixed more or less liberally with apprehension. For instance, those who have grown up since World War II have none of my subliminal reaction to the word "Dresden," the sense of a center of art and music and beauty. For those of us who lived through the war, it has been more comfortable to let the memory of Dresden be buried.

### East German Friends

Our good fortune took us to Dresden for six days last summer (1973). The effort made by the Society for Medical and Biological Engineering of the GDR to host the Tenth International Conference in this field, which they did competently and imaginatively, was itself evidence of the longing (sometimes ambivalent, of course) of East Germans not to be isolated—to be a responsible part of the whole world.

Dresden, a city of some 600,000 persons in 1939, underwent destruction during the war comparable only to that of Hiroshima and Nagasaki. What the United States and Britain did not accomplish by air raids in one February night of 1945, when 35,000 persons perished in the bombing and the fire-storm which it caused, the Nazis finished in May when, leaving the city in front of the advancing Russians, they blew up the Elbe bridges. The still-in-progress rebuilding of Dresden, now again a city with shelter for a population of more than half a million, is a marvel of effort and spirit.

Every one of the thirty best-known buildings that helped justify Dresden's reputation as "Florence on the Elbe" was either destroyed or seriously damaged in the

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bombing and fire. The rebuilding of these cultural treasures is not complete since only a share of resources and human energy required to re-create the entire physical, economic, and educational base of a city's life could be spared for culture. But the Zwinger again opens its doors to the throngs who visit its art collections; Mass is heard in the Saxon Court Church, now the Catholic Cathedral; the Boys' Choir sings in its ancient home, the (Evangelical) Church of the Cross; and Dresden goes doggedly on restoring its architectural heritage, one piece at a time, while the modern structures that service this century also rise.

One beloved building, however, will not be rebuilt. The stark ruins of the Church of Our Lady, once Dresden's chief landmark and "Germany's major Protestant ecclesiastical building," will remain, a testimony of war.

The group of Quakers in Dresden gathers in the apartment of one of its fourteen members. On the Sunday we visited them everyone present could make himself or herself easily understood in English, which was both comfortable and humiliating to us who spoke only English.

And they are so eager to have visitors, not only for themselves but for the sake of the GDR. They seem to have it on their hearts that the outside world needs to experience that East Germany is not a fearsome place, but a country like any other, where people respect their own history and enjoy fountains and riverboat excursions and struggle against formidable odds—as do we all—to make life better.

That is why I am impelled to write about Dresden, and to urge Quaker tourists to include the GDR in their plans. You will need a visa in addition to a passport, as you would for travel to many other countries, and as visitors do for entering the U.S. A travel agency can get the necessary documents. If the agency acts as if East Germany doesn't exist, don't be surprised; but be persistent. It is there, and travel does take place through the "Iron Curtain." Be prepared to encounter bureaucratic bottlenecks or even some hostility. Knowing some German will help in those situations. And of course every hour, even the first, spent on language will enrich travel.

But with or without the language, go anyway. And love go with you . . .

The Church of Our Lady

Dresden,

German Democratic Republic

August, 1973

Photograph by George Webb





"The Temptations of St. Anthony"—Fritz Eichenberg



# The Second Bite of the Apple

by Martin G. Giesbrecht

WHEN ADAM AND EVE ate of the forbidden fruit of the tree of knowledge, they were forced to recognize and to accept their mortality. Natural human reproduction behavior, of course, was at the root of it. Perhaps had they remained innocently asexual, reproducing, if necessary, by cloning Adam's rib again, they might have achieved a kind of eternal renewal. Or like amoeba, they might have been divided somehow and assumed into their own multiple offspring. If so, their tenure in the Garden of Eden might not have ended so abruptly or so soon.

## Hopelessly Mortal

But sexual reproduction is hopelessly mortal. Males and females must eventually age and die. This inescapable fate does not seem to bother the individual members of most sexually reproducing species of this earth, who, presumably, are innocent of any knowledge of it. According to the biblical story, only humans have bitten the "apple" and only we are condemned to live in the shadow of our own mortality.

Millenia have passed since that first bite, and we have learned to cope with our world outside of the Garden of Eden by the sweat of our brows. But this is not the end of the story. In recent times we have bitten the apple from that tree again. We have forced onto ourselves another awful recognition of another kind of mortality, and again human nature seems to be at the root of it. But this time it leads to recognition of the mortality of all humankind as a race, rather than merely to a recognition of individual human mortality.

## New Knowledge

An early harbinger of this new knowledge was the Malthusian population principle. Perhaps with the taste of the first bite still in his mouth, Malthus explained that humankind's insatiable sex drive caused our populations to tend to increase by multiplication, while our food supplies, being limited by the available land and other resources, could only be increased slowly, if at all, as if by addition. Obviously, the first and most unsatisfactory result would be the limitation of population through inadequate food and starvation. His principle is still a crude and incomplete statement, however. It merely addresses itself to the limitations of population, not the mortality of the aggregate population, and it inadequately emphasizes the poignant distinction between the mechanical operation of a natural phenomenon and the *knowledge* of this mechanical operation. This distinction, after all, is

what biting the forbidden fruit from the tree of knowledge is all about.

So let us bite down hard! The new knowledge must out. The following sequence of four rather conventional and widely accepted hypotheses are the steps that lead us inexorably to the crucial fifth hypothesis.

### 1. All processes are entropic.

That is, all activity tends to use up the work potential that made the activity possible in the first place. This advances the level of "entropy," a term which will become familiar to all of us within the next decade and which means the state of exhaustion, disorder, and inertia. The second law of thermodynamics assures us that every phenomenon, whatever it may be, is necessarily accompanied by a degradation of energy and a decrease in order and organization, at least within the finite limits of the total space and time taken up by the phenomenon. Thus, as the ink on this page must fade, so mountains will erode into the sea, winds must lose their gusts, and the sun must finally dim. (But these particular entropic trends have not generally been our central worry, and we need not worry about them here.)

## Life Process

### 2. The life process is entropic.

Admittedly, evidence of evolutionary "progress" among the world's living things has helped us ignore this fact. It has tempted us to view the transmutation of species as an increase in organizational complexity and has fueled our conceit that we embody the apex of this process. All of this may be true enough, but none of it denies the fact that, in a calorimetric sense—in the amount of energy available for action—life is an instrument of entropy. Within the limits of its total phenomenal space, let us say, the earth's biosphere (the part of our planet where life exists) the very process of living causes energies to be dissipated and materials to be dispersed.

## Especially Entropic

### 3. Robust life is especially entropic.

An unavoidable part of the double entry bookkeeping in this physical bargain is that the more actively an organism lives, the more materials and energies are drawn into its life process, and the more rapidly these are entropically degraded and disordered. Furthermore, since the competition for resources favors the robust, this metabolism is by definition as high as possible within an organism's total phenomenal space. In addition to the rate of energy "consumption," the more obvious manifestations of the metabolic rate include the growth rate of an individual organism, the reproduction rate of the species, and—for humans—the rate of economic production, which is a support system for all of the others.

*Martin Giesbrecht teaches at Wilmington College. The contents of this article were first presented at a Social Science forum at the school.*

4. *The fulfilled entropic state is achievable in a biosphere.*

Within an isolated space and within a finite time span, biological processes can run to completion so that no further life is possible and the system is inert in regard to that class of phenomena. Just as a hot water bottle can lose its warmth and fire can burn out all its fuel, so yeast can complete a wine and parasites can consume their host.

5. *The final entropic state is in sight for humanity.*

Human populations may also use up their environmental potential and become inert (die). Indeed, the gradual decline or even the precipitous starvation of an isolated population caused by its using up the resources of its supporting environment is certainly not unknown. But until recently these populations have always been isolated from a larger world. And just as factors from outside the originally defined phenomenal space can reheat a hot water bottle, refuel and rekindle a fire, inoculate a wine yeast into new grape juice, and supply a fresh host for parasites, so human populations could in time be renewed or

replaced by fresh resources and recruits from outside the original environment. The result was that population mortality—if it was understood at all—was likely to be understood geographically as a local problem and moralistically as a retribution for the first bite of the apple. In recent decades, however, as the culture of the twentieth century envelops the entire world, this finite spaceship earth—in its singularity or in a few large blocs—has become mankind's only phenomenal space. The world is now our locale. As always, it will be clearly possible to use up the life supporting potential of this environment, but now there will be no "outside" to which to turn for renewal.

Knowledge of this is the second bite of the apple. And, just as with the first bite, what makes it especially bitter is the recognition that natural human behavior is again at the root of it. A robust life, after all, is a good and successful life. Yet it hastens our racial mortality, particularly since our present robust metabolism is not mainly based on the agricultural use of solar energy and land, as it





was in preindustrial times, but now also depends on funds of resources that are patently exhaustible in the next few generations.

So what shall mankind do? The choices facing us are remarkably like those facing Adam and Eve.

1. Shall we sell our souls for one last robust blast, and the devil take the hindmost?

2. Or, shall we seek the salvation of another life in another world, perhaps on the Moon?

3. Or, shall we take new vows of chastity, hoping to reduce our aggregate metabolism by reducing our rate of reproduction, by reducing our rate of economic production and trying to develop the technological means for doing better with less, and possibly even by reducing our own physical body size?

But this time if we choose wrong, what's going to happen to us will make expulsion from the Garden of Eden seem like a picnic by comparison.

## The Evening Fire-Side

Letter from the Past—271

IN ATTEMPTING TO PICTURE life in Quakerism two centuries ago I have thought that one modern feature of importance in contrast is precisely the periodicals we enjoy. As I have indicated elsewhere (Letter 24), the Society of Friends has a long history of continuous periodical literature, much of it weekly. This Friends Journal is the lineal descendant of two Philadelphia papers, *The Friend* founded in 1827, and *Friends Intelligencer* founded in 1843, which were joined in 1955. *Quaker Life*, formerly the *American Friend*, formerly the *Friends Review*, really dates back to 1847—also to Philadelphia. The *London Friend* began in 1842. But two centuries ago there were no such papers, and even news of Friends had slight chance of printed communication.

There has come to my notice, however, at least one earlier Quaker periodical, which certainly was a forerunner of all these channels of communication. It bore the attractive name—indicative of the leisure and domesticity of the contemporary society—"The Evening Fire-Side." I do not find it listed in the most inclusive Quaker bibliography of Joseph Smith, but it belongs almost certainly at the head of his list. Beginning the 15 of Twelfth Month 1804 it ran weekly through the next two years, and was deliberately laid down at the end of 1806. Hence, though short lived, it predates all our long lived surviving periodicals by a score or two of years.

Its publisher was Joseph Rakestraw of Philadelphia, a printer for Friends books at the period. Its editors were anonymous, and evidently changed more than once in the short period. The contributors used pseudonyms and hence could be addressed by the editors only by these names and in the text of the paper. In a few cases the copies I have consulted contain a pencilled identification of an author. The material is much of it literary, even secular,



rather than religious. It includes original verse, and less originally clipped articles from other papers, and a summary of intelligence. The residences of contributors when given are mostly places of Quaker connection in Pennsylvania and New Jersey. The dates are given in Friendly form and especially in the first of the two volumes we have references to sundry well known Friends running alphabetically from Benezet to Woolman. Seven letters from William Penn to Friends in Holland are scattered in the earlier issues.

So I think we must add to our list of Quaker periodicals *The Evening Fire-Side*, or *Weekly Intelligence in the Civil, Natural, Moral, Literary and Religious Worlds*. Calculated Particularly for the Perusal of the Young, and those of Retired Habits of Life. Published Independently of any Interested Party Attachment, and with Special Reference to the Principles of Truth and Purity, 1804-1806. Sets of it more or less complete are reported by several libraries.

Strangely enough some of this material, largely amateur, was perpetuated without acknowledgment in a school-book. From the first volume, Daniel Coolidge, a Quaker publisher at Walpole, NH, obtained nearly half of the eighty-six pieces included in *The Pious Instructor* in 1806, a reader intended more particularly for the use of Friends' schools, and six of the Penn letters were included by the same author the same year in *Some Memoirs of the Religious Life of William Penn*.

NOW AND THEN

### **The Adirondaks—Below Zero**

The days  
Are pure blue,  
So blue you blink in disbelief.  
Hands thrust deep in woolly pockets,  
Breath-clouds vanish in the fragile air.  
Deer tracks point to scented cedar groves.

The nights  
Are peaceful, still.  
Stars sparkle in the ebony sky,  
Winking but an arm's reach distant.  
Old snow crunches loudly underfoot;  
There's a tingling in the ears and nose.

At home, a warm fire kindly glows.

NEAL BURDICK



### **From a Land of Shadows**

*A poem written after my father's death*

I watch the shadows move across the fence  
And think of journeys, trifling or immense,  
That I have taken. Years have passed like shadows  
Or like a shade I drifted through their meadows.  
When the wind dies, the shadows must be still.  
A shadow does not move of its own will.  
As the wind quickens, shadows move the faster.  
I cannot know what joy or what disaster  
Will speed my journey in a course untrod:  
Only the wind that blows our souls toward God  
May bring us to a land beyond our sight  
Where fences fall and shadows turn to light.

PATRICIA ALICE MCKENZIE



# Reviews of Books

**Feminine Aspects of Divinity.** By ERMINIE H. LANTERO. Pendle Hill Pamphlet 191. 32 pages. 70¢

THE FACT that the public was amused last year by Helen Reddy's expression of gratitude to "She" who made it all possible for her to win a Grammy award and the recent flurry of other anecdotes about female Godheads indicate that the femininity of the Divinity has not really progressed beyond a joke in most minds.

That might not be so if many persons would read this new Pendle Hill pamphlet which should reach a wider audience than *Friends*. (To a small extent it will, through distribution by the Wider Quaker Fellowship.) Erminie H. Lantero presents the academic side of the question of God's gender, as

ing, I cannot quite eradicate the impact of Michaelangelo's fierce and compassionate God on the Sistine Chapel ceiling, or entirely forget countless other influences on my conception of God as solely masculine.

But my individual background should not dim the generally fine work of Erminie Lantero. She turns primarily to Biblical history in order to discuss the quality of God's nature (after touching upon various Earth Mother goddesses from Egypt to India). We learn of the roles of Sophia, Shekinah and of course Mary, all of whom approach godliness. The author also cites numerous examples of the femininity of the "Holy Spirit" which appear in the Bible, and several other Biblical quotations which imply God Himself has

**War and Politics.** By BERNARD BRODIE. The Macmillan Co. 154 pages. \$8.95

THIS OFTEN RAMBLING and discursive book is a kind of *apologia pro vita sua* by a man whom the dustjacket describes with some justification as "the dean of American civilian strategists." It is a book not without agony of spirit. Bernard Brodie has devoted his life to thinking about the better management of a system from which he ultimately recoils. Thus he perceives war as an almost inescapable element in the human enterprise. He is interested in limiting it and modifying it, and particularly in integrating it into a system of political objectives.

Brodie is a great admirer of Clausewitz, whose major thesis is that war

## Religious Experience of Man

Religious experience is to wholly sense  
The Vibrancy of Life—  
As a Cradle in which each person lives  
In the Light of his God;  
Aired and nurtured by Indwelling Love,  
Experiencing continual growth with  
Responsive Joy and Sorrow,  
And blossoming constantly into—  
Seeds of Life,  
Artistic Creation,  
Bonds of Care from Man to Man,  
and  
Peaceful Reverence.

DIANA R. MCGRAW

## To a Philosopher

Stone after hard-hewn stone you lay the floor,  
Stone after polished stone you raise the wall,  
To hold, within the shelter of the hall  
All you can find of wisdom, and no more,  
Your life is integral with builder's lore,  
And incomplete until you have it all;  
Your well-wrought house will never twist or fall  
And let the hard wind in around the door.

Meantime on uninquiring earth I lie,  
Heedless of shelter, swept by rain and wind,  
Finding no alien in the air or sky,  
No gulf between the cosmos and the mind.  
I know not what your masonry is worth.  
It is enough that I am one with earth.

BEATRICE LIU

opposed to the emotional slant, from which many women tend to approach it.

The author begrudgingly admits in the first section of the pamphlet "that masculine pronouns are used for God simply because *some* pronouns have to be used," but she goes on to say that using only feminine pronouns is no more appropriate, and that at least "He" is more adequate than "It."

She remarks that her entire argument may be superfluous to *Friends* since the Inward Light has never been either characteristically masculine or feminine, nor have *Friends* (Noah Vail and a few others excepted) ever conceived of God as a bearded patriarch in the sky.

I could differ with her in my case, too, for despite my Quaker upbringing,

a bisexual nature, such as this one from Genesis 1:27,

*God created man in his own image,  
in the image of God created he him,  
male and female created he them.*

I await with great anticipation Erminie Lantero's book-length study of this subject which is to follow. I only hope it will deal in depth with Far Eastern Gods, as well as the Western, which was not done in the pamphlet.

JUDITH S. BRONNER



is only meaningful within the framework of political objectives, and this indeed is the theme of this whole work. In the light of this framework, Brodie delivers scathing attacks on the First World War, on the Vietnam War, on the arrogant and frivolous analogies by which strategy is frequently justified, on the corrupting desire for victory, and indeed on the whole intellectual humbug by which war is justified. The opponents of war will find meaty ammunition in this volume.

Nevertheless, he does not follow his arguments to what seem to me at least their logical conclusion. There are times when he sounds very hawkish indeed, as, for instance, when he attacks limited war, or when he attacks "restraint," as in the decision not to bomb Chinese

territory in the Korean War. He accepts the Second World War as a just war without any question. His discussion of nuclear strategy often seems somewhat contradictory. He hovers on the edge of the conclusion that nuclear deterrence cannot be stable in the long run. Just as the "impossible war," which was World War I, whose character was predicted so accurately by Ivan S. Bloch in 1899, actually happened, so the ultimately impossible war, likewise, has a positive probability of happening.

He does not really understand the peace movement, nor the religious forces within the movement. He falls into the weakness of all strategic thinking, that while it may see the relationship between war and politics, it does not see the relationship between war and the broader aspects of social dynamics. Nevertheless, this is a book from which the peace movement could profit. If the military strategic thinkers are deficient in a general theory of social dynamics, the same charge could be placed on the peace strategists, who, like the militarists, often fail to realize that tactics are the major enemy of strategy, that tactical victories both in war and in politics frequently are strategic defeats, and that strategy is simply another name for the larger dynamics of society, without the understanding of which all activity is likely to be frustrated.

KENNETH E. BOULDING

**The Arab Mind.** By RAPHAEL PATAI. Charles Scribner's Sons. 376 pages. \$12.50

OVER THE PAST quarter century there has been a great need for us in the West to understand the Arab mind. Raphael Patai's examination of the traditions of Arab society and their effect on the Arabs' social and political behavior provides a stimulating contribution towards that understanding.

This is a work of cultural interpretation which is especially valuable because it explores the Arab response to Westernization and modernization. Perhaps its most important chapter deals with the psychology of Westernization whereby our change-oriented culture which says the new is better than the old comes in conflict with tradition-bound Arab culture where the reverse is true. Any feature introduced from the West is an innovation, and therefore, sight unseen, encounters an Arab tendency to oppose it.

In writing a study in ethnic identity the author has had to deal with complexities resulting in part from the Arabs' reluctance to recognize distinctions of nations or races as important. He has done it so successfully that I doubt whether one could find another book that brings out so clearly the complex cultural molding of a sense of Arab identity.

This work offers all students of Middle Eastern affairs an indispensable insight into the problems of Arab existence, and the elusive factors that make up the self-awareness of Arabs

in our day. They are a beautiful people whose very language is an artistic instrument that plays on their emotions. They are perhaps just beginning to realize that their inferiority complex is a product of Western intrusions fraught with imposition. It becomes apparent that our culture has also exhibited a tradition-bound characteristic . . . that of continually underestimating and misunderstanding the Arab mind.

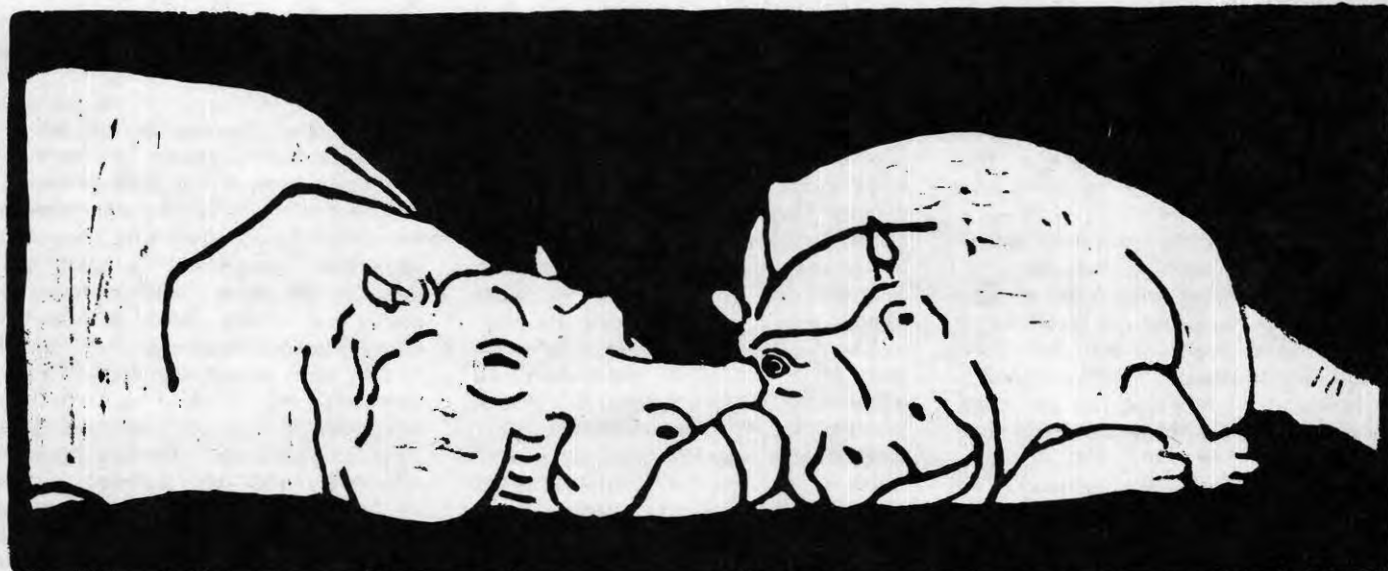
L. BRETT WHITE

**With Unhurried Pace: A Brief History of Quakers in Australia** by CHARLES STEVENSON. 43 pages, illustrated.

This brief outline is extremely informative about a sector of the Society of Friends, little known to other areas of Quakerism. Its publication nearly coincides in date with the recent gathering of the World Committee in Sydney. The Society in this area began with a small number of convicts who came from England nearly a century and a half ago. Hence the story covers many stages as well as the many separate states of the continent. Prior to the 1880s there were less than 500 Friends in Australia. Now there are nearly a thousand with several city centers, with a recognized Yearly Meeting, a substantial school (Hobart), and a monthly periodical. The vicissitudes and experiences of these Friends are here related in a way to interest and inform those who have never had first hand contact.

HENRY J. CADBURY

Jennifer Saville





## Education for Action— An Experience with Macro-analysis

by Pamela Haines

THE MACRO-ANALYSIS MOVEMENT (not the same thing as macrobiotics, please) started several years ago with a small group of Quakers and others who were deeply involved in the peace and civil rights movements, but who also were increasingly concerned about understanding how specific issues fit into the big (macro) picture so that they could develop a coherent vision of a new society and make their actions more consistent with their long-term goals.

What, for example, is the logical response of the peace movement to the official ceasefire in Vietnam? Is supporting foreign aid programs the best way to help the internal development of poor countries? Should we encourage labor demands for increased wages or instead encourage a general reduction of the U.S. standard of living? What are the ramifications of the grape boycott on small farmers, and what does that say about U.S. agriculture? Will pressure for strict anti-pollution laws just move our dirty and dangerous industries to poor countries? How do all these issues affect our own daily lives?

How do we begin to cope with such questions? Some of us undoubtedly and understandably are tempted to give up and go back to minding our own business. Others seize an issue in desperation and pour energy into it because we have to be doing *something*. But our religion calls us neither to passivity in the face of evil, nor to fuzzy thinking. Macro-analysis seminars, as they have evolved over the past four or five years, are uniquely equipped to counter both those tendencies.

The seminars nurture human potential by helping people realize that anybody with normal intelligence and an open mind, a global perspective, an awareness of human values that don't get into the statistics, and without a vested interest in preserving the status quo, is probably better equipped than most experts to grasp the interrelationships between problems and to come up with creative responses to them. The seminars also provide access to information and methods of

sharing and applying it practically that give power to people.

Designed to last for about 20 three-hour sessions, a seminar is divided into five major sections. The first explores the ecological system and the finite limitations of our world—scarce resources, pollution, population. The second deals with U.S. economic, political and military relations with the Third World. The third focuses on

where persons become trapped either in the apparent hopelessness of the situation or in the academic mind-set that learns only what more must be learned and never gets around to relating to the real world, or to making the long leap from reflection to action.

Perhaps as important as the content is the seminar process. As a result of very practical—and often painful—experience, and by borrowing heavily



U.S. domestic problems, particularly economic priorities, distribution of wealth and the position of minority groups. The fourth presents possible alternatives: utopian systems, alternative institutions, social examples. The fifth is concerned with methods of social change, or how to get there from here.

The emphasis throughout these seminars is on practical, not theoretical, knowledge. A wide variety of readings concentrates on social change. Regular time is also structured in for participants to explore the impact of what they have learned on their own lives and activities, to counteract the tendency toward "paralysis of analysis"

from Quaker tradition as well as selected modern methods, a body of group process tools has been developed which combines a fairly tight structure with rotation of leadership roles and egalitarian decisionmaking. The mutually agreed-upon discipline frees up energy and allows people to discover information for themselves and to share it with each other in a focused, efficient way.

The manual, *On Organizing Macro-Analysis Seminars*, provides step-by-step instructions and readings so that any group can start its own seminar without outside help. And they do. More than thirty seminars all over the

country have been started within the last year, and the movement is spreading rapidly. The practical results of seminars range from steps toward less personal consumption to blockading of ammunition ships. Most important is the feeling of empowerment that comes when small actions are seen as integral parts of a larger movement that has direction and makes sense.

The organized force behind the whole macro movement is a collective of six or eight people who write and update the manual, keep track of new readings, facilitate the formation of seminars, and work on the development of alternatives to the twenty-week variety in order to share the macro experience more widely. This group uses the same discipline and process in our group functioning as in the seminars. One of these processes, excitement sharing, encourages positive thinking and awareness of each individual at the beginning of each seminar and collective meeting. Let me end by sharing my own personal excitement with macro-analysis.

I'm excited by its interdisciplinary approach. I find the process of connecting things up and beginning to see how they all fit together and where I fit in very satisfying.

I'm excited by the purposefulness that it gives to my reading; when I come across a particularly perceptive or provocative article, I can now share it with hundreds of people.

I'm excited about a group process that allows meetings to be efficient, enjoyable and informative all at once, and actually works a lot of the time.

I'm excited by the freedom that comes from operating without vested interests. The manual does not claim to be the final truth about anything. The present draft only records what has evolved to this point and improvements are actively sought out. No ideology is set forth; people are encouraged to read and think critically, then discover for themselves how that knowledge will affect their lives. Since most of the work of the collective is volunteer, we aren't obliged to do anything merely for the sake of pleasing a

higher authority. And when you could make a very pleasant income from leading seminars but choose instead to say that seminars don't need leaders, certainly not after the first several weeks, then you must be doing something right.

I'm excited by working in the collective—sharing decisionmaking, rewarding work, not-so-rewarding work, struggling together with difficult questions of priorities and analysis, playing with and caring for each other.

I'm excited by the potential of the macro-analysis process for sharing information in a variety of ways. I'm beginning to understand that knowledge really can be power, that education can be a potent tool for social change if people are able to learn about things that matter to them, then act accordingly, all in the context of a wider analysis.

If you are interested in sharing this excitement by starting a seminar, or would like more information, write: Philadelphia Macro-Analysis Collective, 4719 Cedar Avenue, Philadelphia 19143 (215-SA-4-7398).

## ..... News ..... Notes ..... News ..... Notes ..... News

### Save our Seas

The S.O.S. (Save our Seas) newsletter "Sea Breezes" is concerned about the swelling tide in favor of a 200-mile economic resource zone for coastal states, as well as the danger that "without agreement on revenue sharing, the 200-mile zone could take the estimated 6,000 billion dollars worth of seabed petroleum and most of the fish." It hopes that individuals and organizations will work internationally to save what can still be saved of the "common heritage." Specifically and in the local context, it urges stopping the Seabed Hard Mineral Resources Bill (S 1134 and HR 9) in committee and blocking bills calling for a U.S. 200-mile fishing jurisdiction (hearings now being held on S 1988—HR 8655), Senator Henry Jackson and Rep. Leonor Sullivan on the former and Senator Warren Magnuson on the latter are the key people to contact.



### In God's Image

DR. MANAS BUTHELEZI, contributing "A Serious Look by a Concerned Black Believer" to the Southern Africa Quaker Newsletter, suggests a program of black evangelization of whites, since the Gospel as preached by many white European Christians has remained a "truncated expression of Christian fellowship." By "Christian fellowship" he says, "I do not mean just worshipping together on Sunday, but also sharing together all the daily blessings of God which he continually showers over his children. . . . The white man needs to know that the black man was created in the image of God too. The black man must testify to the white man that he really has that image, otherwise any third person statement of that fact will not free some people from doubts. The image of God in the black man must urge him to evangelize the white man into accepting him as a brother." The program of a black Christian Mission to the whites in South Africa would include enabling the white man "to share the love of God as it has been uniquely revealed to the black man in circumstances in which the white man

does not have experience;" to help the white man "to see with consequence that his security is not necessarily tied to his rejection of the black man;" to "give glory to God for what he has done for the black man in spite of everything and to work for the salvation of the white man who sorely needs it."

### A Friendly Place

PUDDLEDOK HOUSE in Petersburg, Virginia, is a place to stay for friends and relatives who are visiting inmates at the Petersburg prison. It is supported by contributions from several Friends meetings which, however, do not cover all expenses. If anyone is interested in helping out with this project, contributions may be forwarded to The National Capital Area Association of Friends, 2111 Florida Ave., N.W., Washington, DC 20008.



## Letters to the Editor

### At Least Try

THERE ARE MANY challenging things in the Journal for 10/1, but I feel called to speak now only to the Emmons of Florida.

I heartily agree that all animals, including mosquitoes, have the Divine Spark which some humans claim to be the exclusive property of Homo sapiens. But I would ask, do not plants also? And . . . should not rocks and all inanimate matter be included as part of creation and consequently as subject to the same laws of the universe?

Animals eat each other and so do plants, as bacteria "eat" us. We should thoughtfully consider our diet as well as the consequences of our actions on all living things, on the air, the water and the earth. As I understand it, those who have thought most deeply on these questions have in submission to (or should I say cooperation with) the forces which men call God simplified their lives and grown in joy and knowledge and communion with all of creation. Jesus is the supreme example, but Einstein and many others are proof that men can grow.

However, I do not feel that I am required to refrain from controlling mosquitoes in every way practical, nor from eating animals or plants; we must eat to survive. I do feel that I should consider the effect of mosquitoes on the ecology, and on human diseases and, of what we eat on the universe. I do not expect to get very far in understanding love and the other forces that govern the universe, but I feel that I must continue to try.

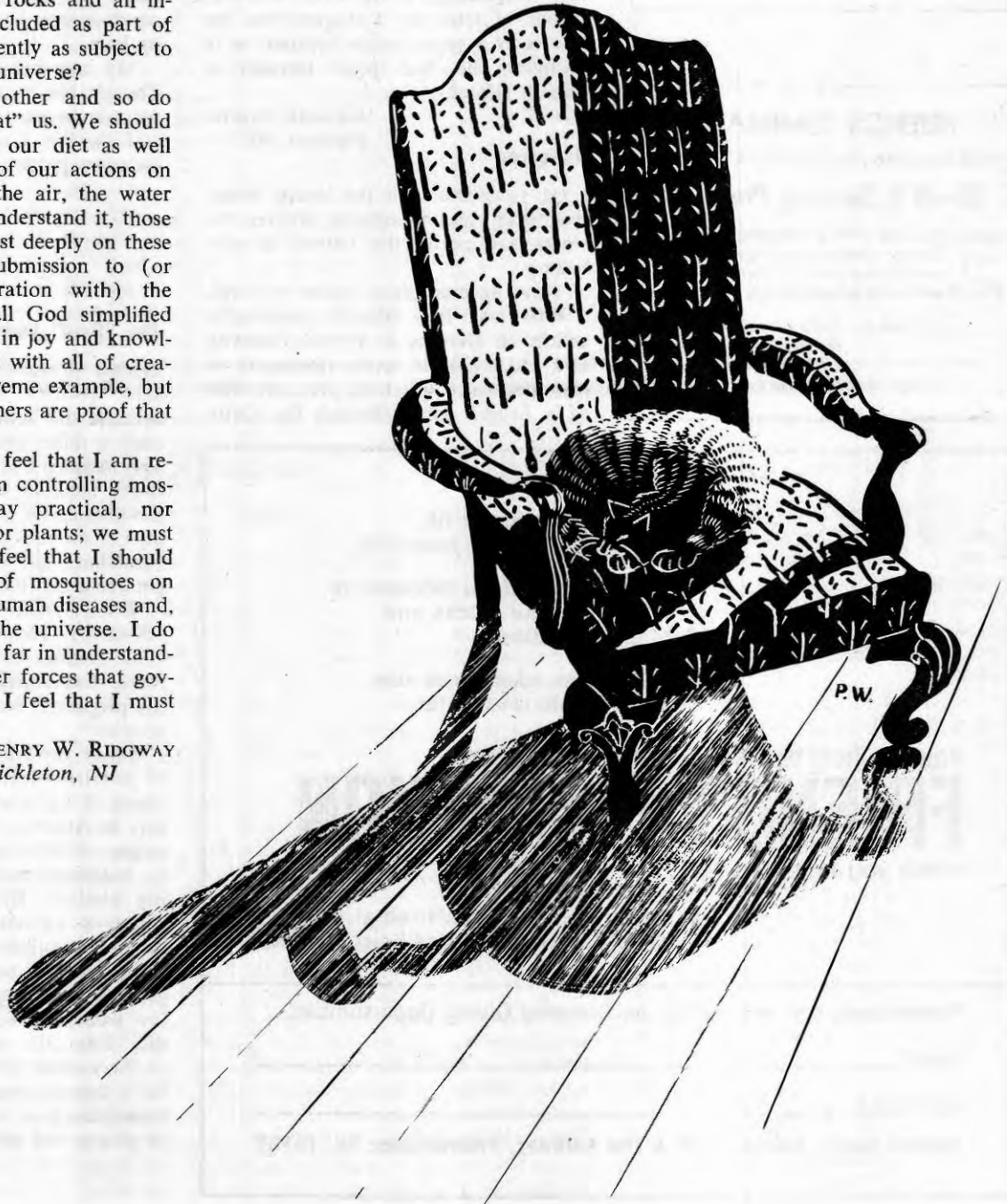
HENRY W. RIDGWAY  
Mickleton, NJ

### Opposing Opposition

HENRY W. RIDGWAY once again (FJ 7/1-15) raises his voice in opposition to Friends schools. Contrary to what he would expect, Carolina Friends School has been "of real service to the entire community" since it was started less than a decade ago by members of the Chapel Hill and Durham Monthly Meetings. Particularly with respect to

racial integration as distinct from mere desegregation. Tuition aid has a high priority, and growing numbers of happy children of different social and economic backgrounds—by now about 400—are receiving a genuinely Quaker type education aimed at developing the whole personality.

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new methods is widely exploited and results are generously shared with other institutions. Principals and teachers from public schools as well as members of university departments of education are among the frequent visitors.

To most of us "democracy" does not necessarily mean sameness in satisfying important needs like housing, transportation, health care, or higher education. Why should there be an exception for primary and secondary schooling?

I do not like to disagree with Henry because 30 years ago he introduced me very convincingly to the tenets and traditions of Quakers. I suspect that he was such a good guide because as a youngster he had gone through a Friends school.

ADOLPHE FURTH  
Durham, NC

### Bouquets

I AM THRILLED with the aware, sensitive, open, and thoughtful articles, reviews, and poetry the Journal is publishing.

Three specific pieces come to mind.

First was Bob Blood's meaningful article on Divorce in Friends Meeting (FJ 11/1/72). It spoke eloquently to my condition—which is precisely that of a Friend going through the Geth-

semane, the pain, the anguish of divorce.

Second was Robert Steele's perceptive review of *Last Tango in Paris* (FJ 9/1/73). I have not seen the film, but certainly intend to—with a deeper understanding after his caring review.

Last was the eloquent, albeit anonymous, poem "Our Younger Daughter" (FJ 9/15/78). I found the sharing deeply moving. It is fear we must exorcise, not "deviant" behavior—for who really knows what that is? Some of my experiences with some of my children are not unlike that writer's. I reach across the miles to her and smile in love.

My membership in the Society of Friends has taken on new dimensions for me because of this new openness and sharing. I rejoice in this new and welcome growth.

GENE HOFFMAN  
Santa Barbara, CA

### The "Real" Difference

FRIEND Howard Kershner (FJ 10/15) says "wealth is unequally distributed... because the abilities of people to produce it differ greatly." If that were the only reason, and if the inequalities between incomes were a fair measure of the differences between productive outputs, then our economy might appear equitable. But other reasons for inequitable distribution appear.

When James Madison (THE FEDERALIST, No. X) wrote not of persons' abilities to produce, but of "different and unequal faculties of acquiring property," he gave us a clue to these reasons.

Those persons who had the faculty of acquiring from the imperial governments of Europe certain kinds of property in America—titles to land, for example—thereby gained the legal power to command incomes without rendering produce. By simply owning such properties (created by governmental fiat to promote industry and commerce) owners commanded rent, interest and profits—all the traffic would bear or the law would allow. These forms of tribute, from the economically deprived to the economically privileged, account for corporate giantism and fabulous accumulations of wealth in the presence of widespread poverty.

WENDAL BULL  
Burnsville, NC

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## Fun and Games and Creating Community

THERE HAVE BEEN many letters in FJ in the past year suggesting changes in our Federal Government and in world government. I agree that changes need to be made.

As a beginning could I suggest the need for new games which will help teach us the values of a newly ordered society?

In a game of *Monopoly* with our son late this summer, I was dismayed to realize the values implied in it. But it is an interesting game with variety and unforeseen events changing the course and sometimes upsetting the direction of the outcome.

Can a game be designed in which creating community takes precedence over individual acquisition; constructive use of resources is rewarded and wastefulness is penalized; a game in which world citizenship is necessary for the survival of us all: in essence, a game which is exciting to play, which can help bring a new level of aspirations into being and be a commercial success (contribute, for example, to scholarships at Friends World College)?

EVIE HOFFMANN  
Alfred, NY

## Need for a Noun

DR. HARRY EMERSON FOSDICK once wrote about the God is Dead movement, "God is not dead, it is only the God of the theologians that is dead."

One of the causes of confusion and misunderstanding is our habit of using abstract nouns as if they were the names of real objects. This written by psychologist Robert S. Woodworth of Columbia in 1929 has been helpful to me:

"Since psychology studies activities, its terms are properly verbs and adverbs. It needs one noun, 'individual' or 'organism' or the equivalent, as the subject of all its verbs . . . names of activities and names of qualities, such as intelligence, memory, imagination, sensation, emotion, consciousness, behavior . . . are properly verbs or adverbs, with 'individual' as their subject. An individual can act consciously or unconsciously, or skillfully, persistently, excitedly."

ELIZABETH A. WOODMAN  
Newtown, PA

## Bolivian Vitality

"I HAD A DEEP SENSE in Bolivia of the vitality and forward movement of Friends work there. One reflection of these characteristics is a membership growth rate of at least 10 percent per annum. This expansion is significant enough in terms of the health of Bolivian Quakerism and its role in the

spiritual life of the country. But it also raises profound issues for Friends elsewhere among some of whom increase in membership is sluggish or non-existent and perhaps not given very high priority. Questions of this kind might well be relevant to the ongoing international consideration by Friends of our mission and service work and, indeed, to the whole future of Quakerism. For this and other reasons, I hope there will be an openness to dialogue between Bolivian Friends and the rest of the Quaker world community."

WILLIAM E. BARTON, *General Secretary,*  
*Friends World Committee*  
*for Consultation*

## World Federation Favored

RE THE TECHNOLOGY of Peace by Morgan Harris (FJ 10/15), neither nations nor families should be evaluated primarily on the basis of voting procedures. Morgan Harris glorifies voting in promoting an Atlantic Union. I favor a world federation instead of a federation of those nations which elect legislators. Universal disarmament is the most important task for world government, and this must be manageable within dictatorship nations.

Much of the international federalist literature has been written by Americans who arrogantly praised the federation of the United States as the example to be emulated. For most of the world, however, with a greater fear of global tyranny than of contemporary chaos,

## CREMATION

Friends are reminded that the Anna T. Jeanes Fund will reimburse cremation costs. (Applicable to members of Philadelphia Yearly Meeting only.)

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Jan F. Klotz

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the example of the USA drives them into the anti-federalist camp. If there were more reliable assurances for preserving national autonomy and preventing evolution of greater and greater power at the global headquarters, there would be less fear of world federation, which could not have been technologically achieved before the twentieth century.

Humanity's failure to achieve mankind's greatest revolution should not be blamed upon the ignorance about the difference between coercion of an individual and coercion of the population of an area. Our thinking has been in a rut, and we have not been sufficiently creative to invent a weighted voting plan which could be fair to all nations through the centuries. During the next seventy years, there are likely to be greater shifts of relative influence among nations than there have been in the past seventy years, and unless a world legislature could reflect such inevitable changes, the weighted voting arrangements could not win the support necessary for ratification of a replacement charter for the United Nations. Morgan Harris ignored the important

problem of voting within the world legislature.

JOHN R. EWBANK

Southampton, PA

## Political Prisoners in Vietnam

NINETY PERCENT of the costs of the South Vietnamese government are still being met by the U.S. government. Thus your tax dollars and mine are still going to pay for South Vietnamese political prisoner torture camps in which over a hundred thousand men and women are still held.

For details on how to "adopt" one of these prisoners to work for his or her release, write the American Friends Service Committee, 112 S. 16th St., Philadelphia 19102.

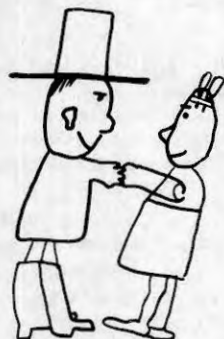
Loveladies, NJ

BETTY STONE

## What Middle-East

SOME SECOND THOUGHTS on the November 1 issue: After several years of "benign neglect" of publishing much about the struggle for racial justice as you say, how does it happen that after the Mideast burst into flames again, the Journal found "Friends and Blacks" a very acceptable subject to devote the entire issue to? (Yes, I know each issue has to be made up well ahead of time, but the Mideast flames didn't start all of a sudden.)

Are the "peace people" peaceable on only certain subjects? or at only certain times of the day or night? The Friends



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Write: Jerome Hurd, Personnel Com-

mittee, Clintondale, NY 12515.





and peace press have published very little altogether on the Mideast situation. Is this issue a sort of no-no subject, like, say, peace?

IRENE M. KOCH  
Chicago

#### An Absorbing Cause

I WAS PARTICULARLY struck by "The Technology of Peace." My copy (FJ 10/15) is out on loan, since I am enthusiastically passing it around. I would like 100 reprints. World Federation is an absorbing CAUSE and one which could affect so many facets of our lives, that I feel it important to spread the idea around.

ELIZABETH CLOUGH  
Sarasota, FL

#### On Land Trusts

FRIENDS WHO READ the "Perspectives on the Movement" article on land trusts (FJ 10/1) may be interested to know that a group of New York Friends formed a land trust planning committee at yearly meeting this summer. Several meetings of interested people, Friends and non-Friends, have been held in different locations since then. Land trust representatives are available to speak at monthly, quarterly, and regional meetings. A certificate of incorporation as a New York non-profit corporation is in preparation. Mary Anne and Robert Carter of Binghamton Meeting are conveners of the group. Further information may be obtained from New York Community Land Trust, Box 148, Maine, New York 13802.

ROBERT L. CARTER  
Maine, NY

#### Let It Be So

I need to find a way to speak to the condition of my sisters and brothers.

I need to find a way of living that speaks to my condition.

I need to find a way of living that speaks to the condition of sisters and brothers I am living with, with people of the Wider New Swarthmoor Community, with people of New York Yearly Meeting, with people of the Society of Friends, with people of America, and people of the World.

I need to make my life become so plain, so simple that there is always but one way, one direction, one course, one path, one possibility: A way of Life that does away with all "choices" and "either-ors."

I need to make my outward life and self become so plain, so simple, that it becomes a reflection of my inner self, my Soul, my Spirit.

I need to make my life so plain, so simple, that it becomes a reflection of the Spirit within each other person.

I need to make my life fly in the face of my own patterns of living.

I need to recognize all doubts, all fears, all uncertainties as being nothing but "fruit-bats," little "devils" to be

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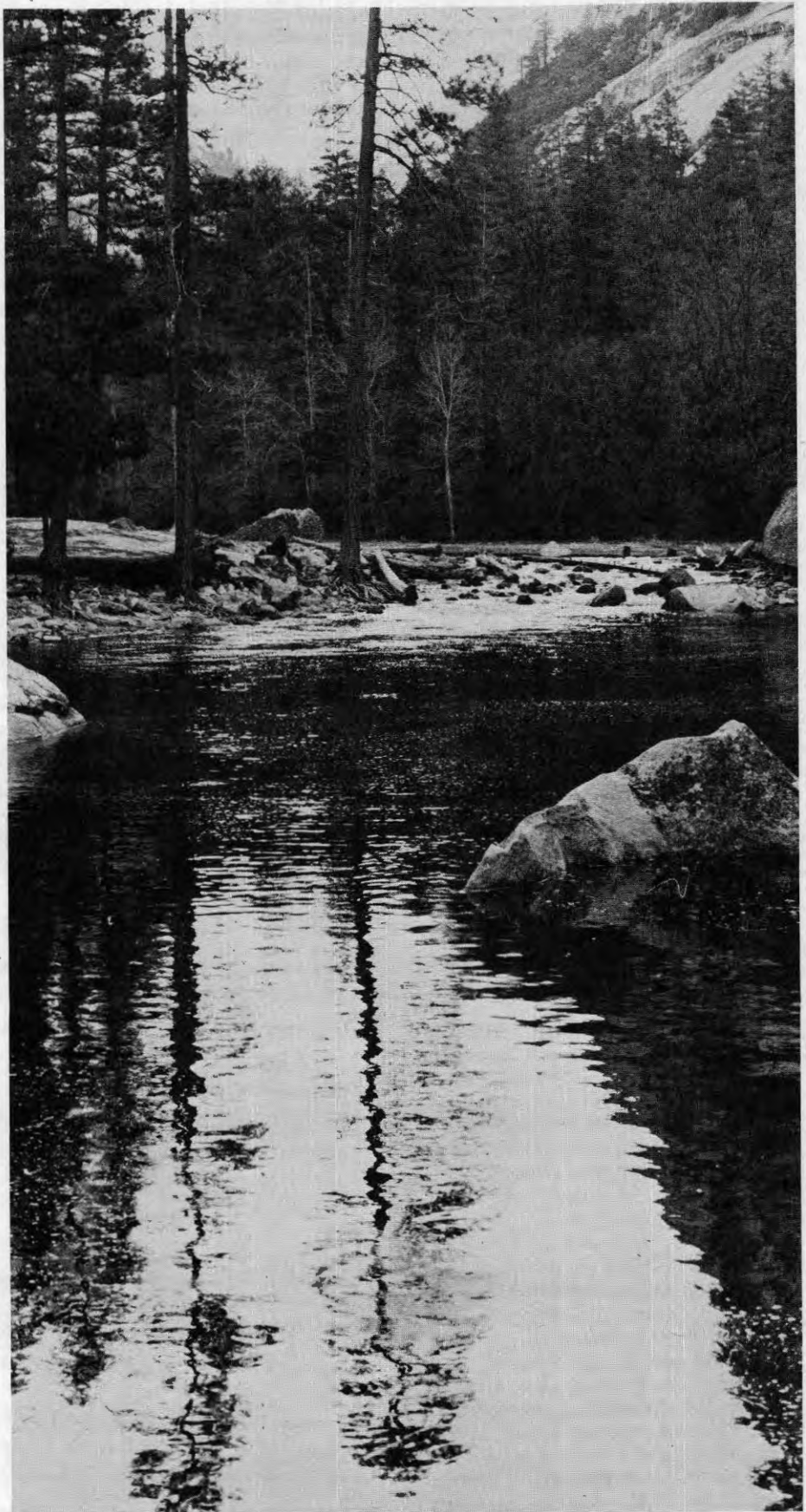
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turned around and sent back the way they came.

I need to begin living a life that accepts anger and changes it into an expression of love, warmth, affection.

I need to begin living a life that accepts fear, and changes it into an expression of trust and acceptance.

I need to begin living a life that accepts doubt, and changes it into an expression of certainty, of Faith.

I need to find a way to begin living that life *now, right now*. Not "when I am ready," not "when I have overcome what's holding me back," but *now*.

I need to recognize that I already know how to live that life.

I need to realize that I have already begun to live that life.

Let it be so.

JACK OF NEW SWARTHMOOR  
Powell House

### Abraham Heschel

EVER SINCE I READ the excellent article on Abraham Joshua Heschel (FJ 9/15) I have wanted to thank you for printing it. I was specially moved by its honesty and freedom from sentimentality. Perhaps that is partly because Heschel was a deeply honest man and free from sentimentality himself.

MRS. JACK TOOTELL  
Orange, CA

### A Hopeful Idea

I WAS GREATLY IMPRESSED with Morgan Harris' article on "The Technology of Peace" (FJ 10/15). That peace is not the absence of war, but a continuing process of settling disputes (which probably should be taught from earliest childhood to adulthood) is one of the most hopeful ideas I have come across.

BARBARA K. FITTS  
Philadelphia

### Little New People

WHEN I FINISHED Grace Yaukey's piece (FJ 11/15) in behalf of the "little new people,"—the Amer-Asian children left behind and picked up through her sister and The Pearl S. Buck Foundation, Inc., I asked Grace what "sponsorship" means. She said it means \$16 a month sent to the Foundation at 2019 Delancey Place, Philadelphia 19103 to support one child; or a lesser amount

monthly for his education and emergency medical expenses, and a regular letter from the child's field worker as to his progress and well-being. Like a foster grandparent.

MARY P. DOUTY  
Washington, DC

### Against Divisiveness

RAYMOND MOORE'S LETTER (FJ 10/15) under the heading "Keep out of Politics" is both timely and unexceptionable. I know of many Friends both here and in England, who feel it is unethical to prejudge the President on the testimony of those whom, it would seem, are taking the opportunity to enhance their own political standing.

Whether he is proved to be in error, or whether he made wrong judgments, it still makes for discord to argue these

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February 8-10

EXPLORING SELF AWARENESS. Leader: Jean Feinberg.

February 15-17

VIPASSANA MEDITATION FOR BEGINNERS. Leader: V. R. Dhiravamsa.

February 22-24

VIPASSANA MEDITATION—ADVANCED. Leader: V. R. Dhiravamsa.

March 1-3

CREATIVE DANCE WEEKEND. Leader: Anne Hebert Smith.

March 8-10

DIMENSIONS OF THE CENTERED LIFE. *A Retreat.*  
Leaders: Douglas and Dorothy Steere.

March 15-17

JESUS: WHO IS HE?—WHO ARE WE? Leader: Mary Morrison

March 15-17

IMAGES FOR GROWTH THROUGH ART, MOVEMENT AND MEDITATION. Leaders: Virginia Davis and Joyce Terwilliger.

March 29-31

CONSTRUCTING A SEXUAL LIFE STYLE. Leaders: Gordon Clanton and Chris Downing.

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opinions in a Friend's journal. Whatever our personal views, it is divisive when politics are brought into the Society of Friends; and I have known this to happen.

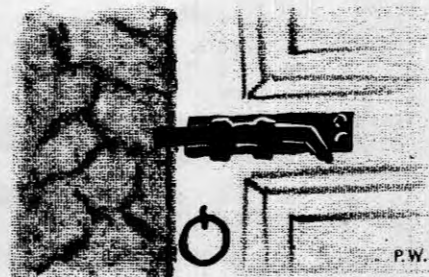
I should be glad if you could perhaps let this Friend know that his is not an isolated point of view and I indeed hope that, as he says, his relationship with the Society will not be strained, of which I, too, am a birthright member.

VEIDA M. GREER  
Clifton, NJ

#### Appreciative Comment

THE REMARKS of our editor, "Development of Mind and Heart" (FJ 10/1), deserve appreciative comment.

The author raises the question as to why there is not the same spiritual intensity and moral earnestness in to-



day's society as there was in the early days of Quakerism. It may be partly because the Society of two and three hundred years ago presented more difficulties than in our present affluent age. As thinkers tell us, it is in troubled times that real religion flourishes.

We Journal readers are encouraged to express our reactions to Colin Bell's account of the contributions Friends' schools are making in keeping alive the affections of the heart and the practice of virtue. What a great challenge!

ESTHER REED  
Great Falls, MT

### In the Presence

FRANCES RICHARDSON, beloved Friend and friend, passed away on November 4 at age 87. Thankfully, her illness was short.

A few days before she became unwell she came into the Quaker offices at 1520 Race St. to pick up some 1974 "Quaker Calendars," which she distributed to various acquaintances each year. How pretty and how well she looked, in a coat of deep royal blue, with pink cheeks and blue eyes, and her warm smile! One might say that she arrived with gusto—and rather literally on a gust of wind! Gusto was one of her outstanding qualities. At 87, she retained the spirit of youth and adventure.

A lifelong member of the Society of Friends, Frances attended George

School and Friends' Central School, graduating from the latter in 1904, and from Swarthmore College in 1908.

Among many activities in the Society of Friends, Frances was a trustee and overseer of Byberry Friends Monthly Meeting, served on the Corporation of the American Friends Service Committee, was a member of the Friends Peace Committee of Philadelphia Yearly Meeting and the Philadelphia Yearly Meeting Epistle Committee.

Deeply sensitive and mystical by nature, Frances' life was Christ-centered. She believed that each person can be led by the Light of Christ within, and she followed such leadings in her own life, when they seemed to come to her.

A few months before her passing she was walking one Sunday afternoon when suddenly she felt surrounded by a Presence that was filled with love, and that transmitted this love to her.

The Spirit remained with her as she slowly walked back to Stapeley Hall in Germantown, where she lived. Several friends there remarked that they noticed some wonderful change had taken place. For Frances, this confirmed that her experience was something quite real.

Only a few weeks before her death Frances told a friend that the experience "was more wonderful than anything I have ever known! I would give everything that I have to have that experience again!" Those who love her may believe that she has found again her Beloved Presence!

HEBE BULLEY



## Classified Advertisements

### Books and Publications

AN INSPIRATION for many seekers: Meditations on the Advices and Queries of New York Yearly Meeting, by Edmund P. Hillpern. 30 pages, 25¢. Published by an ad hoc committee of Morningside Heights Meeting (Columbia campus, NYC) to celebrate the 80th birthday of the author, a psychologist and chairman of the New York subcommittee on counseling. Stresses daily meditations as important for a wholesome life. Order from Livia Lucas, treas. 432 Armada Rd. South, Venice, FL 33595.

### Personal

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COOK-HOUSEKEEPER for Youth Center of Powell House. Write: Joan Wattles, Powell House, R.D.1, Box 101, Old Chatham, N.Y. 12136.

LIVE-IN HOUSEKEEPER-NURSE'S AIDE (aide for wife). Couple acceptable. Private wing, Keene, New Hampshire. \$50 per week plus room and board. Joseph Clarke, Gap Mountain Road, Fitzwilliam, NH 03447. 603-585-6694.

COOK AND KITCHEN Manager needed for an ecumenical, religiously-oriented therapeutic community. Feed about 30 for breakfast, 70 for other meals. Housing, utilities, all food, health insurance in addition to cash salary. Two days a week off. Contact: Kent Smith, Gould Farm, Monterey, MA 01245. Phone: 413-528-1804.

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## Coming Events

### February

At Pendle Hill, Wallingford, PA

3—"The Workcamp Movement — Here and Abroad" Past, Present, and Future, David S. Richie, Frankford Friends Forum, Unity and Waln Sts.

15-17—Joint Meeting Representatives: F.G.C., F.U.M., and other delegates, Powell House, Old Chatham, NY 12136.

1-3 — Married Couples Weekend. Eleanor and Charles Perry

1-3—A Retreat: Meditation On Some Bible Themes. Dorothea Blom

8-10 — Exploring Self Awareness. Jean Feinberg

15-17—Vipassana Meditation for Beginners. V. R. Dhiravamsa

Mondays, 8 p.m., in the Barn—Jesus and the Evolving Christ Myth, John Yungblut:

4—The Impending Resurrection of the Christ Myth for Modern Man

Early Quakerism Re-Considered, John M. Moore:

February 11—Sources of Quakerism: Mystics and Puritans

18—Was George Fox the Founder of Quakerism?

25—Quakers and Social Radicals: How radical were early Friends?

March 4—The Early Quakers and Politics

11—From Movement to Sect: Social Development in Early Quakerism

## Announcements

### Marriages

MARSHALL-PETRIE—On June 30, under the care of Rahway and Plainfield, NJ, Meetings and in Plainfield Meeting House, DONALD KIM MARSHALL, son of Russell Timmons and Lillian Michener Marshall, and CHERYL ELIZABETH PETRIE, daughter of Norman Richard and June Behrmann Petrie. The groom and his mother are members of Rahway and Plainfield Meeting.

MORGAN-CORNELL — On November 23, in Homewood Meeting, Baltimore, MD, LAUREL LOUISE CORNELL and JAMES JAY MORGAN. Laurel and her parents, Elliott and Lila Cornell, are members of Community Meeting, Cleveland, OH; Jim is a member of Mountain View Meeting, Denver, CO.

# MEETING ANNOUNCEMENTS

## Alaska

**ANCHORAGE**—4600 Abbott Rd., 1 p.m., Sunday, unprogrammed worship. Phone: 344-3208 or 688-2498.

**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: 10 AM, adult study; 11 A.M., meeting for worship and First-day school, 1702 E. Glendale Ave. 85020. Mary Lou Coppock, clerk, 1127 E. Belmont, Phoenix. Telephone 944-8923.

**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., Violet Broadribb, Clerk. Ph. 623-3923.

## California

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

**CLAREMONT**—Worship, 9:30 a.m. Classes for children. 727 W. Harrison Ave., Claremont, CA 9-1711.

**DAVIS**—Meeting for worship, 9:45 a.m., 345 L St. Visitors call 753-5890.

**FRESNO**—10 a.m., College Y Pax Dei Chapel, 2311 E. Shaw. 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., 1950 Knoxville Ave. 431-4015 or 831-4066.

**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.

**RIVERSIDE**—Unprogrammed worship, 1st-day school, 10:30. 682-5364 or 683-4698.

**SACRAMENTO**—YWCA 17th and L Sts. Meeting for worship Sunday 10 a.m.; discussion 11 a.m. Clerk: Laura Magnani, 2323 F St. Ph. 916-442-8768.

**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, 10 a.m.; children's and adults' classes, 11 a.m.; 1041 Morse Street.

**SANTA BARBARA**—591 Santa Rosa Lane, just off San Ysidro Rd., Montecito (Y.M.C.A.) 10:30 a.m.

**SANTA CRUZ**—Meeting for worship, Sundays, 10:30 a.m. 303 Walnut St. Clerk, 336-8333.

**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 728-9408.

**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. Telephone: 203-775-1861.

**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. Robert E. Leslie, clerk, 203-938-2184.

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**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.

**WILMINGTON**—4th & West Sts., Meeting 11:00 a.m.; School Rd., Meeting 9:15 a.m. Nursery at both. Phone 652-4491.

## District of Columbia

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

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

## Florida

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

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

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

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

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

**MIAMI-CORAL GABLES**—Meeting, 10 a.m., 1185 Sunset Road. Thyra Allen 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 Telfair Street. Lester Bowles, clerk. Phone: 733-4220.

## Hawaii

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

## Illinois

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

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

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

**CHICAGO**—Northside (unprogrammed). Worship 10 a.m. For information and meeting location, phone: 477-5660 or 327-1307.

**CRETE**—Thorn Creek Meeting, 10:30. 700 Exchange. 312-481-8068.

**DECATUR**—Worship 10 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.

**McNABB**—Clear Creek Meeting. Unprogrammed worship 11 a.m. First Day School 10 a.m. Meeting House 2 mi. So., 1 mi. E. McNabb.

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

**QUINCY**—Friends Hill Meeting, Unprogrammed worship, 10 a.m. Randall J. McClelland, Clerk. Phone 223-3902 or 222-6704.

**ROCKFORD**—Rock Valley Meeting. Worship, 10:30 a.m. Meeting Room, Christ the Carpenter Church, 522 Morgan St. Information: call 964-0716.

**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.

**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**—Worship 10:00 a.m., 176 E. Stadium Ave. Clerk, Merritt S. Webster. 743-4772.

## Iowa

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

**IOWA CITY**—Unprogrammed worship, 11 a.m., 311 N. Linn, Iowa City. Phone 338-7250. Clerks, Pam and Mark Stewart, phone 338-2062.

## 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: Quentin A. L. Jenkins: telephone: 343-0019.

**NEW ORLEANS**—Worship Sundays, 10:30 a.m., Community Service Center, 4000 Magazine Street. For information, telephone 368-1146 or 822-3411.

## Maine

**CAPE NEDDICK**—Seacoast meeting for worship, Kuhnhouse, Cape Neddick, 11 a.m. Phone 207-363-4139.

**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.; Stony Run 5116 N. Charles St. 435-3773, Homewood 3107 N. Charles St. 235-4438.

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

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

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

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

## Massachusetts

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

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

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

**BOSTON**—Village Street Friends, Boston's first, 48 Dwight St., First-day, 3:45 p.m.

**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.

**FRAMINGHAM**—841 Edmands Rd. (2 mi. W of Nobscot) Worship 10:30 a.m. First Day School 10:45 a.m. Visitors welcome. Ph. 877-0481.

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

**MARION**—Sunday, 9:30 a.m. Art Center, corner Main and Pleasant. 748-1176.

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

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

**WEST FALMOUTH, CAPE COD**—Rt. 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. 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, 4405 Gillham Rd., 10 a.m. Call (816) 931-5256.

**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 Meeting; worship 11 a.m., Church of Nutritional Science, 10th and Carson. 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. 141 Central Ave. Caroline Lanier, clerk. Phone: (207) 439-9811.

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

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

## New Jersey

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

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

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

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

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

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

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

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

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

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

**MONTCLAIR**—Park Street and Gordonhurst Ave. Meeting and First-day School, 11 a.m. except July & August, 10 a.m. 201-744-8320. 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.

**MULLICA HILL**—First Day school, 10 a.m.; meeting for worship, 11 a.m. Main St., Mullica Hill, N.J.

**NEW BRUNSWICK**—Meeting for worship and First-day School, 11 a.m., Quaker House, 33 Ramsen Ave. Phone: 545-8222.

**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.

**RANCOCAS**—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.

**SALEM**—Meeting for worship 11 a.m. First Day school 9:45 a.m. East Broadway, Salem.

**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. Ham Brown, clerk. Phone 256-9345.

**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.

## New York

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

**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. Phone, 607-733-7972.

**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 Univ.

**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.

**LLOYD HARBOR, LONG ISLAND**—Meeting for worship, 11 a.m., Plover Lane. (516) 423-3672.

**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**—Worship and First-day School 10:30 a.m., 11 Ford Ave. Tel: 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-Oct. to Mid-Apr. Unprogrammed worship followed by discussion, 8 p.m. 2nd and 4th Sundays, Cobleskill Methodist Church lounge, Cobleskill, NY.

**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.

### Counseling Service Family Relations Committee of Philadelphia Yearly Meeting

*For appointment call counselors  
between 8 and 10 P.M.*

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

Helen H. McKoy, M.Ed., German-  
town, GE 8-4822

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

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

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

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

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

David Harley, A.C.S.W., Bethlehem  
Area, 215-437-1396

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

**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. 273-0436.

**GUILFORD COLLEGE, GREENSBORO — NEW GARDEN FRIENDS' MEETING:** Unprogrammed meeting 9:00; Church School, 9:45; meeting for worship, 11:00. Hiram H. Hilty, 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 Meeting (United) FGC & FUM—Unprogrammed worship, 10 a.m.; First-day School, 11:15, 3960 Winding Way, 45219. (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, 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. Call Cophine Crozman, 846-4472 or Roger Warren, 486-4949.

**SALEM**—Wilbur Friends, unprogrammed worship. 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 (United) FUM & FGC. Unprogrammed worship, 10, College Kelly Center. Esther L. Farquhar, clerk. (513) 382-8851.

**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.

**YELLOW SPRINGS**—Unprogrammed worship, FGC, 11 a.m., Rockford Meetinghouse, President St. (Antioch Campus). Clerk: Gay Houston (513) 767-1476.

## 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** — Meetinghouse Rd./Greenwood Ave. (east of York Rd.) Jenkintown. First-day school, 10; worship, 11:15. Child care. TU4-2865.

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

**CARLISLE**—Dickinson campus. Worship 7:00 p.m., First and Fourth Days. 243-2853.

**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., except summer. Meeting for worship 11:15 a.m. to 12.

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

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

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

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

**EXETER**—Worship, 10:30 a.m., Meetinghouse Rd. off 562, 1 and 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.

**GETTYSBURG**—First-day School and Worship at 10 a.m. Masters Hall, College. 334-3005.

**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.

**HAYERFORD**—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.

**LANDSOWNE**—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**—Vaughn Literature Bldg. Library, Bucknell U. Worship, 10 a.m. Sundays, Sept. thru May, Clerk, Ruby E. Cooper, 717-523-0391.

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

**MEDIA**—Providence Meeting, Providence Road, Media. 15 miles west of Phila., 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. Ann Kimura, Clerk. Phone: (717) 745-3473 or (717) 323-5498.

**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.

**HAVERTOWN**—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, 15th & Race 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.

**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.

**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. Meeting & First-day School, 10 a.m. Forum, 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. (except summer); meeting for worship, 11:15 (summer, 10).

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

**WEST GROVE**—Harmony Rd. Meeting for worship, 10 a.m., followed by Adult Class 2nd and 4th First-days.

**WILKES-BARRE**—North Branch Monthly 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.

## Rhode Island

**WESTERLY**—57 Elm St. Unprogramed worship, 11, except June through Sept., 10:30. Sunday School, 11.

## 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. Otto Hofmann, clerk, 442-2238.

**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, Polly Clark, 729-3756.

**LUBBOCK**—For information write 2007 28th St., Lubbock, TX 79411 or call 747-5553.

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

## Utah

**LOGAN**—Meeting, 11 a.m., home of Allen Stokes, 1722 Saddle Hill Dr., 752-2702.

## Vermont

**BENNINGTON**—Worship, Sunday 10:30 a.m., Bennington Library, 101 Silver St., P.O. Box 221, Bennington 05201.

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

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

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

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

## 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

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

## West Virginia

**CHARLESTON**—Worship, First-days, 10-10:45 a.m., YWCA, 1114 Quarrier St. Raymond Stone, clerk. Phone 342-3774 for information.

## Wisconsin

**BELOIT**—See Rockford, Illinois.

**GREEN BAY**—Meeting for worship and First-day School, 12 noon. Phone Sheila Thomas, 437-4298.

**MADISON**—Sunday, 11 a.m., Friends House, 2002 Monroe St., 256-2249; and 11:15, Yahara Allowed 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.

**OSHKOSH**—Sunday 11 a.m., meeting and First-day school, 1336 N. Main.

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

*Meetings that wish to be listed are encouraged to send in to Friends Journal the place and time of meetings for worship, First-day School, and so on. The charge is 35 cents a line per insertion.*

**Announcing  
1974**

# QUAKER ESCORTED TOURS



## BRITISH ISLES

**June 4 — June 25**

A 3 week adventure to the friendly British Isles—Ireland, Scotland and England. Kiss the Blarney Stone, perhaps catch a glimpse of the "Loch Ness Monster", and browse through Dickens' Old Curiosity Shop. See the Quaker Heritage country in England's Lake District—Kendal, Firkbank Fall, Yealand Meeting House and Pendle Hill. The classical aspects are viewed—a performance at the Royal Shakespeare Theatre in Stratford-on-Avon, historic Eton College, and the cathedral town of Gloucester. We will glimpse the English pomp and ceremony on a visit to Windsor and Hampton Court; the rugged beauty of the

Scottish Highlands near Edinburgh; Holyrood Palace, once the home of Mary, Queen of Scots. Of course we see the main highlights too—Limerick, Killarney and Dublin in Ireland; Changing of the Guard at Buckingham Palace, Parliament Buildings and St. Paul's Cathedral in London. History, charm and modernity—all part of this exciting in-depth look at the British Isles. Personally escorted by John G. Fields.

## INSIDE ALASKA

**July 14 — July 30**

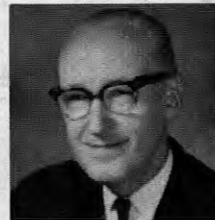
Really get inside Alaska! Departing from Chicago by air, experience the Alaska of old with a sternwheeler ride near Fairbanks, the gold mining town of Nome, glimpse the Trail of '98—all reminiscent of that great chapter from the exciting book of Alaska's rugged history—indeed, one of America's last great frontiers. The scenery will leave you spellbound—the beauty of majestic Mt. McKinley, the vast icefield at Portage Glacier, where snow-capped mountain peaks are reflected in razor sharpness. A 2-day excursion takes us to the Arctic Circle, visiting the Eskimo village of Kotzebue, the King Island Eskimo exhibit and the mammoth totem poles. We'll also have a 4-day cruise through the magnificent Inside Passage seeing fantastic Glacier Bay and the famous Alaska city of Sitka! Thrill to a ride on a narrow-gauge railroad and a quaint sternwheeler trip. A real interior view of our 49th state. Personally escorted by Robert E. Cope.



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